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Bible. English. 1902. Rotherham,
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THE

EMPHASISED BIBLE.

A New Translation

DESIGNED

TO SET FORTH THE EXACT MEANING, THE PROPER TERMINOLOGY AND THE GRAPHIC STYLE OF THE SACRED ORIGINALS;

ARRANGED

TO SHOW AT A GLANCE NARRATIVE, SPEECH, PARALLELISM, AND LOGICAL ANALYSIS, ALSO TO ENABLE THE STUDENT READILY TO DISTINGUISH THE SEVERAL DIVINE NAMES;

AND EMPHASISED THROUGHOUT

AFTER THE IDIOMS OF THE HEBREW AND GREEK TONGUES.

WITH

EXPOSITORY INTRODUCTION, SELECT REFERENCES, & APPENDICES OF NOTES.

THIS VERSION HAS BEEN ADJUSTED, IN THE OLD TESTAMENT, TO THE NEWLY REVISED "MASSORETICO-CRITICAL" TEXT (OR ASSURED EMENDATIONS) OF DR. GINSBURG; AND, IN THE NEW TESTAMENT, TO THE CRITICAL TEXT ("FORMED EXCLUSIVELY ON DOCUMENTARY EVIDENCE") OF DRS. WESTCOTT AND HORT.

BY

JOSEPH BRYANT ROTHERHAM,

TRANSLATOR OF "THE NEW TESTAMENT CRITICALLY EMPHASISED."

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PREFACE.

THE letter of the Bible is the shrine of its spirit and the organism by which it comes into contact with the reader's mind. Hence the most spiritual of Bible students may well feel grateful to all who have toiled at the wearying task of preserving, and—where necessary and possible—restoring the true letter of the Sacred Text in its original tongues. All honour then to men who—like Ginsburg, Tregelles, and Westcott and Hort—have for long years laboured, chiefly that others might enter into their labours.

No English Bible can be more than a translation, since the Sacred Scriptures of the Old and New Testaments were originally written in Hebrew and in Greek. Hence it must be obvious to all, that just in proportion to the importance of these documents must be the obligation to translate them as accurately and adequately as possible; and since in the very nature of things no translation can be perfect, improvement is always possible. Even if no further improvement were attainable, various renderings for different classes of readers would still probably be of service. Besides, Divine favours are freely and widely bestowed; and the humblest individual translator may reasonably deem it possible to contribute something to the common stock of happy and effective renderings. Hence it may not be presumptuous to hope that a useful place will be filled by THE EMPHASISED BIBLE.

Reverent faith and fearless criticism are not necessarily opposed. He that believes may usefully ask—*What?* and *Why?* It may be more imperative than some dream to put such questions, unless faith is to degenerate into superstition. Criticism itself may be subdivided and classified. There is the Lower, which deals with words and sentences, and employs grammar and dictionary to find out their sense and force. There is the Higher, which seeks to get behind the text, and to track the wellnigh hidden streams of origin, using for the purpose literary culture, comparison, conjecture and speculation—sometimes, indeed, to great good purpose, by laying down tracks along which to look for trusty emendation; at others, quite needlessly disturbing the common faith, by confounding editorship (which all books need) with authorship, and, worse still, by imagining ancient inventive liberties falling little short of forgery, without any necessity appreciable by common minds. And, finally, there is the Highest criticism, which springs from sympathy, insight, and experience in divine things; from claiming which modest men instinctively shrink; but which is a reality nevertheless, and is sometimes richly possessed by humble souls who, though unversed in literary problems, know when broad conclusions wound their religious instincts, and whose unsophisticated judgment deserves respectful consideration before any general critical conclusions can be pronounced wholly satisfactory. It is devoutly to be wished that criticism may yet prove itself a greater aid to faith than it has done in the recent past. Its services hitherto must not be forgotten; and candour should be brought to its appreciation. The present Translator has striven to reach absolute freedom from prejudice; and feels constrained to record the seemingly paradoxical testimony—that the so-called higher critics have won the position of worthily occupying the very front rank of workers in the field of the lower criticism, where all learners must begin; and that among Hebrew Lexicons, none approaches—for thoroughness, accuracy, and resolute sobriety—the splendid monument of English, American, and Continental learning, now nearly complete, emanating from the Oxford Press.

The sacred joy experienced during the twelve years of hard work bestowed upon the production of THE EMPHASISED BIBLE might excuse the vain desire that another life could be vouchsafed in which to reap the fruit of antecedent toil; but all this is sobered and subdued by the reflection that *the fire itself*, human and divine, *must prove every man's work, of what sort it is.*

It remains only to render hearty thanks to the Scholars whose labours have made this work possible; to the Reviewers whose encouragement has lightened a protracted though pleasant task; to the Printers and Correctors of the Press whose enterprise and patience have done much to make this Bible a pleasure to look on and an instrument to handle with facility; but first and last—especially in view of preserved life and eyesight and mental freshness—to Him from whom all blessings flow.

July, 1902. JOSEPH BRYANT ROTHERHAM.

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AN

EXPOSITORY INTRODUCTION

TO THE

EMPHASISED BIBLE.

CHAPTER I.

THE SPECIAL FEATURES OF THIS TRANSLATION.

THAT this purports to be an "Emphasised" Bible is naturally the first thing to be noticed. But as it seems desirable to devote an entire chapter to the subject of Emphasis, further discussion of this prominent characteristic may be conveniently deferred until it falls to be considered in due course. In the meantime there are other features which have grown up around this, which it will be of advantage to set forth in order.

1. **The size of the page.** It is with design that this has been made large; mainly for the purpose of bringing into one view connected portions, the constituent parts of which can be so much more easily grasped and remembered when readily seen in their relation to each other and to the whole, than when extended over several smaller pages. The familiar fifteenth chapter of the Gospel by Luke affords an excellent example; the whole chapter being here brought within two columns, in which its historical introduction and the three parables of which it is composed are at once taken in by the eye.

2. **The varying indentations of the lines.** These have been employed to serve several important purposes.

a. They mark *the transition from Narrative to Speech.* The first chapter of Genesis comes out into beautiful relief by this means. After a few introductory words, the arrangement of the lines seems like a commentary on the text "He spake, and it was done." "He spake"—and the words of the speech are distinguished by being set in; "and it was done"—the record of the fact is given as narrative, shown by the nearer approach of the lines to the left-hand margin. The effect is solemnly dramatic. Sometimes the deeper questions of criticism are thus brought to the surface, and the humblest reader is moved to consider whether, for example, the Speeches of Moses recorded in the Book of Deuteronomy were afterwards edited. It is tolerably plain they were; and the perception of the fact would appear to favour

the genuineness of the Speeches themselves by the formal removal of objections. Sometimes, again, a subtle question of exegesis is brought very near to a solution by the mere process of rightly indenting the lines. For instance: Does the eighteenth verse of the second chapter of Galatians present a conclusion to which the Apostle Paul had for himself arrived?—or is he still addressing his erring brother Peter, and delicately suggesting that Peter was now, at Antioch, "building up" an invidious distinction which, at Cæsarea, he had "destroyed"? The cited-speech indentation appears to be correctly continued there; and the aptness of the words to describe Peter's inconsistency, coupled with the independent fact that there is nothing to show that his faithful brother had yet done addressing him, goes far to settle the true explanation.

b. The indentations indicate the existence of *Speech within Speech.* Thus: Moses in the land of Moab, in relating the desert experiences through which the Sons of Israel, with himself, had newly come, cites previous speeches made at the respective times to which he refers—what the people had said to him and how he had answered the people. And it is an undoubted gain to be vividly confronted with the inquiry, Would any historical romancist have dared not only to put invented speeches into the mouth of Moses, but similar speeches into the mouth of God? "Speech within speech" is to be found in many places, and is sometimes discovered to be invested with great interest: as when Solomon, in his Dedicatory Prayer,[a] cites Divine promises previously made to his father David; or as when the Apostle Paul, in addressing King Agrippa, quotes the very words in which the Risen Jesus had addressed him.[b]

c. The indentations call attention to the existence of *Poetic Parallelism.* This special kind of parallelism is, of course, not to be confounded with parallel texts or parallel narratives, important though these both are in their own way. Poetic Parallelism is that beautiful, measured reduplication of thought, whereby the same sentiment or fact or promise is doubly expressed, the second time with a difference, still within the general scope of the first; the variation serving not only to cluster together beauties of speech, such as synonyms, contrasts, subservient natural images, and so forth, but to fix the general scope and outlook of the couplet or stanza, the one line hinting the limit to which the other may be assumed to submit, or defining the subject to which it also relates. From this point of view Parallelism steps in as a most graceful and useful handmaid to Exposition. But the charm of it, is what first is felt. "So God created man in his image": that sounds like prose, however weighty. But when Parallelism breaks in with its balanced couplet—

> In the image of God created he him,
> Male and female created he them,—[c]

then we know we are in the presence of Poesy—a most fitting place, surely, for her first appearance!

> There the lawless cease from raging,
> And there the toilworn are at rest,[d]

is so plaintive as to be like a mother's lullaby over her sick child.

[a] 1 K. viii.; 2 Ch. vi. [b] Acts xxvi. 14–18. [c] Gen. i. 27. [d] Job iii. 17.

Another strain is touched when we read—

For a child hath been born to us,
A son hath been given to us,—[a]

in which it may be noted that *this* and not the *current* rhythm is undoubtedly the true one; since this it is which, closely following the Hebrew, throws the emphasis in the right place—on "child" and "son." *There* lies our hope—in Him! These samples will suffice to point to the thousands of instances of Parallelism which, in this translation, lie before the reader. The present is not the place for discussing the many varieties of Parallelism to be found in the Bible. The subject is necessarily familiar in all treatises on Hebrew poetry. Better, however, than the perusal of any printed treatise will be the collating and classifying of instances by each student for himself. He can label his samples at pleasure, as "synonymous," "antithetic," "recurrent," "progressive," and so forth, provided he correctly describe them. It is uncertain whether due attention has generally been given to what may be described as semi-parallelism, not infrequently to be found in Isaiah. Its presence is intimated in this Bible, either by a couple of responding extra capitals, as in the following:—

I am sated With ascending-offerings of rams,
And the fat of fed beasts.[b]

So have I sworn—Not to be vexed with thee,
Nor to rebuke thee;[c]

or, when space has required it, by an extra line bestowed upon it, sooner than do it an injustice. Thus—

And they shall call thee—
The city of Yahweh,
The Zion of the Holy One of Israel.[d]

There is one especial form of Parallelism to which much interest attaches, if not by reason of any novelty in the attention given to it, yet at least by virtue of its inherently striking character and the help it occasionally renders to right reading and interpretation. Dr. R. Moulton[e] terms it the *Envelope* arrangement of lines. Its simplest form is where the first line is responded to by the fourth, and the second is answered by the third. A single example will show what is meant:—

Let me see thy form,
Let me hear thy voice,—
For thy voice is sweet,
And thy form comely.[f]

Its bearing upon the correct reading of the original is seen in Isa. ix. 3; the much-needed emendation of which is reached by Dr. Ginsburg through a wholly independent process, dealing with questions of abbreviation and letter grouping. The result of his critical revision of the Hebrew text is strongly confirmed by the fact that thereby is produced this very special and beautiful form of parallelism:—

Thou hast increased the exultation,
Thou hast made great the joy,—
They joy before thee according to the joy of harvest,
As men exult when they distribute spoil.[g]

[a] Isa. ix. 6. [b] Isa. i. 11. [c] Isa. liv. 9. [d] Isa. lx. 14. [e] In "The Bible as Literature."
[f] S.S. ii. 14. [g] Isa. ix. 3.

How it touches exegesis may be discovered by turning to Mat. vii. 6; in explaining which we need no longer fear it as an undue liberty, to attribute to the "dogs" the "turning" and "tearing," and to the "swine" the "trampling underfoot."[a]

d. The indentations of the lines further present the results of *Logical Analysis*. This is the case where, without any suspicion of poetry, the thought-relation of the clauses is more readily seen by means of the exact place assigned to the line-commencements; whether, for example, a second line is to be regarded as co-ordinate with the first—that is, of an equally leading character; or as subordinate, subservient, helping. An extremely simple instance may be found in the setting forth of Martha's reply to our Lord, who has just said, "Believest thou this?"

She saith unto him—
Yea, Lord! I have believed,
That thou art the Christ, the Son of God,—
He who into the world should come.

Here, the first line of course is narrative. In the second, Martha confesses that she has faith, but the line stops short of saying what it is she believes; *that* being reserved for a new and further-indented line, so indented partly because thereby greater distinctness is given to the proposition which first defines her faith, and partly also because her answer appears to be, if not evasive, yet a little indirect. She, at any rate, does not say quite simply, "Yea, Lord! I believe this!" For some reason, she prefers to formulate her own faith. Why she did this may be worth inquiry. Was it that she felt the answer she gave fully endorsed the statements Jesus had just made: "Believing thee to be who and what thou art, I at once confide in the truth of whatsoever thou art pleased to tell me?" Or was it perhaps rather that she was diffident of herself, and hesitated to say whether she believed a revelation so lofty and of such a sweeping amplitude as that just disclosed; and therefore in her grief and perplexity preferred to fall back upon a more elementary truth, to which she felt she had already attained, and upon which she could still rely? The indentation of that line conducts the reader to this profoundly interesting psychological inquiry. Then the further pushing in of the last line is merely to point out—what is seen after a moment's reflection to be true—that this final line is subordinate to the one that precedes it, being of an explanatory character, as showing who and what the Christ, the Son of God, must be, and as indicating Martha's persuasion that in the sympathetic Teacher standing before her she saw Him whom the prophetic Scriptures had foretold and for whom the ages had waited. Now if all this food for thought is presented, in what may be termed a digestible form, by means of four lines of varying indentation, surely the average thoughtful reader can take the hint, and not deem "Logical Analysis" beyond him, but do a little of it for himself, just when he is analytically inclined; and, for the rest, can come to a working confidence in the Translator for having presented

[a] To these references may be added Job xxvii. 16, 17; Jer. ix. 4; x. 11; and especially Is. vi. 10, with Mat. xiii. 15, where the rhetorical movement is "heart—ears—eyes: eyes—ears—heart."

Scripture thoughts (which had to be presented somehow) after what appeared to him the most apt and helpful arrangement; about which no one is counselled to trouble himself prematurely or overmuch. This, however, is certain—namely, that a little perseverance will soon render it easy to the reader of this Bible to pay a profitable regard to the parentheses and digressions which so strikingly characterise the writings of the Apostle Paul. To a principal statement, he subordinates another; then, to that, another; and so on to such a degree that, although for a time we can comfortably indent more and more, yet at length the device of indentation comes perilously near breaking down; and to avoid being driven quite up to the right-hand margin, and so having no column at all left, we are constrained to use substitutionary initial capitals (as in Ephesians i. and Colossians i.) to indicate where further-indented new lines would begin if only there were room. Extreme indentation, as the initiated know well, is literally, in printing, an expensive luxury; but the student reaps the benefit, and his sense of triumph becomes a keen enjoyment as he watches the return of the great Evangelical Thinker to the point from which—a good while ago—he started. He confesses that his Guide has wandered; but he boasts that his Master never comes back empty. What, for example, though the entire Third of Ephesians is a parenthesis? The world would have been poorer without it. Furthermore, when industrious readers wake up to the gains which Logical Analysis promises to bring home, they may find themselves marking with the greatest interest the unexpected appearance of a similar Logical Idiom in the Book of Ezekiel to that which is found in the Book of Daniel—pursued to such a remarkable extent, in these two Books alone, as to give colour to the assumption that, after all, in spite of the contrary assertions of certain critics, the prophets Ezekiel and Daniel were very nearly contemporaries, just as the sacred history would naturally lead us to suppose they were.

c. The arrangement of the lines is occasionally used to set forth, in a becoming style, *Divine Proclamations* and certain obvious approximations to *Divine Signature*. For example: to centralise the words

Thus saith Yahweh—

is simply to invoke the assistance of the eye to give to that formula the dominating force over the announcement which follows which by the intention of the prophet it should naturally have. And so again there are cases in the Pentateuch and in the Prophets in which the oft-recurring formula, "As Yahweh commanded Moses,"[a] or "Declareth Yahweh,"[b] can be more becomingly appended, and with better effect, as a line by itself drawn towards the right hand, after the manner of a signature, than in any other way.

3. **Varieties of type.**—These have been but sparingly resorted to, partly on the score of economy, but chiefly because continual changes of type soon become annoying and even distressing to the eye. For these reasons Emphasis, in particular, has not been thus indicated. At the same time the discreet employment of other than the ordinary type has been made to answer a few very serviceable ends.

[a] Exo. xl. [b] Jer., Eze., Hag. ii., Zech. ii., viii., x., and often.

a. *Refrains* in the Old Testament have been distinguished by *italic* type. These naturally abound in the Psalms;[a] and there are few readers who will not be pleased to find them so made prominent throughout that favourite Book. The presence of "refrains" in the early chapters of Isaiah will surprise some readers; while the existence of them in the prophecies of Jeremiah will astonish still more, especially if we are allowed to classify under the heading of "refrains" the recurrence of a biting phrase, *magor missaviv* ("terror round about"), which (after being found in chap. vi. 25, hurled by Jeremiah against his priestly persecutor Pashhur [xx. 3]), then seems to have been mockingly flung back on himself by a tell-tale populace (ver. 10); afterwards to be solemnly directed by Yahweh against Egypt (chap. xlvi. 5) and against Kedar (chap. xlix. 29); strikingly enough to reappear, finally, in the plaintive dirge of the same weeping prophet (Lam. ii. 22), thereby, at last, well-nigh proving its claim to a place among actual refrains. Of course the most beautiful refrain in the Book of Jeremiah is the melodious couplet—

The voice of joy, and the voice of gladness,
The voice of the bridegroom, and the voice of the bride,—

which occurs in chaps. vii. 34; xvi. 9; xxv. 10; and xxxiii. 11—three times as a lament, as of something that was to cease; but, on the fourth and last occasion, reappearing as a lovely flower in a gay garland of joyful prophetic news. Not for ever, to Israel, is that fourfold voice to be hushed! If, however, we can tolerate the extension of the word "refrain" to the most inspiring recurrence of consolatory truth, apart from any further thought of poetic composition, then we may surely distinguish by that name the brightest promise of the Old Testament, which meets us in the form of an announcement by the Most High of his own character. Taking its rise in the Ten Commandments,[b] it expands in volume on that later, momentous, re-instating occasion, when Yahweh caused "all his goodness to pass before" Moses, and when in answer to prayer He graciously restored Israel to covenant favour.[c] Further references will be found under the last-named passage; and whoever will take the trouble to look through those texts, and will thoughtfully note how this manifestation of "all the Divine goodness" forms the sheet-anchor of hope for after times, will probably admit the fitness of terming it, by way of eminence, THE REFRAIN OF THE OLD TESTAMENT.

b. Some peculiarities in the use of *Divine Names* are thereby (viz., by varieties of type) indicated. Concerning the especial proper name of God (Yahweh) the reader will naturally consult Chapter IV. of this Introduction. But the present is the fitting place for naming some further information which has been conveyed throughout the Old Testament part of this Bible by typographical means. It should be understood, then, that when the familiar word "God" is found printed in ordinary type, then the Hebrew is *Elohim*; when the same word is printed "GOD" (one capital and two small capitals), then the Hebrew is "*Él*"; and when "God" is printed in Old English letter, then the

[a] See, for examples, Psalms cvii. and cxxxvi.

[b] Exo. xx. 6; cp. Deu. v. 10.

[c] Exo. xxxiii. 17; xxxiv. 6, 7.

Hebrew is *Eloah* (principally confined to the Book of Job). It is not, perhaps, to be assumed that these discriminations are of supreme importance; nevertheless, when connected with other things, they are certainly invested with considerable interest. For the word *Elohim*, see note on Gen. i. 1. *Êl* will be readily remembered as entering into the composition of proper names, such as "Beth-*el*," "Immanu-*el*," and many others. It may also be discovered—the evidence would seem to point that way—that in the use of the independent monosyllable *Êl*, just where the moral feeling is most intense, there *Êl* shows an aptitude to step in, in preference to *Elohim*. The ordinary reader can now judge of this for himself. Without imagining anything less sacred in *Eloah* than in its longer or shorter companions, this at least is clear, that *Eloah*—as compared with the most sacred Name (the Tetragrammaton—see Chapter IV.)—is held to be good enough for the controversial spirit which undeniably pervades all the middle portion of the Book of Job.

c. *Quotations* from the Old Testament in the New are by the italics rendered conveniently conspicuous. That it is of great convenience and of considerable practical utility to be able to see at once what portions from the Jewish Scriptures are quoted in the Christian, will not be denied by anyone who has given a fair amount of attention to the matter; nor can it be questioned that the employment of *italic letter* for the purpose is far more effective than the adoption even of quotation marks would have been. Thereby, for example, the reader perceives without any appreciable trouble how largely the Book of the "Revelation" is constructed out of Old Testament language and imagery. Thereby also he sees instantly how even a single word out of a citation becomes the pivot on which an argument is made to turn.[a]

4. **Section-headings, Footnotes, References, and Appendices.**—These may be left to speak for themselves, when once two or three needful explanations have been offered.

a. It was not at first intended to insert *Section-headings* in the Prophetical Books, owing to the risk of needlessly determining or attempting to determine difficult questions of interpretation; but an experiment having been made, the result seemed to promise so much convenience and assistance to average readers that the hazard and the additional labour were accepted. In most cases it will be found that, where these headings appear most startling, they are expressly warranted by the very terms of the Sacred Text.

b. The *Footnotes* include both "alternative renderings" and "various readings," the difference between which, being partly technical, is worth a moment's attention. An "alternative rendering," then, comes of the process of translating, and merely expresses the translator's feeling that some other English word than that adopted in the text might have given the sense of the original nearly or quite as well; and that for the reader to know this may be of practical service. It is well for the reader to be aware that oft-times no one word wholly and absolutely and alone says precisely what is conveyed by the Hebrew or Greek. It is no question of variance between one

[a] Gal. iii. 16; Eph. iv. 9; Heb. ii. 11-14; iii. 5, 6; iv. 7; vii. 24; viii. 13; x. 10, 39; xii. 27; xiii. 11-13.

copy of the original and another, but exclusively concerns the best way of representing what is admitted to be in the original. One rendering conveys the meaning more readily or more precisely than another, and to ring the changes on fair alternatives is often very helpful, supplying a breadth or an exactness which can be had in no other way. Sometimes a rendering is too literal for the text, yet not too literal for the margin. Questions of decorum and euphemism may be allowed some influence. Humorous translations may sometimes do good service in the margin which could never be tolerated in the text. Moreover, a freer rendering may the sooner be allowed in the text, provided a more literal one be placed at the foot of the page. So much for "alternative renderings." "Various readings" are a very different matter. They have sole regard to variations which, in the course of transmission from an earlier age, have crept into different copies of or witnesses to the original. Concerning these, more information will be found in Chapter III. of this Introduction.

c. *References*, as commonly understood, can readily be found elsewhere. Those here given have come into the Translator's hands mostly through special channels or as the result of personal study; and in any case, it is believed, will be found trustworthy and useful.

d. The *Appendices* present, in orderly collected form, matter which would have been suited for longer notes, but can be more conveniently studied as actually given. These appended notes mostly touch upon subjects of the highest importance, and are respectfully submitted in the hope that they will prove helpful to not a few readers of THE EMPHASISED BIBLE.

CHAPTER II.

CONCERNING EMPHASIS

AS AUTHORITATIVELY INDICATED IN THE HOLY SCRIPTURES.

1. "Strike, but hear me!" exclaimed an ancient orator to an infuriated mob; that is, "Strike, if you will; but hear me first." In reading aloud this citation, some little stress is instinctively laid on the two words "strike" and "hear," thereby assisting the ear to catch the plainly intended contrast. A few years since, the same saying was modified in sense by a change of emphasis. A trade strike was pending, when an illustrated paper, giving an imposing figure representing "Law," put beneath the figure the legend, "Strike, but hear me!" in this way not only investing the word "strike" with a modern significance, but suggesting, by the emphasis laid on the word "me," a timely contrast—as much as to say, "You have listened to other advisers: before you act on their counsel, hearken to *me*—consider whether your contemplated strike would be *legal*." This new point put into the old words would perhaps scarcely have been caught, even with the help of the symbolic figure of the cartoon, but for the outward and visible sign of emphasis attached to the closing word "*me*."

2. It is freely granted that context and circumstance, when known and considered, are in many cases alone sufficient to guide to correct emphasis, whether it be in ordinary

literature or in the Bible. For example, the bold contrast made by Christ, in the Sermon on the Mount, between other teachers and himself would naturally prompt any reader of taste to lay stress on the pronoun "I" in the recurring formula—

> Ye have heard that it hath been said . . . but I say unto you.[a]

3. Context and circumstance, however, are not always sufficient, because not always clear. We have therefore to be thankful that our Public Versions of the Bible furnish further guidance in the matter of emphasis by means of Idiom. The words are frequently so arranged as by their very order to indicate where the stress should be placed. Thus, in the history of Joseph, where "the butler," in confessing his fault in forgetting Joseph, narrates the diverse fate of "the baker" and himself, he says—

> And it came to pass, as he interpreted to us, so it was: me he restored unto mine office, and him he hanged.[b]

In this sentence it is at once felt that the pronouns "me" and "him" are as certainly emphasised by their mere position as if they had been printed in capitals. So, again, where the Apostle Paul, after thanking God that he spake with tongues more than any of the Corinthian Christians, proceeds to say—

> Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue,[c]

it is easily seen from the context that the clause "in the church" governs the whole sentence, and should receive the leading stress. Nor is it by order of words alone that an emphatic idiom is constituted. Certain forms of circumlocution serve the same purpose:

> But as for me, I shall behold thy face in righteousness,[d]

is an altogether effective means of reproducing the force of the emphatic pronoun which opens the verse in the Hebrew. Or a simple repetition secures the result—

> The living, the living, he shall praise thee, as I do this day.[e]

Or a qualifying word of a manifestly emphasising force is employed, like "surely" in the following:—

> In the day that thou eatest thereof, thou shalt surely die;[f]

or "certainly" in this place—

> Could we certainly know that he would say, Bring your brother down?[g]

or "diligently" in this—

> If thou shalt hearken diligently unto the voice of the LORD thy God.[h]

4. Yet, varied as is the Emphatic Idiom of our Public Versions and numerous as are the examples which meet us in which that indication of stress has been turned to most admirable account, the pity is that it has not been resorted to ten times more frequently than is the case. For, be it observed, the Emphatic Idiom of the English is but a faint and fitful reflex of the Emphatic Idiom of the Hebrew and Greek.[i] This fact is well-known to scholars, though scarcely dreamt of by the general Bible-reading public. A fact

[a] Mat. v. 22, 28, 32, 34, 39, 44.
[b] Gen. xli. 13.
[c] 1 Cor. xiv. 19.
[d] Ps. xvii. 15.
[e] Isa. xxxviii. 19.
[f] Gen. ii. 17.
[g] Gen. xliii. 7.
[h] Deu. xxviii. 1.
[i] For an example of total neglect in A.V., and timid change in R.V., see Deu. vi. 13.

however it is, and one which can be substantiated just as conclusively as any law which governs language. The great point at present is that all this accession of force and guide to the sense is, in the Sacred Originals, secured simply by Idiom—order of words, fulness of expression, repetitions and the like—and is therefore both pervading and authoritative. It is "pervading": not, of course, as though all Scripture needed to be formally emphasised to the same degree—to imagine such a thing would be absurd; some styles of Sacred composition, instead of bristling with points, calmly flow on, keeping the even tenor of their way—but "pervading" in the satisfactory sense of being ever available when required. Whenever a point has to be made, a quiet contrast to be rather hinted at than expressed, a sharp and sudden home-thrust to be delivered, Idiom is at hand to accomplish it. From which, when the numberless living interests enshrined in the Bible are considered, it will be expected to follow—and follow it does—that a very large amount of indicated stress underlies almost every page of the Sacred Volume. And—does it need to be repeated?—Emphasis so conveyed is surely "authoritative": which is not the same thing as saying there is no room for misapprehension in this place or in that; nor is it the same as affirming that all scholars are absolutely agreed about every little point. But the emphasis is "authoritative," inasmuch as it is in the original—is a part of the original—is of the very spirit and essence of the original. And being in this way "authoritative," it is in all its main indications worthy of unspeakably more diligent heed in exposition than the most brilliant fancies of men who dream they may make what they please of Holy Writ. Sober students are bound by the laws of Grammar: they are equally bound by the laws of Emphasis.

5. It is one of the leading aims of THE EMPHASISED BIBLE to do justice to the Emphatic Idioms of the original tongues, and thereby place all earnest Bible readers, for practical purposes, on the same footing as that occupied by such as are familiar with Hebrew and Greek.

6. Mainly by Idiom has this been attempted. So that if all the artificial signs of Emphasis used in this Bible were swept away, an amount of Emphatic Idiom would remain far surpassing that to be found in any other version known to the Translator. Although emphatic inversion, for instance, is not infrequently discovered in our Public Versions: yet far more frequently and—if the expression may be pardoned—far more consistently does it appear in this translation. Take two examples out of thousands:

A.V. Wilt thou break a leaf driven to and fro?
And wilt thou pursue the dry stubble?

Em. B. A driven leaf wilt thou cause to tremble?
Or dry stubble wilt thou pursue?[a]

The latter rendering reproduces the idiom of the Hebrew, and therewith also most naturally shows where the primary stress should be laid.

A.V. And when he putteth forth his own sheep, he goeth before them.

Em. B. As soon as all his own he putteth forth
Before them he moveth on.[b]

The Idiom, the Emphasis, is in the Greek. It would be endless to cite examples of all the various forms which the Original Idiom takes for the sake of conveying

[a] Job xiii. 25. [b] Jn. x. 4.

emphasis. Suffice it to say: that in this Bible these forms have been sacredly reproduced whenever possible—so long, that is, as the English remained easily intelligible and was not too constrained.

7. But Idiom alone would have been utterly inadequate to the attainment of the object in view. In many instances the endeavour to preserve in English the order of the words in the original would have resulted in obscurity; or, worse still, would have conveyed the very opposite of the meaning intended. In the following passage from the Book of Lamentations, it could have been wished that, for the sake of preserving the exact rhythm of the Hebrew, it had been perspicuous English to say—

For this cause hath sickened our heart,
For these things have darkened our eyes;[a]

inasmuch as there is some little weight naturally resting on the paired words (ending words in the Hebrew) "heart" and "eyes" which, if that position could have been preserved in English, would have secured a fine cadence and a satisfying ending to each line of the couplet. But the construction would in two or three ways have been ambiguous—in fact a wrong meaning to some of the terms would have been favoured. Therefore, inasmuch as a clear conveyance of the sense is rightly the first requirement, the Hebrew arrangement can only in part be followed, and we have to be content with some such approximation as this—

For this cause hath our heart' sickened,
For these things have our eyes' darkened.

An acute accent on "heart'" and "eyes'" may be allowed as a slight compensation for loss of position; and, to anticipate for a moment, if our angular sign be then attached to the two opening phrases ("For this cause" and "For these things"), those words will be instinctively caught as adverbial clauses, strongly emphasised by their commanding position, and so gathering up into themselves the whole stream of the prophet's foregoing lament—

<For this cause> hath our heart' sickened,
<For these things> have our eyes' darkened.

This illustration may stand for thousands, and evince beyond a doubt the impossibility of mechanically giving idiom for idiom in translation: hopeless obscurity would frequently be the inevitable result. And as a sufficient proof that in some cases idiom for idiom would cause the translation to express the very opposite meaning to its original, it is enough to cite one instance.

Elijah calleth this man[b]

is the order of the words in the Greek; yet "this man" is the nominative (that is, the caller) and "Elijah" the objective (that is, the person [supposed to be] called upon), and the true rendering is—

This man calleth Elijah;

though rightfully a decided stress should be laid, where indicated, on "ELIJAH."

8. That, notwithstanding this risk of overdoing, a very free use of Emphatic Idiom has been made in this Bible will soon appear upon examination. Few sympathetic readers will complain of this. Such readers will perceive and bear in mind that inversions in the language of THE EMPHASISED BIBLE are always intentional—always

[a] Lam. v. 17. [b] Mat. xxvii. 47.

according to the original—always expressive. They will go on to observe that an inversion which at first seemed harsh, especially if incautiously read, soon commends itself when tastefully uttered. Finally, the Translator's purpose will be remembered. It is due to himself to confess that he has deemed himself privileged, and therefore has carried the process of imitating the inversions of the originals to a degree scarcely tolerable in any version designed for public use. It is quite true that the larger number of the inversions here ventured would, as he conceives, adorn any translation, and because of their apt reflection of the Hebrew or Greek he honestly thinks they possess strong claims on general adoption; but not all of them. Speaking approximately, possibly in one case out of ten the Editor of THE EMPHASISED BIBLE would have himself shrunk back from what he has actually dared, if he had been so presumptuous as to think of producing a competitive translation. His aim throughout has been to form a Companion Version; and he respectfully asks the measure of indulgence which that intention makes reasonable.

9. One thing at least is clear—namely, that English Idiom alone could never have expressed all the Emphasis enshrined in the originals. It follows that either numerous tokens of stress contained in the sacred tongues must have been lost, or else artificial means were necessary to give them effect. As for the best method of doing this, there is, of course, no accounting for individual preferences; and, given the necessity, some would have chosen varieties of type, not sufficiently considering, perhaps, how soon these annoy the eye when multiplied. Others, again, would have preferred the underscoring which was used in the first and second editions of the Translator's New Testament, unaware, probably, that the costliness of that method seemed prohibitive when thought of for the entire Bible. In favour of the plan now adopted, suffice it to claim economy, elasticity, and effectiveness. The signs here employed practically cost nothing, since the compositor can pick up a sign of emphasis as easily as he can pick up a comma. The elasticity springs from the combination of diverse signs: for example, an interposed accent can appear in the midst of an already emphasised clause. And the effectiveness is quite as great as was desired, seeing that delicacy of touch was also wished, and even a fitness to be temporarily disregarded —a quality commended to all who find the marks in the least perplexing. Such persons as would have been better pleased with some heavier and more obtrusive style of emphasising will kindly bethink them, that stress is mostly quite effective if laid on one syllable of a word, one word in a clause, and so forth; and that all the guidance the eye requires is to be enabled to take in at a glance the beginning and ending of the word, the phrase, the clause within which the enhanced stress is to take effect.

10. One explanation further, and nothing will be needed for completing this chapter, beyond a few annotated examples and the synopsis at the end, which will be convenient for reference both to the scholar and to the learner. The explanation is this: Idiom alone, it may be thought, might have been trusted to convey a portion of the emphasis indicated in the original, and artificial signs might have been restricted to the conveyance of the rest; instead of which (it may be objected), in this Bible, the artificial signs, in point of fact, mostly *accompany* the idiom *when present*, as well as serve as *a substitute* for it *when absent*. In fact, however, it was difficult to draw the line, especially as, in many cases, the signs of emphasis served as a species of magnified punctuation, for which reason it seemed better to go through with them Besides

which, is it not sometimes welcome to hurried eyes to have pointed out to them what might have been discovered by unaided vision?

11. Now for a few ANNOTATED EXAMPLES, before submitting which the hint is given that a glance at the Table of Signs placed at the end of this Introduction will here be found convenient.

Doth ‖this‖ cause |you| to stumble?[a]

The A.V. rendering of this passage leaves much to be desired; partly because of the wrong impression which the word "offend" conveys, as though Jesus feared He had hurt His disciples' feelings to the degree of provoking their resentment; and partly because it leaves the point of the question uncertain. The R.V. obviates the wrong impression, by substituting "cause to stumble" for "offend," but it fails to bring out the fine point seen by laying a little stress on "you." "Doth THIS cause *you* to stumble"—*you, My disciples, who might have known better?* It is a clear case; for the Greek sets the noun governed before the verb that governs it (cp. *post*, Synopsis, *A*, *b*).

And he said,
I know not. <the keeper of my brother> am ‖I‖?[b]

How the point of Cain's defence of his professed ignorance leaps to his lips! The arrangement, "Am I my brother's keeper?" is tameness itself in comparison.

<What is right, what is right> shalt thou pursue.[c]

In this place both A.V. and R.V. preserve the inversion which opens the verse, and for that we are thankful: "That which is altogether just shalt thou follow." But why not have given it with the greater simplicity and vivacity of the original?—*zédhek zédhek tirdôf*—it is all there. And why not have given the full force of the verb "pursue"—"pursue" with determination, and not merely "follow" with half-heartedness or from a dull sense of duty?

Then thou scarest me with dreams,
And <by visions> dost terrify me:
So that my soul chooseth strangling,
|Death| rather than these my bones.[d]

Note here how parallelism and emphasis enhance the effect of each other. There being two synonymous couplets, constituting a duplicate expression for each thought (viz., first the Divine visitation, then the effect on the sufferer), emphasis steps in at the second line of each couplet, and strongly accentuates the closing word of the preceding line: "dreams—*visions*"; "strangling—*death.*" Note also how well the sharp expression which the word "death" draws to itself, prepares the way for the lingering and piteous lament over "these my bones."

<Righteousness> I put on, and it clothed me,
<Like a robe and a turban> was my |justice|;
<Eyes> became I to |the blind|,
And <feet to the lame> was ‖I‖.[e]

It would be difficult to name a passage more studded with the beauties of combined parallelism and emphasis than this. Observe that, here again, there are two couplets; then, that an emphatic inversion leads off in the first line of the first couplet—an accusative before its verb (Synopsis, *A*, *b*); next, that the thought of "clothing" oneself, given in the first line, is emphatically and rhetorically amplified in the second line,

[a] Jn. vi. 61. [b] Gen. iv. 9. [c] Deu. xvi. 20. [d] Job vii. 14, 15. [e] Job xxix. 14, 15.

"robe" and "turban" forming not merely clothing, but an adornment fit for any assembly; further, that the term "righteousness" at the beginning of the first line is answered by its synonym "justice" at the end of the second—a not infrequent device in Hebrew poetry, and that as the two substantives respond to each other and ending words also have a natural advantage (cp. Synopsis, *A*, *f*), a slight stress is marked on "justice." In line three, note how the word "eyes" at the opening comes into rhythmic relation with the term "blind" at the close, the verb "to become" being unemphatically thrown in between them, with no stress on the pronoun "I," which is merely implied in the verb; and how finally, in the last line, "feet" and "lame," instead of being parted like "eyes" and "blind" in the third line, are swiftly and unexpectedly welded into a single emphatic phrase at the head of the line, to be simply followed by the pronoun "I," which, though having primarily to serve, after Hebrew fashion, for the verb "to be," yet, with its long-drawn pausal vowel (*'á'ni*), lingers on the ear with an unspeakable pathos (Synopsis, *B*, *a*, last sentence).

See ‖now‖ that ‖I‖, ‖I‖ am he,
And there are no' gods with me:
‖I‖ kill—and make alive,
I wound, and ‖I‖ heal;
And there is none' who <from my hand> can deliver.[a]

The inquisitive will not begrudge the trouble of examining the context which leads up to this animated and impressive passage. It will be seen that, with keenest irony, idolatrous Israel has just been advised to apply in her extremity to the false gods of which she has boasted. "See NOW"—if haply ye have at length discovered how utterly vain is *their* help—"that *I*, *I*—emphatically repeated, as if to invite a penitent nation to fill in the blanks from the stores of reviving memories—"I"—your own, your real, your living God; "I"—your long forgotten, but yet faithful, loving God, still waiting, even now after all this, to be gracious. "See NOW, that *I*, *I* am he;" or, "am the one, and the only one, that can help you." "And there are no' gods with me" —strong negative of the substantive verb, hence accent on "no'." "*I* kill"—separate nominative pronoun (Synopsis, *B*, *a*); hence strong emphasis on the pronoun. "And make alive"—nominative pronoun not repeated, hence none needed in English: the contrast between "kill" and "make alive" at this point suffices. "I wound"—again no separate nominative, and no emphasis on "I" this time permissible. But then finally, when bringing in the climax "*I* heal," there is a triumphant stress to be laid on the "I" (*wa'a'ni 'erpâ'*).—The Translator protests that, while he does real homage to the elocutionary instinct which is common to all men, and is well trained in most educated men, he considers it very unlikely that such instinct could ever, unaided, have divined the existence of such authoritatively indicated variations as these; of which, indeed, familiarity with the original idiom can alone give trustworthy information.

He was despised and forsaken of men,
A man of sorrows, and acquainted with grief,—
Yea <like one from whom men turn away the face>
He was despised, and we esteemed him not.[b]

So far the discourse flows calmly on in description of the Suffering Servant, without any use for emphatic pronouns. But now an entire change of mood is felt. From a

[a] Deu. xxxii. 39. [b] Isa. liii. 3.

bare statement of the matter of fact, reflective Israel passes to a revised and deeper view of the cause of the Sufferer's sorrows :—

|Yet surely| <our griefs> ||he|| carried,
And <as for our sorrows> he bare them,—[a]

where note what a break-up of the historical style occurs, and how the emphasising strokes come throbbing in : "*Yet surely* OUR GRIEFS"—the real cause of the Servant's sufferings by bold inversion being set at the head and front of the sentence (the accusative before its verb : Synopsis, *A*, *b*). "HE carried"—the pronoun is, indeed, implied in the verb (*nâsâ'*), but that is not enough, and so it is also separately expressed, in order that stress may be laid upon it (*hu' nâsâ'*—cp. Synopsis, *B*, *a*). *He* was *our* Substitute and bare *our* burden. That in this couplet the phrases "our griefs" and "our sorrows" are synonymous, is at once evident.

What, perhaps, we desiderate in the second line is that the pronoun "he" should have been again emphasised in like manner as in the line foregoing; and though it is absent from the Massoretic or traditional text, and therefore, according to rule, we can scarcely so mark it, yet we note with intense interest that there is a various reading[b] relating to that very point, to the effect that some Hebrew written copies actually have the emphatic "he"; in which, moreover, the ancient Syriac and Latin versions keep them company (implying that the ancient Hebrew standards from which *they* were formed had the pronoun emphatic). And we are further informed that there are some existing Hebrew copies which, though they have not the emphatic *hu'* in the text, yet have it set down in the margin as a *ḳeri'*, that is, to be *read*, though not *written*. We have purposely expanded this short note of variance, bearing as it does on a point of much interest.

To return to the text :—

||We|| however, esteemed him—
Stricken, smitten of God, and humbled.
But ||he|| was Wounded for our transgressions,
Bruised for our iniquities,
||The chastisement for our well-being|| was |upon him|,
And <by his stripes> there is healing |for us|.[c]

As much as to say: "WE," however, away in the past, when the true light of the matter had not dawned upon us, esteemed him divinely chastised for some cause unknown. We then little thought how his sufferings were related to us; "But" we see it all now! And so on, until the ultimate explanation is reached—

But ||Yahweh|| caused to light upon him' the iniquity of us all.[d]

YAHWEH did what none other had any right or power to do. Compare verse 10 where the same stress as in verse 6 is laid on the Divine Doer of the work of Salvation. And so we close our brief hints as to the expository value of the emphasis indicated throughout this wonderful prophecy; and we close them by respectfully claiming that it is not at all by the play of pious fancy, but exclusively by giving effect to a well-proved idiomatic law that we lay decided stress upon the Divine interposition through which there is healing for Israel and for Mankind. Before

[a] Isa. liii. 4. [b] Cp. *ante*, Chap. I. 4, *b*. [c] Isa. liii. 4, 5. [d] Isa. liii. 6.

dismissing our notice of this example of emphasis in the famous Fifty-third of Isaiah, it may be worth reminding the reader that in at least three places in the New Testament[a] do the words of this Prophecy re-appear, and each time with something of the significant emphasis with which the words were originally penned. In fact, speaking broadly, the emphasis of the Old Testament is the emphasis of the New: the main idioms are the same, their exegetical value is the same. When successfully rendered, the ancient tones and suggestions of the Hebrew are reproduced—in Greek in English. The language again lives.

[a] Mat. viii. 17; Acts viii. 32, 33; 1 Pet. ii. 24.

A SYNOPSIS OF THE PRINCIPAL LAWS OF EMPHASIS DISCOVERABLE IN THE BIBLE ORIGINALS.

Words are emphatic—

A. By POSITION.

a. Nominatives before verbs—always.[a]

b. Genitives,[b] datives[c] and accusatives[d] before verbs—always.

c. Verbs before nominatives—slightly;[e] but able to command strong emphasis by reduplication, see below, *B, b.*

d. Adjectives before nouns—chiefly in N.T., and slightly.[f]

e. Words brought into juxtaposition—sometimes, in prose, internal evidence concurring;[g] more frequently in poetry, where the last word of one line is often varied and emphatically echoed by the first in next line.[h]

f. Words postponed to end of sentence—sometimes in prose, sense concurring:[i] more frequently in lyric poetry, in which the last word is mostly weighty, and claims secondary stress.[j]

B. By REPETITION.

a. Separate nominative pronoun.[k] Prolific source of emphasis both in Hebrew and Greek, as the separate pronoun is independent of position. Always reliable when construed with finite verb, which has the pronominal element also within itself. Sometimes also, when used instead of a verb, seems by association of ideas to lend itself to some little stress.[l]

b. Reduplicated verb—chiefly in Hebrew,[m] reappearing by quotation in N.T. Always indicates lively emphasis. Infinitive verb generally set before its own finite—then emphasis only: occasionally placed after its own finite—then perhaps sometimes suggesting continuance or repetition of action.[n]

c. Independent words,[o] phrases,[p] and sentences.[q] The mere repetition of these is one of the most simple and obvious devices for indicating stress.

C. By FORMAL EXPRESSION.

This chiefly applies to Hebrew particles. Owing to the extraordinary facility with which the consecution of facts and thoughts can be carried forward by the peg-letter *waw*, it follows that when more formal and precise connecting particles are employed, some emphasis can generally be felt. Hence springs the stress, more or less vigorous, which in THE EMPHASISED BIBLE is frequently marked on such connectives as "now" (*'attah*), "therefore" (*laken*), "for this cause" (*'al ken*), and so on; in respect of which appeal is confidently made to elocutionary instinct as to the validity of the result.

*** *By all means compare Prof. A. B. Davidson's admirable "Hebrew Syntax" on the various ramifications of Hebrew Emphatic Idiom; and see the Oxford Gesenius,* p. 252 *for the particles, and* p. 441 *under "yêsh."*

[a] Gen. i. 2; Isa. ix. 6; Jn. x. 8, 10.
[b] 1 Tim. iii. 1.
[c] Gen. i. 29; Deu. xxii. 19, 29; Ps. cxviii. 18; 1 Cor. iv. 3; Jn. xix. 10; Gal. vi. 14.
[d] Gen. i. 5; Deu. vi. 23; Josh. ii. 18; Mt. xxvii. 47.
[e] Gen. i. 3, 4, 5, 7, 8, 16, 17, 18, 21.
[f] Rom. i. 23; Heb. xii. 18, 19.
[g] Mat. x. 21; 2 Cor. v. 4; Gal. ii. 19; Heb. xi. 4.
[h] Job iii. 20; vii. 14, 15.
[i] Gen. xxi. 3.
[j] Ps. ii. 3; Lam. v. 17.
[k] Gen. xiv. 23; Ps. ii. 6; Mat. v. 22, 28, 32, 34, 39, 44.
[l] Gen. iv. 9; Job xxix. 15.
[m] Gen. ii. 16, 17; xxii. 17; xliii. 7; Deu. vi. 17.
[n] Num. xxiii. 11; Isa. vi. 9.
[o] Gen. xiv. 10; Num. x. 32; xv. 41; Deu. ii. 27; xvi. 20; xvii. 5; Josh. vii. 11; xxii. 22; 1 S. ii. 3.
[p] Ps. cxxiv. 1, 2; Isa. xxxviii. 17, 19; Eze. xi. 14.
[q] Ps. cxviii. 1-4; cxxxvi.; Isa. viii. 9.

CHAPTER III.

THE ORIGINAL TEXTS.

For practical purposes it may be assumed that Hebrew and Greek are the original languages of the Bible. The small proportion of Aramaic embedded in the Hebrew Bible does not require formal consideration, just because this dialect is nearly allied to Hebrew, and the portions of the Old Testament written therein form integral parts of all Hebrew written copies and printed editions. With regard to the New Testament, the only question that could arise would be whether some parts of it were not first written in Syriac and then translated into Greek. But this is probably a purely academical inquiry, and inasmuch as the assumption of a Greek original for the whole of the New Testament does not exclude Syriac sources from contributing their quota towards evidence of genuineness and aids to textual purity, the question for the Translator is reduced to this: What Hebrew Bible and what Greek New Testament shall he employ for making his version? In a word—What Texts shall he translate?

It is a relief to think that no translator can be required first to construct his Hebrew and Greek texts before turning them into English. Life would not be long enough for one man or one set of men to explore the whole of the immense field; besides, the task is more likely to be efficiently done if its widely different departments are undertaken by departmental experts. The textual critic prepares the way for the translator, a consideration which makes this the convenient moment for stating that the textual critics followed in executing The Emphasised Bible are respectively Dr. Ginsburg in the Old Testament, and Drs. Westcott and Hort in the New. To understand the debt of gratitude we owe to these pioneers, it will be better to take separately the two leading divisions of our Holy Scriptures, and the more so as each division involves conditions inapplicable to the other.

I. The Original Text of the Old Testament.

1. *The* **Text** *itself.*

In the Old Testament there seemed to be no choice but to take the received or current Massoretic text, unless one had been prepared to embark on the treacherous sea of Conjectural Criticism; and, in the first writing out of the MS. for this work, that text in its commonly printed form was implicitly followed. It was the singular good fortune of the present translator, however, to have only just completed his transcript when the Critico-Massoretic Hebrew Bible of Dr. C. D. Ginsburg appeared; and it was at once seen how greatly it would add to the value of The Emphasised Bible to compare the MS. throughout with Dr. Ginsburg's Hebrew text and to make and translate a selection from his priceless Various Readings. This additional labour was gladly undertaken; and it is deemed no small cause for gratitude to have been spared to finish the task. Respecting the Old Testament, therefore, the case now stands as follows:—

The Hebrew Text used is the revised Massoretic Text edited by Dr. Ginsburg, subject to certain exceptions which will at once be explained, and which can

scarcely fail to commend themselves as soon as they are understood. The exceptions are almost exclusively *the confirmed and approved various readings* to which Dr. Ginsburg has prefixed the formula, "It ought to be" so-and-so. These nave been incorporated in the text of this version, and not merely inserted in the notes; for it was instinctively felt that what "ought to be" *should* be in a work of this kind. For Dr. Ginsburg's purpose, indeed, it was probably fitting that he should make no changes in his text other than any which might be required to render his edition a perfectly accurate reprint of the Received Massoretic recension, and that accordingly all the emendations he had to propose were wisely incorporated with his foot-notes, no matter with what degree of confidence advanced. This method was at once seen to be in the true Massoretic spirit, which changes nothing, reproduces everything, fences and guards everything. But as this translation of the Old Testament was intended to make straight for correct exegesis and was purely practical in its design, the contrary course was adopted with respect to the especial class of various readings now under consideration, and accordingly the resulting changes were boldly made in the text of this version, with the unvarying note appended in each case, "So it shd be," duly referring to Ginsburg's authority. It was quite otherwise where Dr. Ginsburg prefixed his other formula, "It appears to me" = "I think" it should be so-and-so. These conjectural variations have in the following pages been given (where given at all) in foot-notes, with the corresponding formula "*Gt.*" = "Dr. Ginsburg thinks" the reading should be as follows, in the quoted words then cited. They are the conjectures of an expert, often of great value, and always worthy of respectful consideration, but not advanced into the text of this Bible, save in a very few exceptional cases distinctly notified in the margin. These isolated instances are limited to places in which it was felt that the internal evidence fully made up for any lack of external attestation.

2. *The appended* **Various Readings.**

A. Whence **come** these Various Readings? They are (i.) variations discovered in existing standard copies (Codices) or in early printed editions; (ii.) variations recorded in the Massorah itself as having formerly existed in documents now lost; (iii.) variations preserved in the Talmud or in the commentaries of ancient Jewish scholars; (iv.) variations proved by Ancient Versions, in cases where the changes cannot reasonably be attributed to freedom of translation, but assure us that the translators must have had before them a Hebrew Text materially differing from that which has been handed down to the present day.

B. What are the leading **Characteristics** of these Various Readings? (i.) Many of them are exceedingly minute: either resolving themselves into variations of spelling and accentuation, such as to make *no* difference in translation, and therefore passed by in silence in this Bible; or else making *very little* difference in English—it being of no appreciable consequence whether Israel fell into the "hand" or "hands" of their enemies. Still, the collating of the smallest variations has some value as an education, showing how such changes came into existence, and what pains have been taken by copyists and textual critics to note them and guard against their multiplication. (ii.) At the same time, literal minuteness of variation is a very uncertain criterion of importance. Truth is not measurable by bulk, but by weight. The change of a single letter in one case may show nothing but a peculiar spelling of the same word, whereas in the very next instance it may indicate a totally different word

and make all the difference in the world to the sense. To mistake *lo* for *lo'* may bring in a negative and turn the sentence completely round. To write *'aḥar* for *'aḥad* (showing, in the Hebrew, a minuter difference than this) may turn "one" into "after" or "another." (iii.) Many variations are due to the most simple and obvious causes—mere mistakes of eye or ear, or the writing as one word what was meant for two, and *vice versâ*. (iv.) More serious is the divergence of exemplars; the standard copies of one district having in course of time or under different editorship come to depart from the favourite standards of another region; the old standard becoming worn out or lost, and a new one having to be procured from a distance, bringing its own divergences with it, and propagating them on new soil. (v.) Still more serious is prejudice leading to the deliberate avoiding of certain exemplars, as favouring, say, the detested Samaritan or Septuagint recension. (vi.) Most serious of all is the deliberate intention to change the old reading for one more acceptable—never, perhaps, with wilful corruptness; on the contrary, with pious intentions and for greater edification; yet still displaying a freedom of editing which to us seems quite indefensible.

C. How may Dr. Ginsburg's Various Readings be **Classified?** (i.) *Write*, but *read*; or the official variations technically known as the *K^ethiv* and the *Ḳ^eri*. "The margin of the [Hebrew] Bible exhibits a number of various readings of an early date, called *Ḳ^eri* (*read*), because in the view of the Jewish critics they are to be preferred to what stands in the text, and to be read instead of what is there written, hence called *K^ethiv* (*written*)."[a] "So great a reverence for the ancient literal text, as it was handed down by tradition, was preserved among the Jews, that the Grammarians who made the new additions to the text left the written text still unchanged, even in cases where they believed it necessary to follow a different reading and interpretation."[b] Probably the general understanding amongst English students of Hebrew is that the *Ḳ^eris* are invariably to be preferred to the *K^ethivs*. Dr. Ginsburg, however, does not endorse that view, for he says: "It is now admitted by the best textual critics that in many instances the reading exhibited in the text (*K^ethiv*) is preferable to the marginal variant (*Ḳ^eri*), inasmuch as it sometimes preserves the archaic orthography and sometimes gives the original reading. The *K^ethiv* or textual reading, moreover, is in many instances not only supported by MSS. and early editions, but by the ancient Versions."[c] There are two features in Dr. Ginsburg's exhibit of these various readings which cannot fail to give lively satisfaction to the student. The first he states thus:—"I have in most cases given the MSS., the early editions, and the ancient Versions which support the *K^ethiv* and those which exhibit the *Ḳ^eri*."[d] The second is the claim thus expressed: "I have been able to give a larger number of *Ḳ^eris* and *K^ethivs* than those which are printed in any other edition of the Hebrew Bible."[e] On the strength of this last fact, as well as on the score of convenience, the *Ḳ^eris* cited in THE EMPHASISED BIBLE are given as resting on Ginsburg's authority, without forgetting that many of them are to be found in other Hebrew texts. (ii.) A special class of various readings called *Sevirin*. These constitute a body of readings "of equal importance to the class of variants comprised in the official *Ḳ^eri*, though it has hardly been noticed by modern critics. Indeed in some respects it is more important than the alternative readings which have hitherto been so scrupulously given in the margin of

[a] Gesenius's Heb. Gram.; translated by Dr. B. Davies, London, 1874, p. 52.
[b] Ewald's Heb. Gram., by Nicholson, London, 1836, p. 63.
[c] G. Intro., 184.
[d] Ibid., p. 184.
[e] Ibid., p. 186.

our Bibles under the name of *K'ri* by modern editors, who have either entirely banished the *Sevir* from the margin or have on extremely rare occasions condescended to notice one of the numerous readings introduced by the name *Sevir*."[a] As in the case of the *K'ris*, Ginsburg mostly states by what authorities the *Sevirin* are confirmed. A reading of this class will be found given in the notes of this Bible thus: "A sp. vr. (*sevir*)," followed by a translation of the reading, with the addition of any confirming authority. (iii.) Variants *cited in the Massorah itself* and underlined by Dr. Ginsburg. When possible these have been given in italics. For instance, "(Sam., *Sep.*, Vul.)" indicates that Dr. Ginsburg has found the *Septuagintal* reading in the Massoretic note of a Hebrew codex or edition. (iv.) Variations discovered by *collation* of existing MSS., early printed editions, and Ancient Versions, and recorded without editorial opinion. These must be left to speak for themselves. They are here passed on from the textual editor. (v.) *Conjectural* emendations. As before suggested, these should be received with the deference due to an expert, whose opinion takes into account not only internal evidence, but probably a shrewd suspicion as to the way in which an error may have crept in. *Gt.* = "Ginsburg thinks" is the sign distinguishing this class of reading in THE EMPHASISED BIBLE. (vi.) *Confirmed* Emendations. These have already been considered, and reasons have been given for incorporating their purport in the text of this Translation.[b]

D. How should these Various Readings **be treated** by an ordinary intelligent reader? (i.) They may very well lead to a suspense of judgment. Where a transcriptional variant of this kind comes into view, it is natural to eschew dogmatism. (ii.) Internal evidence may inspire a moral certainty as to which reading is correct. The reader can cautiously rely on this for his own satisfaction; and the controversialist may urge it—with becoming moderation. (iii.) Converging evidence may almost amount to demonstration as to which alternative is to be trusted. For example: Starting with internal evidence in favour of a Various Reading which is actually found in some Hebrew MSS. or printed editions, the reader discovers that that very reading is exhibited in the Samaritan Pentateuch—an independent line of transmission from an exceedingly ancient exemplar. Then he finds it handed down by the Septuagint—another line of transmission from a time almost equally remote. And finally, we will suppose, he discovers that the same reading has been preserved by the Vulgate. Internal probability—some existing Hebrew standards, Samaritan, Septuagint, Vulgate—what wonder if (some counter evidence notwithstanding) the student yields his mind to a state of working confidence as towards the variant which is sustained by such a superior array of proof?

II.—THE ORIGINAL TEXT OF THE NEW TESTAMENT.

There is the less need to enlarge on this, that information concerning it is by this time widely diffused. Few scholars nowadays would advocate the adoption of the so-called Received Text of Erasmus and Stephens, published early in the sixteenth century. The discovery and collation of Greek MSS. have since then made such enormous strides, and so many textual critics of supreme ability and industry—such as Griesbach, Scholtz, Lachmann, Tischendorf, Tregelles, and Westcott and Hort—have laboured in this department, that it would appear an act of sheer madness to go

[a] G. Intro. 187.

[b] *Ante*, p. 18, cp G. Intro. 162, 170.

back to the critical apparatus of our great-grandfathers. Suffice it then to state in brief the general principles followed alike by Tregelles and by Westcott and Hort—with whom alone in the Christian Scriptures this work stands in immediate relation—and then to explain in a very few words why, for the present (the third) edition of the New Testament portion of THE EMPHASISED BIBLE, the text of Tregelles was superseded by that of Westcott and Hort.

The fundamental principle common to the Greek texts of Tregelles and of Westcott and Hort is that in the construction of them, ancient authorities have been resolutely preferred, and the text in both cases has been determined rather by the weight than by the mere number of manuscripts. Ancient readings have been preferred in constructing the Greek texts of both these editions. It would perhaps be correct to say that Westcott and Hort gave more attention than did Tregelles to the lineage of manuscripts, and submitted to a more searching consideration the question how far divergent readings had sprung from common sources, so as to get behind the divergences to an earlier and more ancestral text. In particular their treatment of the two most ancient MSS., the Vatican and the Sinai, both as to their similarities and their differences, impresses the inquirer's mind with a sense of the scientific force with which inductive reasoning is carried; and how, under the converging light thrown backward by these great exemplars, in the hands of these editors, the student can almost see for himself what the Apostolic text must have been.

This allusion to the two greatest Greek Manuscripts of the New Testament opens the way for an explicit statement of the reason which led to the adoption of the later text of Westcott and Hort in preference to the earlier one of Tregelles, which had been employed for the present Translator's first and second editions of the New Testament. It was simply and solely because the later text *was* the later, that the change was made; for the lapse of time between them, though not great, enabled Drs. Westcott and Hort to do what had not been vouchsafed to their predecessor—viz., to keep the Sinai MS. steadily before them in the construction of their text of the Four Gospels. It was felt to be presumptuous to conjecture how far the readings of the Sinai Codex would have confirmed or modified Tregelles' previously formed conclusions; and, at the same time, very undesirable for the Translator to assume the functions of textual critic, functions imperatively demanding the practical skill of the expert, to which he could lay no claim. Better far to place himself under the guidance of such consummate masters of textual criticism as Drs. Westcott and Hort, judging, as they had done, so very nearly in the spirit and after the principles of Dr. Tregelles, on the fuller evidence then spread before them. Even in the Four Gospels the differences between the two texts are comparatively slight; while, in the later Books of the New Testament, it becomes a matter of sustained admiration to note how very generally the conclusions of the earlier editor (having the Sinai MS. before him at that stage of his work) are confirmed by his successors, when judging from substantially the same array of evidence.

CHAPTER IV.

THE INCOMMUNICABLE NAME.

As it might appear premature, at the outset of this chapter, to spell out that Divine Name which some regard as not only incommunicable but unpronounceable, it will be considerate to begin the present investigations by the aid of circumlocution and abbreviation, especially as no inconvenience will be occasioned thereby. The *Tetragrammaton*, or name of four letters (in allusion to the four letters Y H W H), is a technical term frequently employed by scholars, and will here, for a little, serve a useful purpose. Besides employing this term, we can reverently speak of "The Name," or can set down the first letter only, "Y," in the same way as critics are wont to use the Hebrew letter *yod* as the initial of the Divine Name intended. This understood, we can intelligibly proceed. Our very first sub-division will indicate the serious turn which this inquiry necessarily takes.

I.—The Name Suppressed.

A. The **Fact.**

It is willingly admitted that the suppression has not been absolute; at least so far as Hebrew and English are concerned. The Name, in its four essential letters, was reverently transcribed by the Hebrew copyist, and therefore was necessarily placed before the eye of the Hebrew reader. The latter, however, was instructed *not to pronounce it*, but to utter instead a less sacred name—Adonay or Elohim. In this way The Name was not suffered to reach the ear of the listener. To that degree it was suppressed. The Septuagint, or ancient Greek version, made the concealment complete by regularly substituting *Kurios*; as the Vulgate, in like manner, employed *Dominus*; both *Kurios* and *Dominus* having at the same time their own proper service to render as correctly answering to the Hebrew *Adonay*, confessedly meaning "Lord." The English versions do nearly the same thing, in rendering The Name as Lord, and occasionally God; these terms also having their own rightful office to fill as fitly representing the Hebrew titles *Adonay* and *Elohim* and *El*. So that the *Tetragrammaton* is nearly hidden in our public English versions. Not quite. To those who can note the difference between "Lord" and "Lord" and between "God" and "God," and can remember that the former (printed with small capitals) *do* while the latter *do not* stand for The Name—to such an intimation of the difference is conveyed. But although the reader who looks carefully at his book can *see* the distinction, yet the mere hearer remains completely in the dark respecting it, inasmuch as there is no difference whatever in sound between "Lord" and "Lord" or "God" and "God." It hence follows that in nearly all the occurrences of The Name (some 7,000 throughout the Old Testament) the especial Name of God is absolutely withheld from all who simply hear the Bible read. "Nearly all," for there are about half a dozen instances in the A.V., and a few more in the R.V., in which this concealment does not take place. In other words there are these very few places in which the *Tetragrammaton* appears as "Jehovah"; and although it may be asked, "What are they among so *many*?" still their presence has an argumentative value.

If it was wrong to unveil the *Tetrăgrammaton* at all, then why do it in these instances? If, on the other hand, it was right to let it be seen in these cases, then why not in all? With the exceptions explained, however, it remains true to say, that in our public versions the one especial Name of God is suppressed, wholly concealed from the listening ear, almost as completely hidden from the hastening or uncritical eye.

B. The **Immediate Consequences** *of the Suppression.*

These are—

(i.) Partly *literary*, though more than that. Reference is here made to the confusion into which many things are thrown through this abnormal state of things. "Baal" is "lord" and so is "Adon" (Adonay)—that is unfortunate; but why add to the embarrassment by rendering Y H W H (and Y H, the shorter form) also as "Lord"? Worst of all is the confusion when "Y" and Adonay occur together, as they do many times in the Book of Ezekiel. Inasmuch as to say, "Lord LORD" for "Adonay Y," was too grotesque and misleading (positively false to the ear), the new device had to be resorted to of rendering this combination by "Lord GOD"—"GOD" in this case, and not "Lord" at all, standing for The Name. Even Y H (the shorter form) and Y H W H (the full form) of the *Tetragrammaton*, coming together,[a] caused a dilemma; though in these instances, the acuteness of the trouble compelled the adoption of a partial remedy, and "the LORD JEHOVAH" is the result. "Confusion," then, is a term not a whit too strong to apply to these varying devices. No wonder that even intelligent and educated people are continually forgetting what they have heard or read concerning so involved a matter.

(ii.) Partly *practical*. Is it too much to assume that The Name has about it something very grand or very gracious, or at least something very mysterious? Whichever conclusion is received, the question arises whether there is not something essentially presumptuous, however little intended, in substituting for it one of the commonest of titles, seeing that there are on earth "lords many," and the master of the humblest slave is his "lord"? There is surely nothing very grand or gracious or mysterious in that! It is therefore the most natural presumption that the suppression of The Name has entailed on the reader, and especially upon the hearer, irreparable loss.

C. The **Reason** *for the Suppression.*

The motive was good—let that be assumed. It was to safeguard the Divine Majesty in the minds of men. It was to prevent the inconsiderate mention of Him before whom seraphs veil their faces—though even so it is very difficult to see how one name should occasion irreverence and another not. Why not, then, leave Him altogether unnamed? Why not fear to allude to Him by any title that could definitely refer to Him? The passages commonly cited as furnishing good reason for the suppression surely cannot mean what is thus attributed to them, since there is a wide distinction between not taking His Name in vain, and not taking His Name into our lips at all, even for prayer or praise. In a word, the motive is respected; but the reverence is regarded as misapplied—the reason given is seen to be invalid.

[a] As in Is. xii. 2; and xxvi. 4.

II.—The Name Restored.

A. Why?

1. Because its suppression was a mistake. So grave a mistake cannot be corrected too soon. An unwarrantable liberty has been taken; the path of humility is to retrace our steps.

2. Because thereby serious evil may be averted. Men are saying to-day that "Y" was a mere tribal name, and are suggesting that "Y" Himself was but a local deity. As against this, only let The Name be boldly and uniformly printed, and the humblest Sunday School teacher will be able to show the groundlessness of the assertion.

3. Because solid advantage may be counted upon as certain to follow the restoration. Even if the meaning of The Name should not disclose itself, the word itself would gradually gather about it the fitting associations—and that would be a gain; and godly readers would be put on quest—and that would be a further gain; and if the true significance of the *Tetragrammaton* should be brought to light, there would be a trained constituency to whom appeal could be made—and that would be a yet greater gain.

A Plausible Objection Answered.—A plausible argument in favour of leaving The Name veiled, as it is now, may be based upon its concealment by the Septuagint. The plea takes the following form. The Septuagint conceals the *Tetragrammaton* under the common title *Kurios*, "Lord." Jesus used that version as it stood, notably in citing Psalm cx. 1.[a] Therefore what was good enough for Him should be good enough for us. *Answer First:* Jesus Christ was not a scribe or literary critic: His mission was much higher. *Answer Second:* Jesus had to plead his Messiahship at the bar of the Scriptures as then current; and any criticism by Him of the nation's Sacred Documents might have placed a needless obstacle in the people's path. We thus conclude that the objection may and should be set aside as inconclusive, and so fall back on the reasons given why the Divine Name should be suffered uniformly to appear.

B. In What Form?

1. Why not in the form "*Jehovah*"? Is that not euphonious? It is, without question. Is it not widely used? It is, and may still be freely employed to assist through a period of transition. But is it not hallowed and endeared by many a beautiful hymn and many a pious memory? Without doubt; and therefore it is with reluctance that it is here declined. But why is it not accepted? There it is—familiar, acceptable, ready for adoption. The reason is, that it is too heavily burdened with merited critical condemnation—as modern, as a compromise, as a "mongrel" word, "hybrid," "fantastic," "monstrous." The facts have only to be known to justify this verdict, and to vindicate the propriety of not employing it in a new and independent translation. What are the facts? And first as to age. "The pronunciation *Jehovah* was unknown until 1520, when it was introduced by Galatinus; but was contested by Le Mercier, J. Drusius, and L. Capellus, as against grammatical and historical propriety."[b] Next, as to formation. "Erroneously written and pronounced *Jehovah*,

[a] See Mat. xxii. 41–45.

[b] "Oxford Gesenius," p. 218.

which is merely a combination of the sacred *Tetragrammaton* and the vowels in the Hebrew word for Lord, substituted by the Jews for JHVH, because they shrank from pronouncing The Name, owing to an old misconception of the two passages, Ex. xx. 7 and Lev. xxiv. 16. . . . To give the name JHVH the vowels of the word for Lord (Heb. Adonaï) and pronounce it *Jehovah*, is about as hybrid a combination as it would be to spell the name *Germany* with the vowels in the name *Portugal*—viz., *Gormuna*. The monstrous combination *Jehovah* is not older than about 1520 A.D."[a] From this we may gather that the Jewish scribes are not responsible for the "hybrid" combination. They intentionally wrote alien vowels—*not* for combination with the sacred consonants, but for the purpose of cautioning the Jewish reader to enunciate a totally different word, viz., some other familiar name of the Most High.

2. The form "*Yahweh*" is here adopted as practically the best. The only competing form would be "Yehweh," differing, it will be observed, only in a single vowel—"e" for "a" in the first syllable. But even this difference vanishes on examination. It is true that "Yehweh" is intended to suggest the derivation of the noun from the simple (*Kal*) conjugation of the verb, and that some scholars take "Yahweh" as indicating a formation from the causative (*Hiphil*) conjugation; but, since other scholars (presumably because of the aspirate *h*) regard "Yahweh" itself as consistent with a *Kal* formation, thereby leaving us free to accept the spelling "Yahweh" without prejudging the question of the precise line of derivation from the admitted root *hâyâh*, we may very well accept the spelling now widely preferred by scholars, and write the name—"Yahweh."

3. The exact *pronunciation* claims a word to itself. "The true pronunciation seems to have been Yahwè (or *Iahway*, the initial I = y, as in Iachimo). The final *e* should be pronounced like the French ê, or the English *e* in *there*, and the first *h* sounded as an aspirate. The accent should be on the final syllable."[a] This statement gives rise to a question of rhythm, which is sure sooner or later to make itself felt. We are so used to the three syllables of the form "Jehovah," with its delightfully varied vowels, that we shrink back dismayed in anticipation of the disturbing effect on our Psalmody of the substitution of Yahweh' for Jehóvah. Our apprehensions may be dismissed. The readjustment is mainly the business of our hymn-writers; and if it should prove literally true, that "new mercies" shall "new songs" demand, which shall enshrine a new accent in a new rhythm, then we may rest assured that sanctified genius and enthusiasm will prove equal to the occasion. The Translator of THE EMPHASISED BIBLE has in his own humble province recast a good many lines in his rendering of "The Psalms" in consideration of the modified rhythm now required. As for the rest, it may with confidence be counted upon that increasing familiarisation and the silent growth of hallowed memories will ultimately render thrice welcome what was at first so strange.

III.—THE NAME EXPLAINED.

1. It certainly appears to be explained in Exodus iii. 14. It does not follow that the statements there made are rightly understood; nor can any compelling reason be assigned why a translator should be ready to expound everything which he has to

[a] Professor Paul Haupt, General Editor of "The Polychrome Bible," in the Book of Psalms, pp. 163, 164.

represent in English. Nevertheless, the correct rendering of the above passage is so connected with the meaning of The Name, that, were it not for special reasons, the attempt now to be made might not have provoked the charge of presumption. As it is, the reproach of rashness cannot easily be escaped.

2. Confessedly it is very discouraging to find the editor of the Polychrome Bible declaring bluntly: "The meaning of JHVH is uncertain."[a] That it *is* uncertain would appear to be the natural conclusion deducible from the varieties of meaning summed up in the Oxford Gesenius under the name "Yahweh."[b]

3. As against this discouragement it may be considered whether the Old Testament does not strongly embolden us to hope that greater success and greater unanimity may yet be attained. Is not a hidden name almost a contradiction in terms? Does not "name" in the Bible very widely imply revelation? *Men's* names are throughout the Scriptures fraught with significance, enshrining historical incidents, biographical reminiscences, and so forth; and why should the Name of the Ever-Blessed be an exception to this rule? Does not the Almighty Himself employ this Name of His as though it had in it some self-evident force and fitness to reveal His nature and unfold His ways? His Name is continually adduced by Himself as His reason for what He does and what He commands: "For I am Yahweh." Israel and the nations are placed under discipline, says the Divine Speaker, "that they may know that I am Yahweh." Is it not probable, then, that His Name was intended to be understood? Thus encouraged, we proceed; only requesting that the exposition which follows may be regarded as—

4. An Individual Opinion respectfully submitted.

(*a*) The conclusion formed may be thus expressed: The Name itself signifies, "He who becometh"; and the formula[c] by which that significance is sustained and which is rendered in the Authorised Version "I am that I am," expresses the sense, "I will become whatsoever I please"; or, as more exactly indicating the idiom involved, "I will become whatsoever I may become." We amplify the "may," and more freely suggest the natural latitude which the idiom claims, by saying: "Whatsoever I will, may, or can become."

(*b*) The reasons for this conclusion are two: FIRST, that it gives the simplest, most obvious, most direct force to the derivation of The Name itself, as generally admitted. *Yahweh* is almost always regarded as the third person, singular, masculine, imperfect tense, from the root *hawah*, an old form of the root *hayah*. The one meaning of *hawah* is "become."[d] So that the force of *yahweh* thus derived, as a verb, would be "He will become"; or, as expressive of use and wont, "He becometh." Then, passing into use as a noun, it is—"He who becometh," "The Becoming One." That is precisely how any other Hebrew name would be formed and would yield up its inherent significance. Thus viewed, its human-like simplicity would be its great recommendation. If the Eternal would speak to man so as to be understood, we seem compelled to expect that He will speak after the manner of men. And if after the

[a] P.B., Psalms, p. 164. For an encouraging contrast, see the explanation offered by Dr. A. B. Davidson, quoted, *post*, in the Note on Exo. iii. 14.

[b] O.G., 218.

[c] Exo. iii. 14.

[d] O.G., 217.

manner of men He pleases to take and bear a Name, it would seem the very perfection of condescension that His Name should be formed after the manner of men's names. SECOND, the sense of the formula given above is very simply and idiomatically obtained. The formula itself is *'ehyeh 'asher 'ehyeh*, in which it should be noted that the verb *'ehyeh*, "I will become," runs forward into a reduplication of itself; for it is that which constitutes the idiom. As a mere repetition, the assertion would be unmeaning. To escape this we must resort to mystery or imagination or—idiom. How if the mystery itself is imaginary; and where is imagination to end? how is it to be reduced to any trusty significance? Would it not be more humble and childlike to be prepared to find that the All-wise and All-loving is simply addressing us in an idiom of our own? We have many such idiomatic formulæ even in English: "I will speak what I will speak," and the like. *Only*, after the manner of our tongue, we avoid the semblance of meaningless repetition by emphasising the auxiliary verb: "I will speak what I *will* speak"—my mind is made up; or "I will speak what I *can*, *may*, *must* speak"—according to need and opportunity. Now, in Hebrew, the future (imperfect, or incipient) tense (the one used here) is freely employed to express *mood*; in other words, to convey those nicer shades of thought which in English are conveyed by such helping words as "will," "can," "may," "could," "would," "might," "must." The only question is whether we can assure ourselves that we are not acting fancifully in resorting to that principle of interpretation in the important statement before us. Have we any examples of such an idiom finding place where, as in Exo. iii. 14, a word is folded back upon itself? As a matter of fact, we have in the Old Testament at least three examples in which the recognition of this simple idiom brings out an excellent sense, and in which the Authorised Version leads the way (followed by the Revised) in so expressing the sense.

EXAMPLE I.—1 Samuel xxiii. 13, A.V. and R.V.: "And they went whithersoever they could go." Heb.: "*wayyithhall'ku ba'asher yithhallaku.*" Freely: "And they wandered wheresoever they could, would, or might wander." The repetition is there, and the idiom, and the clear sense of it.

EXAMPLE II.—2 Samuel xv. 20, A.V. and R.V.: "Seeing I go whither I may." Heb.: "*wa'ani hôlêk 'al 'asher 'ani hôlêk.*" Lit.: "And (or seeing) I am going whither I am going." Again the repetition, again the idiom, again the fit sense thereby conveyed.

EXAMPLE III.—2 Kings viii. 1, A.V. and R.V.: "And sojourn wheresoever thou canst sojourn." Heb.: "*w'guri ba'asher thaguri.*" In the first passage the auxiliary is "could"; in the second, "may"; in the third, "canst." Idiom is recognised in all, and through it the meaning is seized and well expressed.

We thus gain all needful countenance for the idiomatic explication of Exo. iii. 14:

I will become whatsoever I will—may—can—become.

The only difficulty is to suggest the suitable latitude, without multiplying words and without violating any known characteristic of the Speaker. Perhaps the best word on

this momentous occasion is: "what I please," since we know that the Divine resources are infinite, and that God will please to become to His people only what is wisest and best. Thus viewed, the formula becomes a most gracious promise; the Divine capacity of adaptation to any circumstances, any difficulties, any necessities that may arise, becomes a veritable bank of faith to such as love God and keep His commandments. The formula is a promise, the promise is concentrated in a Name. The Name is at once a revelation, a memorial, a pledge. To this Name, God will ever be faithful; of it He will never be ashamed; by it He may ever be truthfully proclaimed and gratefully praised.

> ‖This‖ is my name to times age-abiding,
> And ‖this‖ my memorial to generation after generation.[a]
>
> Praise ye Yah.
> For good' is Yahweh,
> Sing praises to his name,
> For it is sweet.[b]
>
> Praise Yahweh, all ye nations,
> Laud him, all ye tribes of men;
> For his lovingkindness hath prevailed over us,
> And the faithfulness of Yahweh is to times age-abiding.
> Praise ye Yah.[c]

5. Whether the foregoing explanation is ever likely to be generally accepted or not, one thing appears to be more and more certain the more the evidence is considered, that the name Yahweh has some inherent meaning of great force and graciousness; at the very least a significance of sufficient peculiarity to make it more fitting to be employed on some occasions than on others. This conclusion, which on its own merits will scarcely be denied, invests the matter with a literary interest which it will be fair not to forget. It may deliver the most open-minded critic from a too ready resort to documentary hypotheses to account for the presence or absence of The Name in or from some verses, sections, and books. The use of previous documents may go some way to account for the appearance and disappearance of that Name; but internal fitness to be avoided or employed may be an equally feasible explanation. Leaving aside the interesting question whether the sudden appearance of the name Yahweh in combination with Elohim in Genesis ii. may not owe its presence to the tenour of the new section which commences at verse 4, in view of Man's coming upon the scene, there are some examples of the presence and absence of The Name to which any documentary hypothesis would appear to be altogether alien. For instance, is it not indicative of what we may call changed moral atmosphere that the prologue of the Book of Job (chapters i. and ii.) and the epilogue (chapters xxxviii.—xlii.) should be replete with the especially gracious proper name "Y," whereas throughout the whole of the doubting, questioning, arguing portion of the Book The Name should occur only once, chapter xii. 9, and then with uncertain attestation? It appears to be equally indicative of a most delicate sense of fitness, that, whereas The Name is employed on an average nearly once in each of the eight-versed sections of Psalm cxix.—a Psalm pervaded by the atmosphere of sustained communion with Yahweh—the one exception, in which a less sacred divine name is used is the single instance in which the Psalmist's

[a] Exo. iii. 15. Ps. cxxxv. 3. [c] Ps. cxvii. Cp. Jer. xxxii. 27.

mind comes into contact with the colder air of disloyalty to the Gracious Being whom he himself delighted to worship :—

> "Depart from me, ye evil-doers,—
> That I may observe the commandments of my God."[a]

It is with a feeling of lively satisfaction that the materials for judgment concerning all such peculiarities of sacred usage are now clearly set forth in the pages of THE EMPHASISED BIBLE.

[a] Ps. cxix. 115.

TABLE I.

TRANSLITERATION OF HEBREW CHARACTERS INTO ENGLISH.

No.	Name.	Form.	Sign.	Form.	Sign.		No.	Name.	Form.	Sign.	Form.	Sign.	
1	aleph	א	'	...	...		13	mem	מ	m	final ם	m	
2	beth	בּ	b	soft ב	bh, v		14	nun	נ	n	final ן	n	
3	gimel	גּ	g	soft ג	gh		15	samech	ס	s	...	...	
4	daleth	דּ	d	soft ד	dh	like *th* in "*then*"	16	ayin	ע	‘	...	...	
5	he	ה	h	...	...		17	pe	פּ	p	soft כ	ph	
6	waw	ו	w	...	u	when a vowel	18	ṣadhe	צ	ṣ	...	...	
7	zayin	ז	z	...	...		19	koph	ק	ḳ	...	...	
8	heth	ח	ḥ	...	...		20	resh	ר	r	...	...	
9	têt	ט	ṭ	...	...		21	sin	שׂ	s	...	...	
10	yodh	י	y	...	i	when a vowel		or shin	שׁ	sh	...	...	
11	kaph	כּ	k	soft כ	kh		22	tau	תּ	t	soft ת	th	as *th* in "*thin*"
12	lamed	ל	l	...	...								

The above Table may be put to an interesting special use. It will enable the merely English reader to trace the similarity of certain Hebrew letters, as the well-known cause of errors of transcription. For example, he can perceive how minute is the difference in form between *daleth* and *resh*, and so how easily "silenced" might creep in where "uplifted" should have stood, or *vice versâ*, in Psalm cxxxi. 2 (see note there); and similarly how readily *ken* should have ousted *ben* in Prov. xi. 19.

N.B.—The vowel *â* may be pronounced as *a* in *f*ather; and *ê* as *e* in th*e*re.

TABLE II.

Abbreviations in the Notes to "The Emphasised Old Testament."

Aram.	Aramæan, or ancient Chaldee Translation.
A.V.	Authorised Version.
[ ]	square brackets, in the Text of this Translation, mark supplied words: in the Notes they serve to distinguish the Translator's explanations from the Notes of others.
cod.	Codices, or written copies of the Hebrew Scriptures.
col.	collective; or, collectively.
cp.	compare.
Davies' H.L.	Dr. Benjamin Davies' Student's Hebrew Lexicon (Asher, 1872).
Dav. Heb. Syn.	Dr. A. B. Davidson's Hebrew Syntax (T. & T. Clark, 1896).
ar. pr. edns.	Early printed editions of the Hebrew Bible (1482–1525).
=	equals, is equivalent to.
f, ff	following verse, or verses.
Fu. H.L.	Fuerst's Hebrew Lexicon, translated by Dr. Samuel Davidson (Williams & Norgate, 1871).
G.A.S.	Dr. George Adam Smith, author of Commentary on Isaiah, the Twelve Prophets, &c.
G. Intro.	Dr. C. D. Ginsburg's Introduction to the Massoretico-Critical edition of the Hebrew Bible (1897: pp. 1–1028). ("G. Intro." not to be confounded with simple "Intro."—which see.)
G.n.	Ginsburg's Hebrew Notes to his edition of the Hebrew Bible. The responsibility for the translation of such of the above notes as are here given rests exclusively on the Translator of The Emphasised Bible.
G.r.n.	Ginsburg's Revised Hebrew Notes (on Gen. i. 1 to vi. 8), given in Appendix IV. of the above "Introduction."
Gt.	Ginsburg *thinks* it should be (as follows, in any particular note to E. O. T.): These are readings suggested by context and sense, but not supported by the ancient Versions (G. Intro., pp. 162, 170; cp. *ante*, Intro., Chap. III. (I. 1) p. 18.
Ges. Heb. Gr.	Gesenius's Hebrew Grammar, translated by Dr. Benjamin Davies, late of Regent's Park College.
Heb.	Hebrew. N.B.: when "Heb." introduces divergent spellings of proper names, with figures attached to each, the relative frequency of the two spellings is thus briefly indicated.
i.e.	that is.
in loco	in this place.
Intro.	Introduction to this Bible. See "G. Intro." for *Ginsburg's* Introduction.
Jon.	Targum of Jonathan: Chaldee (Aramæan) paraphrase on Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and 12 Minor Prophets. Not so old or pure as Onkelos, but a valuable auxiliary to other critical sources (Kitto's Cyclo.).
Lit.	literally.
Mas.	The Massorah: a marginal directory, indicating on almost every line in the margin of the MS. Bibles how the letters, words, forms, and phrases are to be written according to the most ancient rules laid down by those who compiled, preserved, and transmitted the Canon of the Old Testament Scriptures. This invaluable key to the text of the Old Testament is called *Massorah* (*tradition*), because it was traditionally handed down by the authorised and professional scribes, who afterwards committed it to writing. No single MS. contains the whole. To obtain the whole Massoretic apparatus it was absolutely necessary to examine minutely all the accessible MSS. This work had never been done before, until forty years ago Dr. Ginsburg began the work. After twenty years of incessant labour he commenced printing the Massorah. He afterwards framed a text which embodied the results of his researches. This text—the Hebrew Bible edited by Dr. Ginsburg and accompanied by Hebrew Notes—was published by the Trinitarian Bible Society in 1894, thirty-three years after the work of collating was begun: hence the name "The Massoretico-Critical edition of the Hebrew Bible." Jacob b. Chayim, editor of the Hebrew Received Text, had neither time nor opportunity to collate the different MSS. in the different parts of Europe. Hence that which he printed in the margin and at the end of his great Bible (1524–25) is not merely a small part of the Massorah, but is exceedingly incorrect. (Condensed from Dr. Ginsburg's "Provisional" Circular, issued in 1881, and re-issued in 1894.)

TABLE II.—*continued.*

M.C.T.	Massoretico-Critical Text (Ginsburg's Edition of th Hebrew Bible). This citation is often practically the same as "M.T." (Massoretic Text) in ordinary Biblical works.
mf.	more freely.
ml.	more literally.
n, nn	note, notes.
N.B.	Mark well.
O.G.	The Oxford Gesenius: A Hebrew and English Lexicon of the Old Testament, based on the Lexicon of William Gesenius, edited by FRANCIS BROWN, D.D., Davenport Professor of Hebrew and the cognate languages in the Union Theological Seminary; with the co-operation of S. R. DRIVER, D.D., Regius Professor of Hebrew and Canon of Christ Church, Oxford; and CHARLES A. BRIGGS, D.D., Edward Robinson Professor of Biblical Theology in the Union Theological Seminary. Printed at the Clarendon Press, Oxford. (Parts I.–IX., 1892–1900.)
Onk.	Targum of Onkelos. Thought to be the oldest Aramæan version extant. On the whole, literal and faithful. Highly valued by Jews. Heb. Text may sometimes be amended by it when several Heb. MSS. agree therewith. (Dr. S. Davidson, in Kitto's Cycl., Vol. III., pp. 948–966.)
O. T. Ap.	Old Testament Appendix to THE EMPHASISED BIBLE.
P.B.	Polychrome Bible.
perh.	perhaps.
pl.	plural.
prob.	probably.
prop.	properly.
R.V.	Revised Version.
[*Rabb.*]	indicates that the reading in question has been preserved in the *margin* of the first Rabbinic Bible, 1517.
read.	used technically for convenience, instead of the Massoretic *K'ri*. See also "*written*," below; and cp. on *K'thiv* and *K'ri* Intro., Chap. III. (I. 2, C, i.).
Sam.	Samaritan Pentateuch: of great value, as having come down (more or less purely) from very Ancient Exemplars. According to some, inherited from the Ten Tribes; according to others, executed about the end of the 4th century B.C. It originated unquestionably before the Septuagint was made. (Dr. S. Davidson, in Kitto's Cycl., Vol. III., pp. 746–752.)
Sep.	The Septuagint version of the Bible ("LXX."); or "Greek Bible"; executed in Alexandria, about 150 B.C. Especially valuable as having been made from very ancient Hebrew Exemplars, some of which are now lost.
Sing.	singular.
So it shd. be	Suggested by the context and sense, *and* supported by the Versions. (G. Intro., 162, 170. Cp., *ante*, Intro., Chap. III. (I. 1).
Sp. v.r. (*sevir*)	A special class of various readings to which Dr. Ginsburg attaches great importance. Cp. *ante*, Intro., Chap. III. (I. 2, *C*, ii.).
Syr.	Syriac Version: made from the Hebrew, and was old enough in the days of Ephrem (4th cent. A.D.) to need explanation of obscure terms. First Version from the Hebrew original made for Christian use; and, indeed, the only version of that kind before that of Jerome, which was made subsequent to the time when Ephrem wrote. (Dr. S. P. Tregelles in Smith's Bible Dict., Amer. ed. 3883, ff.)
T.G.	Tregelles' Gesenius: Gesenius's Hebrew and Chaldee Lexicon, translated by Dr. Samuel Prideaux Tregelles (1857: Bagster).
U.	Usually (or commonly) rendered as follows; the alternative rendering being then given.
Vul.	The Vulgate version of the Bible. Executed by Jerome, the Latin standard of the Roman Catholic Church.
w.	with.
written	used, for convenience, for the Massoretic *K'thiv*. See "*read*" above; and cp. Intro., Chap. III. (I. 2, *C*, i.).

TABLE III.

Signs of Emphasis. (*See ante, Introduction, Chapter II.*)

The signs used in the Old Testament are the same as those employed in the New—namely, ', | |, || ||, and < >.

Those most frequently adopted are the two which call for decided stress:—

(1) || ||, when the English words appear in their usual, uninverted order, though the corresponding words are known to be emphatic in the Hebrew.

(2) < >, when there is an inversion in the English arrangement as well as in that of the Hebrew.—Sometimes the inverted and emphatically preplaced portion of the sentence is of some length, extending to a line or more. In such cases the angular marks frequently appear in darker type (thus **< >**), so as to be conspicuous, thereby also setting free the lighter marks to show a short inversion within a longer one (cp. Jer. vii. 5, 6). If it be remembered that a closing angular sign never completes a sentence, but always demands a sequel before the statement is finished, both mind and voice will be materially assisted.

(3) The two signs (', and | |) are used almost indifferently to denote slight emphasis; the accent being generally preferred for single words, and the single upright lines for the inclusion of more than one word in the effect.

*** *Any simplification observable in this method, as compared with that followed in the New Testament, may be fairly set down to the simpler elements and structure of Hebrew composition. The principle throughout is the same.*

THE BOOK OF

GENESIS.

§ 1. *The First Account of Creation. The Six Days' Work: the Seventh Day's Rest.*

1 [1] <In the beginning>[a] God'[b] created[c] the heavens and the earth.

[2] Now ‖the earth‖[d] had become waste and wild,[e] and ‖darkness‖[f] was on the face of the roaring deep,[g]—but[h] ‖the Spirit of God‖ was brooding[i] on the face of the waters.[k] [3] And God said'—

Light, be'.

And light was'. [4] And God saw' the light, that it was |good|,—and God divided' |the light| from the |darkness|; [5] and God called' |the light| ‖day‖, but <the darkness> called he ‖night‖. *So it was*[l] *evening—and it was*[l] *morning, |one' day|.*[m]

[6] And God said',

Let there be an expanse in the midst of the waters,—and let it be a means of dividing, between waters and waters.[n]

[7] And God made' the expanse, and it divided between the waters that were under' the expanse and the waters that were above' the expanse. And it was' so.[o] [8] And God called' |the expanse| ‖heavens‖. *So it was evening—and it was morning, a |second' day|.*

[9] And God said'—

Let the waters under the heavens |be gathered together| into one' place, and let the dry-ground' appear'.

And it was' so.[p] [10] And God called' |the

[a] Or: "At first." The definite article in the rendering, "In the beginning," cannot safely be pressed, inasmuch as the phrase may, as preferred by many expositors ancient and modern, be simply construed with what follows: "In the beginning of God's creating," &c.

[b] Heb.: *'elohim'*. "Prob. a plural of quality='God-head' (as our 'Lordship'='Lord'")—Davies' H.L., p. 9. It should be carefully observed that, although *'elohim* is plural in form, yet when, as here, it is construed with a verb in the singular, it is naturally singular in sense; especially since the "plural of quality" or "excellence" abounds in Hebrew in cases where the reference is undeniably to something which must be understood in the singular number.

[c] "Prop. 'to cut' or 'carve': hence, 'form,' 'create'"—Davies' H.L., p. 103; "shape, create"—O.G.: not necessarily, nor generally, to make out of nothing, cp. verses 21, 27; chap. ii. 3; and Num. xvi. 30. Seeing that, outside this passage, no example in the O.T. can be found wherein a making out of nothing is plainly intended by the Heb. *bara'*, the reader who insists on that meaning here does so on his own responsibility. The gratuitous introduction of difficulties should of course be avoided.

[d] The emphasis on "the earth" in ver. 2 is quite regular. (Cp. Intro., Chap. II., Synopsis, *A*, *a*). The effect of it here is to single out "the earth" from ver. 1, for special comment.

[e] Heb.: *tôhu wa-bôhu*. Evidently an idiomatic phrase, with a play on the sound ("assonance"). The two words occur together only in Is. xxxiv. 11; Jer. iv. 23; examples which favour the conclusion that here also they describe the result of previous overthrow. *Tôhu* by itself is found in several other texts (Deu. xxxii. 10; Job xii. 24; Ps. cvii. 40; Is. xxiv. 10; xxxiv. 11; etc.).

[f] Cp. 2 Co. iv. 6.

[g] Heb. *tehôm*; Sep. "the abyss."

[h] This "but" is not demanded by the particle *waw* in itself, but springs naturally out of the tenour of the clause it introduces.

[i] The beautiful word "brooding"—an exact rendering of the Heb.—is most suggestive; since it vividly describes the cherishing of incipient life, as a preparation for its outburst. The participial form of such a word clearly denotes a process, more or less lengthened, rather than an instantaneous act. Standing where it does, it crowns the description of the condition of things on which the first creative mandate of the six days took effect.

[k] The rendering above given of these two important verses may be paraphrased as follows:—

"In the beginning [of the present order of things] God created [that is, shaped or formed according to his own divine idea] the heavens [above] and the earth [below].

"Now the earth [emphasised idiomatically for the purpose of singling it out for first remark] had become waste and wild [probably by previous catastrophe]; and darkness [emphasised as about to be dealt with] was on the face of the roaring deep; but [preparing the mind for a new order of things] the Spirit of God was brooding [with quickening effect] on the face of the waters. And [things being so; such being the state of the earth] God said [and thus the renewing, re-creating divine acts commence]."

[l] Or: "became," "came to be." Connected with the opening word "so," the simple verb "was" has the same force. Cp. verses 8, 13, 19, 23, 31.

[m] By a well-attested Heb. idiom="a first day."

Here grammatical exegesis steps in and claims its own. Two ways of explaining this striking "refrain" are conceivable—the one, unnatural and absurd; the other, at once living and luminous. Either this six-times-repeated statement is a mere extraneous patch of information, having no organic connection with the creative acts amongst which it is inlaid—which no thoughtful reader can seriously suppose—or else on each occurrence it grows out of what has gone before. This being conceded, and the words then being grammatically rendered, the reader is on the high road to a correct decipherment of the days, as God-divided rather than sun-divided. Did the calling forth of "light" constitute the first morning? If it did, then the previous "darkness" and the preparatory "brooding" must surely have constituted the first "evening." Then how long was the first day? If no one knows, then no one can say what was the length of the six days. Essential harmony suggests as a crown to the exegesis: That, as is man the little worker, doing a small work on six short days, so is God the great worker, doing a large work on six long, far-reaching days.

[n] *Gt.* (w. Sep.): "And it was so" shd be added—G.n.

[o] *Gt.* (w. Sep.): "And it was so," *here*, shd be omitted—G.r.n.

[p] The Sep. here adds:—

And the waters were gathered together, from under the heavens, into their place, and the dry ground appeared.—G.r.n.

dry-ground | ‖land‖, but <the gathering together of the waters> called he |seas|. And God saw' that it was |good|.

11 And God said'—

Let the land put-forth vegetation—herb' yielding seed, fruit-tree,[a] bearing fruit, after its kind, whose seed is within it, on the land.

And it was' so. 12 And the land brought-forth' vegetation—herb' yielding seed after its kind, and tree' bearing fruit, whose seed is within it, after its kind. And God saw' that it was |good|. 13 *So it was evening—and it was morning, |a third' day|.*

14 And God said'—

Let there be luminaries[b] in the expanse of the heavens, to divide between the day and the night,—and let them be for signs, and for seasons,[c] and for days and years; 15 yea let them be for luminaries, in the expanse of the heavens, to give light on the earth.

And it was' so. 16 And God made' the two great' luminaries,—the greater luminary to rule the day, and the lesser luminary to rule the night, ‖also the stars‖. 17 And God set' them in the expanse of the heavens,—to give light on the earth; 18 and to rule over the day and over the night, and to divide the light from the darkness. And God saw' that it was |good|. 19 *So it was evening—and it was morning, |a fourth' day|.*

20 And God said'—

Let the waters swarm' [with] an abundance of living soul,[d] and ‖birds‖ shall fly over the earth, ‖over the face of the expanse of the heavens‖.

21 And God created' the great sea-monsters,—and every living soul that moveth—[with] which the waters swarmed' after their kind, and every winged bird—after its kind. And God saw' that it was |good|. 22 And God blessed' them, saying,—

Be fruitful and multiply, and fill the waters in the seas, and let ‖the birds‖ multiply in the land.

23 *So it was evening—and it was morning, |a fifth' day|.*

24 And God said'—

Let the land |bring forth| living soul after its kind, tame-beast[e] and creeping thing and wild-beast[f] of the land after its kind.

And it was' so. 25 And God made' the wild-beast[f] of the land after its kind, and the tame-beast after its kind, and every creeping thing of the ground after its kind. And God saw that it was |good|. 26 And God said'—

Let us make man[a] in our image, after our likeness,—and let them have dominion over the fish of the sea, and over the bird of the heavens, and over the tame-beast—and over all the land,[b] and over every creeping thing that creepeth on the land.

27 And God created' the man |in his own image|, <In the image of God> created he |him|,—<Male and female> created he |them|.[c]

28 And God blessed' them, and God said' to them—

Be fruitful and multiply and fill the earth, and subdue it,—and have dominion over the fish of the sea, and over the bird of the heavens, and over every living thing that moveth on the land.[d]

29 And God said'—

Lo! I have given to you—every herb yielding seed which is on the face of all the land, and every tree wherein is the fruit of a tree, yielding seed,— <to you> shall it be, for food; 30 and to every living thing of the land—and to every bird of the heavens, and to every thing that moveth on the land, wherein is a living soul, ‖every green herb for food‖.

And it was' so. 31 And God saw' every thing which he had made, and lo! it was |very' good|. *So it was evening—and it was morning, |the sixth' day|.*

2 1 Thus were finished' the heavens and the earth, and all their host. 2 Thus God finished' |on the seventh[e] day| his work which he had made, and rested,[f] on the seventh day, from all his work which he had made. 3 And God blessed' the seventh' day, and hallowed it,—because <therein> rested he from all his work which God |by creating| had made.[g]

§ 2. *Second Account of Creation: The Garden—Man under Command—The Formation of Woman.*

4 ‖These‖ are the geneses[h] of the heavens and the earth, when they were created,—in the day when Yahweh[i] God made earth and heavens.

5 Now ‖no bush of the field‖ as yet—was in the

[a] Some cod. (w. Sam., Jon., Sep., Syr., Vul.): "and fruit tree"—G.n.

[b] In ver. 3, *'ôr*, light diffused; here *mâ'ôr*, affording light.

[c] Most likely "sacred seasons"—O.G. Cp. Ps. civ. 19.

[d] Note the collective use of the word. Same word: vers. 21, 24, 30 (where the partitive sense is to be carefully observed), and ii. 7, 19, etc. Cp. N.T. Ap.: "Soul."

[e] Prop. "dumb"; esp. "tame."

[f] Ml: "living thing;" "esp. 'wild,' as opposed to 'tame'" — Davies' H.L. "=*wild animals*, on account of their vital energy and activity"—O.G. 312,[b], *b*.

[a] Heb: *'ádhâm*. Prob. akin to *'adhâmâh*, "ground" (chap. ii. 7) — Davies, Fuerst. "Earth-born"—Kalisch. Perh.: "red," "ruddy"—T.G.

[b] *Gt* (w. Syr.): "over all the wild-beasts of the land".—G.n.

[c] The first snatch of poetry in the Bible. Cp. Intro., Chap. I., p. 2.

[d] The Sep. ends the verse thus (after the word "heavens"): — "and over all tame-beasts, and over all [the wild-beasts of] the land, and over every creeping thing that creepeth on the land"—G.r.n.

[e] A correction (w. Sam. & Sep.): "sixth"—G.r.n.

[f] Or: "ceased," "kept sabbath." "God's rest arises rather from the joy of achievement than from the relief of fatigue"—Murphy. Cp. Ps. xcv. 11.; Heb. iii. 11, 16; iv. 1–11.

[g] "He made creatively, *i.e.* perh. by making it anew out of chaos"—Davies' H.L. Rather differently: "so as to make (or *in* making) which, he created"—O.G. 517[a], 7, b (*a*).

[h] "Lit. *begettings of heaven and earth*, i.e., *account of heaven and earth and that which proceeded from them*"—O.G. 410.

[i] See Intro., Chap. IV.

earth, and ‖no herb of the field‖ as yet had sprung up,—because Yahweh God had not sent rain′ on the earth, and ‖man‖ was there none′ to till the ground; 6 but ‖a vapour‖ went up from the earth,—and watered all the face of the ground. 7 So then Yahweh God formed′[a] man, [of the] dust of the ground, and breathed in his nostrils the breath[b] of life[c]—and man became a living soul.

8 And Yahweh God planted′ a garden in Eden, on the east,—and put there′ the man whom he had formed.

9 And Yahweh God |caused to spring up| out of the ground, every tree pleasant to the sight and good for food,—and the tree of life, in the midst of the garden, and the tree of the knowledge of good and evil.[d]

10 Now ‖a river‖ was coming forth out of Eden, to water the garden,—and <from thence> it parted, and became four heads.[e] 11 ‖The name of the one‖ is Pishon,—‖the same‖ is that which surroundeth all the land of Havilah, where is gold;[f] 12 moreover ‖the gold of that land‖ is good,—<there> is the bdellium, and the beryl stone. 13 And ‖the name of the second′ river‖ is Gihon,—‖the same‖ is that which surroundeth all the land of Cush. 14 And ‖the name of the third′ river‖ is Hiddekel, ‖the same‖ is that which goeth in front of Assyria; and ‖the fourth river‖ is Euphrates.

15 So Yahweh God took′ the man,—and placed him in the garden of Eden, to till it, and to keep[g] it.

16 And Yahweh God laid command′ on the man, saying,—

<Of every tree of the garden> thou mayest ‖eat‖; 17 but <of the tree of the knowledge of good and evil>[d] thou shalt not eat of it,—for <in the day thou eatest thereof> thou shalt ‖die‖.

18 And Yahweh God said′,

It is ‖not good‖ that the man should remain′ alone,—I will make for him a helper, as his counterpart.

19 Now Yahweh God had formed′ from the ground every living thing[h] of the field, and every bird of the heavens, which he brought in unto the man, that he might see what he should[i] call it,—and <whatsoever the man should call it—any living soul> ‖that‖ should be the name thereof. 20 So the man gave′ names to all the tame-beasts,[a] and to the birds[b] of the heavens, and to all the wild-beasts[a] of the field,—but <for man> had there not been found a helper, as his counterpart. 21 So Yahweh God caused a deep sleep to fall on the man, and he slept,—and he took one of his ribs, and closed up flesh instead thereof. 22 And Yahweh God builded′ the rib which he had taken from the man, into a woman, and brought her in unto the man. 23 And the man said,

‖This‖[e] one ‖now‖ is bone of my bones, and flesh of my flesh!

‖This‖ one shall be called Woman,[d] for <out of a man>[e] hath this one been taken.

24 <For this cause> will a man leave his father, and his mother,—and cleave unto his wife, and they[f] shall become one′ flesh.

25 And they were both of them naked, the man and his wife,—and put not each other to shame.[g]

§ 3. *Paradise lost: Mercy triumphant: Faith in exercise: the Tree of Life guarded.*

3 1 Now ‖the serpent‖[h] was more crafty than any living thing[i] of the field which Yahweh God had made,—so he said unto the woman,

Can it really be, that God hath said,

Ye shall not eat of every tree of the garden?

2 And the woman said′ unto the serpent,—

<Of the fruit of the trees[j] of the garden> we may eat; 3 but <of the fruit of the tree which is in the midst of the garden> God hath′ said,

Ye shall not eat of it, neither shall ye touch it,—lest ye die.

4 And the serpent said′ unto the woman,—

Ye shall not ‖die‖.[k] 5 For God doth know, that <in the day ye eat thereof> then shall your eyes be opened′,—and ye shall become like God,[l] knowing good and evil.[m]

6 And <when the woman saw′ that the tree was good′ for food, and that it was desirable′ to the eyes, and the tree was pleasant′ to make one knowing> then took she of the fruit thereof, and did eat,—and she gave to her husband also, along with her, and he did eat. 7 Then were opened′ the eyes of them both, and they knew that <naked> they were′,—so they tacked together fig-leaves, and made for themselves girdles. 8 Then heard they the

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[a] Prop. "cut," hence "form," "fashion": used of a carver, joiner, smith, oftenest potter (Isa. lxiv. 8). N.B.: applied to man's spirit in Zech. xii. 1.

[b] Or: "spirit." Heb.: *n'shâmâth*, which is either synonymous with *ruach*, "spirit" (Ecc. xii. 7). Cp. Job xxxii. 8; xxxiii. 4; Prov. xx. 27; Isa. xlii. 5); or else, as the activity of *ruah*, presupposes it (Gen. vii. 22 · cp. Ps. xviii. 15).

[c] Ml: "lives." Perhaps originally, "living ones"; hence, abstract, "the state of living ones," "life." It is unsafe to build an argument on this plural. Cp. "faces" for "face" (chap. i. 2), and many other words.

[d] Or: "of blessing and misfortune."

[e] Or: "beginnings."

[f] Ml: "the gold"—prob. the article "of species."

[g] Or: "guard."

[h] Or: "wild-beast." Cp. chap. i. 24 n.

[i] Or: "would." But prob. "should"—as if to say, "That the man, seeing it, might determine what would be its fitting name."

[a] Cp. chap. i. 24, n.

[b] Some cod. (w. Jon., Sep., Syr., Vul.): "and to every bird"—G.n.

[c] Fem. nearly = "she."

[d] Heb.: *'ishshah*, "female man" (from *'ish*, "man," or "husband"). Possibly: "manward," the *ah* being that of direction.

[e] Heb.: *'ish*. Some authorities (Sam., Sep.) have: "out of her husband"—G.r.n.

[f] Some (Jon., Sep., Syr., Vul.) add: "twain." One (Sam.): "there shall become, of them twain"—G.r.n.

[g] An exact rendering. Indirectly confirmed by note to Prov. xxvi. 11 from Sep.

[h] For em. on "serpent," see Intro., Chap. II., Synopsis, *d*, *a*.

[i] Or: "wild-beast"—Cp. chap. i. 24, n.; chap. iii. 14.

[j] *Gk.* (w. Sep.): "Of the fruit of every tree"—G.r.n.

[k] Em. "by repetition." Cp. Intro., Chap. II., Synopsis, *B*, *b*.

[l] Or: "gods." Heb.: *'elohim*.

[m] Or: "blessing and misfortune."

sound[a] of Yahweh God walking to and fro in the garden at the breeze of the day,[b]—so he hid himself—‖the man with his wife‖ from the face of Yahweh God, amid the trees[c] of the garden. 9 And Yahweh God called' unto the man,— and said to him,

Where art thou?

10 And he said,

<The sound[a] of thee> heard I in the garden,
—and I was afraid for <naked> was I',
so I hid myself.

11 And he said,

Who' told[d] thee that <naked> thou wast? <Of the tree' whereof I commanded thee not to eat> hast thou eaten?

12 And the man said,—

<The woman whom thou didst put with me>
‖she‖ gave me of the tree so I did eat.

13 Then said Yahweh God to the woman,

What is this[e] that thou hast done?

And the woman said,

‖The serpent‖ deceived[f] me so I did eat.

14 Then said Yahweh God unto the serpent—

<Because thou hast done this>
|Accursed| art thou' above every tame-beast, and above every wild-beast[g] of the field,— <on thy belly> shalt thou go, and <dust> shalt thou eat all the days of thy life.

15 And <enmity> will I put between thee and the woman, and between thy' seed and her' seed,—
‖He‖[h] shall crush[i] thy head,
But ‖thou‖ shalt crush[i] his heel.

16 <Unto the woman> he said,

I will ‖increase‖ thy pain of pregnancy,
<In pain> shalt thou bear children,—[j]
Yet <unto thy husband> shall be thy longing,
Though ‖he‖ rule over thee.

17 And <to the man> he said,

<Because thou didst hearken to the voice of thy wife, and so didst eat of the tree' as to which I commanded thee saying,
Thou shalt not eat of it>
Accursed' be the ground for thy sake,
<In pain> shalt thou eat of it all the days of thy life;

18 <Thorn also and thistle> shall it shoot forth to thee,—when thou hast come to eat of the herb of the field:

19 <In the sweat of thy face> shalt thou eat bread, until thou return to the ground, because <therefrom> wast thou taken,—
For <dust> thou art,[a]
And <unto dust> shalt thou return.

20 So the man called the name of his wife Eve,[b]—in that ‖she‖ was made mother of every one living. 21 And Yahweh God made for the man—and for his wife—tunics of skin and clothed them. 22 Then said Yahweh God—

Lo! ‖man‖[c] hath become like one of us, in respect of knowing good and evil,[d]—
‖Now‖ therefore <lest he thrust forth his hand and take even of the tree of life,[e] and eat and live to times age-abiding>[f]—

23 So Yahweh God put him forth from the garden of Eden,—to till the ground' wherefrom he had been taken. 24 So he expelled the man,—and caused to dwell[g]—in front of the garden of Eden—cherubim,[h] and a brandishing sword-flame, to keep[i] the way to the tree of life.

§ 4. *A "seed" appears; but disappoints (Cain) or fails (Abel). Yahweh gives a substitute for Abel (Seth).*

4 1 Now ‖the man‖ having come to know Eve his wife,—she conceived and bare Cain,[j] and said,

I have gotten[k] a Man, even[l] Yahweh!

2 And she went on to bear his brother, Abel,[m]—and Abel became a feeder of sheep, whereas ‖Cain‖ was a tiller of the ground. 3 So it came to pass <after certain days>[n] that Cain brought in |of the fruit of the ground| a present to Yahweh: 4 ‖Abel‖ also, even ‖he‖ brought in, of the firstlings of his sheep, and of their fat,—and Yahweh approved of Abel and of his present; 5 but <of Cain and his present> he approved not,—and it angered Cain greatly, and his countenance fell. 6 So then Yahweh said unto Cain,—

Wherefore' hath it angered thee, and wherefore' hath thy countenance fallen?

7 Shall it not, if thou do right, be lifted up?[o]

[a] Or: "voice." But "sound" is more majestic, and more suited to the act of "walking."
[b] Or: "day-breeze"; *i.e.* "the cool of the evening" —Davies' H.L.
[c] Ml: "tree." N.B.: col. "tree" = "trees." Cp. Rev. xxii. 2.
[d] Or: "showed."
[e] Or: "‖What, now‖, hast thou done?" Cp. O.G. 261, 4, *d*.
[f] Sep. *apatao*, "cheat," "outwit," "deceive," N.T.: 2 Co. xi. 3; 1 Tim. ii. 14, *exapatao*, "to deceive thoroughly."
[g] Cp. chap. i. 24, n.
[h] Vul. wrongly "she." Possibly "it"; cp. Ro. xvi. 20.
[i] Same word in the two clauses. "Most of the ancient translators render it by crushing"—Kalisch. Cp. again Ro. xvi. 20, Gr. *suntribo*.
[j] Ml: "sons." Daughters often included = "children," — according to "context and circumstance."
[a] Or: "wast"; cp. chap. ii. 7: cp. also Ps. ciii. 14; Ec. xii. 7; 1 Co. xv. 47.
[b] = "Life," "giver of life," "life-spring." N.B.: Adam's faith in the promise.
[c] Ml: "the man"; but the article prob. that "of species."
[d] Or: "blessing and misfortune."
[e] Plainly implying that, from some cause, he had not yet done so.
[f] N.B.: the unfinished sentence; as if in haste to act, and avert danger.
[g] Prob. as a habitation for himself: 1 S. iv. 4; Ps. lxxx. 1; xcix. 1; esp. chap. iv. 14.
[h] Prob. "seized," "held," "possessed"; *i.e.*: by God, as either his *living chariot* (1 Ch. xxviii. 18; Ps. xviii. 10; Eze. x.), or his *living throne* (Rev. iv.) In the present passage, ml "the cherubim," but article prob. that "of species."
[i] Or: "guard."
[j] = "acquisition," "procreation."
[k] Or: "acquired." Heb.: *kained* = "gained."
[l] Or: "with" (the presence and help of). More prob. as in text—unless we conclude that Eve could not have been so mistaken.
[m] = "evanescence," "transitoriness."
[n] Or: "after a time." Ml: "at an end of days."
[o] Ml: "Shall there not—if thou do right—be an uplifting" [! = "of my countenance and of thine"]!

But <if thou do not right> |at the entrance| a sin-bearer[a] is lying,—
<Unto thee> moreover, shall be his longing, though ‖thou‖ rule over him.

8 And Cain said unto[b] Abel his brother
[Let us go into the field][c]
And it came to pass |when they were in the field| that Cain rose up against Abel his brother, and slew him. 9 Then said Yahweh unto Cain,
Where is Abel thy brother?
And he said,
I know not, <the keeper of my brother> am ‖I‖?
10 And he said,
What hast thou done?
<With a voice>[d] the shed-blood of thy brother is crying out to me from the ground.
11 ‖Now‖ therefore, <accursed> art thou,—from[e] the ground, which hath opened her mouth, to receive the shed-blood of thy brother at thy hand.
12 <Though thou till the ground> it shall not go on to give its vigour to thee,—
<A wanderer and a fugitive> shalt thou be in the earth.
13 And Cain said unto Yahweh—
Greater[f] is my punishment than I can bear[g]
14 Lo! thou has driven me out, this day, from off the face of the ground
And <from thy face> shall I be hid,—
So shall I become a wanderer and a fugitive in the earth,
And it shall come to pass ‖whosoever findeth me‖ will slay me.
15 And Yahweh said to him—
Not so![h] ‖whosoever slayeth Cain‖ <sevenfold> shall it be avenged.
So Yahweh set, for Cain, a sign, that none finding him should smite him.
16 So Cain went forth from the presence of Yahweh,—and dwelt in the land of Nod, eastward of Eden. 17 And Cain knew his wife,[i] and she conceived, and bare Enoch,[k]—Now it happened that he was building a city, so he called the name of the city, after the name of[l] his son, ‖Enoch‖. 18 And there was born to Enoch, Irad, and |Irad| begat Mehujael,—and |Mehujael| begat Methusael,—and |Methusael| begat Lamech. 19 And Lamech took to himself two wives,—‖the name of the one‖ was Adah,[a] and ‖the name of the second‖ Zillah.[b] 20 And Adah bare Jabal,—‖he‖ was father[c] of such as dwell in tents, and have cattle; 21 and ‖the name of his brother‖ was Jubal,—‖he‖ was father[c] of everyone handling lyre[d] and flute.[e] 22 And <as for Zillah> ‖she also‖ bare Tubal-Cain, a sharpener of every cutting instrument of bronze and iron,[f]—and ‖the sister of Tubal-Cain‖ was Naamah. 23 Then said Lamech to his wives,
Adah and Zillah! hear ye my voice,
Ye wives of Lamech! give ear to my tale,—
For <a man> have I slain, in dealing my wounds,[g]
Yea <a youth> in smiting my blows:
24 <If ‖sevenfold‖ be the avenging of |Cain|>
Then |of Lamech| ‖seventy and seven‖.[h]

25 And Adam again knew his wife, and she bare a son, and called his name Seth,[i]—
For God hath appointed me another seed instead of Abel, because |Cain| slew him!
26 And <to Seth—to him also> was born a son, and he called his name Enosh,—‖then‖ was a beginning made, to call on the name of Yahweh.[k]

§5. *From Adam to Noah: a line of light amidst deepening gloom.*

5 1 ‖This‖ is the record[l] of the generations[m] of Adam,— <In the day when God created man>[n]
<In the likeness of God> made he |him|;
2 <Male and female> created he them,[o]—
and blessed them, and called their name Adam,[p] |in the day they were created|.
3 And Adam lived, a hundred and thirty years, and begat [a son] in his likeness, after his image, —and called his name Seth: 4 and the days of Adam, after he begat Seth, were eight hundred years,—and he begat sons and daughters. 5 So all the days of Adam which he lived, were nine hundred and thirty years,—and he died.
6 And Seth lived, a hundred and five years,—and begat Enosh; 7 and Seth lived, after he begat Enosh, eight hundred and seven years,—and begat sons and daughters; 8 and all the days of Seth were, nine hundred and twelve years,—and he died.
9 And Enosh lived, ninety years,—and begat Kenan; 10 and Enosh lived, after he begat

[a] As often later. As much as to say, "With which thy brother will supply thee," — which would prepare for the word "longing" which follows.—Less prob.: "Sin is a crouching beast"—O.G. 308.
[b] So the Heb. correctly: "talked with" is but a make-shift due to the accidental omission of the words spoken.
[c] According to the Massorah a space should be left here; where, however, the words (here supplied in brackets) are found in Sam., Jon., Sep., Syr., Vul.
[d] Or: "aloud."
[e] Or: "by reason of."
[f] Or: "iniquity."
[g] *Gt.* (w. Rashi): "Is mine iniquity too great to be forgiven?"—G.r.n.
[h] So it shd be—G. Intro. 140-141. Cp. however O.G. 487[a], *d* (*a*).
[i] Cp. chap. v. 4.
[k] "Perh. 'teaching,' 'initiation'"—Davies' H.L.
[l] Some cod. (w. Sep. & Syr.): "by"—G.n.

[a] "Ornament" or "beauty."
[b] "Shade."
[c] N.B. this use of the word "father"—cp. Is. ix. 6.
[d] So O.G.
[e] Some think = "organon," made up of several reeds together; others think of "bag-pipe." Cp. O.G., 72[1b].
[f] *Gt.* (w. Onk., Vul.): "the father of every one working in bronze and iron"—G.r.n.
[g] "Because of my wound"—O.G. 514[b], *f*.
[h] Some obscurity rests on this snatch of song, and other renderings are possible. The above seems to agree with the facts.
[i] Prob. "substitute."
[k] Or: "to invoke with the name Y." See Intro., Chap. IV.
[l] Or: "book," "scroll."
[m] Or: "geneses."
[n] Heb.: *'adham*. Cp. chap. i. 26, 27; ii. 7.
[o] This almost literal quotation from ch. i. 27 shows conclusively that "man" there and "man" here are the same race, and that this narrative simply folds back on the previous one: quite, indeed, in the manner of Hebrew history.
[p] Cp. chap. i. 26, n.

Kenan, eight hundred and fifteen years,—and begat sons and daughters; 11 and all the days of Enosh were nine hundred and five years,—and he died.

12 And Kenan lived seventy years,—and begat Mahalalel; 13 and Kenan lived after he begat Mahalalel, eight hundred and forty years,—and begat sons and daughters; 14 and all the days of Kenan were nine hundred and ten years,—and he died.

15 And Mahalalel lived sixty-five years,—and begat Jared; 16 and Mahalalel lived after he begat Jared, eight hundred and thirty years,—and begat sons and daughters; 17 and all the days of Mahalalel were eight hundred and ninety-five years,—and he died.

18 And Jared lived a hundred and sixty-two years, and begat Enoch; 19 and Jared lived after he begat Enoch, eight hundred years,—and begat sons and daughters; 20 and all the days of Jared were nine hundred and sixty-two years,—and he died.

21 And Enoch lived sixty-five years,—and begat Methuselah; 22 and Enoch walked with[a] God after he begat Methuselah, three hundred years,—and begat sons and daughters; 23 and all the days of Enoch were, three hundred and sixty-five years; 24 and Enoch walked with[a] God,—and was not for God had taken him.

25 And Methuselah lived a hundred and eighty-seven years,—and begat Lamech; 26 and Methuselah lived after he begat Lamech, seven hundred and eighty-two years,—and begat sons and daughters; 27 and all the days of Methuselah were nine hundred and sixty-nine years,—and he died.

28 And Lamech lived a hundred and eighty-two years,—and begat a son; 29 and he called his name Noah,[b] saying,—

‖This‖ one shall give us rest from[c] our work[d]
And from the grievous toil of our hands,
By reason of the ground which Yahweh hath cursed.[e]

30 And Lamech lived after he begat Noah, five hundred and ninety-five years,—and begat sons and daughters; 31 and all the days of Lamech were seven hundred and seventy-seven years,—and he died.

32 [f]And Noah was five hundred years old,—and Noah begat Shem,[g] Ham[h] and Japheth.[i]

§6. *An adulterous Union of the two Races makes way for the Flood.*

6 1 And it came to pass <when men had begun to multiply on the face of the ground and |daughters| had been born to them> 2 that |the sons of God| saw' |the daughters of men| that they' were ‖fair‖,—so they took to themselves wives of whomsoever they chose. 3 And Yahweh said—

My spirit shall not rule in[a] man to times age-abiding, for that ‖he also‖[b] is flesh,—
Yet his days shall be a hundred and twenty years.

4 ‖The giants‖ were in the earth in those days, and also |after that|, <when the sons of God began to go in unto the daughters of men, and sons were born to them> ‖the same‖ were the heroes that were from age-past times, the men of renown. 5 Then Yahweh saw that ‖great‖ was the wickedness of man in the earth, and that ‖every purpose of the devices of his heart‖ was only wicked all the day; 6 and it grieved Yahweh that he had made man in the earth,—and he took sorrow unto his heart. 7 And Yahweh said—

I must wipe off man whom I created from off the face of the ground, from man unto beast, unto creeping thing, and unto the bird of the heavens,—for I am grieved that I made them.

8 But ‖Noah‖ had found favour in the eyes of Yahweh.

§7. *One Family to be saved: the World to be destroyed: an Ark appointed, and made ready.*

9 ‖These‖ are the generations[c] of Noah, ‖Noah‖ was |a righteous man, blameless| in his generations,—<with God> did Noah walk.[d] 10 And Noah begat three sons,—Shem, Ham and Japheth. 11 And the earth[e] corrupted itself before God,—and the earth[e] was filled with violence. 12 And God beheld the earth,[e] and lo! it had corrupted itself,—surely all flesh had corrupted' its way on the earth.

13 So God said unto Noah:

‖The end of all flesh‖ hath come in before me, for ‖filled‖ is the earth[e] with violence, because of them,—behold me, then, destroying them with the earth.[e] 14 Make for thee an ark of timbers of gopher, <rooms> shalt thou make with the ark,—and thou shalt cover it within and without with pitch. 15 And ‖this‖ is how thou shalt make it,—‖three hundred cubits‖ the length of the ark, ‖fifty cubits‖ the breadth thereof, and ‖thirty cubits‖ the height thereof.

16 <A place for light> shalt thou make to the ark, and <to a cubit> shalt thou finish it upwards, and <the opening of the ark—in the side thereof> shalt thou put,—<with lower, second, and third [stories]> shalt

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[a] M1: "Walked to and fro" = lived in fellowship with.
[b] "Rest" or "consolation."
[c] So it shd be (w. Sep.)—G.n. (So *Gt.*—G.r.n.)
[d] Some cod. (w. Jerus. Cod., 1 ear. pr. edn., Sam., Sep., Syr.): "works" (pl.)—G.r.n.
[e] N.B.: a ray of Messianic hope, as if Noah, perhaps, might be the woman's promised seed.
[f] M.C.T. begins a new section here.
[g] "Celebrity."
[h] "Swarthy" or "hot."
[i] "Extension."

[a] "Difficult." "Abide in" (*yādōr* for *yādūn* by Aramaism) "best suits the context," but "is dubious"; "*rule* (*ie.* supported by Zech. iii. 7 only"; "*humbled* (*ie.* sustained by Aramaic usage, but not by Hebrew"; "*strive with*, hardly justified"—G.G. condensed.
[b] So in Cod. Hallel (w. 5 ear. pr. edns.) But some cod. (w. 4 ear. pr. edns.): "in their going astray he [*i.e.* the man] is flesh"—G.r.n., G. Intro. 514, 542.
[c] Or: "geneses."
[d] Cp. chap. v. 22, 24—same word here.
[e] Or: "land."

thou make it. 17 And ‖I‖ behold me! bringing in the flood—even waters, upon the earth,[a] to destroy all flesh, wherein is the spirit of life, from under the heavens,—‖everything that is in the earth‖[a] shall cease to breathe: 18 therefore will I establish my covenant with thee,—and thou shalt enter into the ark, ‖thou, and thy sons, and thy wife, and thy sons' wives‖ with thee. 19 Moreover, <of all the living creatures of all flesh—two of each> shalt thou bring into the ark, to keep alive with thee,—<male and female> shall they be. 20 <Of the bird after its kind and of the beast after its kind, [and][b] of every creeping thing of the ground, after its kind> ‖two of each‖ shall come in unto thee, for keeping alive. 21 But ‖thou‖ take to thee of all food that is eaten, and gather it unto thee, —and it shall be for thee and for them, for food.

22 And Noah did [so],—<according to all that God commanded him> ‖so‖ did he.

§ 8. *The Entrance into the Ark.*

7 1 And Yahweh said to Noah,

Enter, ‖thou and all thy house‖, into the ark,—for <thee> have I seen righteous before me, in this generation. 2 <Of all the clean beasts> shalt thou take to thee, by sevens, a male and his female,—and <of the beasts that are not clean>, shall be two, a male and his female. 3 Also <of the bird of the heavens> by sevens, male and female,—to keep alive a seed on the face of all the earth.[a] 4 For <in seven days, more> ‖I‖ am sending rain on the earth,[a] forty days and forty nights,—so will I wipe out all the living[c] things which I have made, from off the face of the ground.

5 And Noah did,—according to all that Yahweh commanded him. 6 Now ‖Noah‖ was six hundred years old,—when ‖the flood‖ came, even waters, on the earth. 7 So Noah entered, and his sons and his wife and his sons' wives with him, into the ark,—from before the waters of the flood. 8 <Of the beasts that were clean, and of the beasts that were not clean,—and of the birds,[d] and everything that creepeth[e] on the ground, 9 <two and two> went they in unto Noah, into the ark, <male and female>, —as God commanded Noah.

§ 9. *The Beginning of the Flood. A Retrospect of the Entrance into the Ark.*

10 And it came to pass, <in the seven days>,—that ‖the waters of the flood‖ came on the earth.[a] 11 <In the six hundredth year, the year of the life of Noah, in the second month, on the seventeenth day of the month—on this day> were burst open, all the fountains of the great roaring deep,[a] and ‖the windows of the heavens‖ were set open. (12 And it came to pass, that the heavy rain was on the earth,[b]—forty days and forty nights.) 13 <On this selfsame day> entered Noah, and Shem and Ham and Japheth, Noah's sons,—and Noah's wife, and his sons' three wives with them, into the ark: 14 they, and all the wild-beasts after their kind, and all the tame-beasts after their kind, and all the creeping things that creep on the earth,[b] after their kind,—and all the birds[c] after their kind, every bird of every wing. 15 So they entered in unto Noah, into the ark,—two and two of all flesh, wherein was the spirit of life. 16 And ‖they that entered‖ <male and female of all flesh> entered, as God commanded him,—and Yahweh[d] shut him in round about.

§ 10. *Increase and Continuance of the Flood.*

17 And it came to pass, that the flood was forty days on the earth,[b]—and the waters increased, and bare up the ark, and it was lifted high above the earth.[b] 18 And the waters prevailed and increased greatly, on the earth,[b]—and the ark went its way on the face of the waters. 19 Yea ‖the waters‖ prevailed very greatly, on the earth,[b]—so that all the high mountains became covered, that were under all the heavens: 20 <fifteen cubits upwards> prevailed the waters,—so that the mountains became covered. 21 And all flesh ceased to breathe that moved on the earth,[b] of birds[c] and of tame-beasts and of wild-beasts, and of all the swarming things that swarm on the earth,[b]—‖and all mankind‖. 22 ‖All in whose nostrils was the breath of the spirit of life, of all that were on the dry ground‖ died. 23 Thus was wiped out all that existed[e] on the face of the ground, from man unto beast, unto creeping thing, and unto the bird of the heavens, thus were they wiped out from the earth,—so that there was left—only Noah and they that were with him in the ark. 24 Thus prevailed the waters on the earth,[b]—a hundred and fifty days.

§ 11. *Abatement of the Flood. Raven and Dove sent forth.*

8 1 And God remembered[f] Noah, and all the wild-beasts, and all the tame-beasts that were with him in the ark,—and God caused a wind[f] to pass over the earth,[b] and the waters subsided; 2 and the fountains of the roaring-deep were shut, and the windows of the heavens,—and the heavy rain was restrained from [a]the heavens; 3 and the waters returned from off the earth,[b] they went on returning,—and so the waters decreased at the end of a hundred and fifty days. 4 And the ark rested, in the seventh

[a] Or: "land."
[b] Some cod. (w. Sam., Onk., Jon., Sep., Syr.): "and of every creeping thing"—G.n.
[c] Ml.: "standing."
[d] Or: "fowl."
[e] Or: "moveth."
[a] Or: "abyss"—Heb.: *tehôm*, as in chap. i. 2.
[b] Or: "land."
[c] Or: "fowl."
[d] N.B.: "Yahweh"—scarcely without design. Cp. Intro., Chap. IV.
[e] Ml.: "every standing thing."
[f] N.B.: Heb. *ruah*.

month, on the seventeenth day of the month,—on the mountains of Ararat. 5 But ‖the waters‖ went on decreasing, until the tenth month,—<in the tenth [month], on the first of the month> were seen the tops of the mountains. 6 And it came to pass <at the end of forty days> that Noah opened the window of the ark that he had made; 7 and sent forth a raven,—and it kept going forth and returning, until the drying up of the waters from off the earth.[a] 8 And he sent forth a dove from him,—to see whether the waters had abated, from off the face of the ground; 9 but the dove found no resting-place for the sole of her foot, so she returned unto him into the ark, for ‖waters‖ were on the face of all the earth;[a] and he put forth his hand, and took her, and brought her in unto him, into the ark. 10 Then stayed he yet' seven days more,—and ‖again‖ sent forth the dove, out of the ark. 11 And the dove came in unto him at eventide, and lo! ‖a newly sprouted olive-leaf‖ in her mouth,—so Noah knew that the waters had abated from off the earth.[a] 12 And he stayed yet seven days more,—and sent forth the dove, but she returned not again unto him any more.

§ 12. *The End of the Flood.*

13 So it came to pass <in the six hundred and first year, at the beginning, on the first of the month> that the waters had dried up from off the earth,[a]—and Noah removed the covering of the ark, and looked, and lo! the face of the ground was dried. 14 And <in the second month, on the twenty-seventh day of the month> was the earth dry.

§ 13. *The Exit from the Ark—commanded, executed and celebrated: The Rainbow.*

15 So then, God spake to Noah, saying:

16 Come forth, out of the ark,—thou, and thy wife, and thy sons, and thy sons' wives, with thee. 17 <All the living creatures that are with thee of all flesh, among birds, and among beasts, and among all the creeping things that creep on the earth> bring forth with thee,—and they shall swarm in the earth, and be fruitful and multiply, on the earth.

18 So Noah came forth,—and his sons, and his wife, and his sons' wives, with him: 19 <All[b] the living creatures, all[b] that move along, and all birds, and all[b] that moveth along over the earth—by their families> came forth out of the ark.

20 And Noah builded an altar to Yahweh,—and took of all the clean beasts, and of all the clean birds, and caused ascending sacrifices to go up on the altar. 21 And Yahweh smelled a satisfying odour,[c] so Yahweh said to himself,[d]

I will not ‖again‖ curse any more' the ground, for man's sake, although ‖the device of the heart of man‖ be wicked from his youth,—neither will I ‖again, any more‖ smite every living thing, as I have done.

22 <During all the days of the earth> ‖seedtime and harvest, and cold and heat, and summer and winter, and day and night‖ shall not cease.

9 1 So God blessed' Noah and his sons,—and said to them,

Be fruitful and multiply, and fill the earth;

2 and let ‖the fear of you and the dread[a] of you‖ be upon every living creature of the earth, and upon every bird of the heavens,—over everything that moveth along on the ground, and over all the fishes of the sea,—<into your hand> have they been given.

3 <As for every moving thing that hath life> ‖yours‖ shall it be, for food,—

<Like the green herb> have I given you ‖all things‖.

4 Yet <flesh with the life[b] thereof, the blood thereof> shall ye not eat;

5 And surely <your blood, of your lives>[c] will I require,

<From the hand of every living creature> will I require it,—and from the hand of man,

<From the hand of each one's brother> will I require the life[b] of man:

6 ‖He that sheddeth man's blood‖ ‖by man‖ shall his blood be shed,—

For <in the image of God> made he man.

7 ‖Ye‖ therefore, be fruitful and multiply,—swarm in the earth, and multiply therein.

8 And God spake unto Noah, and unto his sons with him, saying:

9 ‖I‖ therefore, behold me! establishing my covenant with you,—and with your seed after you; 10 and with every living soul that is with you, of birds, of tame-beasts, and of all wild-beasts of the earth, that are with you,—of all coming forth out of the ark, even to all wild-beasts of the earth; 11 yea I will establish my covenant with you, so that all flesh shall not be cut off any more, by reason of the waters of a flood,—neither shall there be any more a flood, to destroy the earth.

12 And God said,

‖This‖ is the sign of the covenant, which I am granting betwixt me and you, and every living soul that is with you,—to age-abiding generations:—

13 <My bow> have I set[d] in the cloud.—and it shall be for a sign of a covenant, betwixt me and the earth; 14 and it shall be <when I draw a veil of cloud over the earth,—and the bow in the cloud appeareth> 15 then will I remember my covenant, which is betwixt me and you, and every living soul, among all flesh,—that the waters may no more become a flood, to destroy all flesh:

16 so the bow shall be in the cloud,—and I will behold it, to remember an age-abiding

[a] Or: "land."
[b] Some cod. (w. Sam., Sep., Syr.): "and all" (thrice) —G.n.
[c] Ml: "a smell of satisfaction."
[d] Ml: "unto his heart."

[a] Or: "terror."
[b] U.: "soul."
[c] U.: "souls."
[d] Or: "granted."

covenant, between God, and every living soul, among all flesh that is on the earth.

17 And God said unto Noah,—
‖This‖ is the sign of the covenant, which I have established, between me, and all flesh that is on the earth.

a New World, in Noah and is Family.

Noah who came forth out of
m and Ham and Japheth,—
he father of Canaan.
re the sons of Noah,—and
all the earth overspread.
to be a husbandman,—so he
; 21 and drank of the wine,
,—and uncovered himself in
ut. 22 And Ham, the father
is father's shame,—and told
outside. 23 And Shem and
mantle, and put it on the
th, and went backwards, and
of their father,—but ‖their
ards, and <the shame of
they not. 24 And Noah
wine,—and came to know what
on had done to him.

anaan,—<a servant of ser-
be to his brethren!

weh, God of Shem,—
be their servant:
to Japheth,
abitation in the tents of

be their servant.
er the flood,—three hundred
so ‖all the days of Noah‖
and fifty years,—and he

Nations: a Fore-glimpse of lies of the Ground."

he generations[b] of the sons of Noah, Shem, Ham, and Japheth,—and there were born to them sons, after the flood.

2 ‖The sons of Japheth‖: Gomer and Magog, and Madai, and Javan and Tubal,—and Meshech, and Tiras. 3 ‖And the sons of Gomer‖: Ashkenaz and Riphath, and Togarmah. 4 And ‖the sons of Javan‖: Elishah and Tarshish,—Kittim, and Rodanim.[c] 5 <From these> were dispersed [the inhabitants of] the coastlands of the nations[d] in their lands, each man by his tongue,—by their families, in their nations.

6 And ‖the sons of Ham‖: Cush and Mizraim and Phut and Canaan. 7 And ‖the sons of Cush‖: Seba, and Havilah, and Sabtah and Raamah, and Sabtechah,— And ‖the sons of Raamah‖ Sheba and Dedan. 8 And ‖Cush‖ begat Nimrod,[a]— ‖he‖ became a hero in the earth; 9 ‖he‖ became a hero of hunting before Yahweh,—<for this cause> it is said,

Like Nimrod a hero of hunting before Yahweh.

10 So the beginning of his kingdom came to be Babel, and Erech, and Accad and Calneh,—in the land of Shinar. 11 <From that land> went forth Asshur,—and he built Nineveh, and Rehoboth-ir, and Calah; 12 and Resen, between Nineveh and Calah,—‖the same‖ is the great city. 13 And ‖Mizraim‖ begat Ludim and Anamim and Lehabim, and Naphtuchim; 14 and Pathrusim and Casluhim, whence came forth Philistim and Caphtorim. 15 And ‖Canaan‖ begat Zidon his firstborn, and Heth; 16 and the Jebusite, and the Amorite, and the Girgashite; 17 and the Hivite and the Arkite, and the Sinite; 18 and the Arvadite and the Zemarite, and the Hamathite,—and <afterwards> were spread abroad the families of the Canaanite. 19 And it came to pass, that the boundary of the Canaanite was from Zidon, as thou enterest in towards Gerar, unto Gaza,—as thou enterest in towards Sodom and Gomorrah and Admah and Zeboim, as far as Lasha. 20 ‖These‖ are the sons of Ham, by their families, by their tongues,—in their lands, in their nations.

21 Now <to Shem>[b] father of all the sons of Eber,[c] elder brother of Japheth <to him also> were children born. 22 ‖The sons of Shem‖: Elam and Asshur,—and Arpachshad, and Lud and Aram. 23 And ‖the sons of Aram‖: Uz and Hul, and Gether and Mash. 24 Now ‖Arpachshad‖ begat Shelah,—and ‖Shelah‖ begat Eber. 25 And <to Eber> were born two sons,—‖the name of the one‖ was Peleg,[d] for <in his days> was the earth divided, and ‖the name of his brother‖ was Joktan. 26 Now ‖Joktan‖ begat Almodad, and Sheleph,—and Hazarmaveth, and Jerah; 27 and Hadoram and Uzal, and Diklah; 28 and Obal and Abimael, and Sheba; 29 and Ophir and Havilah, and Jobab,—‖all these‖ were sons of Joktan. 30 And it came to pass that their dwelling was from Mesha,—as thou enterest in towards Sephar, the mountain[e] of the east. 31 ‖These‖ are the sons of Shem, by their families, by their tongues,—in their lands, by their nations.

32 ‖These‖ are the families of the sons of Noah, by their generations[f] in their nations,—and <from these> were dispersed the nations in the earth, after the flood.

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[a] Undoubtedly Canaan, and not Ham: Shem and Japheth, for their piety, are blessed; Canaan, for some unnamed baseness, is cursed; Ham, for his neglect, is neglected.

[b] Or: "geneses."

[c] So it shd be (w. Sam., Sep.) Cp. 1 Ch. i. 7.—G.n.

[d] *Gt.*: "‖these‖ were the sons of Japheth in their lands."—Cp. verses 20, 31.—G.n.

[a] "First person plural future jussive, 'Come let us rebel.'"—Prof. T. Lewis, in Lange's "Genesis."

[b] The eldest reserved to the last: his story is to be resumed and carried on: comp. § 17. We have had time to put off our shoes before entering "the tents of Shem": cp. chap. ix. 26. See, also, Intro.

[c] Prob. "Passer over" or "Emigrant."

[d] That is: "Division."

[e] Or: "the hill country."

[f] Or: "geneses."

them who bless thee,
maketh light of thee> will I

ed in thee], all the families

on his way, according to that
d spoken unto him, and Lot
now ‖Abram‖ was seventy-
when he came forth out of
Abram took Sarai his wife,
ur's son, with all the goods
ired and the souls that they
ran,—and they came forth to
d of Canaan, and came in to[b]
[6]And Abram passed along
nd, as far as the place of
the Teacher's Terebinth,[c] |the
then| in the land. [7]And
unto Abram, and said:
will I give this land,—
an altar, unto Yahweh who
m. [8]And he moved on
s the hill country, on the east
ched his tent,—with Bethel
Ai on the east, and built there
h, and called on the name of
[9]Thus Abram brake up,
wards the South.[d]

In the Land of Promise.

ss that there was a famine in
n went down tow-rds Egypt,
because ‖grievous‖ was the
nd. [11]And it came to pass
e near to enter into Egypt>
arai his wife:
ch thee, I know that <a
ook on> thou art': [12]so will
when the Egyptians behold
y will say <His wife>
ll slay me, while <thee>
ve.
ee, that <my sister> art
d it may be well with me
hall my soul be preserved
ee.
hen Abram entered into
beheld the woman, that
ceedingly. [15]And the
held her, and praised her
woman was taken to the
d <with Abram> dealt
o that he came to have
sses, and men-servants,
she-asses, and camels.
Pharaoh with great
—for the matter of
And Pharaoh called

hast done to me?[e]
not tell me, that she

18.
b, : *negev.*
" ‖ What, now ‖ hast
u done to me?" Cp.
G. 261, 4. d.

[19] Wherefore' saidst thou, <My sister> she'; a
so I was about to take her to me, to wife?
But, ‖now‖ lo! thy wife, take her and go th
way.
[20] And Pharaoh gave command concerning hi
unto certain men,—and sent him away, with hi
wife, and all that he had.

§ 21. *The Return from Egypt. Abram and Lot separate.*

[1] So Abram came up out of Egypt, he and his
wife and all that he had, and Lot with him,
towards the South. [2] Now ‖Abram‖ was very
rich,—in cattle, in silver, and in gold. [3] And he
went his way, by his removals, from the South,
even as far as to Bethel,—as far as the place
where his tent was at the beginning, between
Bethel and Ai: [4] unto the place of the altar,
which he made there at first,—and Abram
called, there, on the name of Yahweh.
[5] Now ‖Lot also, who was going with Abram‖
had flocks and herds, and tents. [6] And the land
suffered them not to dwell together, —because
|their substance| had become|great|, so that they
could not dwell together. [7] And there arose a
strife betwixt the herdmen of Abram, and the
herdmen of Lot. Now ‖the Canaanite and
the Perizzite‖ were then' dwelling in the
land. [8] So then Abram said unto Lot,
Pray let not cause of strife arise' betwixt me
and thee, or betwixt my herdmen and thy
herdmen; for <brethren> are we.[a] [9] Is
not ‖all the land‖ before thee? I pray thee,
separate thyself from me,—<if to the left
hand> then I will go to the right, <if to
the right hand> then I will go to the left.
[10] So Lot lifted up his eyes, and beheld all the
circuit[b] of the Jordan, that ‖the whole of it‖
was well-watered,—before Yahweh destroyed
Sodom and Gomorrah, like the Garden of
Yahweh, like the land of Egypt, as thou
enterest into Zoar. [11] And Lot chose for
himself all the circuit[b] of the Jordan, so Lot
brake up eastwards,—and they separated them-
selves, each man from his brother: [12] ‖Abram‖
fixed his dwelling in the land of Canaan,—
but ‖Lot‖ fixed his dwelling among the cities
of the circuit, and moved his tent as far as
Sodom. [13] Now ‖the men of Sodom‖ were
base and sinful,—against Yahweh, exceedingly.
[14] And ‖Yahweh‖ said unto Abram, after that
Lot had separated himself from him,
Lift up, I pray thee, thine eyes, and look,
from the place where thou art,—northward
and southward, and eastward and westward;
[15] for <all the land which thou' art behold-
ing—to thee> will I give it, and to thy seed,
unto times age-abiding; [16] and I will make
thy seed, as the dust of the earth,—so that
<if a man can number the dust of the
earth> ‖thy seed also‖ may be numbered.
[17] Rise! go up and down in the land, to the
length thereof, and to the breadth thereof,
for <to thee> will I give it.

[a] M1: "men brothers we." [b] "Round (or oval)"—O.G.

month, on the seventeenth day of the month,—on the mountains of Ararat. 5 But ‖the waters‖ went on decreasing, until the tenth month,—<in the tenth [month], on the first of the month> were seen the tops of the mountains. 6 And it came to pass <at the end of forty days> that Noah opened the window of the ark that he had made; 7 and sent forth a raven,—and it kept going forth and returning, until the drying up of the waters from off the earth.[a] 8 And he sent forth a dove from him,—to see whether the waters had abated, from off the face of the ground; 9 but the dove found no resting-place for the sole of her foot, so she returned unto him into the ark, for ‖waters‖ were on the face of all the earth;[a] and he put forth his hand, and took her, and brought her in unto him, into the ark. 10 Then stayed he yet' seven days more,—and ‖again‖ sent forth the dove, out of the ark. 11 And the dove came in unto him at eventide, and lo! ‖a newly sprouted olive-leaf‖ in her mouth,—so Noah knew that the waters had abated from off the earth.[a] 12 And he stayed yet seven days more,—and sent forth the dove, but she returned not again unto him any more.

§ 12. *The End of the Flood.*

13 So it came to pass <in the six hundred and first year, at the beginning, on the first of the month> that the waters had dried up from off the earth,[a]—and Noah removed the covering of the ark, and looked, and lo! the face of the ground was dried. 14 And <in the second month, on the twenty-seventh day of the month> was the earth dry.

§ 13. *The Exit from the Ark—commanded, executed and celebrated: The Rainbow.*

15 So then, God spake to Noah, saying:

16 Come forth, out of the ark,—thou, and thy wife, and thy sons, and thy sons' wives, with thee. 17 <All the living creatures that are with thee of all flesh, among birds, and among beasts, and among all the creeping things that creep on the earth> bring forth with thee,—and they shall swarm in the earth, and be fruitful and multiply, on the earth.

18 So Noah came forth,—and his sons, and his wife, and his sons' wives, with him: 19 <All[b] the living creatures, all[b] that move along, and all birds, and all[b] that moveth along over the earth—by their families> came forth out of the ark.

20 And Noah builded an altar to Yahweh,—and took of all the clean beasts, and of all the clean birds, and caused ascending sacrifices to go up on the altar. 21 And Yahweh smelled a satisfying odour,[c] so Yahweh said to himself,[d]

I will not ‖again‖ curse any more' the ground, for man's sake, although ‖the device of the heart of man‖ be wicked from his youth,—neither will I ‖again, any more‖ smite every living thing, as I have done.

22 <During all the days of the earth> ‖seedtime and harvest, and cold and heat, and summer and winter, and day and night‖ shall not cease.

9 1 So God blessed' Noah and his sons,—and said to them,

Be fruitful and multiply, and fill the earth;

2 and let ‖the fear of you and the dread[a] of you‖ be upon every living creature of the earth, and upon every bird of the heavens,—over everything that moveth along on the ground, and over all the fishes of the sea,—<into your hand> have they been given.

3 <As for every moving thing that hath life> ‖yours‖ shall it be, for food,—

<Like the green herb> have I given you |all things|.

4 Yet <flesh with the life[b] thereof, the blood thereof> shall ye not eat;

5 And surely <your blood, of your lives>[c] will I require,

<From the hand of every living creature> will I require it,—and from the hand of man,

<From the hand of each one's brother> will I require the life[b] of man:

6 ‖He that sheddeth man's blood‖ |by man| shall his blood be shed,—

For <in the image of God> made he man.

7 ‖Ye‖ therefore, be fruitful and multiply,—swarm in the earth, and multiply therein.

8 And God spake unto Noah, and unto his sons with him, saying:

9 ‖I‖ therefore, behold me! establishing my covenant with you,—and with your seed after you; 10 and with every living soul that is with you, of birds, of tame-beasts, and of all wild-beasts of the earth, that are with you,—of all coming forth out of the ark, even to all wild-beasts of the earth; 11 yea I will establish my covenant with you, so that all flesh shall not be cut off any more, by reason of the waters of a flood,—neither shall there be any more a flood, to destroy the earth.

12 And God said,

‖This‖ is the sign of the covenant, which I am granting betwixt me and you, and every living soul that is with you,—to age-abiding generations:—

13 <My bow> have I set[d] in the cloud,—and it shall be for a sign of a covenant, betwixt me and the earth; 14 and it shall be <when I draw a veil of cloud over the earth,—and the bow in the cloud appeareth> 15 then will I remember my covenant, which is betwixt me and you, and every living soul, among all flesh,—that the waters may no more become a flood, to destroy all flesh:

16 so the bow shall be in the cloud,—and I will behold it, to remember an age-abiding

[a] Or: "land."
[b] Some cod. (w. Sam., Sep., Syr.): "and all" (thrice)—G.n.
[c] Ml: "a smell of satisfaction."
[d] Ml: "unto his heart."

[a] Or: "terror."
[b] U.: "soul."
[c] U.: "souls."
[d] Or: "granted."

covenant, between God, and every living soul among all flesh that is on the earth.

17 And God said unto Noah,—
‖This‖ is the sign of the covenant which I have established, between me and all flesh that is on the earth.

§ 14. *The Genesis of a New World, in Noah and his Family.*

18 And the sons of Noah who came forth out of the ark, were—Shem and Ham and Japheth,—now ‖Ham‖ was the father of Canaan.
19 ‖These three‖ were the sons of Noah,—and <from these> was all the earth overspread.
20 And Noah began to be a husbandman,—so he planted a vineyard; 21 and drank of the wine, and became drunk,—and uncovered himself in the midst of his tent. 22 And Ham, the father of Canaan, saw his father's shame,—and told his two brethren, outside. 23 And Shem and Japheth took a mantle, and put it on the shoulder of them both, and went backwards, and covered the shame of their father,—but ‖their faces‖ were backwards, and <the shame of their father> saw they not. 24 And Noah awoke from his wine,—and came to know what ‖his youngest son‖[a] had done to him.
25 And he said,
‖Accursed‖ be Canaan,—<a servant of servants> shall he be to his brethren!
26 And he said,
‖Blessed‖ be Yahweh, God of Shem,—
And let Canaan be their servant:
27 God give extension to Japheth,
But make his habitation in the tents of Shem,—
And let Canaan be their servant.
28 And Noah lived, after the flood,—three hundred and fifty years: 29 so ‖all the days of Noah‖ were—nine hundred and fifty years,—and he died.

§ 15. *The Genesis of Nations: a Fore-glimpse of "All the Families of the Ground."*

10 1 Now ‖these‖ are the generations[b] of the sons of Noah, Shem, Ham, and Japheth,—and there were born to them sons, after the flood.
2 ‖The sons of Japheth‖: Gomer and Magog, and Madai, and Javan and Tubal,—and Meshech, and Tiras. 3 ‖And the sons of Gomer‖: Ashkenaz and Riphath, and Togarmah. 4 And ‖the sons of Javan‖: Elishah and Tarshish,—Kittim, and Rodanim.[c] 5 <From these> were dispersed [the inhabitants of] the coastlands of the nations[d] in their lands, each man by his tongue,—by their families, in their nations.
6 And ‖the sons of Ham‖: Cush and Mizraim and Phut and Canaan. 7 And ‖the sons of Cush‖: Seba, and Havilah, and Sabtah and Raamah, and Sabtechah,— And ‖the sons of Raamah‖: Sheba and Dedan. 8 And ‖Cush‖ begat Nimrod,[a]— ‖he‖ became a hero in the earth; 9 ‖he‖ became a hero of hunting before Yahweh,—<for this cause> it is said,
Like Nimrod, a hero of hunting before Yahweh.
10 So the beginning of his kingdom came to be Babel, and Erech, and Accad and Calneh,—in the land of Shinar. 11 <From that land> went forth Asshur,—and he built Nineveh, and Rehoboth-ir, and Calah; 12 and Resen, between Nineveh and Calah,—‖the same‖ is the great city. 13 And ‖Mizraim‖ begat Ludim and Anamim and Lehabim, and Naphtuchim; 14 and Pathrusim and Casluhim, whence came forth Philistim and Caphtorim. 15 And ‖Canaan‖ begat Zidon his firstborn, and Heth; 16 and the Jebusite, and the Amorite, and the Girgashite; 17 and the Hivite and the Arkite, and the Sinite; 18 and the Arvadite and the Zemarite, and the Hamathite,—and <afterwards> were spread abroad the families of the Canaanite. 19 And it came to pass, that the boundary of the Canaanite was from Zidon, as thou enterest in towards Gerar, unto Gaza,—as thou enterest in towards Sodom and Gomorrah and Admah and Zeboim, as far as Lasha. 20 ‖These‖ are the sons of Ham, by their families, by their tongues,—in their lands, in their nations.
21 Now <to Shem>[b] father of all the sons of Eber,[c] elder brother of Japheth <to him also> were children born. 22 ‖The sons of Shem‖: Elam and Asshur,—and Arpachshad, and Lud and Aram. 23 And ‖the sons of Aram‖: Uz and Hul, and Gether and Mash. 24 Now ‖Arpachshad‖ begat Shelah,—and ‖Shelah‖ begat Eber. 25 And <to Eber> were born two sons,—‖the name of the one‖ was Peleg,[d] for <in his days> was the earth divided, and ‖the name of his brother‖ was Joktan. 26 Now ‖Joktan‖ begat Almodad, and Sheleph,—and Hazarmaveth, and Jerah; 27 and Hadoram and Uzal, and Diklah; 28 and Obal and Abimael, and Sheba; 29 and Ophir and Havilah, and Jobab,—‖all these‖ were sons of Joktan. 30 And it came to pass that their dwelling was from Mesha,—as thou enterest in towards Sephar, the mountain[e] of the east. 31 ‖These‖ are the sons of Shem, by their families, by their tongues,—in their lands, by their nations.
32 ‖These‖ are the families of the sons of Noah, by their generations[f] in their nations,—and <from these> were dispersed the nations in the earth, after the flood.

[a] Undoubtedly Canaan, and not Ham: Shem and Japheth, for their piety, are blessed; Canaan, for some unnamed baseness, is cursed; Ham, for his neglect, is neglected.
[b] Or: "geneses."
[c] So it shd be (w. Sam., Sep.) Cp. 1 Ch. i. 7.—G.n.
[d] *Gk.*: "‖these‖ were the sons of Japheth in their lands."—Cp. verses 20, 31.—G.n.
[a] "First person plural future jussive, 'Come let us rebel.'"—Prof. T. Lewis, in Lange's "Genesis."
[b] The eldest reserved to the last: his story is to be resumed and carried on: comp. § 17. We have had time to put off our shoes before entering "the tents of Shem": cp. chap. ix. 26. See, also, Intro.
[c] Prob. "Passer over" or "Emigrant."
[d] That is: "Division."
[e] Or: "the hill country."
[f] Or: "geneses."

§ 16. *Babel: an abortive Genesis of Godless World-power.*

11 1 So it came to pass that ‖all the earth‖ was of
one manner of speech,[a]— and of one stock of
words. 2 And it came to pass <as they brake
away[b] onwards>, that they found a plain[c] in
the land of Shinar, and dwelt there. 3 Then
said they, each man to his friend,
Come on! let us make bricks, and burn them
thoroughly,—
So ‖the bricks‖ served them ‖for stone‖, and
‖bitumen‖[d] served them for mortar. 4 And
they said,
Come on! let us build for ourselves a city,
and a tower with its head in the heavens,
so let us make for ourselves a name,—lest
we be scattered abroad over the face of all
the earth.
5 And Yahweh came down, to behold the city,
and the tower,—which the sons of men had
built. 6 Then said Yahweh:
Lo! one people, and <one manner of speech>
have they all, ‖this‖ then is what they have
begun' to do,—‖now‖ therefore, nothing
will be withholden from them, which they
may plan to do.
7 Come on! let us go down, and there' confuse
their speech,—that they may not under-
stand, each man the speech of his friend.
8 So Yahweh scattered them from thence, over
the face of all the earth,—and so they left off
building the city. 9 <For this cause> was the
name thereof called Babel [="Confusion"];
because <there> did Yahweh confuse' the
speech of all the earth,—and <from thence>
did Yahweh scatter them abroad, over the face
of all the earth.

§ 17. *From Shem to Abraham.*

10 ‖These‖ are the genealogies of Shem, ‖Shem‖
was a hundred years old when he begat
Arpachshad, two years after the flood;
11 and Shem lived, after he begat Arpachshad,
five hundred years,—and begat sons and daugh-
ters. 12 And ‖Arpachshad‖ lived thirty-
five years,—and begat Shelah; 13 and Arpach-
shad lived, after he begat Shelah, four hundred
and three years,—and begat sons and daugh-
ters. 14 And ‖Shelah‖ lived thirty years,—
and begat Eber; 15 and Shelah lived, after he
begat Eber, four hundred and three years,—
and begat sons and daughters. 16 And Eber
lived, thirty-four years,—and begat Peleg;
17 and Eber lived, after he begat Peleg, four
hundred and thirty years,—and begat sons and
daughters. 18 And Peleg lived thirty years,
and begat Reu: 19 and Peleg lived, after he
begat Reu, two hundred and nine years,—and
begat sons and daughters. 20 And Reu
lived thirty-two years,—and begat Serug; 21 and
Reu lived, after he begat Serug, two hundred
and seven years,—and begat sons and daugh-
ters. 22 And Serug lived thirty years,—and
begat Nahor; 23 and Serug lived, after he begat
Nahor, two hundred years,—and begat sons
and daughters. 24 And Nahor lived twenty-
nine years,—and begat Terah;[a] 25 and Nahor
lived, after he begat Terah, a hundred and
nineteen years,—and begat sons and daugh-
ters. 26 And Terah lived seventy years,—
and begat Abram,[b] Nahor, and Haran.

§ 18. *The Father and Relatives of Abram. A Migration begun and suspended.*

27 ‖These‖ then are the generations[c] of Terah.
‖Terah‖ begat Abram, Nahor, and Haran,—and
‖Haran‖ begat Lot;[d] 28 and Haran died, in the
presence of Terah his father,—in the land of his
birth, in Ur of the Chaldees. 29 And Abram
and Nahor took to themselves wives; ‖the
name of Abram's wife‖ was Sarai;[e] and ‖the
name of Nahor's wife‖, Milcah, daughter of
Haran, father of Milcah, and father of Iscah.[f]
30 And |Sarai| remained |barren|,—she had no
child. 31 And Terah took Abram his son, and
Lot son of Haran, his son's son, and Sarai his
daughter-in-law, wife of Abram his son,—and
came forth with them[g] out of Ur of the Chaldees,
that they might go their way towards the land
of Canaan, and they came in as far as Haran,
and dwelt there. 32 And the days of Terah
were two hundred and five years,—and Terah
died in Haran.[h]

§ 19. *The Genesis of Faith in the Father of the Faithful.*[i] *The Migration completed and the Land surveyed.*

12 1 And Yahweh said unto Abram:
Come[k] thou on thy way,
Out of thy land and out of the place of thy
birth, and out of the house of thy father,—
Unto the land that I will show thee;
2 That I may make thee into a great nation,
And bless thee, and make great thy name,
And become thou a blessing;

[a] Ml: "one lip."
[b] Ml: "pull up," "pluck away"—as tent-pins.
[c] Or: "depression"—prob. a split or rent in the hills.
[d] Or: "asphalt."

[a] Perh.: "traveller."
[b] "Father of exaltation," "exalted father."
[c] Or: "geneses."
[d] Perh.: "concealment."
[e] Prob.: "contentious."
[f] Perh. He, *i.e.* "God looks."
[g] So it shd be (w. Sam., Syr., Vul.)—G.n.
[h] This verse has been dislocated. "The death of Terah which is recorded in the last verse does not chronologically come before the Lord's command to Abraham to leave Haran with which chapter xii. begins . . . it must have taken place after the departure of the patriarch. The verse in question must therefore be transposed."—*G. Intro.* 345.
[i] The master-thought of the ensuing chapters:—faith obeying (xii. 1-9), tried and faltering (xii. 10-20), renouncing (xiii.), fighting (xiv.), questioning (xv.), yielding (xvi.), sealed (xvii.), exulting and pleading (xviii.), disappointed (xix.), faltering (xx.), rewarded (xxi.), proved and triumphant (xxii.). But faith requires something to rest on. Hence these seven promises:—(1) xii. 1-3; (2) xii. 7; (3) xiii. 14-17; (4) xv. 5-21; (5) xvii. 1-21; (6) xviii. 9-14; (7) xxii. 15-18.
[k] "Come," surely, rather than "Go," the Hebrew word meaning either. Yahweh did not "send" forth Abram, while He himself remained (in any special sense) behind. The continued divine manifestations are ahead.

3 That I may bless them who bless thee,
But <him who maketh light of thee> will I curse,—
So shall be |blessed in thee|, all the families of the ground.[a]

4 And Abram came on his way, according to that which Yahweh had spoken unto him, and Lot came with him,—now ‖Abram‖ was seventy-five years old, when he came forth out of Haran. 5 And Abram took Sarai his wife, and Lot his brother's son, with all the goods that they had gathered and the souls that they had gained in Haran,—and they came forth to go towards the land of Canaan, and came in to[b] the land of Canaan. 6 And Abram passed along throughout the land, as far as the place of Shechem, as far as the Teacher's Terebinth,[c] |the Canaanite| being |then| in the land. 7 And Yahweh appeared unto Abram, and said:
<To thy seed> will I give this land,—
And he built there, an altar, unto Yahweh who appeared unto him. 8 And he moved on from thence towards the hill country, on the east of Bethel, and pitched his tent,—with Bethel on the west, and Ai on the east, and built there an altar to Yahweh, and called on the name of Yahweh. 9 Thus Abram brake up, again and again, towards the South.[d]

§ 20. *A Famine in the Land of Promise.*

10 And it came to pass that there was a famine, in the land,—so Abram went down towards Egypt, to sojourn there, because ‖grievous‖ was the famine in the land. 11 And it came to pass <when he had come near to enter into Egypt> that he said unto Sarai his wife:
Behold! I beseech thee, I know that <a woman fair to look on> thou art': 12 so will it come to pass <when the Egyptians behold thee> that they will say <His wife> this! and will slay me, while <thee> they preserve alive.
13 Say, I beseech thee, that <my sister> art thou',—to the end it may be well with me for thy sake, so shall my soul be preserved alive because of thee.
14 And so it was, <when Abram entered into Egypt> the Egyptians beheld the woman, that <fair> was she, exceedingly. 15 And the princes of Pharaoh beheld her, and praised her unto Pharaoh,—so the woman was taken to the house of Pharaoh; 16 and <with Abram> dealt he well for her sake,—so that he came to have flocks and herds, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.
17 And Yahweh plagued Pharaoh with great plagues, also his house,—for the matter of Sarai, wife of Abram. 18 And Pharaoh called out to Abram, and said:
|What is this| thou hast done to me?[e]
Wherefore didst thou not tell me, that she was ‖thy wife‖?
19 Wherefore' saidst thou, <My sister> she'; and so I was about to take her to me, to wife?
But, ‖now‖ lo! thy wife, take her and go thy way.
20 And Pharaoh gave command concerning him unto certain men,—and sent him away, with his wife, and all that he had.

§ 21. *The Return from Egypt. Abram and Lot separate.*

13 1 So Abram came up out of Egypt, he and his wife and all that he had, and Lot with him, towards the South. 2 Now ‖Abram‖ was very rich,—in cattle, in silver, and in gold. 3 And he went his way, by his removals, from the South, even as far as to Bethel,—as far as the place where his tent was at the beginning, between Bethel and Ai: 4 unto the place of the altar, which he made there at first,—and Abram called, there, on the name of Yahweh.
5 Now ‖Lot also, who was going with Abram‖ had flocks and herds, and tents. 6 And the land suffered them not to dwell together,—because |their substance| had become |great|, so that they could not dwell together. 7 And there arose a strife betwixt the herdmen of Abram, and the herdmen of Lot. Now ‖the Canaanite and the Perizzite‖ were then' dwelling in the land. 8 So then Abram said unto Lot,
Pray let not cause of strife arise' betwixt me and thee, or betwixt my herdmen and thy herdmen; for <brethren> are we.[a] 9 Is not ‖all the land‖ before thee? I pray thee, separate thyself from me,—<if to the left hand> then I will go to the right, <if to the right hand> then I will go to the left.
10 So Lot lifted up his eyes, and beheld all the circuit[b] of the Jordan, that ‖the whole of it‖ was well-watered,—before Yahweh destroyed Sodom and Gomorrah, like the Garden of Yahweh, like the land of Egypt, as thou enterest into Zoar. 11 And Lot chose for himself all the circuit[b] of the Jordan, so Lot brake up eastwards,—and they separated themselves, each man from his brother: 12 ‖Abram‖ fixed his dwelling in the land of Canaan,—but ‖Lot‖ fixed his dwelling among the cities of the circuit, and moved his tent as far as Sodom. 13 Now ‖the men of Sodom‖ were base and sinful,—against Yahweh, exceedingly.
14 And ‖Yahweh‖ said unto Abram, after that Lot had separated himself from him,
Lift up, I pray thee, thine eyes, and look, from the place where thou art,—northward and southward, and eastward and westward;
15 for <all the land which thou' art beholding—to thee> will I give it, and to thy seed, unto times age-abiding; 16 and I will make thy seed, as the dust of the earth,—so that <if a man can number the dust of the earth> ‖thy seed also‖ may be numbered.
17 Rise! go up and down in the land, to the length thereof, and to the breadth thereof, for <to thee> will I give it.

[a] As if to roll away the curse, ch. iii. 17; cp. vi. 7; viii. 21.
[b] Or: "towards."
[c] Cp. Deu. xi. 30; and O.G. p. 18.
[d] Heb.: *negev*.
[e] Or: "‖What, now‖ hast thou done to me?" Cp. O.G. 261, 4. d.
[a] Mi: "men brothers we."
[b] "Round (or oval)"—O.G.

18 So Abram moved his tent, and came in and dwelt among the oaks[a] of Mamre, which were in Hebron,—and built there an altar to Yahweh.

§ 22. *Abram pursues Four Kings; delivers Lot; is blessed by Melchizedec.*

14 1 And it came to pass, <in the days of Amraphel, king of Shinar, Arioch,[b] king of Ellasar,—Chedorlaomer, king of Elam, and Tidal, king of Goïm> 2 that they made war with Bera, king of Sodom, and with Birsha, king of Gomorrah,—Shinab,[c] king of Admah, and Shemeber, king of Zeboïm,[d] and the king of Bela—‖the same‖ is Zoar. 3 ‖All these‖ joined together in the valley of the open fields, ‖the same‖ is the Salt Sea. 4 <Twelve years> had they served Chedorlaomer,—but |in the thirteenth year| had they rebelled; 5 and <in the fourteenth year> had Chedorlaomer come in, and the kings who were with him, so they smote the Rephaim in Ashteroth-karnaim, and the Zuzim in Ham,—and the Emim in Shaveh-kiriathaim; 6 and the Horites in their Mount Seir,—as far as El-paran, which is by the desert. 7 So they returned and came in unto En-mishpat, ‖the same‖ is Kadish, and smote all the field of the Amalekites,—and the Amorites also, that dwelt in Hazazon-tamar.

8 Thus then went forth the King of Sodom and the king of Gomorrah, and the king of Admah and the king of Zeboïm,[d] and the king of Bela, ‖the same‖ is Zoar,—and set themselves in array against them for battle, in the valley of the open fields: 9 against Chedorlaomer king of Elam, and Tidal king of Goïm, and Amraphel king of Shinar, and Arioch king of Ellasar,—four kings against five. 10 Now ‖the valley of the open fields‖ had many pits of bitumen, so the king of Sodom and[e] Gomorrah fled, and fell there,—while ‖they who remained‖ <towards a mountain> fled. 11 And they took all the goods of Sodom and Gomorrah, and all their food, and went their way. 12 And they took Lot, Abram's brother's son, with his goods, and went their way,—‖he‖ being a dweller in Sodom.

13 Then came in a fugitive,[f] and told Abram the Hebrew,—‖he‖ having his dwelling among the oaks of Mamre the Amorite, brother of Eshcol and brother of Aner, ‖they‖ also having a covenant[g] with Abram. 14 So Abram <hearing' that his brother had been taken captive> drew forth his trained[h] men, born in his house, three hundred and eighteen, and pursued as far as Dan. 15 And he divided himself against them by night, ‖he, and his servants‖, and smote them,—and pursued them as far as Hobah, which was on the left of Damascus. 16 So he brought back all the goods,—yea <Lot also his brother, with his goods> did he bring back, and the women also, and the people.

17 Then came forth the king of Sodom to meet him, after his return from the smiting of Chedorlaomer, and the kings who were with him,—into the vale of Shaveh, ‖the same‖ was the vale of the king. 18 Now ‖Melchizedek[a] king of Salem‖[b] had brought forth bread and wine,—‖he‖ being priest of God Most High. 19 So he blessed him, and said,—

Blessed' be Abram, of God Most High,
possessor of [the] heavens and earth;
20 And blessed' be God Most High, who hath
delivered thine enemies into thy hand.

So he gave unto him a tenth of all. 21 Then said the king of Sodom unto Abram,—

Give unto me the persons,[c] but <the goods>
take thou for thyself.

22 And Abram said unto the king of Sodom,—

I have lifted up my hand unto Yahweh, God
Most High, possessor of [the] heavens
and earth:
23 That <not from a thread even unto a
sandal-thong>—will I take ‖anything‖
that is thine,—
Lest thou shouldst say, ‖I‖ enriched
Abram!
24 |Save only| what the young men have eaten,
and the share of the men who went with
me,—Aner, Eshcol, and Mamre, ‖they
may take their share.

§ 23. *Abram's questioning faith confirmed as to the Seed and the Land.*

15 1 <After these things> came the word of Yahweh unto Abram, in a vision, saying,—

Do not fear, Abram,
‖I‖ am a shield to thee, thine exceeding
great reward.
2 And Abram said,
My Lord Yahweh, what canst thou give me,
when ‖I‖ am going on childless,—and ‖the
heir of my house‖ is Eliezer |of Damascus|[d]
3 And Abram said—
Lo, <to me> hast thou not given seed,—
And lo! ‖a son of my household‖ is mine
heir!
4 And lo! the word of Yahweh [came] unto
him, saying,
This' one |shall not be thine heir|:
But ‖one who cometh forth of thy body—
he‖ shall be thine heir.
5 And he brought him forth abroad, and said—
Look steadfastly, I pray thee, towards the
heavens, and number the stars, if thou be
able to number |them|,
And he said to him,
<Thus> shall be thy seed.

[a] Or: "terebinths." Cp. chap. xviii. 1.
[b] Some cod. (w. Sam., Sep., Syr.): "and Arioch"—G.n.
[c] Some cod.: "Sinab"—G.n.
[d] *Written* "Zeboïm"; *read*, "Zeboyim"—G.n
[e] An addition sustained by Sam., Sep., Syr. is: "and the king of"—G.n., G. Intro. 604.
[f] Ml: "the fugitive," but prob. art. of "species."
[g] Ml: "being lords (or 'owners—*baals*') of a covenant," etc.
[h] "Tried and trusty"—O.G. 335.

[a] "=King of righteousness."
[b] Prob. the same as Jerusalem.
[c] U.: "souls."
[d] Ml: "the Damascene Eliezer."

6 And he had faith in Yahweh,—so he reckoned
it to him, as righteousness. 7 And he
said unto him,—
‖I‖ am Yahweh, who brought thee forth out
of Ur of the Chaldees, to give thee this
land, to inherit it.
8 And he said:
My Lord Yahweh, <whereby> can I know,
that I shall inherit it?
9 And he said unto him,
Take for me a heifer, three years old, and a
she-goat three years old, and a ram three
years old, and a turtle-dove, and a young
pigeon.
10 So he took for him all these, and divided
|them| in the midst, and placed each piece
over against its fellow,—but <the birds>
divided he not. 11 Then came down the
birds of prey upon the carcases,—and Abram
drove[a] them away. 12 And it came to
pass <when ‖the sun‖ was about to go in, and
‖a deep sleep‖ had fallen upon Abram> lo! ‖a
terror—a great darkness‖ was falling upon
him. 13 And he said to Abram—
Thou ‖must surely know‖ that <sojourners>
will thy seed become in a land not theirs,
and shall serve them, and they will humble
them,—four hundred years; 14 moreover also,
<the nation whom they will serve> ‖I‖ am
going to judge, and <after that> shall they
come forth with great substance.
15 But ‖thou‖ shalt go in unto thy fathers, in
peace,—thou shalt be buried in a good old
age.
16 And <in the fourth generation> shall they
return hither,—for <not complete> is the
iniquity of the Amorites ‖as yet‖.
17 So it came to pass <when ‖the sun‖ had gone
in, and ‖a thick darkness‖ had come on> that
lo! there was a smoking hearth and torch
of fire, which passed through between these
pieces.[b] 18 <In that day> did
Yahweh solemnise[c] with Abram a covenant,
saying,—
<To thy seed> have I given this land, from
the river of Egypt, as far as the great river
—the river Euphrates: 19 the Kenite, and
the Kenizzite, and the Kadmonite; 20 and
the Hittite and the Perizzite, and the
Rephaim; 21 and the Amorite, and the
Canaanite, and the Girgashite, and the
Jebusite.

§ 24. *Yielding to Sarai, Abram takes Hagar, who bears Ishmael.*

16 1 But ‖Sarai, Abram's wife‖ had borne him no
children,—‖she had‖, however, an Egyptian
handmaid, whose name was Hagar.[d] 2 So
then Sarai said unto Abram,
Behold, I pray thee, Yahweh |hath restrained
me| from bearing, go in, I pray thee, unto
my handmaid, peradventure' I may be built
up from her,—
And Abram hearkened' to the voice of
Sarai. 3 So Sarai, Abram's wife, took
Hagar the Egyptian, her handmaid, ‖at the
end of ten years of Abram's dwelling in the
land of Canaan‖, and gave her to Abram her
husband, to be to him as a wife. 4 And he
went in unto Hagar, and she conceived,—
and <when she saw that she had conceived>
‖lightly esteemed‖ was her lady, in her
eyes. 5 Then said Sarai unto
Abram:
‖My wrong‖ is |on thee|! ‖I‖ gave my
handmaid into thy bosom, and <when she
seeth that she hath conceived> then am I
lightly esteemed in her eyes!
Yahweh judge betwixt me and her.[a]
6 And Abram said unto Sarai,
Lo! ‖thy handmaid‖ is in thy hand, do to her,
what is good in thine eyes.
So Sarai humbled her, and she fled from her
face.
7 And the messenger of Yahweh[b] found her, by
the fountain of water, in the desert,—by the
fountain in the way to Shur. 8 So he said—
Hagar! handmaid of Sarai!
Whence hast thou come, and whither wouldst
thou go?
And she said:
<From the face of Sarai, my lady> am ‖I‖,
fleeing.
9 And the messenger of Yahweh said to her,
Return unto thy lady,—and humble thyself
under her hands.
10 And the messenger of Yahweh said to her,
I will ‖greatly multiply‖ thy seed—so that it
shall not be numbered for multitude.
11 And the messenger of Yahweh said to her,
Behold thee! with child, and about bearing a
son—and thou shalt call his name Ishmael
[="God hearkeneth"], for Yahweh hath
hearkened' unto thy humiliation.
12 But ‖he‖ will be a wild ass of a man, ‖his
hand‖ against every one, and ‖every one's
hand‖ against him—yet <in presence of all
his brethren> shall he have his habitation.
13 And she called the name of Yahweh, who had
spoken unto her,
Thou GOD of vision!
For she said,
Do I <even here> retain my vision after a
vision?
14 <On this account> is the well called, The
well of the life of vision,—lo! it is between
Kadesh and Bered.
15 So Hagar bare to Abram a son,—and Abram
called the name of his son, whom Hagar bare,
‖Ishmael.‖ 16 Now ‖Abram‖ was eighty-
six years old,—when Hagar bare Ishmael to
Abram.

[a] Mi: "puffed them away."
[b] This appears to have been a most solemn and impressive ceremonial of covenanting by sacrifice: cp. Jer. xxxiv. 18, 19: and N.T. Ap. "Covenant."
[c] Cp. chap. xxi. 27, r.
[d] "Flight."

[a] So it shd be—G. Intro. 324.
[b] N.B.: The first mention of "the messenger of Yahweh" in the O.T.

§ 25 *The Covenant-Sign of Circumcision. Abram becomes Abraham; and Sarai, Sarah.*

17 1 And it came to pass that <when Abram was
ninety and nine years old> Yahweh appeared
unto Abram, and said unto him,
‖I‖ am God Almighty,—
Walk[a] thou before me, and become thou
blameless:[b]
2 That I may set[c] my covenant betwixt me
and thee,
And may multiply thee |exceedingly|.
3 And Abram fell on his face,—and God spake
with him, saying:
4 <As for me> lo! my covenant is with
thee,—
So shalt thou become—father of a multitude
of nations;
5 And thy name shall no more be called
Abram,[d]—but thy name shall become
Abraham,[e] for <father of a multitude of
nations> have I appointed thee;
6 And I will make thee fruitful |exceedingly|,
and grant thee to be nations,—
Yea ‖kings‖, <out of thee> shall come forth;
7 And I will confirm my covenant betwixt me
and thee, and thy seed after thee to their
generations, for an age-abiding covenant,—to
become to thee a God, and to thy seed after
thee;
8 And I will give, to thee and to thy seed after
thee, the land of thy sojournings—all the
land of Canaan, for an age-abiding pos-
session,—
And I will be to them a God.
9 And God said unto Abraham,
But ‖as for thee‖ <my covenant> must thou
keep, ‖thou and thy seed after thee‖, to
their generations:—
10 ‖This‖ is my covenant, which ye shall keep,
betwixt me and you, and thy seed after
thee,—
To circumcise to you every male:
11 So shall ye be circumcised, in the flesh of
your foreskin,—
So shall it become a sign of a covenant,
betwixt me and you.
12 And ‖he that is eight days old‖ shall be cir-
cumcised to you, every male to your gene-
rations,—<he that is born of the house,
and he that is bought with silver, of any
son of a stranger, who is |not of thy seed|>
13 ‖He must surely be circumcised‖, |born of
thy house, or bought with thy silver|,—
So shall my covenant be in your flesh, for
an age-abiding covenant.
14 But <as for the uncircumcised male who
shall not be circumcised in the flesh of his
foreskin> —that person[f] shall be cut off
from among his people,[g]— <my cove-
nant> hath he made void.
15 And God said unto Abraham,
<As for Sarai thy wife> thou shalt not call
her name, Sarai,—but[h] ‖Sarah‖ is her
name;
16 And I will bless her, yea moreover will give—
from her—to thee, ‖a son‖,—
And I will bless her, and she shall become
nations.
‖Kings[c] of peoples‖ <from her> shall arise.
17 And Abraham fell on his face, and laughed,[d]—
and said in his heart,
<To one a hundred years old> shall a child
be born?
And shall ‖even Sarah, who is ninety years
old‖, give birth?
18 And Abraham said unto God,—
Oh that ‖Ishmael‖ might live before thee!
19 And God said—
Truly, ‖Sarah thy wife‖ is about to bear thee
a son, and thou shalt call his name, Isaac,—
and I will establish my covenant with him,
as an age-abiding covenant, to[a] his seed
after him.
20 Yet <as for Ishmael> I have heard thee;
lo! I have blessed him, and will make him
fruitful, and multiply him |exceedingly|,[f]—
<twelve princes> shall he beget, and I will
grant him to be a great nation;
21 But <my covenant> will I establish with
Isaac,—whom Sarah shall bear to thee, by
this set time, in the next year.
22 And he left off speaking with him,—and God
went up from Abraham.
23 So Abraham took Ishmael his son, and all born
of his house, and all bought with his silver—
every male among the men of the house of
Abraham,—and circumcised the flesh of their
foreskin, on this selfsame day, according to that
which God had spoken with him. 24 Now
‖Abraham‖ was ninety-nine years old,—when
he was circumcised in the flesh of his fore-
skin. 25 And ‖Ishmael his son‖ was thirteen
years old, when he was circumcised in the flesh
of his foreskin. 26 <On this selfsame
day> was Abraham circumcised,—and Ishmael
his son; 27 and ‖all the men of his house, born of
his house, and bought with silver from the son
of a stranger‖, were circumcised with him.

§ 26. *Three Messengers visit Abraham, who is promised a Son, and intercedes for Sodom.*

18 1 And Yahweh appeared unto him among the
oaks[g] of Mamre,—as ‖he‖ was sitting at
the opening of the tent, in the heat of the
day. 2 And he lifted up his eyes, and looked,

[a] MI: "walk to and fro" =lead thy life. Cp chap. v. 22, n.
[b] Or: "complete"—all of a piece, an integer.
[c] Or: "grant."
[d] Ch. xi. 26.
[e] "Father of a multitude": "root expressive of the din and noise of a great throng"—Davies.
[f] Cp. Exc. xviii. 4.
[a] MI: "peoples."
[b] U.: "for." "After a negative 'for'='but'"—O.G. 474, c.
[c] Some cod. (w. Sam., Onk. MS., Jon., Sep., Syr.): "and kings"—G.n.
[d] "Laughed the unbelief out of him."—William MacDougall.
[e] Some cod. (w. Sam., Onk. MS., Jon., Sep., Syr.): "and to"—G.n.
[f] Heb.: *bim'ôdh me'ôdh* = "mightily, mightily." Cp. Intro., Chap. II., Synopsis, *E.*, "repetition."
[g] Or: "terebinths." Cp. chap. xiii. 18.

and lo! ‖three men‖ standing over against him,
—so he looked, and ran to meet them from the
opening of the tent, and bowed himself to the
earth; 3and said,—
O My Lord! [a]<if, I pray thee, I have found
favour in thine eyes> do not, I pray thee,
pass on from thy servant.
4 Let there be fetched, I pray thee, a little
water, and bathe ye your feet,—and rest
yourselves under the tree.
5 And let me fetch a morsel of bread, and stay
ye your heart, <Afterwards>[b] ye may
pass on,
For <on this account> have ye passed by,
over against your servant.
And they said,
<Thus> shalt thou do, as thou hast spoken.
6 So Abraham hastened towards the tent, unto
Sarah,—and said,
Hasten thou three measures[c] of fine meal,
knead it, and make hearth-cakes.
7 And <unto the herd> ran Abraham,—and took
a calf, tender and good, and gave unto the[d]
young man, and he hastened to make it ready.
8 And he took butter, and milk, and the calf
that he had made ready, and set before them,—
while ‖he‖ was standing near them under the
tree, they did eat. 9 And they said
unto him,
As to Sarah thy wife. . . .[e]
And he said,
Lo! [she is] in the tent.
10 And he said,
I will ‖surely return‖ unto thee, at the
quickening season,—and lo! ‖a son‖ for
Sarah thy wife.
Now ‖Sarah‖ was hearkening at the opening of
the tent, ‖it‖ being behind him. 11 But
‖Abraham and Sarah‖ were old, far gone in
days,—it had ceased to be with Sarah after the
manner of women. 12 So then Sarah
laughed[f] within herself, saying:
<After I am past age> hath there come to
me pleasure, ‖my lord‖ also being old?
13 And Yahweh said unto Abraham,—
Wherefore', now', did Sarah laugh' saying,
Can it really and truly be that I should
bear, seeing that ‖I‖ have become old?
14 Is anything ‖too wonderful for Yahweh‖?
<At the appointed time> I will return unto
thee, at the quickening season, and
‖Sarah‖ shall have a son.
15 And Sarah denied, saying,
I laughed not,
For she was afraid. And he said—
Nay! but[g] thou didst laugh!

16 And the men rose up from thence, and looked
out over the face of Sodom,—‖Abraham also‖
going with them, to set them on their
way. 17 Now ‖Yahweh‖ had said,—
Am I going to hide from Abraham what I do,
18 when ‖Abraham‖ shall ‖surely become‖ a
great and mighty nation,—and all the
nations of the earth |shall be blessed in him|?
19 For I have become his intimate friend,[a]
To the end that he may command his sons
and his house after him, so shall they
keep the way of Yahweh, by doing
righteousness and justice,—
To the end that Yahweh may bring in for[b]
Abraham, what he hath spoken concerning
him.
20 So Yahweh said,
<The outcry of Sodom and Gomorrah, because
it hath become great,—
And their sin, because it hath become exceed-
ing grievous>
21 Let me go down, pray, and let me behold,
whether <according to their[c] outcry
which hath come in unto me> they have
done altogether,
And if not, I must know!
22 And the men turned from thence, and went
their way, towards Sodom,—but ‖Yahweh‖
was yet standing before Abraham.[d]
23 So then Abraham drew near, and said,—
Wilt thou really sweep away, the righteous,
with the lawless?
24 <Peradventure' there are' fifty righteous,
in the midst of the city>
Wilt thou really sweep away, and not spare
the place, for the sake of the fifty'
righteous, which are therein?
25 Far be it from thee! to do after this manner,
to put to death the righteous with the law-
less! then should righteous and lawless be
alike,—
Far be it from thee!
Shall ‖the Judge of all the earth‖ not do
|justice|?
26 And Yahweh said,
<If I find in Sodom, fifty' righteous, in the
midst of the city>, then will I spare all the
place for their sake.
27 And Abraham responded, and said,—
Behold, I pray thee, I have ventured to speak
unto My Lord, though ‖I‖ am dust
and ashes:
28 Peradventure' there may lack, of the fifty'
righteous, ‖five‖,
Wilt thou destroy |for five| ‖all the
city‖?
And he said—
I will not destroy, if I find there, forty and five.

[a] Heb.: 'ădhŏnāy (vowels editorial), hence may be simply: ('ădhŏni) "O my lord."
[b] Some cod. (w. Sam., Onk. MS., Jon., Sep., Syr.): "and afterwards." The "and" was cancelled by the Sopherim "against the recensions of other Schools, and notably against the Septuagint and Samaritan"—G.n., G. Intro. 308.
[c] Or: "pecks."
[d] Or: "a."
[e] So it shd be—G.n., G. Intro. 324.
[f] See ch. xxi. 3.
[g] Cp. O.G. 474[a], *e*.

[a] Or: "I have acknowledged him."
[b] Ml: "upon," or "unto."
[c] So Onk., Jer., Sep. Manifestly the primitive and better reading—G.n., G. Intro. 412.
[d] So it shd be. "It was deemed derogatory to the Deity to say that the Lord stood before Abraham. Hence in accordance with the above rule to remove all indelicate expressions the phrase was altered by the Sopherim."—G. Intro. 352, 353.

29 And he added |yet once more| to speak unto
him, and said,
Peradventure' there may be found there—
|forty|.
And he said—
I will not do it, for the sake of the forty.
30 And he said
Let it not, I pray thee, be vexing to My
Lord, but let me speak,
Peradventure' there may be found there—
|thirty|
And he said,
I will not do it, if I find there—thirty.
31 And he sa'd,
Behold, I pray thee, I have ventured to speak
unto My Lord,
Peradventure' there may be found there—
|twenty|.
And he said,
I will not destroy [it], for the sake of the
twenty.
32 And he said,
Let it not, I pray thee, be vexing to My Lord,
but let me speak |only this once|,
Peradventure' there may be found there—
|ten|.
And he said,
I will not destroy [it], for the sake of the ten!
33 And Yahweh went his way, when he had
made an end of speaking unto Abraham,—
‖Abraham‖ also returned to his place.

§ 27. *Lot delivered: Sodom destroyed: the Fate of Lot's Wife: Moab and Ben-ammi born.*

19 1 So the two messengers went in towards Sodom,
at eventide, ‖Lot‖ being seated in the gate
of Sodom,—so Lot beheld, and rose up to meet
them, and bowed himself with his face to the
earth. 2 And he said,
Behold, I pray you, my lords, turn aside, I
pray you, into the house of your servant,—
and tarry the night, and bathe your feet,
so shall ye rise early, and go on your way.
And they said,
Nay, but <in the broadway> will we tarry
the night.
3 But he became exceeding urgent with them, so
they turned aside unto him, and entered into
his house,—and he made for them a banquet,
<unleavened cakes> also did he bake, and they
did eat. 4 <Ere yet they lay down>
‖the men of the city—the men of Sodom‖ had
come round against the house, from youth,
even unto age,—|all the people from every
quarter|. 5 And they called unto Lot, and
said to him,
Where are the men who have come in unto
thee, to-night? Bring them forth unto us,
and let us know them!
6 And Lot went forth unto them, to the entrance;
but <the door> closed he behind him. 7 And
he said,—
Do not, I pray you, my brethren, act wickedly.
8 Behold, I pray you, ‖I‖ have two daughters
who have not known man, I must needs,
now, bring |them| forth unto you, and do
ye |to them| as may be good in your
eyes,—
Only' <to these men> ye may do nothing;
for <on this account> have they come
under the shade of my roof.
9 And they said,
Stand back,
And they said,
‖This one‖ <by himself> hath come in to
sojourn, and must always be acting the
judge,
‖Now‖ will we do more wickedly to thee,
than to them.
So they pressed sore upon the man—upon Lot—
exceedingly, and drew near to break open[a] the
door. 10 And the men thrust forth
their hand, and brought Lot in unto them,
into the house—and <the door> they closed:
11 <the men also who were at the entrance of
the house> smote they with blindness, from
small even unto great, so that they wearied
themselves to find the entrance. 12 And
the men said unto Lot,
Whom |besides| hast thou here? <Son-in-law,
and thy sons and thy daughters,[b] and all
that thou hast in the city> bring thou
forth out of the place;
13 For we are about to destroy' this place,—
for ‖great‖ is the outcry of them unto the
face of Yahweh, so that Yahweh hath sent
us to destroy it.
14 And Lot went forth and spake unto his sons-in-
law who were about to take his two daughters,
and said,
Arise, come forth out of this place, for
Yahweh is about to destroy' the city.
And it came to pass, that he was as one that
laughed, in the eyes of his sons-in-law. 15 But
<as soon as |the dawn| had sprung up> the
messengers hastened Lot, saying,—
Arise! take thy wife, and thy two daughters
that are at hand, lest thou be swept away
in the punishment of the city.
16 And he lingered—so the men laid hold of his
hand and of the hand of his wife, and of the
hand of his two daughters, in the tenderness
of Yahweh towards him,—and they brought him
out, and led him forth outside the city. 17 And
it came to pass, <when they had brought them
forth outside> that they[c] said,
Escape for thy life,[d]
Look not behind thee, neither stand still in
all the vale,[e]—
<To the mountain> escape thou, lest thou
be swept away.
18 And Lot said unto them,—
No, I pray thee, My Lord!
19 Behold, I pray thee, thy servant hath found
favour in thine eyes, so that thou hast

[a] Ml: "break in pieces," "shiver."
[b] Some cod. (w. Sam., Jon.): "thy sons." But *Gt.*: "Thy sons-in-law and thy daughters"—G.n.
[c] So it shd. be (w. Sep.)—G.n.
[d] U.: "soul"—Cp. N.T.Ap.
[e] Or: "circuit"—chap. xiii. 11, 12.

magnified thy lovingkindness which thou hast performed with me, in keeping alive my soul.—
But ‖I‖ cannot escape to the mountain, lest calamity overtake me, so shall I die.
20 Behold, I pray thee, ‖this city‖ is near, for fleeing thither,
And ‖it‖ is a little one,—let me, I pray thee, escape thither—is it not a ‖little‖ one?
That my soul may live!
21 And he said unto him,
Behold! I have lifted up thy countenance,[a] even as to this thing,—so that I will not overthrow the city, of which thou hast spoken.
22 Haste thee, escape thither, for I cannot do anything, until thou have come in thither.
‖For this cause‖ was the name of the city called ‖Zoar‖.[b] 23 <When ‖the sun‖ had come forth on the earth> ‖Lot‖ had entered into Zoar.

24 And ‖Yahweh‖ rained upon Sodom and upon Gomorrah, brimstone and fire,—from Yahweh, out of the heavens: 25 so he overthrew these cities, and all the circuit,[c]—and all the inhabitants of the cities, and the produce of the ground. 26 But his wife looked from behind him,—and became—a pillar of salt.

27 And Abraham gat up early in the morning,—unto the place, where he had stood before Yahweh; 28 and he looked out over the face of Sodom and Gomorrah, and over all the face of the land of the circuit,[d]—and beheld, and lo! the smoke of the land went up, like the smoke of a furnace. 29 And it came to pass <when God destroyed the cities of the circuit> that God remembered Abraham,—and sent forth Lot out of the midst of the overthrow, when he overthrew the cities wherein Lot had dwelt.

30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him, for he feared to dwell in Zoar,—so he dwelt in a cave, ‖he, and his two daughters‖. 31 And the firstborn said unto the younger,
‖Our father‖ is old,—and ‖a man‖ there is not' in the earth, to come in unto us, after the way of all the earth.
32 Come on! let us cause our father to drink wine, and let us lie with him,—that we may keep alive <from our father> a seed.
33 So they caused their father to drink wine, that night,—and the firstborn went in, and lay with her father, but he noticed not her lying down nor her rising up.[e] 34 And it came to pass on the morrow, that the firstborn said unto the younger,
Lo! I lay, last night, with my father,—let us cause him to drink wine |this night also|, and go thou in—lie with him, that we may keep alive <from our father> a seed.
35 So they caused their father |on that night also| to drink wine,—and the younger arose, and lay with him, but he noticed not her lying down, nor her rising up. 36 Thus did |the two daughters of Lot conceive' from their father. 37 And the firstborn bare a son, and called his name Moab,[a]—‖the same‖ is the father of Moab, unto this day. 38 And ‖the younger—she also‖ bare a son, and called his name Ben-ammi,[b]—‖the same‖ is the father of the sons of Ammon—unto this day.

[a] Or: "accepted thee."
[b] = "smallness."
[c] Cp. chap. xiii. 10, 11.
[d] Some cod. (w. Sam., Onk. MS.): "over the face of all the land." Sep.: "over the face of the circuit"—G.n.
[e] Heb. word (ubekumah = the whole last clause, "nor . . . up.") is in some MSS. dotted [as spurious]—G. Intro. 325.

§ 28. *Abraham and Abimelech in Gerar.*

20 1 And Abraham brake up from thence, towards the land of the South,[c] and fixed his dwelling between Kadesh and Shur,—so he sojourned in Gerar. 2 And Abraham said of Sarah his wife:
My <sister> is she,—
So Abimelech king of Gerar sent, and took Sarah. 3 Then God went in unto Abimelech, in a dream of the night,—and said to him,
Behold thee—dead! because of the woman whom thou hast taken, seeing that ‖she‖ is a married woman.
4 Now ‖Abimelech‖ had not come near unto her,—so he said,
O My Lord![d] <a nation—even a righteous one> wilt thou slay?
5 Had not ‖he himself‖ said to me, <My sister> is she? and ‖even she herself‖ said, <My brother> is he?
<In the integrity of my heart and in the pureness of my hand> have I done this!
6 And God said unto him in a dream,
‖I also‖ knew, that <in the integrity of thy heart> thou didst this, so then ‖even I myself‖ withheld thee from sinning against me,—<for this reason> have I not suffered thee to touch her.
7 ‖Now‖ therefore, restore the man's wife, for ‖a prophet‖ is he, that he may pray for thee, and live thou,—
But <if thou art not going to restore her> know, that thou ‖shalt die‖, ‖thou—and all that are thine‖.
8 So Abimelech rose early in the morning, and called all his servants, and spake all these words in their ears,—and the men feared greatly. 9 Then Abimelech called Abraham, and said to him,
What hast thou done to us? and wherein had I sinned against thee, that thou shouldst have brought in over me and over my kingdom, a sin so great?

[a] = "From a father."
[b] = "Son of my people."
[c] Heb.: *negev*.
[d] Some cod.: "O Yahweh"—G.n.

<Deeds which should not be done> hast thou done with me.

10 And Abimelech said unto Abraham,—
What hadst thou seen, that thou shouldst have done this thing?

11 And Abraham said,
Because I thought,[a] Surely there is no fear of God, in this place,—therefore will they slay me for the sake of my wife. 12 Moreover also <in truth> <my sister, daughter of my father> she is', only' not daughter of my mother,—so she became my wife.

13 And so it came to pass <when the Gods[b] caused me to wander from my father's house> that I said to her,
‖This‖ is thy lovingkindness, wherewith thou shalt deal with me,—<Into whatsoever place we enter> say of me,
<My brother> is he.

14 Then took Abimelech sheep and oxen, and men-servants and maid-servants, and gave to Abraham,—and restored to him Sarah his wife. 15 And Abimelech said,
Lo! ‖my land‖ is before thee,—<wherever it may seem good in thine eyes>, dwell.

16 And <to Sarah> he said,
Lo! I have given a thousand of silver unto thy brother:
Lo! ‖that‖ is for thee, as a covering of eyes,[c] to all who are with thee,—
And so <in every way> hath right been done.

17 And Abraham prayed' unto God,—and God healed' Abimelech, and his wife, and his maid servants, so that they bare children. 18 For Yahweh ‖had restrained from bearing‖ every female[d] of the house of Abimelech,—because of Sarah, wife of Abraham.

§29. *Isaac is born; and Hagar and Ishmael are dismissed.*

21 1 Now ‖Yahweh‖ visited Sarah, as he had said,—
And Yahweh did' for Sarah, as he had spoken.

2 So ‖Sarah‖ conceived and bare ‖to Abraham‖ a son, for his old age,—at the set time, of which God had spoken with him. 3 And Abraham called the name of his son that was born to him, whom ‖Sarah‖ bare to him ‖Isaac‖.[e] 4 And Abraham circumcised Isaac his son, when eight days old,—as God' commanded him. 5 Now Abraham was a hundred years old,—when Isaac his son was born to him. 6 And Sarah said,

<A laughing> hath God made for me,—
‖Everyone that heareth‖ will laugh with[a] me!

7 And she said—
Who would have announced to Abraham,
Sarah hath suckled children? yet have I borne a son, for his old age!

8 And the child grew, and was weaned,—and Abraham made a great banquet, on the day of the weaning of Isaac. 9 And Sarah saw the son of Hagar the Egyptian woman, whom she had borne to Abraham, ‖laughing‖![b]

10 So she said to Abraham,
Cast out this bondwoman[c] and her son,—for the son of this bondwoman must not inherit ‖with my son‖ ‖with Isaac‖.[d]

11 And the word was very grievous in the eyes of Abraham,—on account of his son. 12 And God said unto Abraham,
Let it not be grievous in thine eyes concerning the boy and concerning thy bondwoman,
<In all that Sarah may say unto thee> hearken to her voice,—
For <in Isaac> shall there be called to thee—a seed.

13 Yet <even the son of the bondwoman> will I appoint to become ‖a nation‖, because <thy seed> he is'.

14 So Abraham rose up early in the morning—and took bread and a skin of water, and gave unto Hagar,—putting them on her shoulder, and the child,[e] and sent her forth,—so she went her way and wandered, in the desert of Beer-sheba.

15 And the water out of the skin was spent,—so she cast the child under one of the shrubs;
16 and went and sat her down over against him, at a distance like as of such as draw the bow, for she said,
Let me not look upon the death of the child,—
So she sat down over against him, and the boy lifted up his voice, and wept.[f] 17 And God heard the voice of the boy, and a messenger of God called unto Hagar out of the heavens, and said to her,
What aileth thee, Hagar?
Do not fear, for God hath hearkened' unto the voice[g] of the boy ‖where he is‖.

18 Arise, lift up the boy, and hold him up with thy hand,—for <a great nation> will I make him.

19 And God opened her eyes, and she saw a well of water,—and went and filled the skin with water, and gave drink unto the boy 20 And it came to pass, that

[a] M: "said"="said to myself"="thought."
[b] N.B.: Elh. verb as well as noun is here plural.
[c] Mf: "as a propitiation, appeasement, making amends."
[d] M: "had closed every womb."
[a] ="He will laugh"="one will laugh"="there will be laughing." It is both amusing and instructive to observe how "laughter"—whether of gladness, incredulity, mockery, or marital pleasantry—gathers round this name: cp. chaps. xvii. 17; xviii. 12, 13, 15; xxi. 6, 9; xxvi. 8. With graver apprehension the view may be extended to Exo. xxxiii. 6, where the same word is employed. For the emphasis marked on "Isaac," see Intro., Chap. II. Synopsis, *d*, *f*.

[a] Or: "at." And see ver. 3, n.
[b] Or: "mocking"—Mf (if we could say so): "isaacking." And evidently climacteric. Cp. Intro., Chapter II., Synopsis, *d*, *f*.
[c] Or: "maid-servant."
[d] Observe here also a climax. Cp. note [b], *supra*.
[e] Gt. (w. Sep.): "and the boy he put on her shoulder"—G.n.
[f] So it shd be (w. Sep.)—G.n.
[g] Some cod. (w. Sam., Onk. MS., Sep.): "hath heard the voice" ['etk instead of 'ol]—G.n.

God was with the boy, and he grew,—and dwelt in the desert, and he became, as he grew up, an archer. 21 And he dwelt in the desert of Paran,—and his mother took him a wife out of the land of Egypt.

§ 30. *Abimelech obtains a Covenant with Abraham.*

And it came to pass <at that time>, that Abimelech, with Phicol chieftain of his host, spake unto Abraham, saying,—

‖God‖ is with thee in all that ‖thou‖ art doing.

‖Now‖ therefore, swear to me by God, here, that thou wilt not deal falsely by me, nor by mine offspring, nor by my descendants,—<according to the lovingkindness wherewith I have dealt with thee> shalt thou deal with me, and with the land wherein thou hast sojourned.

And Abraham said,

‖I‖ will swear.

But Abraham reproved Abimelech,—on account of the well of water, which the servants of Abimelech had seized. 26 And Abimelech said,

I know not, who hath done this thing,—nor hast ‖even thou‖ ever told me, nor have ‖even I‖ ever heard, save to-day.

And Abraham took sheep and oxen, and gave to Abimelech,—and they two solemnised[a] a covenant 28 So then Abraham set[b] seven young sheep of the flock, by themselves. 29 And Abimelech said unto Abraham,

‖What‖, then, mean these seven young sheep |here|, which thou hast set by themselves?

And he said,

<The seven young sheep> shalt thou take at my hand,—that they may serve as my witness, that I digged this well.

<On this account> was the name of that place called Beer-sheba [= oath well],—because there> had they two sworn. 32 And when they had solemnised a covenant in Beer-sheba,—then rose Abimelech, with Phicol chief of his host, and returned unto the land of the Philistines. 33 Then planted he a tamarisk tree in Beer-sheba,—and called there' on the name of Yahweh, the age-abiding[c] God. 34 So Abraham sojourned in the land of the Philistines many days.

§ 31. *The Offering up of Isaac in the Land of Moriah.*

And it came to pass <after these things> that ‖God‖ did prove Abraham,—and he said unto him,

Abraham!

And he said,

Behold me!

And he said—

Take, I pray thee, thy son, thine only one, whom thou lovest, even ‖Isaac‖, and get thee into the land of Moriah,[a]—and cause him to ascend there, as an ascending-sacrifice, on one of the mountains, which I shall name unto thee.

3 So Abraham rose early in the morning, and saddled his ass, and took his two young men with him, and Isaac his son,—and clave the pieces of wood for an ascending-sacrifice, and mounted and went his way unto the place which God had named to him. 4 It was <on the third day> that Abraham lifted up his eyes, and saw the place, afar off. 5 And Abraham said unto his young men—

Tarry by yourselves here, with the ass, but ‖I and the young man‖[b] must go yonder,[c]—that we may bow ourselves down, and return unto you.

6 So Abraham took the pieces of wood for the ascending-sacrifice, and laid them on Isaac his son, and took in his own hand, the fire and the knife,—and they went on their way |both of them, together|. 7 Then said Isaac unto Abraham his father, then said he:

My father!

And he said,

Behold me, my son,—

And he said,

Behold—the fire, and the pieces of wood,—but where is the lamb, for an ascending-sacrifice?

8 And Abraham said,

‖God‖ will provide[d] for himself the lamb, for an ascending-sacrifice, my son!

So they went on their way |both of them, together|.

9 Then came they into the place which God had named to him, and Abraham built there the altar, and laid in order the pieces of wood,—and bound Isaac his son, and laid him on the altar, above the pieces of wood. 10 And Abraham put forth his hand, and took the knife,—to slay his son. 11 Then called out unto him the messenger of Yahweh, out of the heavens, and said,

Abraham, Abraham!

And he said,

Behold me!

12 Then he said,

Do not put forth thy hand, unto the young man,[b] neither do to him—anything at all,—for ‖now‖ know I that <one who reverest God> thou art', when thou hast not withheld thy son, thine only one, from me.

13 And Abraham lifted up his eyes, and looked, and lo! a ram, behind,[e] caught in a thicket by his horns,—and Abraham went, and took the ram, and caused him to ascend as an ascending-sacrifice, instead of his son.

14 So Abraham called the name of that place,

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[a] Ml: "cut," "because of the cutting up and distribution of the flesh of the victim for eating in the sacrifice of the covenants"—O.G. 503b, 4.

[b] Or: "stationed."

[c] N.T.Ap.: "Age-abiding."

[a] "Probably, shown or provided by Jah . . . one of the hills of Jerusalem . . . on which Solomon built the temple"—Davies' H.L., p. 380.

[b] Or: "lad."

[c] Ml: "as far as here" (as though pointing).

[d] Heb.: *yireh*. Cp. ver. 14.

[e] Some cod. (w. Sam., Jon., Sep., Syr.): "lo! one ram [prob. = "a certain ram"], caught"—G.n.

Yahweh-yireh,[a]—as to which it is still said to-day,
<In the mountain of Yahweh> will provision be made.

15 Then called out the messenger of Yahweh unto Abraham,—a second time, out of the heavens;
16 and said,
<By myself> have I sworn is the oracle of Yahweh,—
<Because thou hast done this thing, and hast not withheld thy son, thine only one>
17 That I will ‖richly bless‖ thee, and ‖abundantly multiply‖ thy seed, as the stars of the heavens, and as the sand which is on the lip of the sea,—that thy seed may take possession of the gate of his foes:
18 So shall all the nations of the earth bless themselves in thy seed,—
‖Because thou didst hearken[b] unto my voice‖.
19 So Abraham returned unto his young men, and they mounted, and went on their way together, unto Beer-sheba,—and Abraham dwelt in Beer-sheba.

§ 32. *The Descendants of Nahor. Rebekah.*

20 And it came to pass <after these things> that it was told Abraham, saying,—
Behold! ‖Milcah‖—‖she also‖ hath borne sons, to Nahor thy brother:
21 Uz his firstborn, and Buz his brother,—
and Kemuel, father of Aram—22 and Chesed and Hazo, and Pildash, and Jidlaph,—and Bethuel;
23 And ‖Bethuel‖ hath begotten Rebekah,—
<These eight> hath Milcah borne to Nahor, brother of Abraham.
24 And ‖his concubine, whose name was Reumah, she also‖ hath borne Tebah and Gaham, and Tahash, and Maacah.

§ 33. *The Death of Sarah, and her Burial in Machpelah.*

23 1 And the life of Sarah came to be, a hundred and twenty-seven years,—‖the years of the life of Sarah‖.[c] 2 And Sarah died in Kiriath-arba, ‖the same‖ is Hebron, in the land of Canaan,—and Abraham went in to wail for Sarah, and to weep for her. 3 And Abraham rose up from over the face of his dead,—and spake unto the sons of Heth, saying;
4 ‖A sojourner and settler‖ am I' with you,—
Give me a possession of a buryingplace with you,
That I may bury my dead from before me.
5 And the sons of Heth answered Abraham, saying to him:
6 Hear us, my lord!
<A prince of God> art thou' in our midst,
<In the choice of our buryingplaces> bury thy dead,—
Not ‖a man from among us‖ <his buryingplace> will withhold from thee, from burying thy dead.
7 And Abraham rose up, and bowed himself down to the people of the land, to the sons of Heth;
8 and spake with them, saying,—
<If it is' with the consent of your minds,[a] that I should bury my dead from before me>
hear me, and intercede for me, with Ephron son of Zohar:
9 That he would give me the cave of Machpelah, which pertaineth unto him, which is within the bounds of his field,—
<For full silver> let him give it me, in your midst,
For a possession of a buryingplace.
10 Now ‖Ephron‖ was sitting in the midst of the sons of Heth,—so Ephron the Hittite responded to Abraham, in the ears of the sons of Heth, even all that were entering the gate of his city, saying:
11 Nay, my lord, hear me,
<The field> have I given to thee,
And ‖the cave that is therein‖ <to thee> have I given it,—
<In the eyes of the sons of my people> have I given it thee,
Bury thy dead.
12 So Abraham boweth himself down, before the people of the land: 13 and spake unto Ephron, in the ears of the people of the land, saying,
<Only' if ‖thou‖ wouldst> hear me,—
I have given the silver of the field,
Take it of me,
That I may bury my dead here.
14 And Ephron responded to Abraham, saying to him,
15 My lord, hear me,—
<Land worth four hundred shekels of silver —betwixt me and thee> what is that?
And <thy dead,> bury thou.
16 And Abraham hearkened unto Ephron, and Abraham weighed out to Ephron the silver, of which he had spoken in the ears of the sons of Heth,—four hundred shekels of silver, current with the merchant. 17 So was confirmed the field of Ephron, which is in Machpelah, which is before Mamre,—<the field, and the cave which is therein, and all the timber which was in the field, which was in all the boundary thereof round about> 18 to Abraham as a purchase, in the eyes of the sons of Heth,—with all[b] who were entering the gate of his city. 19 And <after this> did Abraham bury Sarah his wife, within the cave of the field of Machpelah, over against Mamre, ‖the same‖ is Hebron,—in the land of Canaan. 20 So was confirmed the field, with the cave which was therein, to Abraham, for a possession of a buryingplace,—from the sons of Heth.

§ 34 *Abraham, sending his servant into Mesopotamia, obtains Rebekah, Nahor's granddaughter, as wife for Isaac.*

24 1 Now ‖Abraham‖ was old, far gone in days,—and ‖Yahweh‖ had blessed Abraham, in all

[a] "Yahweh will provide."
[b] *Or*: "hast hearkened."
[c] Pathetic emphasis, "by repetition." Cp. Intro., Chap. II. Synopsis, *B. c.*

[a] Mi: "If it is with your souls."
[b] Some cod. (w. Sam. MS., Jon.): "even all"—G.n.

things. 2 So Abraham said unto his servant, elder of his house, ruler of all that he had,—
Place, I pray thee, thy hand under my thigh;
3 that I may put thee on oath, by Yahweh God of the heavens, and God of the earth,—
That thou wilt not take a wife for my son, from among the daughters of the Canaanites, in the midst of whom ‖I‖ am dwelling: 4 but <unto my own land and unto my own kindred> wilt go,—
So shalt thou take a wife, for my son—|for Isaac|.
5 And the servant said unto him,
Peradventure' the woman may not be willing to follow me into this land,—
May I ‖take back‖ thy son, into the land from whence thou camest?
6 And Abraham said unto him,—
Beware, that thou do not take back my son thither!
7 <Yahweh, God of the heavens, and God of the earth,[a] who took me out of the house of my father, and out of the land of my kindred, and who spake to me, and who sware to me, saying, <To thy seed> will I give this land> ‖he‖ will send his messenger, before thee, so shalt thou take a wife for my son, from thence.
8 But <if unwilling' be the woman to follow thee> then shalt thou be clear, from this mine oath,—
Only' <my son> shalt thou not take back thither!
9 So the servant placed his hand, under the thigh of Abraham, his lord,—and sware to him, over this thing.
10 Then took the servant ten camels, from among the camels of his lord, and went his way,—‖all the goods of his master‖ being in his hand,—so he mounted, and went his way unto Mesopotamia, unto the city of Nahor. 11 And he made the camels kneel down outside the city, against the well of water,—at the time of evening, at the time of the coming forth of the women that drew water. 12 Then he said,
O Yahweh, God of my lord Abraham!
I pray thee, cause it to fall out before me to-day,—that thou deal in lovingkindness, with my lord Abraham.
13 Here' am ‖I‖ stationed by the fountain of water,—and ‖the daughters of the men of the city‖ are coming forth to draw water:
14 so it shall come to pass that <the young woman unto whom I shall say, Let down, pray, thy pitcher, that I may drink, and she shall say, Drink, and <to thy camels also> will I give to drink> that ‖her‖ hast thou appointed for thy servant, for Isaac,
And ‖hereby‖[b] shall I get to know, that thou hast dealt in lovingkindness with my lord!
15 And it came to pass <ere yet ‖he‖ had done speaking> that lo! ‖Rebekah‖ was coming forth, who had been born to Bethuel son of Milcah, wife of Nahor, brother of Abraham,—with her pitcher upon her shoulder. 16 Now ‖the young woman‖ was of very pleasing appearance, a virgin whom ‖no man‖ had known,—and she went down unto the fountain, and filled her pitcher, and came up. 17 And the servant ran to meet her,—and said,
I pray thee, let me drink a little water, out of thy pitcher.
18 And she said,
Drink, my lord,—
And she hastened, and lowered her pitcher on her hand, and let him drink. 19 And <when she had done giving him drink>,—she said,
<For thy camels also> will I draw, until they have done drinking.
20 So she hastened, and emptied her pitcher into the drinking-trough, and ran again unto the well, to draw,—and she drew for all his camels.
21 Now |the man| was eagerly watching her,—keeping silence, to see—whether Yahweh had prospered his way, or not.
22 And it came to pass <when the camels had done drinking> that the man took a ring[a] of gold, half a shekel its weight,—and two bracelets, for her hands, ten of gold their weight; 23 and said,
Whose daughter art |thou|? I pray thee, tell me. Is' there, in the house of thy father, a place for us to tarry the night?
24 And she said unto him,
<Daughter of Bethuel> am ‖I‖—[Bethuel] son of Milcah, whom she bare to Nahor.
25 And she said unto him,
<Both straw and fodder in plenty> have we,—also a place, to tarry the night.
26 Then the man bowed his head, and bent himself down unto Yahweh; 27 and said,
Blessed' be Yahweh, God of my lord Abraham, who hath not withdrawn his lovingkindness and his faithfulness, from my lord,—
<I—being in the way>, Yahweh led' me unto the house of the brethren of my lord!
28 And the young woman ran, and told the household of her mother,—according to these words. 29 Now ‖Rebekah‖ had a brother, |whose name| was Laban,—so Laban ran unto the man, outside, unto the fountain.
30 And it came to pass, <when he saw the ring,[b] and the bracelets on the hands of his sister, and when he heard the words of Rebekah his sister saying,
|Thus| did the man speak unto me>
that he came unto the man, and lo! he was standing by the camels, near the fountain; 31 and he said,
Come in, thou blessed of Yahweh,—
Wherefore' shouldst thou stand outside, when ‖I‖ have made ready the house, and a place for the camels?

[a] So it shd be (w Sep.). Cp. ver. 3—G.n. [b] Or: "‖ by her ‖."

[a] Ml: "a nose-ring" ("nasal-gem"—Horsley). [b] Cp. ver. 22.

32 So the man came in towards the house, and ungirded the camels,—and there was given him straw and fodder for the camels, and water for bathing his own feet, and the feet of the men who were with him; 33 and [food] was set before him to eat, But he said,
I cannot eat, until I have spoken my words.
And he said—
Speak!
34 Then said he,—
<Servant of Abraham> am I'.
35 Now <‖Yahweh‖ having blessed my lord exceedingly, and made him great,—and given him flocks and herds, and silver and gold, and men-servants and maid-servants, and camels, and asses> 36 then did Sarah, wife of my lord, bear a son to my lord, after she had become old,—so he gave to him all that he had;
37 And my lord put me on oath, saying,—
Thou shalt not take a wife for my son, of the daughters of the Canaanites, in whose land ‖I‖ am dwelling; 38 but <unto the house of my father> shalt thou go, and unto my family,—and take a wife for my son.
39 So I said unto my lord,—
Peradventure' the woman will not follow me.
40 And he said unto me,—
‖Yahweh, before whom I have walked to and fro‖[a] will send his messenger with thee, so shall he prosper thy way, and thou shalt take a wife for my son out of my kindred,[b] and out of the house of my father.
41 ‖Then‖ shalt thou clear thyself from mine oath, for thou shalt go in unto my kindred, —and <if they will not grant her unto thee> then shalt thou be clear from mine oath.
42 So I came in to-day, unto the fountain,—and I said,
O Yahweh, God of my lord Abraham! <if, I pray thee, thou art' prospering my way whereon |I| am going> 43 here' am I' stationed by the fountain of water,—so then it shall come to pass that <the maiden that is coming forth to draw,[c] and I shall say unto her, Let me drink, I pray thee, a little water out of thy pitcher; 44 and she shall say unto me, Both ‖thou‖ drink, and <for thy camels also> will I draw> ‖the same‖ shall be the woman whom Yahweh hath appointed for the son of my lord.
45 <Ere yet ‖I‖ could make an end of speaking unto mine own heart> lo! then ‖Rebekah‖ coming forth, with her pitcher on her shoulder, and she went down to the fountain, and drew,—and I said unto her,
Let me drink, I pray thee!
46 So she hastened, and lowered her pitcher from off her, and said,
Drink! and <to thy camels also> will I give to drink,—
So I drank, and <the camels also> she let drink.
47 Then I asked her, and said, |Whose daughter| art ‖thou‖? And she said, Daughter of Bethuel, son of Nahor, whom ‖Milcah‖ bare to him,— Then put I the ring[a] upon her nose, and the bracelets upon her hands; 48 and bowed my head and bent myself down, unto Yahweh,—and I blessed Yahweh, God of my lord Abraham, who had led me, in a way of faithfulness, to take the daughter of the brother of my lord, for his son.
49 ‖Now‖ therefore <if ye are' dealing in[b] loving-kindness and faithfulness with my lord> tell me,— and <if not> tell me, that I may turn unto the right hand, or unto the left.
50 Then answered Laban and Bethuel, and said,
<From Yahweh> hath come forth the word,—we cannot speak unto thee, ill or well.
51 Lo! ‖Rebekah‖ is before thee,
Take [her] and go thy way,—
And let her become wife unto the son of thy lord, as Yahweh hath spoken.
52 And it came to pass, <when Abraham's servant heard their words>, that he bowed himself down towards the earth unto Yahweh. 53 Then the servant brought forth jewels of silver and jewels of gold, and raiment, and gave unto Rebekah,—and <precious things> gave he to her brother, and to her mother. 54 And they did eat and drink, ‖he, and the men who were with him‖, and they tarried the night,—and when they arose in the morning, he said,
Let me go unto my lord!
55 Then said her brother and her mother,
Let the young woman remain with us some days, or rather ten,—
<After that> she shall go.
56 And he said unto them,
Do not hinder me, when ‖Yahweh‖ hath prospered my journey,—
Let me go, that I may take my journey unto my lord!
57 Then said they,
We must call the young woman, and ask at her mouth.
58 So they called Rebekah, and said unto her,
Wilt thou go with this man?
And she said,
I will go.
59 So they let go Rebekah their sister, and her

[a] Or: "wandered."
[b] Or: "family."
[c] Some cod. (w. Sep., Syr., Vul.) add: "water"—G.n.

[a] Cp. ver. 22.
[b] Or: "doing a loving-kindness and faithfulness unto my lord."
[c] Or: "garments"="changes of raiment."

nurse, and Abraham's servant, and his men. 60 And they blessed Rebekah, and said to her,

‖Our sister‖! become ‖thou‖ thousands of ten thousands,—
And let thy seed take possession of the gate of them that hate them![a]

61 Then mounted Rebekah and her young woman, and they rode upon the camels, and followed the man,—so the servant took Rebekah, and went his way.

62 Now ‖Isaac‖ had come in at the entrance, of Beer-lahai-roi,[b]—for ‖he‖ was dwelling in the land of the South: 63 and Isaac came forth to meditate in the field, at the approach[c] of evening,—so he lifted up his eyes, and looked, and lo! ‖camels‖ coming in. 64 And Rebekah lifted up her eyes, and saw Isaac,—so she alighted with haste[d] from off the camel; 65 and said unto the servant,

Who[e] is this man that is walking in the field, to meet us?

And the servant said,

‖That‖ is my lord.

So she took the veil, and covered herself. 66 And the servant recounted to Isaac,—all the things which he had done. 67 And Isaac brought her into the tent of Sarah his mother; thus he took Rebekah, and she became his wife, and he loved her,—and Isaac consoled himself, for the loss of[e] his mother.

§ 5. *Abraham marries Keturah, by whom he has Sons; his Death and Burial: the Prosperity of Isaac.*

And Abraham took another wife, and ‖her name‖ was Keturah; 2 and she bare to him Zimran, and Yokshan, and Medan, and Midian,—and Ishbak, and Shuah. 3 And ‖Yokshan‖ begat Sheba and Dedan,—and ‖the sons of Dedan‖ were Asshurim and Letushim, and Leummim. 4 And ‖the sons of Midian‖ Ephah and Epher, and Hanoch, and Abida, and Eldaah,—‖all these‖ were the sons of Keturah.

5 And Abraham gave all that he had to Isaac; 6 but <to the sons of the concubines[f] whom Abraham had> Abraham gave gifts,—and then sent them away from Isaac his son, while he himself yet lived, eastward, unto the land of the east.

7 Now ‖these‖ are the days of the years of the life of Abraham, which he lived,—a hundred and seventy-five years. 8 So Abraham breathed his last, and died, in a fine old age, old and satisfied,—[g] and was gathered unto his people.[h] 9 And Isaac and Ishmael his sons buried him, in the cave of Machpelah,—in the field of Ephron son of Zohar the Hittite, which is over against Mamre; 10 ‖the field which Abraham purchased of the sons of Heth‖,—<there> was buried Abraham, with Sarah his wife.

11 And it came to pass <after the death of Abraham> that God blessed Isaac his son,—and Isaac dwelt by Beer-lahai-roi.[a]

§ 36. *The Line of Ishmael.*

12 Now ‖these‖ are the generations of Ishmael, son of Abraham,—whom Hagar the Egyptian woman, the handmaid of Sarah, bare to Abraham: 13 and ‖these‖ are the names of the sons of Ishmael, by their names, after their generations,—‖the firstborn of Ishmael‖ Nebaioth, and Kedar and Adbeel, and Mibsam; 14 and Mishma, and Dumah, and Massa; 15 Hadad, and Tema, Jetur, Naphish, and Kedemah: 16 ‖these same‖ are the sons[b] of Ishmael, and ‖these‖ their names, by their villages, and by their encampments,—twelve princes, after their tribes. 17 And ‖these‖ are the years of the life of Ishmael, a hundred and thirty-seven years,—and he breathed his last and died, and was gathered unto his people.[c] 18 And they stretched their habitations, from Havilah as far as to Shur, which is over against Egypt, as thou goest in towards Assyria,—<over against all his brethren> he settled down.[d]

§ 37. *The further "Genesis" of the Covenant-Family, from Isaac: the Birth, and early Characters, of Jacob and Esau.*

19 And ‖these‖ are the generations of Isaac, son of Abraham,—‖Abraham‖ begat Isaac; 20 and it came to pass, that ‖Isaac‖ was forty years old, when he took Rebekah, daughter of Bethuel the Syrian, of the Plain of Syria,—sister of Laban the Syrian, to himself to wife. 21 So then Isaac made entreaty unto Yahweh, in behalf of his wife, for she was ‖barren‖,—and Yahweh suffered himself to be entreated by him, and Rebekah his wife conceived. 22 And the sons within her struggled together, so she said—

<If so> wherefore[e] now am ‖I‖ [thus]?

And she went to seek Yahweh. 23 And Yahweh said to her,

‖Two nations‖ are in thy womb,
And ‖two races‖ <from thy body> shall be parted,—
And ‖one race‖ shall be stronger ‖than the other race‖,
And ‖the elder‖ shall serve the younger.[f]

24 Then were fulfilled her days to bring forth,—and lo! twins, in her womb. 25 And the first came forth red, all over,[g] as a mantle of hair,—so they[g] called his name, Esau. 26 And <after that> came forth his brother, with his hand fast hold of the heel of Esau, so they[g] called his

[a] Or: "him (it)."
[b] "The well of the life of vision"—cp. chap. xvi. 13, 14.
[c] Or: "appearance."
[d] Lit.: "fell."
[e] Ml: "himself, after."
[f] Probably Hagar and Keturah: see 1 Ch. i. 32.
[g] Some cod. (w. Sam., Onk., Jon., Sep., Syr.) add: "with days"—G.n.
[h] Lit.: "peoples."

[a] "The well of the life of vision"—chap. xvi. 14.
[b] Or: "These are they—the sons." Cp. O.G. 241, 4, *b*, γ.
[c] Lit.: "peoples."
[d] Or: "encamped." Ml: "fell"—cp. Jdg. vii. 12.
[e] Ml: "And the great shall serve the little."
[f] Ml: "the whole of him."
[g] Ml: "he," or "one."

name, Jacob,[a]— Now ‖Isaac‖ was sixty years old, when she bare them.

27 And <when the youths grew up> it came to pass that ‖Esau‖ was a man skilled in game, a man of the field,—but ‖Jacob‖ was a ready[b] man, dwelling in tents. 28 And |Isaac| loved' |Esau|, because of the game [he put] in his mouth, — but ‖Rebekah‖ was a lover of |Jacob|. 29 And Jacob had boiled pottage,—when Esau came in from the field, ‖he‖ being famished. 30 So Esau said unto Jacob,

Do let me devour some of the red—this red, for ‖famished‖ I am'.

<For this cause> was his name called Edom.[c] 31 And Jacob said,—

Come sell, |just now|,[d] thy birthright, unto me.

32 And Esau said,

Here am ‖I‖, on the point of dying,—wherefore, then, should I |have| ‖a birthright‖?

33 And Jacob said,

Come swear to me, just now!

And he sware to him,—and sold his birthright, to Jacob. 34 And ‖Jacob‖ having given to Esau bread and a dish of lentils, he did eat and drink, and rose up, and went his way,—thus Esau despised' his birthright!

§ 38. *Another Famine: Isaac forbidden to go down to Egypt: Isaac and Abimelech: Esau's Marriages grieve his Father and Mother.*

26 1 And there came to be a famine in the land, besides the first famine, which happened in the days of Abraham,—so Isaac went his way unto Abimelech, king of the Philistines, towards Gerar; 2 and Yahweh appeared unto him, and said,

Do not go down towards Egypt,—

Make thy habitation in the land, which I may name unto thee:

3 Sojourn in this land, that I may be with thee, and bless thee,—for <to thee, and to thy seed> will I give all these lands,

So will I establish the oath which I sware to Abraham, thy father; 4 and will multiply thy seed as the stars of the heavens, and will give to thy seed, all these lands,—

And all the nations of the earth shall bless themselves in thy seed:

5 Because that Abraham hearkened unto my voice,—and so kept my charge, my commandments, my statutes and my laws.

6 So Isaac dwelt in Gerar. 7 Then asked the men of the place, as to his wife, and he said,

<My sister> is she,—

For he feared to say My wife, lest [said he] the men of the place should slay me, on account of Rebekah, for <fair to look on> she is.

8 And it came to pass <when the days had lengthened out to him there>, that Abimelech, king of the Philistines, looked out through the lattice of a window,—and he beheld, and lo! ‖Isaac—laughing[a] with Rebekah his wife‖. 9 So Abimelech called for Isaac, and said,

But lo! she is ‖thy wife‖!

How, then, saidst thou, She is ‖my sister‖?

And Isaac said unto him,

Because I said, Lest I die on her account.

10 Then said Abimelech,

What' is this' thou hast done to us?[b]

<A little more> and one of the people might have lien with thy wife, so shouldst thou have brought upon us |guilt|.

11 And Abimelech commanded all the people, saying,—

‖He that toucheth this man or his wife‖ shall ‖surely be put to death‖.

12 And Isaac sowed in that land, and found, in the same year, a hundredfold,—seeing that Yahweh had blessed' him. 13 So the man waxed great,—and went on and on waxing great, until that he had waxed exceeding great. 14 So he came to have possessions of flocks, and possessions of herds, and a large body of servants,—and the Philistines envied' him. 15 And <as for all the wells, which the servants of his father digged, in the days of Abraham his father> the Philistines stopped them up, and filled them with dust. 16 And Abimelech said unto Isaac,—

Get thee from us, for thou hast become far mightier than we.

17 So Isaac went from thence,—and encamped in the valley of Gerar, and dwelt there. 18 And Isaac again digged the wells of water which they had digged in the days of Abraham his father, and which the Philistines stopped up after the death of Abraham,—and he called their names, after the names which his father called' them. 19 And Isaac's servants digged in the valley,—and found, there, a well of living water. 20 And the herdmen of Gerar disputed with the herdmen of Isaac, saying,

|Ours| is the water!

So he called the name of the well, Esek,[c] because they had stirred up a quarrel with him. 21 And they digged another well, and they disputed over that also,—so he called the name thereof, Sitnah.[d] 22 And he moved on from thence, and digged another well, and they disputed not for it,—so he called the name thereof, Rehoboth,[e] and said,

For ‖now‖ hath Yahweh made room for us, and we shall be fruitful in the land.

23 And he went up from thence, to Beer-sheba.

24 And Yahweh appeared unto him the same night, and said,

‖I‖ am the God of Abraham thy father,—

Do not fear, for <with thee> am |I|,

---

[a] "*Heel-catcher*," then "*trickster*."
[b] *Or*: "handy," "clever," "versatile," "all-round" —*Scottish*, "canny."
Heb.: *tôm*—a simple word, sometimes difficult to render.
[c] "Red," "ruddy."—O.G.
[d] Or: "this very day."

[a] Or: "sporting."
[b] Or: "‖What, now‖ hast thou done to us!" Cp. O.G. 261, 4, d.
[c] ="strife."
[d] "Opposition," or "charge."
[e] "Roominess."

And I will bless thee, and multiply thy seed,
For the sake of Abraham my servant.
25 So he builded there an altar, and called on the
name of Yahweh, and spread out there, his
tent,—and the servants of Isaac cut out there,
a well.
26 And ‖Abimelech‖ came unto him from Gerar,
—with Ahuzzath his friend, and Phicol, com-
mander of his host. 27 And Isaac said unto
them,
Wherefore' have ye come in unto me,—seeing
that ‖ye‖ hated me, and sent me away
from you?
28 And they said:
We ‖saw plainly‖ that Yahweh was with
thee, so we said,
Let there be, we pray thee, an oath be-
twixt us both, |betwixt us and thee|,—
and let us solemnise a covenant with thee:—
29 That thou wilt not do wrong by us, accord-
ing as we touched not thee, and according
as we did by thee |nothing but good|,
and then sent thee away in peace, ‖thee‖
who ‖now‖ art blessed of Yahweh!
30 So he made for them a banquet, and they did
eat and drink,— 31 and rose up early in the
morning, and took an oath, each man to his
brother,—so Isaac let them go, and they de-
parted from him, in peace.
32 And it came to pass, on the same day, that
the servants of Isaac came in, and told him
concerning the well, which they had digged,—
and said to him,
We have found water!
33 So he called it, Shibah.* ‖For this cause‖ hath
|the name of the city‖ been Beer-sheba, unto
this day.
34 And <when Esau was forty years old> he
took to wife Judith, daughter of Beeri, the
Hittite; and Basemath, daughter of Elon, the
Hittite; 35 and they became a bitterness of
spirit,—to Isaac and to Rebekah.

§ 39. *Jacob, at Rebekah's Instigation, defrauds Esau of the Birthright Blessing, leaving only an Inferior Blessing for his elder Brother.*

27 1 And it came to pass that Isaac |was old|, and
his eyes became too dim to see, so he called
Esau his elder son, and said unto him—
My son!
And he said unto him,
Behold me!
2 And he said,
Behold, I pray thee, I am old,—I know not
the day of my death.
3 ‖Now‖ therefore, take, I pray thee, thy
weapons, thy quiver and thy bow, and go
out to the field, and catch for me game;
4 and make for me dainty meats, such as I
love, and bring in to me, that I may eat,—
To the end my soul may bless thee, ere
yet I die!
5 Now ‖Rebekah‖ was hearkening, when Isaac
spake unto Esau his son,—and Esau went his
way to the field, to catch game, to bring
in. 6 ‖Rebekah‖ therefore, spake unto
Jacob her son, saying,—
Lo! I heard thy father, speaking unto Esau
thy brother, saying:
7 Bring in for me game, and make for me
dainty meats, that I may eat; and let
me bless thee in the presence of Yahweh,
before my death.
8 ‖Now‖ therefore, my son, hearken unto my
voice,—in that which I am commanding
thee:
9 Go, I pray thee, unto the flock, and fetch
me from thence, two kids of the goats,
fine ones,—that I may make of them
dainty meats for thy father, such as he
loveth;
10 Then shalt thou take them in unto thy
father, and he shall eat,—
To the end he may bless thee, before his
death.
11 And Jacob said unto Rebekah his mother,—
Lo! ‖Esau my brother‖ is a hairy man,
whereas ‖I‖ am a smooth man: 12 perad-
venture' my father might feel' me, then should
I be in his eyes, as one that mocketh,—and
should bring upon myself a reproach, and
not a blessing!
13 And his mother said to him,
<Upon me> be thy reproach, my son,—only'
hearken unto my voice, and go fetch [them]
for me.
14 So he went, and fetched [them], and brought
them in to his mother,—and his mother
made dainty meats, such as his father
loved. 15 Then took Rebekah the garments
of Esau her elder son, the costly ones, which
were with her, in the house,—and put them on
Jacob, her younger son; 16 and the <skins of
the kids of the goats> put she upon his hands,—
and on the smooth part of his neck; 17 then
placed she the dainty meats and the bread,
which she had made ready,—in the hand of
Jacob her son. 18 So he went in
unto his father, and said—
My father!
And he said,
Behold me! who' art ‖thou‖, my son?
19 And Jacob said unto his father,
‖I‖ am Esau thy firstborn, I have made ready,
as thou didst bid me.
Rise, I pray thee, sit up, and eat thou of my
game,
To the end thy soul may bless me.
20 Then said Isaac unto his son,
How is it thou hast been so quick in finding,
my son?
And he said,
Because Yahweh thy God caused it so to fall
out before me.
21 Then said Isaac unto Jacob,
Come near, I pray thee, that I may feel thee,
my son,—whether ‖thou thyself‖ art' my
son Esau, or not.

* ="Seven"—Davies' H.L. [Seven sacrifices, seven witnesses: hence "swear," cp. chap. xxi. 31.]

22 So Jacob came near unto Isaac his father, and
he felt him; then said he,
‖The voice‖ is the voice of Jacob';
But ‖the hands‖ are the hands of Esau'.
23 So he did not find him out, because |his hands|
were |like the hands of Esau his brother|
‖hairy‖,—so he blessed him. 24 And he said,
‖Thou thyself‖ art' my son Esau?
And he said,
I am!
25 So he said,
Bring it near to me, that I may eat of the
game of my son,
To the end my soul may bless thee.
And he brought it near to him, and he did
eat, and he brought in to him wine, and he
drank. 26 Then Isaac his father said unto
him,—
Come thou near, I pray thee, and kiss me, my
son.
27 So he came near, and kissed him, and he smelled
the smell of his garments, and blessed him,—and
said,
See! ‖the smell of my son‖,
As the smell of a field, which Yahweh hath
blessed;
28 Then, may God give thee of the dew of the
heavens,
And of the fatness of the earth,—
And abundance of corn, and new wine:
29 Let peoples serve thee,
And races bow down to thee,
Become thou lord to thy brethren,
And let the sons of thy mother bow down to
thee,—
‖He that curseth thee‖ be accursed!
And ‖he that blesseth thee‖ be blessed!
30 And it came to pass <as soon as Isaac had
made an end of blessing Jacob>—yea it came to
pass <when Jacob ‖had only just gone forth‖
from the presence of Isaac his father> that
‖Esau his brother‖ came in from his hunting.
31 Then ‖he too‖ made dainty meats, and brought
in to his father,—and said to his father,
Let my father rise, that he may eat of the
game of his son,
To the end thy soul may bless me!
32 And Isaac his father said to him,
Who' art ‖thou‖?
And he said,
‖I‖ am thy son, |thy firstborn|, ‖Esau‖.
33 Then did Isaac tremble with an exceeding great
trembling, and said,
Who then' was' it that caught game and
brought in to me, and I did eat of all ere
yet thou didst come in, and I blessed him?
<Yea, blessed> shall he remain!
34 <When Esau heard the words of his father>
then cried he out with an outcry' loud and
bitter, exceedingly,—and said to his father,
Bless ‖even me also‖, O my father!
35 Then he said,
Thy brother came in, with deceit,—and took
away thy blessing.
36 And he said,
Is it because |his name| is called ‖Jacob‖[a]
that he hath tricked[b] me, now twice?
<My birthright> he took away,
And lo! ‖now‖ he hath taken away ‖my
blessing‖!
And he said,
Hast thou not reserved, for me, a blessing?
37 Then answered Isaac, and said to Esau,—
Lo! <a lord> have I appointed him unto
thee,
And <all his brethren> have I given to him
|as servants|,
And <with corn and new wine> have I
sustained him,—
And <for thee—now> what can I do, my
son?
38 And Esau said unto his father,
<But one blessing> hast thou, O my father?
Bless ‖me also‖, O my father!
And Esau lifted up his voice, and wept.
39 Then answered Isaac his father, and said unto
him,—
Lo! <of[c] the fat parts of the earth> shall be
thy dwelling,
And of[c] the dew of the heavens, above;
40 And <on thy sword> shalt thou live,
And <thy brother> shalt thou serve:
But it shall come to pass <when thou shalt
rove at large>
Then shalt thou break his yoke from off thy
neck.
41 And Esau lay in wait' for Jacob, on account
of the blessing wherewith his father had blessed
him,—and Esau said in his heart,
The days of mourning for my father draw
near, when I can slay Jacob my brother.
42 Then were told to Rebekah, the words of Esau,
her elder son,—so she sent and called for Jacob,
her younger son, and said unto him—
Lo! ‖Esau thy brother‖ is consoling himself
as touching thee, to slay thee.
43 ‖Now‖ therefore, my son, hearken to my
voice,—and rise, flee thou[d] to Laban my
brother, to Haran;
44 And thou shalt dwell with him a few days,—
until that the wrath of thy brother turn
away: 45 ‖until the turning away of the
anger of thy brother from thee‖, and he
forget what thou hast done to him, and
I send and fetch thee from thence.
Wherefore' should I lose ‖you both‖ in one
day?
46 So then Rebekah said unto Isaac,
I am disgusted with my life, because of the
daughters of Heth,—
<Should Jacob be taking a wife of the
daughters of Heth, like these, of the
daughters of the land> wherefore' could
I wish for life?[e]

[a] "Heel-catcher," "trickster."
[b] Or: "overreached"—O.G.
[c] Or: "away from."
[d] Ml: "flee for thyself" = "flee in thine own interest."
[e] Ml: "Wherefore—to me—life!" Mf: "What good would my life be to me!"

28 1 Then Isaac called Jacob, and blessed him,—
and commanded him, and said to him,
Thou shalt not take a wife of the daughters of
Canaan.
2 Rise, go thy way to Padan-aram[a] to the
house of Bethuel, thy mother's father,—
and take thee from thence' a wife, of the
daughters of Laban, thy mother's brother.
3 And ‖God Almighty‖ bless thee, and make
thee fruitful, and multiply thee,—so shalt
thou become a multitude[b] of peoples.
4 And may he give thee the blessing of Abra-
ham, |to thee, and to thy seed with thee|,—
that thou mayest possess the land of thy
sojournings, which God gave to Abraham.
5 So Isaac sent away Jacob, and he took his
journey to Padan-aram,[a]—unto Laban son of
Bethuel, the Syrian, brother of Rebekah, mother
of Jacob and Esau.
6 And Esau beheld that Isaac <when he blessed
Jacob, and sent him to Padan-aram,[a] to take
to himself from thence, a wife> that |in
blessing him| he laid command upon him,
saying.
Thou shalt not take a wife of the daughters
of Canaan;
7 And that Jacob hearkened unto his father, and
unto his mother,—and took his journey to
Padan-aram. 8 So then Esau beheld that
‖displeasing‖ were the daughters of Caanan,—
in the eyes of Isaac his father: 9 Esau there-
fore went unto Ishmael,—and took Mahalath
daughter of Ishmael, son of Abraham, sister of
Nebaioth, to himself to wife, |in addition to the
wives that he had|.

§ 40. *Jacob's Departure: Heaven opened: First Divine Appearing to Jacob.*

10 So Jacob went forth, from Beer-sheba,—and
journeyed towards Haran. 11 And he lighted
on a place, and tarried the night there, because
the sun had gone in,—and he took of the stones of
the place, and put for his pillow,—and lay down
in that place. 12 And he dreamed, and lo! ‖a
stairway‖ planted earthwards, with ‖its top‖
reaching towards the heavens,—and lo! ‖mes-
sengers of God‖ ascending and descending
thereon; 13 and lo! ‖Yahweh‖ standing by[c]
him,—and he said,
‖I‖ am Yahweh, God of Abraham thy father
and God of Isaac,—
<The land whereon ‖thou‖ art lying> |to
thee‖ will I give it, and to thy seed;
14 And thy seed shall become, as the dust of
the earth, and thou shalt break forth
westward and eastward, and northward
and southward,—
And all the families of the ground shall
be blessed in thee, |and in thy seed|.[d]
15 Lo! then, ‖I‖ am with thee, so will I keep thee
in every place whithersoever thou mayest
go, and will bring thee back unto this soil,—
For I will not forsake thee until I have done
that of which I have spoken to thee.
16 And Jacob awoke from his sleep, and said,
‖Surely‖ Yahweh was' in this place,
And ‖I‖ knew it not.
17 And he feared, and said,
How' fearful is this place!
None other' this, than the house of God!
Nor this' than the gate of the heavens!
18 So Jacob rose early in the morning, and took
the stone which he had put for his pillow, and
put it for a pillar,—and poured out oil upon the
top thereof; 19 and called the name of that
place—Beth-el,[a]—‖nevertheless‖ |Luz| was the
name of the city, aforetime. 20 And Jacob
vowed a vow, saying,—
<If God will be with me, and will keep me in
this way whereon ‖I‖ am going, and give
me bread to eat, and raiment to put on;
21 and I come back in prosperity unto the
house of my father>
Then will Yahweh prove to be my' God,—
22 And ‖this stone which I have put for a
pillar‖ shall be the house of God,—
And <of all which thou shalt give me> ‖a
tenth‖ will I tithe unto thee.

§ 41. *Jacob and Rachel meet: After seven Years' Waiting—the Deceiver is deceived.*

29 1 Then Jacob lifted up his feet,—and went his
way towards the land of the sons of the
East. 2 And he looked, and lo! ‖a well‖
in the field, and lo! <there> three flocks of
sheep, lying down near it, for <out of that
well> do they water the flocks,—but ‖the
stone‖ is great, on the mouth of the well: 3 so
they gather together thither all the flocks, and
roll away the stone from off the mouth of the
well, and water the sheep,—and put back the
stone upon the mouth of the well, to its
place. 4 And Jacob said to them,
My brethren, whence are ye?
And they said:
<From Haran> are we'.
5 And he said to them,
Know ye Laban, son of Nahor?
And they said,
We know [him].
6 And he said to them,
Is it well with him?
And they said,
Well, but lo! ‖Rachel his daughter‖ coming
in with the sheep.
7 And he said—
Lo! the day is yet' high, it is not time for
gathering together the cattle,—water the
sheep, and go feed.
8 And they said,
We cannot, until that all the flocks are
gathered together, and they roll away the

[a] = "The plain of Syria."
[b] Or: "convocation." Heb.: *kâhâl'*.
[c] A very common meaning of the Heb. prep. here used; and greatly more congruous to the facts and the very words of the narrative, than "above." Cp. Jn. i. 51, "In this place," not "that": "This," not "that," is the house of God (vers. 16, 17).
[d] Chap. xii. 3: cp. chap. iii. 17.

[a] = "House of God."

stone, from off the mouth of the well,—and then can we water the sheep.

9 <While yet' he was speaking with them> ‖Rachel‖ had come in with the sheep which belonged to her father, for <a shepherdess> was she. 10 And it came to pass <when Jacob saw Rachel daughter of Laban, his mother's brother, and the sheep of Laban, his mother's brother> that Jacob went near, and rolled away the stone from off the mouth of the well, and watered the sheep of Laban, his mother's brother. 11 And Jacob kissed Rachel,—and lifted up his voice, and wept. 12 And <when Jacob told Rachel, that he was ‖her father's brother‖ and that he was Rebekah's son> then ran she, and told her father. 13 And it came to pass <when Laban heard the tidings of Jacob his sister's son> that he ran to meet him, and embraced him, and fondly kissed him, and brought him into his house,—when he recounted to Laban all these things. 14 And Laban said to him,

Surely' <my bone and my flesh> art thou'.

So he abode with him a month of days. 15 Then said Laban to Jacob,

Is it because <my brother> thou art', that thou shouldst serve me for naught?

Come, tell me! What shall be thy wages?

16 Now ‖Laban‖ had two daughters,—the name of the elder' ‖Leah‖, and the name of the younger' ‖Rachel‖. 17 But ‖the eyes of Leah‖ were weak,—whereas ‖Rachel‖ was comely in form, and comely in countenance.[a] 18 So Jacob loved' Rachel,—and he said,

I will serve thee seven years, for Rachel thy younger daughter.

19 And Laban said,

‖Better‖ that I give her to thee', than that I should give her to another' man,—

Abide with me!

20 So Jacob served for Rachel—seven years,—and they became, in his eyes, as single days, for his love to her. 21 Then said Jacob unto Laban:

Come give me my wife, for fulfilled' are my days,—that I may go in unto her.

22 So Laban gathered together all the men of the place, and made a banquet. 23 And it came to pass, <in the evening> that he took Leah his daughter, and brought her in unto him,—and he went in unto her. 24 And Laban gave her Zilpah, his handmaid, unto Leah his daughter, as handmaid. 25 And it came to pass <in the morning>, that lo! ‖it was Leah‖,—and he said unto Laban,

What' is this' thou hast done to me?[b]

Was it not <for Rachel> I served with thee?

Wherefore, then, hast thou deceived me?

26 And Laban said,

It must not be done so, in our place,—to give the later-born before the firstborn.

27 Fulfil the week of this one,—then must we give thee ‖the other one also‖, for the service wherewith thou shalt serve with me |yet seven years more|.

28 And Jacob did so, and fulfilled the week of this one,—and he gave him Rachel his daughter—to him[a] to wife. 29 And Laban gave, to Rachel his daughter Bilhah, his handmaid,—to be hers, as a handmaid. 30 So he went in ‖unto Rachel also‖, and loved ‖Rachel also‖ more than Leah,—and he served with him |yet seven years more|.

§ 42. *There are born to Jacob eleven Sons and a Daughter.*

31 And <when Yahweh saw that Leah was hated> he granted her to bear children,[b]—whereas ‖Rachel‖ was barren. 32 So Leah conceived, and bare a son, and called his name, ‖Reuben‖,[c]—for she said,

Because[d] Yahweh hath looked' upon my humiliation,

For ‖now‖ will my husband love' me.

33 And she conceived again, and bare a son, and said,

<Because[d] Yahweh heard that ‖I‖ was |hated|> he gave me ‖this one also‖.

So she called his name ‖Simeon‖.[e] 34 And she conceived again, and bare a son, and said,

‖Now—this time‖ will my husband be bound unto me,

For I have borne him three sons,—

<For this cause> called she[f] his name ‖Levi‖.[g] 35 And she conceived again, and bare a son, and said,

‖This time‖ will I praise Yahweh,

<For which cause> she called his name ‖Judah‖.[h] And she left off bearing.

30 1 And Rachel saw she had borne no children unto Jacob, so Rachel became envious of her sister,—and said unto Jacob,

Come! give me children, or else |I die.|

2 Then kindled the anger of Jacob with Rachel,—and he said,

Am I' ‖in the place of God‖ who hath withheld from thee the fruit of the womb?

3 And she said,

Lo! my handmaid, Bilhah,

Go in unto her,—that she may bear upon my knees, so that ‖I also‖ may be builded up by her!

4 And she gave him Bilhah her handmaid, to wife,—and Jacob went in unto her; 5 and Bilhah conceived, and bare unto Jacob a son; 6 and Rachel said,

God hath vindicated me.

Moreover also' he hath hearkened unto my voice, and hath given me a son.

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[a] See chap. xxxix. 6.

[b] Or: "‖What, now‖ hast thou done to me?" Cp. O.G. 261, 4, *d*.

[a] "To him," absent from most MSS.—G.n.

[b] Ml: "he opened her womb."

[c] Prob.: "See ye a son."

[d] Or omit "because," as not needed in English. Cp. O.G. 471, *b*.

[e] = "A hearing."

[f] So it shd be (w. Sam. and Sep.)—G.n. [Error of M.C.T. due to neglected abbreviation: *ṣara'* = *ṣara'ah*.]

[g] = "A binding."

[h] "Praised," "He shall be praised." "But this dubious"—O.G. 397*s*.

<For this cause> called she his name |Dan|.[a] 7 And Bilhah, Rachel's handmaid, conceived again, and bare a second son to Jacob. 8 Then said Rachel,

<With wrestlings of God>[b] have I wrestled with my sister,
Yea' I have prevailed.

So she called his name |Naphtali|.[c]

9 Then saw Leah, that she had left off bearing,—so she took Zilpah, her handmaid, and gave her to Jacob, to wife. 10 And Zilpah, Leah's handmaid, bare to Jacob a son: 11 and Leah said,

Victory hath come!

So she called his name |Gad|.[d] 12 And Zilpah, Leah's handmaid, bare a second son to Jacob; 13 and Leah said,

<For my happiness> surely happy' have daughters pronounced me.

So she called his name |Asher|.[e]

14 Then went Reuben, in the days of the wheat harvest, and found mandrakes, in the field, and brought them in unto Leah his mother,—and Rachel said unto Leah,

Pray give me, some of the mandrakes of thy son!

15 And she said to her,

Is it ‖a small thing‖ that thou hast taken away my husband?
And wouldst thou take away ‖even the mandrakes of my son‖?

Then said Rachel,

‖Therefore‖ shall he lie with thee to-night, for the mandrakes of thy son.

16 And Jacob came in from the field, in the evening, so Leah went out to meet him, and said:

<Unto me> shalt thou come in, for I have ‖hired‖ thee, even with the mandrakes of my son.

And he lay with her that night. 17 And God hearkened unto Leah,—and she conceived, and bare to Jacob a fifth son. 18 Then said Leah,

God hath given my hire, in that I gave my handmaid to my husband.

So she called his name |Issachar|.[f] 19 And Leah conceived again, and bare a sixth son to Jacob. 20 Then said Leah,

God hath dowered me, |even me| with a handsome dowry,
‖Now‖ will my husband dwell with me, for I have borne him six sons.

So she called his name |Zebulon|.[g] 21 And afterwards' she bare a daughter,—so she called her name |Dinah|.[h]

22 Then God remembered Rachel,—and God hearkened unto her, and granted her to bear.[i]

23 So she conceived and bare a son,—and said,

God hath taken away my reproach;

24 So she called his name |Joseph|,[a] saying,

Yahweh is adding unto me another son.

§ 43. *Jacob again defrauded by Laban, makes Reprisals upon him.*

25 And it came to pass |when Rachel had borne Joseph|,—that Jacob said unto Laban,

Let me go, that I may take my journey, unto my place, and to my land.

26 Come, give me my wives and my children, for whom I have served thee, and let me take my journey,—for ‖thou‖ knowest my service, wherewith I have served thee.

27 And Laban said unto him,

<If, I pray thee, I have found favour in thine eyes> . . . I have divined that Yahweh hath blessed me for thy sake.

28 And he said,—

Come, fix thy wages for me, that I may give it!

29 And he said unto him,

‖Thou‖ knowest how I have served thee,—and how thy cattle have fared |with me|.

30 For it was ‖little‖ that thou hadst—before I came,[b] and then it brake forth into a multitude, and Yahweh blessed thee at my every step.

‖Now‖ therefore, when am ‖I‖ also to do something |for my own house|?

31 And he said,

What shall I give thee?

And Jacob said:

Thou shalt give me |nothing at all|,
<If thou wilt do for me this thing> I will return, I will shepherd thy flock, I will keep it:

32 <Let me pass through all thy flock to-day, removing from thence—every young one that is speckled and spotted, and every young one that is dark-coloured, |among the young sheep|, and spotted and speckled |among the goats|> and they shall be my wages.

33 And my righteousness shall answer for me, on a future day, when thou shalt come in respecting my hire that is before thee,—

<Every one that is not speckled and spotted among the goats, and dark-coloured among the young sheep> ‖stolen‖ shall it be accounted, if found |with me|.[c]

34 Then said Laban,

Lo! would it might be according to thy word!

35 So he removed, on that day, the he-goats that were striped and spotted, and all the she-goats that were speckled and spotted, every one[d] that had white in it, and every dark-coloured one among the young sheep,—and delivered them into the hand of his sons; 36 then put he a journey of three days between himself and Jacob,—but ‖Jacob himself‖ continued tending the flocks of Laban that were left.

[a] "Judge."
[b] Or: "mighty wrestlings."
[c] "My wrestling."
[d] "Fortune."
[e] "Prosperous," "Happy."
[f] "There is hire"; or, "He is hired."
[g] Prob.: "Habitation."
[h] Prob.: "Strife."
[i] Ml: "opened her womb."

[a] Prob.: "He is adding"; or: "He is giving increase."
[b] Ml: "before me" = "before my time."
[c] Ml: "stolen — it — with me."
[d] Some cod. (w. Sep. and Syr.): "and every one" —G.n.

37 So then Jacob took him rods of young storax,
and hazel and maple,[a]—and peeled in them
white stripes, laying bare the white, which was
on the rods. 38 And he set the rods which he
had peeled, in the channels, in the troughs of
water,—where the flocks came in to drink,
straight before the flocks, and the females of
the flock used to be in heat when they came in
to drink; 39 and the males of the flock were in
heat before the rods,—so the flocks brought
forth ring-straked, speckled, and spotted. 40 <The
rams also> did Jacob separate, and then set
the faces of the flocks towards the ring-straked
and all the dark-coloured, among the flocks of
Laban,—and he put |his own| droves by them-
selves, and put them not with the flocks of
Laban. 41 So it came to pass <whensoever the
stronger of the flocks were in heat> that
Jacob set the rods before the eyes of the
flocks, in the channels,—that the females might
be in heat among the rods; 42 but <when the
flocks were late in bearing> he did not set
them,—and so the late-born were Laban's, but
the strong ones Jacob's. 43 Thus did
the man break forth ‖exceedingly‖,—thus came
he to have flocks in abundance, and maid-
servants, and men-servants, and camels, and
asses.

§ 44. *Jacob, stealing away, is pursued by Laban. They covenant together.*

31 1 Then heard he the words of the sons of Laban,
saying,
Jacob hath taken away' all that belonged to
our father;
Yea <out of what belonged to our father>
hath he made all this wealth.[b]
2 And Jacob looked upon the face of Laban,—
and lo! it was not with him as afore-
time.[c] 3 Then said Yahweh unto
Jacob,
Return unto the land of thy fathers, and to
thy kindred,—that I may be with thee.
4 So Jacob sent, and called for Rachel and for
Leah,—to the field, unto his flock; 5 and said to
them,
‖Beholding‖ am I' the face of your father,
that it is not' towards me as aforetime,[c]—
nevertheless ‖the God of my father‖ hath
been with me; 6 and ‖ye‖ know that
<with all my vigour> have I served your
father.
7 But ‖your father‖ hath deceived me, and
hath changed my wages ten times,—yet
God hath not suffered' him to deal harm-
fully with me.
8 <If thus' he saith, ‖The speckled‖ shall
be thy wages> then do all the flock
bring forth speckled,—
But <if thus' he saith, ‖The ring-
straked‖ shall be thy wages> then
do all the flock bring forth ring-straked.
9 So hath God stripped away the herds of your
father, and given them to me.
10 And it came to pass <in the season when the
flock were in heat> then lifted I mine
eyes, and beheld in a dream,—and lo!
‖the he-goats that were leaping upon the
flock‖ were ring-straked, speckled, and
dappled.
11 And the messenger of God said unto me
in a dream, Jacob! and I
said, Behold me! 12 Then he
said,
Lift, I pray thee, thine eyes and behold,
‖All the he-goats that are leaping upon
the flock‖ are ring-straked, speckled,
and dappled,—for I have seen all that
‖Laban‖ has been doing to thee.
13 ‖I‖ am the God of Beth-el, where[a] thou
didst anoint a pillar, where thou didst
vow to me a vow,—‖Now‖[b] rise, go forth
out of this land, and return unto the land
of thy kindred.[c]
14 Then responded Rachel and Leah, and said to
him,—
Have we any longer' a portion or an
inheritance, in the house of our father?
15 Are we not accounted ‖aliens‖ to him, seeing
that <having sold us> he hath then gone
on' ‖devouring‖ our silver?
16 Surely <all the riches which God hath
stripped off from our father> ‖unto us‖
it belongeth, and unto our sons,—
‖Now‖, therefore, <whatsoever God hath said
unto thee> ‖do‖.
17 So Jacob arose,—and mounted his sons and his
wives on the camels; 18 and drave away all his
herds, and all his goods which he had gathered,
the gains he had gained,[d] which he had
gathered in Padan-aram; that he might go in
unto Isaac his father, unto the land of Canaan.
19 Now ‖Laban‖ had gone, to shear his sheep,—
so Rachel stole the household gods[e] that
belonged to her father. 20 Thus Jacob stole
away unawares to Laban,[f] the Syrian,—in that
he had not told him that he was ‖about to
flee‖. 21 So he fled, ‖he—and all that he had‖,
and he arose, and passed over the River,[g]—and
set his face towards the mountain of Gilead.
22 And it was told Laban, on the third day,—that
Jacob had fled. 23 So he took his brethren
with him, and pursued after him, a journey of
seven days,—and overtook him in the mountain
of Gilead. 24 And God went in unto Laban
the Syrian, in a dream of the night,—and said
to him,
Take heed to thyself, that thou speak not
with Jacob, either good or bad.
25 So then Laban came up with Jacob,—‖Jacob‖
having pitched his tent in the mountain,

[a] Or: "plane." Ml: "weight."
[b] U.: "glory," "honour."
[c] Ml: "yesterday—third."
[a] Some cod. (w. Sam., Sep., Syr.): "where also," or "even where"—G.n.
[b] Some cod. (w. Sam. and Syr.): "Now therefore"—G.n.
[c] Or: "birth."
[d] Ml: "the gains of his gaining."
[e] Heb.: *teraphim*.
[f] Ml: "stole the heart of L."
[g] *I.e.*: "Euphrates."

‖Laban‖ also, with his brethren, pitched in the mountain of Gilead. 26 Then said Laban to Jacob,

What hadst thou done, that thou shouldst steal away unawares to me,[a]—and shouldst carry off my daughters, as captives of the sword?

27 Wherefore' didst thou secretly' flee, and rob me,—and didst not tell me, that I might send thee away with rejoicing and with songs, with timbrel and with lyre; 28 and didst not suffer me to kiss my sons and my daughters?

‖Now‖ hast thou done |foolishly|. 29 ‖It is' in the power of my hand‖ to deal with thee for harm,—but ‖the God of your father‖ <last night> spake unto me, saying,

Take heed to thyself that thou speak not with Jacob, either good or bad.

30 But ‖now‖, <though thou ‖didst even take thy journey‖ because thou ‖didst sorely long‖ for the house of thy father>, wherefore' didst thou steal away my gods?[b]

31 And Jacob answered and said unto Laban,—

Because I was afraid, for I said,

Lest thou take by force thy daughters from me!

32 ‖He with whom thou find thy gods‖ shall not live!

<Before our brethren> note thou for thyself what is with me, and take what is thine.

Neither did Jacob know that ‖Rachel‖ had stolen them.

33 Then entered Laban into the tent of Jacob and into the tent of Leah and into the tent of the two handmaids, and found nothing,—then went he forth out of the tent of Leah, and entered into the tent of Rachel. 34 Now ‖Rachel‖ had taken the household gods[c] and put them in the basket-saddle of the camel, and taken her seat upon them. And Laban felt about throughout all the tent, and found them not. 35 And she said unto her father,

Let it not be vexing in the eyes of my lord, that I cannot rise up at thy presence, for ‖the way of women‖ is upon me.

So he made search, but found not the household gods.[c] 36 And it was vexing to Jacob, and he contended with Laban,—and Jacob responded, and said to Laban,

What was my trespass, what my sin, that thou shouldst have come burning after me?

37 <Now that thou hast felt about among all my goods> what hast thou found of the goods of thine own house?

Set it out here, right before my brethren and thy brethren,—that they may give sentence betwixt us two.

38 <This twenty years' time> have ‖I‖ been with thee—

‖Thy ewes and thy she-goats‖ have not cast their young,—

<And the rams of thy flock> have I not eaten,

39 <The torn> have I not brought in unto thee—

‖I‖ bare the loss,

<At my hand> didst thou require it,—

Stolen by day, or stolen by night.

40 Thus have I been—

<By day> drought hath consumed me,

And ‖frost‖ by |night|,—

So that my sleep fled away from mine eyes.

41 ‖This‖ hath been my' lot twenty years, in thy house,—

I served thee fourteen years, for thy two daughters,

And six years, for thy sheep—

And thou didst change my wages ten times:—

42 <But that the God of my father—

The God of Abraham, and the Dread of Isaac—

Proved to be mine>[a]

Surely' <even now> ‖empty‖ hadst thou let me go?

<My humiliation and the wearying toil of my hands> God had seen,

And therefore gave sentence last night!

43 Then responded Laban and said unto Jacob—

‖The daughters‖ are my' daughters,

And ‖the sons‖ are my' sons,

And ‖the sheep‖ are my' sheep,

And <all that |thou| beholdest>

‖To me‖ doth it belong!

But <to my daughters> what can I do to these, this day,

Or to their sons, whom they have borne?

44 ‖Now‖ therefore, come on!

Let us solemnise[b] a covenant ‖I and thou‖,—

So shall it be a witness betwixt me and thee.

45 So Jacob took a stone,—and set it up as a pillar. 46 Then said Jacob to his brethren—

Gather stones.

And they took stones, and made a heap,—and they did eat there, by the heap. 47 And Laban called it, Jegar-sahadutha,[c]—but ‖Jacob‖ called it, Galeed.[d] 48 Then said Laban:

‖This heap‖ be witness, betwixt me and thee, to-day.

|For this cause| is the name thereof called, Galeed; 49 also The Watch Tower,[e] as to which it is said,

Yahweh watch betwixt me and thee, when we are parted one from another.

50 If thou oppress my daughters, or if thou take wives besides my daughters>—‖there may be no man with us‖—see! ‖God‖ be witness betwixt me and thee!

51 And Laban said to Jacob—

Behold this heap, and behold this pillar, which I have set betwixt me and thee:

52 <A witness> be this heap, and <a witness> the pillar,—

[a] Mi: "steal away my heart."
[b] The construct plural (with 1st pers. pronoun) of the familiar word *'elohim*.
[c] Heb.: *teraphim*.
[a] Or: "was on my side." Cp. Ps. cxviii. 6, 7.
[b] Cp. chap. xxi. 27, n.
[c] = "witness-heap" (Aramaic).
[d] = "witness-heap" (Heb.)
[e] Heb.: *Mizpeh*.

That ‖I‖ am not to pass, unto thee, over this heap,
And ‖thou‖ art not to pass, unto me, over this heap and this pillar ‖for harm‖.

53 The Gods of Abraham and the Gods of Nahor judge[a] betwixt us—the Gods of their fathers.

And Jacob sware by the Dread of his father Isaac; 54 and Jacob offered sacrifice in the mountain, and called on his brethren to eat bread. So they did eat bread, and tarried the night in the mountain. 55 And Laban rose up early in the morning, and kissed his sons and his daughters, and blessed them; and Laban went his way and returned to his place.

§ 45. *Jacob prepares to meet Esau: his Arrangements, Prayer and Wrestling.*

32 1 <When ‖Jacob‖ had gone on his way> there met him, messengers of God. 2 And Jacob said, when he saw them,

<The camp of God> is this!

So he called the name of that place, Mahanaim.[b] 3 Then did Jacob send messengers before him, unto Esau his brother,—to the land of Seir, the field of Edom. 4 And he commanded them, saying,

<Thus> shall ye say to my lord, to Esau,
<Thus> saith thy servant Jacob,
<With Laban> have I sojourned, and tarried until |now|:
5 And I have oxen and asses, flocks[c] and men-servants and maid-servants,
So I must needs send to tell my lord, that I might find favour in thine eyes.

6 And the messengers returned unto Jacob, saying,—

We came in unto thy brother, unto Esau, moreover also' he is on his way to meet thee, and four hundred men with him.

7 Then was Jacob greatly afraid, and in distress. So he divided the people that were with him, and the flocks and the herds and the camels, into two camps. 8 And he said,

<Should Esau come upon the one camp, and smite it> yet shall the camp that is left escape.

9 And Jacob said,

God of my father Abraham, and God of my father Isaac,—Yahweh, who wast saying unto me,—
Return to thy land and to thy kindred, that I may deal well with thee;—
10 I am too small for all the lovingkindnesses, and for all the faithfulness, which thou hast done unto thy servant,—
For <with my staff> passed I over this Jordan,
But ‖now‖ have I become two camps.[d]
11 Deliver me, I pray thee, out of the hand of my brother, out of the hand of Esau,—for ‖I‖ am afraid' of him, lest he come in and smite—mother, as well as[a] sons!
12 But ‖thou thyself‖ saidst,—
I will ‖deal well‖ with thee,—
So will I make thy seed as the sand of the sea, which is not to be counted, for multitude.

13 And he tarried there that night, and took of that which came to his hand, a present for Esau his brother:—

14 She-goats, two hundred;	their colts, thirty;
And he-goats, twenty;	Cows, forty;
Ewes, two hundred;	And bulls, ten;
And rams, twenty;	She-asses, twenty;
	And young he-asses,
15 Milch camels, with	ten.

16 And he gave them into the hand of his servants, each drove by itself,—and said unto his servants—

Pass over before me, and <a breathing-space> shall ye put betwixt drove and drove.

17 And he commanded the first one, saying:

<When Esau my brother shall fall in with thee, and shall ask thee, saying, Whose' art ‖thou‖? and whither' wouldst thou go? and to whom' belong these before thee?> 18 then shalt thou say,

To thy servant Jacob:
It is ‖a present‖ sent to my lord, to Esau;
And behold ‖he himself also‖ is behind us.

19 And he commanded the second also, and the third, yea all that were going on behind the droves, saying,—

<According to this word> shall ye speak unto Esau, when ye find him. 20 Then shall ye say,

Also, lo! ‖thy servant Jacob‖ is behind us.

For he said:

I must pacify him[b] with the present that goeth on before me,
And <after that> will I see his face:
Peradventure' he will accept me.[c]

21 So the present passed over before him,—whereas ‖he himself‖ tarried that night in the camp. 22 And he arose in that night, and took his two wives, and his two handmaids, and his eleven sons,—and passed over the ford of Jabbok. 23 So he took them, and sent them over the brook,—and sent over that which he had.[d]

24 And Jacob was left alone,—and there wrestled a man with him, until the uprisings of the dawn.

25 And <when he saw that he prevailed not against him> he touched the hollow of his thigh,—and the hollow of Jacob's thigh was put out of joint, as he wrestled with him. 26 Then said he—

Let me go, for uprisen hath the dawn.

And he said:

I will not let thee go,—except' thou have blessed me.

[a] This verb is plural in the Heb. Cp. chap. i., n.[b].
[b] = "Two camps."
[c] Some cod. (w. Sam., Sep., Syr., Vul.): "and flocks" —G.n.
[d] Comp. ver. 2.

[a] Ml: "over"—perh. graphic, as if he could see sons slain first, and the mother falling upon the dead bodies of her sons.
[b] Lit.: "cover over his face."
[c] Ml: "lift up my face."
[d] Some cod. (w. Sam., Sep., Syr., Vul.): "all that he had"—G.n.

27 Then he said unto him—
What is thy name?
And he said—
Jacob.
28 Then he said—
<Not Jacob> shall thy name be called any more, but |Israel|,—
For thou hast contended with God and with men, and hast prevailed.
29 Then asked Jacob and said,
Do, I pray thee, tell me thy name!
And he said—
Wherefore' now', shouldest thou ask for my name?
And he blessed him there. 30 So Jacob called the name of the place Peniel:[a]
For I saw God, face to face; and my soul[b] was delivered.[c]
31 And the sun rose on him as soon as he had passed over Penuel,[a]—‖he‖, moreover, was halting upon his thigh.[d] 32 <For this cause> the sons of Israel eat not of the nerve of the large hip-sinew, which is by the hollow of the thigh, until this day,—because he touched the hollow of the thigh of Jacob, in the nerve of the hip-sinew.

§ 46. *Jacob and Esau reconciled.*

33 1 Then Jacob lifted up his eyes, and looked, and lo! ‖Esau‖ coming in,—and <with him> four hundred men. So he divided the children —unto Leah, and unto Rachel, and unto the two handmaids; 2 and put the handmaids and their children first,—and Leah and her children next, and Rachel and Joseph next; 3 but ‖he himself‖ passed over before them, and bowed himself to the earth seven times, until he had come near unto his brother. 4 Then ran Esau to meet him, and embraced him, and fell on his neck,[e]—and they wept. 5 Then lifted he up his eyes, and beheld the women and the children, and said,
What are these' to thee?
And he said—
The children wherewith God hath favoured thy servant. 6 Then came near the handmaids, ‖they—and their children‖,—and bowed themselves. 7 Then came near Leah also, with her children, — and they bowed themselves. And <afterwards> came near Joseph with Rachel, and they bowed themselves. 8 Then said he,
What to thee is all this camp, which I have fallen in with?
And he said,—
To find favour, in the eyes of my lord.
9 Then said Esau,
I have' an abundance,—my brother, |be thine| what thou hast!
10 Then said Jacob,
Nay, I pray thee, <if, I pray thee, I have found favour in thine eyes> then thou wilt take my present at my hand,—
For <on this account> hath my seeing thy face been like seeing the face of God, |in that thou wast well-pleased with me|.
11 Take, I pray thee, my blessing which hath been brought in to thee,—because God hath shewed me favour, and because I have' everything.
So he was urgent with him, and he took it. 12 Then he said,
Let us break up and go,—and let me go on before thee.
13 And he said unto him,
‖My lord‖ is taking note, that ‖the children‖ are tender,—and ‖the flocks and the herds‖ are giving suck with me,—and <should I[a] overdrive them a single day> then would all the flocks die.
14 Let my lord, I pray thee, pass over before his servant,—and let ‖me‖ lead on in my own easy way, at the pace of the cattle that are before me, and at the pace of the children, until that I come in unto my lord, towards Seir.
15 Then said Esau:
Let me leave, I pray thee, along with thee, some of the people who are with me!
And he said—
Why so? let me find favour in the eyes of my lord!
16 So Esau returned, that day, to his journey towards Mount Seir. 17 But ‖Jacob‖ brake up towards Succoth, and built for himself a house, —<for his cattle> made he places of shelter,[b] <for which cause> the name of the place was called[c] Succoth.[d]
18 And Jacob came in peace to the city of Shechem, which is in the land of Canaan,—when he came in from Padan-aram,[e]—and he encamped before the city. 19 And he bought the portion of the field, where he had spread out his tent, at the hand of the sons of Hamor, father of Shechem,—for a hundred kesitahs.[f] 20 And he set up there' an altar,—and called it, El-elohe-Israel.[g]

§ 47. *Dinah being defiled by Shechem, the Deed is avenged by her Brothers.*

34 1 Then went forth Dinah, the daughter of Leah, whom she had borne to Jacob,—to see the daughters of the land. 2 And Shechem, son of Hamor the Hivite, prince of the land, saw

[a] = "Face-of-God."
[b] Or: "life."
[c] Probably, from the death which might well have followed the vision; and then, as a consequence, delivered from suffering death at the hand of Esau.
[d] He was late in getting over; and halting as well as late.
[e] The words "and kissed him" shd be omitted—G.n., G. Intro. 325.

[a] So it shd be (w. Sam., Sep.)—G.n.
[b] Heb.: *succoth*, as below.
[c] Or: "called he."
[d] = "booths," or "places of shelter."
[e] The Plain of Syria.
[f] The k. supposed = abt. 4 shekels.
[g] = "God, the God of Israel."

her,—so he took her, and lay with her, and humbled her. 3 And his soul clave unto Dinah, daughter of Jacob,—and he loved the young woman, and spake to the heart of the young woman. 4 Then spake Shechem unto Hamor his father, saying,—

Take me this girl, to wife!

5 Now ‖Jacob‖ had heard that he had defiled Dinah his daughter, but ‖his sons‖ happened to be with his cattle, in the field,—so Jacob kept quiet, until they came in. 6 Then came forth Hamor, father of Shechem, unto Jacob,—to speak with him. 7 Now ‖the sons of Jacob‖ came in from the field, as soon as they heard, and the men were grieved, and it was vexing to them exceedingly,—for ‖a disgraceful deed‖ had he done with Israel, in lying with Jacob's daughter, seeing that <so> it should not be done. 8 So then Hamor spake with them, saying—

<As for Shechem my son> his soul hath become attached to your daughter,—I pray you give her to him, to wife.

9 And exchange ye daughters with us in marriage,—<your daughters> shall ye give to us', and <our daughters> shall ye take to you'.

10 And <with us> shall ye dwell,—and ‖the land‖ shall be before you, tarry, and go through it, and get possessions therein.

11 Then said Shechem unto her father, and unto her brethren,

Let me find favour in your eyes,—and <whatsoever ye may say unto me> will I give:

12 Heap on me, exceedingly, dowry and gift, and I will give, just as ye may say unto me,—but give me the young woman, to wife.

13 And the sons of Jacob answered Shechem, and Hamor his father, deceitfully, and spake (because he had defiled Dinah their sister)—

14 and said unto them—

We cannot do this thing, to give our sister to a man that is uncircumcised,—for <a reproach> it would be' to us.

15 <Only herein> can we consent to you,—

<If ye will become like us, by circumcising to you every male> 16 then will we give our daughters to |you|, and <your daughters> will we take to |us|,—and we will dwell with you, and become one people.

17 But <if ye will not hearken unto us, to be circumcised> then will we take our daughter, and be gone.

18 And their words looked fair, in the eyes of Hamor,—and in the eyes of Shechem, Hamor's son; 19 and the young man deferred not to do the thing, because he had delight in Jacob's daughter,—‖he‖ moreover being more honourable than all the house of his father.

20 So Hamor entered, with Shechem his son, into the gate of their city,—and they spake unto the men of their city, saying:

21 <As for these men> ‖in peace‖ they are' with us—let them therefore dwell in the land, and go through it, for ‖the land‖, lo! it is roomy on both hands, before them,—<their daughters> let us take to us for wives, and <our daughters> let us give to them.

22 <Only herein> will the men consent to us, to dwell with us, to become one people,—

If we circumcise to us every male, even as ‖they‖ are circumcised.

23 <Their herds, and their substance, and all their beasts> shall ‖they‖ not be ours‖?

<Only> we must consent to them, that they may dwell with us.

24 And they hearkened unto Hamor, and unto Shechem his son, |even all that were going forth out of the gate of his city|,—and every male was circumcised, |all that were going forth out of the gate of his city|. 25 And it came to pass on the third day, |when they were in pain|, that two of the sons of Jacob, Simeon and Levi, Dinah's brothers, took each man his sword, and came in upon the city, boldly,—and slew every male; 26 <Hamor also, and Shechem his son> slew they with the edge of the sword,—and took Dinah out of the house of Shechem, and came forth. 27 ‖The sons of Jacob‖[a] came in upon the slain, and plundered the city,—because they had defiled their sister: 28 <their flocks,[b] and their herds, and their asses,—and that which was in the city, and that which was in the field> they took; 29 and <all their wealth, and all their little ones, and their women> took they captive, and seized as plunder,—even all that was in their houses.[c]

30 Then said Jacob unto Simeon and unto Levi—

Ye have troubled me, by making me odious among them that dwell in the land, among the Canaanites, and among the Perizzites,—<‖I‖ having only men that may be counted>[d] they will gather themselves together against me, and smite me,—and I shall be destroyed, ‖both I' and my house‖.

31 And they said,—

<As with a harlot> was he to deal with our sister?

§ 48. *The Covenant renewed with Jacob at Beth-el. Death of Deborah; Birth of Benjamin; Death of Rachel and of Isaac.*

35 1 Then said God unto Jacob,

Arise, go up to Beth-el, and dwell there,—and make there an altar, to the God who appeared unto thee, when thou fleddest from the face of Esau thy brother.

2 And Jacob said unto his house, and unto all who were with him,—

Put away the gods of the alien which are in your midst, and purify yourselves, and change your garments;

3 And let us arise, and go up to Beth-el,—that I may make there an altar, to the God who answered me in the day of my distress, and was with me, in the way that I went.

[a] Some MSS: "And the sons of J."—G.n.

[b] Some cod. (w. Sam., Sep., Syr.): "and their flocks"—G.n.

[c] Ml: "in the house"; but prob. = "indoors."

[d] Ml: "men of number"; mf: "a few men," "a handful."

4 So they gave unto Jacob all the gods of the alien which were in their hand, and the earrings which were in their ears,—and Jacob hid them under the oak,[a] which was by Shechem. 5 And they brake up,—and it came to pass that ‖the terror of God‖[b] was on the cities which were round about them, so that they pursued not after the sons of Jacob. 6 And Jacob came in towards Luz, which was in the land of Canaan, ‖the same‖ is Beth-el,—‖he' and all the people who were with him‖. 7 And he built there an altar, and called the place El-Beth-el,[c]—because |there| God revealed himself unto him, when he fled from the face of his brother.[d] 8 And Deborah, Rebekah's nurse died, and was buried below Beth-el, under the oak,—so the name thereof was called, Allon-bacuth.[e]

9 And God appeared unto Jacob, again, when he came in from Padan-aram,—and blessed him.

10 And God said to him,

‖Thy name‖ is Jacob,—
Thy name shall no longer' he called Jacob',
But ‖Israel‖ shall be thy name.

So he called his name |Israel'|. 11 And God said to him—

‖I‖ am GOD Almighty![f]
Be fruitful and multiply,
‖A nation, and a multitude[g] of nations‖ shall spring from thee,—
And ‖kings‖ |from thy loins| shall come forth;

12 And <the land which I gave to Abraham and to Isaac>
‖To thee‖ will I give it,—
And <to thy seed after thee> will I give the land.

13 And God went up from him, at the place where he had spoken with him. 14 And Jacob set up a pillar, in the place where he had spoken with him, |a pillar of stone|,—and he poured out thereon, a drink-offering, and poured thereon, oil. 15 And Jacob called the name of the place, where God had spoken with him, ‖Beth-el‖.

16 Then brake they up from Beth-el, and it came to pass <when there was yet a stretch of country, to enter into Ephrath> that Rachel was in childbirth, and had hard-labour in her child-birth. 17 So it came to pass <when she was in hard-labour in her child-birth> that the midwife said to her—

Do not fear, for ‖this also‖ of thine, is |a son|.

18 And it came to pass <when her soul was going forth—for she died> that she called his name, |Ben-oni|,[h]—but ‖his father‖ called him, |Benjamin.[i] 19 So Rachel died,—and was buried on the way to Ephrath, |the same| is Bethlehem. 20 And Jacob set up a pillar, over[k] her grave,—‖the same‖ is—The Pillar of the Grave of Rachel, until this day.

21 Then Israel brake up,—and spread his tent at a distance from Migdal Eder.[a]

22 And it came to pass <while Israel inhabited that land> that Reuben went and lay with Bilhah his father's concubine; and Israel heard' of it.

And so the Sons of Israel came to be Twelve.

23 <The sons of Leah>
‖The firstborn of Jacob‖ Reuben,—
And Simeon, and Levi and Judah, and Issachar and Zebulon:

24 <The sons of Rachel>
Joseph, and Benjamin:

25 <And the sons of Bilhah, handmaid of Rachel>
Dan, and Naphtali:

26 <And the sons of Zilpah, handmaid of Leah>
Gad and Asher:

‖These‖ are the sons of Jacob, who were born to him, in Padan-aram.[b]

27 Then came Jacob, unto Isaac his father, to Mamre, the city of Arba,—‖the same‖ is Hebron, where had sojourned Abraham and Isaac. 28 And the days of Isaac came to be—a hundred and eighty years. 29 And Isaac breathed his last, and died, and was added unto his people,[c] old, and satisfied with days,—and Esau and Jacob, his sons, buried him.

§ 49. *Esau's Wives and Sons in Canaan, Removal to Mount Seir, Descendants and Chiefs. Seir's Sons and Chiefs. The Kings of Edom and Chiefs.*

36 1 Now ‖these‖ are the generations of Esau, ‖the same‖ is Edom. 2 ‖Esau‖ took his wives of the daughters of Canaan,—
Even Adah, daughter of Elon, the Hittite,
And Oholibamah, daughter of Anah, son[d] of Zibeon, the Hivite;
3 And Basemath daughter of Ishmael, sister of Nebaioth.

4 So Adah bare to Esau, Eliphaz, and ‖Basemath‖ bare Reuel; 5 and ‖Oholibamah‖ bare Jeush[e] and Jalam and Korah.

‖These‖ are the sons of Esau, who were born to him in the land of Canaan.

6 Then took Esau his wives, and his sons, and his daughters, and all the souls of his house, and his herds and all his beasts, and all his possessions whatsoever he had gathered in the land of Canaan,—and went into a land, away from the face of Jacob his brother.[f] 7 For their substance had become too great, for them to dwell together,—neither could the land of their sojournings sustain them, because of their herds. 8 So Esau dwelt in Mount Seir, ‖Esau‖ is Edom. 9 And ‖these‖ are the generations of Esau, father of Edom,—

[a] Or: "terebinth."
[b] Or: "a divine terror."
[c] = "GOD of the house of GOD."
[d] Some cod. (w. Sam. MS., Jon., Sep., Syr.): "Esau his brother"—G.n.
[e] = "The oak of weeping."
[f] Heb.: *Êl Shaddaï*.
[g] Or: "convocation." Heb.: *ḳâhâl*.
[h] = "Son of my sorrow."
[i] = "Son of (the) right hand."
[k] Or: "by."

[a] Or: "The tower of the flock," a place near Bethlehem.
[b] The Plain of Syria.
[c] Lit.: "peoples."
[d] So it shd be (w. Sam., Sep., Syr.) — G.n. [M.C.T.: "daughter."]
[e] *Written*, Jeish; *read*, Jeush —G.n., G. Intro. 413, 414.
[f] *Gt.*: "unto Seir" should be added—G.n.

in Mount Seir.
10 ‖These‖[a] are the names of the sons of Esau,—
Eliphaz, son of Adah, wife of Esau,
Reuel, son of Basemath, wife of Esau.
11 Then came the sons of Eliphaz to be,—
Teman, Omar, Zepho, and Gatam, and Kenaz.
12 Now ‖Timna‖ became the concubine of Eliphaz, son of Esau, and she bare, to Eliphaz, Amalek.
‖These‖ are the sons of Adah,[b] wife of Esau.
13 And ‖these‖ are the sons of Reuel,
Nahath and Zerah, Shammah and Mizzah,—
‖These were the sons of Basemath, wife of Esau.
14 And ‖these‖ were the sons of Oholibamah, daughter of Anah, son[c] of Zibeon, wife of Esau,—she bare to Esau
Jeush,[d] and Jalam, and Korah.

15 ‖These‖ are the chiefs of the sons of Esau:—
<The sons of Eliphaz, firstborn of Esau>—
Chief Teman, chief Omar, chief Zepho, chief Kenaz; 16 chief Korah, chief Gatam, chief Amalek.
‖These‖ are the chiefs of Eliphaz, in the land of Edom, ‖these‖ the sons of Adah.
17 And ‖these‖ are the sons of Reuel, son of Esau—
Chief Nahath, chief Zerah, chief Shammah, chief Mizzah,—
These are the chiefs of Reuel, in the land of Edom, ‖these‖ the sons of Basemath, wife of Esau.
18 And ‖these‖ are the sons of Oholibamah, wife of Esau,
Chief Jeush, chief Jalam, chief Korah,—
These are the chiefs of Oholibamah, daughter of Anah, wife of Esau.
19 ‖These‖ are the sons of Esau, and ‖these‖ their chiefs,—‖the same‖ is Edom.

20 ‖These‖[e] are the sons of Seir, the Horite, who were dwelling in the land,—
Lotan and Shobal, and Zibeon and Anah;
21 and Dishon and Ezer, and Dishan,—
‖These‖ are the chiefs of the Horites, the sons of Seir, in the land of Edom.
22 Then came the sons of Lotan to be,
Hori and Hemam,—
And ‖the sister of Lotan‖ was Timna.
23 And ‖these‖ are the sons of Shobal,
Alvan and Manahath, and Ebal,—Shepho, and Onam.
24 And ‖these‖ are the sons of Zibeon:
Both[f] Aiah and Anah,—
‖The same‖ is the Anah that found the warm springs[g] in the desert, as he fed the asses of Zibeon his father.
25 And ‖these‖ are the sons of Anah,
Dishon,—and ‖Oholibamah‖ is daughter of Anah.
26 And ‖these‖ are the sons of Dishon,—
Hemdan and Eshban, and Ithran and Cheran.
27 ‖These‖ are the sons of Ezer,—
Bilhan and Zaavan, and Akan.
28 ‖These‖ are the sons of Dishan,—
Uz and Aran.

29 ‖These‖ are the chiefs of the Horites,—
Chief Lotan, chief Shobal, chief Zibeon, chief Anah; 30 chief Dishon, chief Ezer, chief Dishan.
‖These‖ are the chiefs of the Horites, after their chiefs, in the land of Seir.

31 And ‖these‖ are the kings, who reigned in the land of Edom,—before there reigned a king of[a] the sons of Israel: 32 There reigned in Edom, Bela, son of Beor,—and ‖the name of his city‖ was Dinhabah. 33 Then died Bela,—and there reigned in his stead, Jobab son of Zerah, from Bozrah. 34 Then died Jobab,—and there reigned in his stead, Husham, from the land of the Temanites. 35 Then died Husham,—and there reigned in his stead, Hadad, son of Bedad, who smote Midian in the field of Moab, and ‖the name of his city‖ was Avith. 36 Then died Hadad,—and there reigned in his stead, Samlah, from Masrekah. 37 Then died Samlah,—and there reigned in his stead, Shaul, from Rohoboth of the River.[b] 38 Then died Shaul,—and there reigned in his stead, Baal-hanan, son of Achbor. 39 Then died Baal-hanan son of Achbor, and there reigned in his stead, Hadar, and ‖the name of his city‖ was Pau,—and ‖the name of his wife‖ Mehetabel, daughter of Matred, daughter of Me-zahab.
40 ‖These‖ then are the names of the chiefs of Esau, after their families, after their places, by their names,—
Chief Timnah, chief Alvah, chief Jetheth;
41 chief Oholibamah, chief Elah, chief Pinon;
42 chief Kenaz, chief Teman, chief Mibzar;
43 chief Magdiel, chief Iram.
‖These‖ are the chiefs of Edom—after their dwellings, in the land of their possession, ‖the same‖ is Esau, father of Edom.

§ 50. *Joseph—envied, hated and sold by his Brethren—is taken down into Egypt.*

1 So Jacob dwelt in the land of the sojournings of his father,—in the land of Canaan.
2 ‖These‖ are the generations[c] of Jacob—
‖Joseph‖ <when seventeen years old> was shepherding with his brethren among the flocks, and ‖he‖ being |a youth| was with the sons of Bilhah and with the sons of Zilpah, wives of

[a] Some cod. (w. Sam., Sep., Syr.): "And these"—G.n.
[b] N.B.: "the sons of Adah" are her son and grandsons.
[c] So it shd be (w. Sam., Sep., Syr.)—G.n.
[d] *Written*, Jeish; *read*, Jeush—G.n., G. Intro. 413, 414.
[e] Some cod. (w. Sam., Onk. MS., Sep., Syr.): "And these"—G.n.
[f] Some cod. (w. Sam., Sep., Syr.) omit: "both"—G.n.
[g] But cp. O.G. 411[b].

[a] Or: "to."
[b] *I.e.* "The Euphrates."
[c] Note the latitude of the Heb. *toledoth*, here = "details of the family history."

his father,—so then Joseph brought in the talk about them—something bad, unto their father.

3 Now ‖Israel‖ loved Joseph more than any of his sons, because he was to him ‖the son of his old age‖,—and he had made him a long tunic.
4 So his brethren saw that their father loved ‖him‖ more than any of his brethren,[a] and they hated him,—and could not bid him prosper.[b]
5 And Joseph dreamed a dream, and told it to his brethren,—and they went on yet more' to hate him. 6 And he said unto them,—

Hear ye, I pray you, this dream which I have dreamed:

7 Lo! then, ‖we‖ were binding sheaves in the midst of the field, when lo! my sheaf rose up', yea and took its stand,—and lo! round about' came your sheaves, and bowed themselves down, to my sheaf.

8 And his brethren said to him,

Shalt thou ‖reign‖ over us, shalt thou[c] ‖have dominion‖ over us?

So they went on yet more' to hate him', because of his dreams, and because of his words. 9 Then dreamed he |yet another| dream, and related it to his brethren,—and said:—

Lo! I have dreamed a dream |yet again|,
Lo! then, ‖the sun and the moon, and eleven stars‖ were bowing themselves down to me.

10 So he related it unto his father, and unto his brethren,—and his father rebuked him, and said unto him,

What is this dream which thou hast dreamed?
Shall we ‖indeed come in‖ <I, and thy mother and thy brethren> to bow ourselves down to thee, to the earth?

11 Then were his brethren jealous of him,—but ‖his father‖ marked the word.
12 Now his brethren went their way,—to feed their father's flock in Shechem. 13 So Israel said unto Joseph—

Are not ‖thy brethren‖ feeding the flock in Shechem? Come on! and let me send thee unto them.

And he said to him—

Behold me!

14 So he said to him—

Go, I pray thee, look after the welfare of thy brethren, and the welfare of the flock, and bring me back, word.

And he sent him from the vale of Hebron, and he came in towards Shechem. 15 And a man found him, and lo! he was wandering about, in the field,—so the man asked him, saying—

What seekest thou?

16 And he said,

<My brethren> am ‖I‖ seeking,—do tell me, I pray thee, where they' are feeding their flock.

17 And the man said,

They have broken up from hence, for I heard them saying—
Let us go our way towards Dothan.

So Joseph went after his brethren, and found them, in Dothan. 18 And they saw him, afar off,—and <ere yet he drew near unto them> they conspired against him, to put him to death. 19 And they said, each man unto his brother,—

Lo! ‖that master[a] of dreams yonder‖ coming in! 20 ‖Now‖ therefore, come! let us slay him, and cast him into one of the pits, and we will say—
‖A cruel beast‖ hath devoured him,—

And let us see what will become of his dreams.

21 And Reuben heard it, and rescued him out of their hand,—and said—

Let us not smite him, so as to take his life![b]

22 And Reuben said unto them—

Do not shed blood! Cast him into this pit, which is in the wilderness, but put not forth ‖a hand‖ against him!

that he might rescue him out of their hand, to restore him unto his father.

23 So it came to pass <when Joseph had come in unto his brethren> that they stript Joseph of his tunic, |the long tunic[c] which was upon him|, 24 and took him, and cast him into the pit,—but ‖the pit‖ was empty, there was in it |no water|. 25 And <when they had sat down to eat bread> they lifted up their eyes, and looked, and lo! ‖a caravan of Ishmaelites‖ coming in from Gilead,—and ‖their camels‖ were bearing tragacanth gum, and balsam and cistus-gum, they were going their way, to take them down to Egypt. 26 So Judah said unto his brethren,—

What profit, that we slay our brother, and conceal his blood?

27 Come, and let us sell him to the Ishmaelites; but let not ‖our own hand‖ be upon him, for ‖our own brother, our own flesh‖ is he

And his brethren hearkened. 28 And there passed by certain Midianites, travelling merchants, so they drew forth and uplifted Joseph out of the pit, and sold Joseph to the Ishmaelites, for twenty pieces of silver,—and they brought Joseph into Egypt.

29 And Reuben returned unto the pit, and lo! Joseph was not' in the pit,—so he rent his clothes; 30 and returned unto his brethren, and said,—

The ‖lad‖ is' not! And ‖I‖ oh where can ‖I‖ go?[d]

31 And they took Joseph's tunic,—and slaughtered a buck of the goats, and dipped the tunic in the blood; 32 and sent the long tunic and brought it in unto their father, and said—

<This> have we found!
Examine, we pray thee, whether it is ‖the tunic of thy son‖, or not!

[a] Some cod. (w. Sam., Sep., Syr): "sons"—G.n.
[b] Or: "speak to him for peace (or, welfare)."
[c] Some cod.: "or shalt thou."—G.n.
[a] Heb: *ba'al*—note the word.
[b] Ml: "smite him, to the soul."
[c] Some cod.: "and" (or "even") the l.t.—G.n.
[d] Ml: "go in"—as if to hide himself.

33 So he examined it, and said—
The tunic of my son! ‖A cruel beast‖ hath devoured him,—<torn in pieces—torn in pieces> is Joseph!
34 And Jacob rent his garments, and put sackcloth upon his loins,—and mourned over his son many days. 35 And all his sons and all his daughters rose up to console him, but he refused to be consoled, and said—
Surely I will go down unto my son, mourning, to hades![a]
And his father wept for him.
36 Now ‖the Midianites‖ sold him into Egypt,—to Potiphar, courtier of Pharaoh, chief of the royal executioners.

§ 51. *Judah, and his Family. Tamar bears Perez and Zerah.*

38 1 And it came to pass <at that time> that Judah went down, away from his brethren,—and turned aside unto a certain Adullamite, whose ‖name‖ was Hirah. 2 And Judah saw there, a daughter of a certain Canaanite, whose ‖name‖ was Shua,—and he took her, and went in unto her; 3 and she conceived, and bare a son,—and he[b] called his name, Er.
4 And she conceived again, and bare a son,—and she called his name Onan. 5 And she |yet again| bare a son, and called his name, Shelah,—and |she|[c] was at Chezib, when she bare him.
6 And Judah took a wife, for Er his firstborn,—and ‖her name‖ was Tamar. 7 And it came to pass that Er, Judah's firstborn, was displeasing[d] in the eyes of Yahweh,—so Yahweh put him to death. 8 Then said Judah to Onan,
Go in unto thy brother's wife, and fulfil the duty of a brother-in-law unto her,—and raise up seed to thy brother.
9 And Onan knew that the seed would not be his,—and so <although he did go in unto his brother's wife> yet made he waste upon the ground, so as not to give seed to his brother.
10 And it was displeasing[d] in the eyes of Yahweh, what he had done,—so he put ‖him also‖ to death. 11 Then said Judah to Tamar his daughter-in-law—
Remain a widow in the house of thy father, until Shelah my son grow up.
For he said,
Lest ‖he also‖ die, like his brethren.
So Tamar went her way, and remained in the house of her father.
12 And <when the days were multiplied> then died Shua's daughter, Judah's wife,—and Judah consoled himself, and went up unto his sheep-shearers ‖he, and Hirah his friend the Adullamite‖, towards Timnah. 13 And it was told Tamar, saying,—
Lo! ‖thy father-in-law‖ is going up towards Timnah, to the shearing of his sheep.
14 So she put off from her the garments of her widowhood, and covered herself with a veil, and wrapped herself up, and sat down in the entrance of Enaim,[a] which is by the way towards Timnah,—for she saw that Shelah had grown up, and ‖she‖ had not been given him to wife. 15 And Judah, seeing her, reckoned her to be an unchaste woman,—for she had covered her face. 16 So he turned aside unto her, by the way, and said,
Grant it! I pray thee, let me come in unto thee!
For he knew not that she' was ‖his daughter-in-law.‖ And she said,
What wilt thou give me, if thou shouldst[b] come in unto me?
17 And he said,
‖I‖ will send a kid of the goats, from the flock.
And she said,
Wilt thou give a pledge, until thou send it?
18 And he said—
What is the pledge that I shall give thee?
And she said—
Thy signet-ring, and thy guard, and thy staff that is in thy hand.
So he gave them to her, and came in unto her, and she conceived by him. 19 Then she arose and went her way, and put off her veil from her,—and put on the garments of her widowhood. 20 And Judah sent the kid of the goats, by the hand of his friend the Adullamite, to receive the pledge, at the hand of the woman,—but he found her not. 21 So he asked the men of her place, saying,
Where is the devotee, ‖she' that was in Enaim, by the way‖?
And they said,—
There hath been, here, no devotee.
22 Then returned he unto Judah, and said—
I found her not,—moreover' also, |the men of the place| said,
There hath been, here, no devotee.
23 And Judah said:
Thou must take it to her, lest we become a contempt,—lo! I sent this kid, and ‖thou‖ hast not found her.
24 And it came to pass that <about three months after> it was told Judah, saying—
Tamar thy daughter-in-law hath been guilty of unchastity, moreover also' lo! ‖she hath conceived by unchastity‖.
Then said Judah,
Bring her forth, and let her be burnt.
25 <When ‖she‖ was about to be brought forth> then |she herself‖ sent unto her father-in-law, saying,
<By the man to whom these belong> have ‖I‖ conceived!
And she said—
Examine, I pray thee, to whom belong the signet-ring, and the guard, and the staff—‖these‖!

[a] Heb.: *shĕ'olah* = "towards sheol" (or "hades").
[b] Some cod. (w. Sam. MS., and Sep.): "she"—G.n., G. Intro. 597.
[c] So it shd be (w. Sep.)—G.n.
[d] Or: "base."

[a] = "Two fountains."
[b] Cp. O.G. 473a, 2 b.

26 So Judah examined them and said—
More righteous than I! ‖forasmuch‖ as I had not given her to Shelah my son.
And he knew her again ‖no more‖.
27 And it came to pass <at the time of her travail> that lo! ‖twins‖ were in her womb.
28 And it came to pass <when she was in travail> that one put forth a hand,—so the midwife took and bound upon his hand a crimson thread, saying—
‖This‖ came first!
29 And so it was that <no sooner had he withdrawn his hand> than lo! his brother had come.
And she said,
Wherefore hast thou made for thyself a breach?
So his name was called[a] Perez.[b] 30 And <afterwards> came his brother, on whose hand was the crimson thread,—so his name was called[a] Zerah.[c]

§ 52 *Joseph, from Potiphar's House, is cast into Prison.*

39 1 Now ‖Joseph‖ was taken down to Egypt,—and Potiphar, courtier of Pharaoh, chief of the royal executioners, an Egyptian, bought him, at the hand of the Ishmaelites, who had brought him down thither. 2 And it came to pass that ‖Yahweh‖ was with Joseph, so that he became a prosperous man,—and was in the house of his lord the Egyptian. 3 And his lord saw, that ‖Yahweh‖ was with him,—and that <whatsoever |he| was doing> ‖Yahweh‖ was causing to prosper in his hand. 4 So Joseph found favour in his eyes, and waited upon him,—and he made him overseer over his house, and <all that he had> gave he into his hand. 5 And it came to pass <from the time that he made him overseer in his house, and over all that he had> that Yahweh blessed' the house of the Egyptian, for Joseph's sake,—yea it came to pass, that ‖the blessing of Yahweh‖ was with all that he had, in the house, and in the field;[d] 6 so that he left all that he had in the hand of Joseph, and took note with him |of nothing|, ‖save only the bread which |he himself| was eating‖. And so it was, that Joseph' was comely in form and comely in countenance.[e]
7 And it came to pass <after these things> that his lord's wife lifted up her eyes unto Joseph,—and she said—
Come! lie with me.
8 And he refused, and said unto his lord's wife,
Lo! ‖my lord‖ taketh no note with me, as to what is in the house,—but <all that pertaineth' to him> hath he delivered into my hand: 9 There is no' one greater in this house than I, neither hath he withheld from me, anything, save only thyself, in that ‖thou‖ art his wife,—how, then, could I do this great wickedness, and sin against God?
10 And it came to pass, that <although she spake unto Joseph day after day> yet hearkened he not unto her, to lie beside her, to be with her. 11 And it came to pass, <when, on a certain day, he went into the house to attend to his business,—and there was no' man, of the household,[a] there, in the house> 12 that she caught him by his garment, saying—
Come! lie with me.
Then left he his garment in her hand, and fled, and gat forth outside. 13 And it came to pass <when she saw that he had left his garment in her hand,—and fled forth outside> 14 that she cried out to the men of her house, and spake to them, saying,
Look ye! he hath brought in to us, a Hebrew man to insult us,—
He came in unto me, to lie with me, so I cried out with a loud voice.
15 And it came to pass <when he heard that I lifted high my voice, and cried out> then left he his garment beside me, and fled, and gat forth outside.
16 So she laid by his garment, beside her,—until his lord should come into his house. 17 Then spake she unto him, according to these words, saying,—
He hath been in unto me—the Hebrew servant whom thou didst bring in to us—to insult me.
18 And it came to pass <when I lifted high my voice, and cried out> then left he his garment beside me, and fled outside.
19 And it came to pass <when his lord heard the words of his wife, which she spake unto him, saying,
<According to these words>[b] hath thy servant done to me>
Then was kindled his anger. 20 So Joseph's lord took him, and delivered him up to the prison,[c] the place where ‖the prisoners of the king‖ were imprisoned,—so he was there, in the prison.
21 And it came to pass, that ‖Yahweh‖ was with Joseph, and extended unto him lovingkindness,—and gave him his favour in the eyes of the chief of the prison. 22 So the chief of the prison delivered up, into Joseph's hand, all the prisoners who were in the prison,—and <of all that was doing there> ‖he‖ was the doer.
23 <After nothing> was the chief of the prison looking, of whatever was in his hand,—in that ‖Yahweh‖ was with him, and <whatsoever ‖he‖ was doing> ‖Yahweh‖ was causing to prosper.

§ 53. *Pharaoh's Butler and Baker, in Prison, are waited upon by Joseph; they dream, and Joseph interprets their Dreams.*

40 1 And it came to pass <after these things> that the butler of the king of Egypt, and the

[a] Some cod. (w. Sam., Jon., Sep., Syr.): "So she called his name"—G.n.
[b] = "Breach."
[c] = "Offspring" or = "Dawn."
[d] Or: "at home and abroad."
[e] The very same description as that given of Rachel, his mother, chap. xxix. 17.

[a] Ml: "of the men of the house."
[b] Or: "thus and thus"—O.G. 183,b.
[c] Or: "round-house."

baker, had sinned against their lord, the king of Egypt. 2 Then fell the wroth of Pharaoh upon his two courtiers,—upon the chief of the butlers, and upon the chief of the bakers; 3 so he delivered them up into the ward of the house of the chief of the royal executioners, into the prison,—the place where ‖Joseph‖ was imprisoned. 4 And the chief of the royal executioners charged Joseph with them, and he waited upon them,—and they were some days in ward. 5 And they dreamed a dream—they two, ‖each man‖ his dream, in one night, ‖each man‖ according to the interpretation of his dream,—the butler and the baker, who belonged to the king of Egypt, who were imprisoned in the prison. 6 And Joseph came in unto them, in the morning,—and looked at them, and lo! they were sad. 7 So he asked Pharaoh's courtiers, who were with him in the ward of his lord's house, saying,—

Why are your faces troubled to-day?

8 And they said unto him,

<A dream> have we dreamed, but there is none' ‖to interpret‖ it.

Then said Joseph unto them—

Is it not <unto God> that interpretations belong?

Relate it, I pray you, to me.

9 And the chief of the butlers related' his dream to Joseph,—and said to him,

<In my dream> then lo! ‖a vine‖ before me; 10 and <in the vine> three shoots,—and ‖the same, at sprouting time‖ had shot up her blossom, and her clusters had brought to perfection ripe grapes.

11 Now <|the cup of Pharaoh| being in my hand> I took the ripe grapes, and pressed them out into the cup of Pharaoh, and set the cup upon Pharaoh's palm.

12 And Joseph said to him,

‖This‖ is the interpretation thereof,—

‖The three shoots‖ are |three days|: 13 <In three days more> will Pharaoh lift up thy head, and restore thee to thine office, and thou shalt set the cup of Pharaoh in his hand, according to the former custom, when thou wast his butler.

14 But <if thou remember how I was with thee, when it shall go well with thee> then wilt thou, I pray thee, do me a loving-kindness,—and make mention of me unto Pharaoh, and bring me forth out of this house;

15 For I was ‖stolen‖ out of the land of the Hebrews,—and <even here> had I done nothing, that they should have put me in the dungeon.[a]

16 Then the chief of the bakers, <seeing that he had well' interpreted>, said unto Joseph,

‖I too‖ was in my dream, when lo! ‖three wicker baskets of fine bread‖ were on my head; 17 and <in the uppermost basket> was some of every kind of food for Pharaoh, that a baker could make,—but ‖the birds‖ kept eating them out of the basket from off my head.

18 And Joseph responded, and said,

‖This‖ is the interpretation thereof,—

‖The three baskets‖ are |three days|: 19 <In three days more> will Pharaoh lift up thy head from off thee, and hang thee upon a tree,—and the birds shall eat thy flesh from off thee.

20 And it came to pass <on the third day—the birthday of Pharaoh> that he made a banquet for all his servants,—and uplifted the head of the chief of the butlers, and the head of the chief of the bakers, in the midst of his servants; 21 and restored the chief of the butlers to his butlership,—so that he set the cup upon the palm of Pharaoh; 22 but <the chief of the bakers> he hanged,—as |Joseph| had interpreted' unto them. 23 Yet the chief of the butlers made no mention of Joseph, but did forget him.

§ 54. *Joseph interprets Pharaoh's Dreams; is made Ruler of Egypt; marries; and provides for the coming Famine.*

41 1 And it came to pass <at the end of two years of days> that ‖Pharaoh‖ was dreaming, when lo! he was standing by the river (Nile); 2 and lo! <from the river> were coming up seven heifers, comely in appearance, and fat in flesh,—and they fed among the rushes. 3 And lo! ‖seven heifers more‖ coming up after them, out of the river, uncomely in appearance, and lean in flesh,—and they came and stood beside the heifers, by the lip of the river. 4 Then did the heifers that were uncomely in appearance, and lean in flesh |eat up| the seven heifers that were comely in appearance, and fat. So Pharaoh awoke.

5 And he fell asleep, and dreamed a second time,—when lo! ‖seven ears‖ coming up on one stalk, fat and good; 6 and lo! ‖seven ears, lean and shrivelled by an east wind‖, coming up after them. 7 Then did the lean ears swallow up the seven fat and full ears. 7 So Pharaoh awoke, and lo! it was a dream.

8 And it came to pass <in the morning> that his spirit became restless, so he sent and called for all the sacred scribes of Egypt, and all her wise men,—and Pharaoh related to them his dreams,[a] but there was no one that could interpret them, to Pharaoh. 9 Then spake the chief of the butlers with Pharaoh, saying,—

<My faults> would |I| mention this day.

10 ‖Pharaoh‖ was wroth with his servants,—and put them[b] in the ward of the house of the chief of the royal executioners, |me, and the chief of the bakers|.

11 Then must we needs dream, a dream in one night, |I and he|,—‖each man‖ <according to the interpretation of his dream>, did we dream.

[a] Or: "pit."

[a] So it shd be (pl.) (w. Sam.)—G.n. [b] So it shd be (w. Sam., Sep.)—G.n.

12 And <there with us>, was a young man, a Hebrew, servant to the chief of the royal executioners, and we related to him, and he interpreted to us, our dreams,— <to each man—according to his dream> did he interpret.

13 And it came to pass <as he interpreted to us> ‖so‖ it happened,— <me> he restored to mine office, but <him> he hanged.

14 Then sent Pharaoh and summoned Joseph, and they hastened him out of the dungeon,[a]— so he shaved himself, and changed his garments, and came in unto Pharaoh. 15 And Pharaoh said unto Joseph,

<A dream> have I dreamed, but none' can ‖interpret‖ it,—but ‖I‖ have heard say concerning thee, that <on hearing a dream> thou canst interpret it.

16 And Joseph answered Pharaoh, saying,

‖Not to me‖ doth it pertain!

May ‖God‖ grant in answer, the prosperity of Pharaoh!

17 Then spake Pharaoh unto Joseph,—

<In my dream> ‖there was I‖ standing on the lip of the river;

18 When lo! <out of the river> were coming up seven heifers, fat in flesh, and comely in form,—and they fed among the rushes.

19 And lo! ‖seven other heifers‖ coming up after them, poor, and very uncomely in form, and lean in flesh,—I had never seen such, in all the land of Egypt, |for uncomeliness|.

20 Then did the lean and uncomely heifers |eat up| the first seven, fat heifers;

21 and they passed into their stomach, yet could it not be known that they had passed into them, |their appearance| being uncomely, as at the beginning. So I awoke.

22 Then looked I in my dream,—

And lo! ‖seven ears‖ coming up on one stalk, full and good;

23 And lo! ‖seven ears, withered, lean, shrivelled by an east wind‖ growing up after them.

24 Then did the lean ears |swallow up| the seven good ears.

So I told [these things] unto the sacred scribes, but there was none' that could explain [them] to me.

25 Then said Joseph unto Pharaoh,

‖The dream of Pharaoh‖ is |one|. <What God is about to do hath he announced to Pharaoh.

26 ‖The seven good heifers‖ are |seven years|, and ‖the seven good ears‖ are |seven years|,—‖the dream‖ is |one|.

27 And ‖the seven lean and uncomely heifers that were coming up after them‖ are |seven years|, and ‖the seven lean ears, shrivelled by an east wind‖, will turn out to be—seven years of famine.

28 <The very word that I spake unto Pharaoh> <what ‖God‖ is about to do> hath he showed unto Pharaoh.

29 Lo! ‖seven years‖ coming in,—|of great plenty, in all the land of Egypt|.

30 Then shall arise seven years of famine, after them, so shall be forgotten all the plenty in the land of Egypt,—and the famine shall consume the land; 31 neither shall the plenty in the land be discernible, because of that famine |coming after|,— for it shall be ‖very severe‖.

32 And <for that there was a repeating of the dream unto Pharaoh |twice|> it is because the thing ‖is established‖ from God, and God is hastening' to do it.

33 ‖Now‖, therefore, let Pharaoh look out a man, discreet and wise,—and set him over the land of Egypt. 34 Let Pharaoh do this, that he may appoint overseers over the land,—so shall he take up a fifth of the land of Egypt, during the seven years of plenty.

35 And let them gather up all the food of these seven good years that are coming in,— and let them heap up corn under the hand of Pharaoh, as food in cities, so shall they keep it.

36 So shall the food become a store for the land, for the seven years of famine, which shall come about in the land of Egypt,— and the land shall not be cut off in the famine.

37 And the thing was good in the eyes of Pharaoh,—and in the eyes of all his servants; 38 and Pharaoh said unto his servants,—

Can we find such a one, ‖a man in whom is the Spirit of God‖?

39 So Pharaoh said unto Joseph,

<After God hath made known unto thee all this> there is no' one discreet and wise like thee.

40 ‖Thou‖ shalt be over my house, and <on thy mouth> shall all my people kiss,— <only as to the throne> will I be greater than thou.

41 And Pharaoh said unto Joseph,—

See, I have set thee over all the land of Egypt.

42 So Pharaoh took his ring from off his hand, and put it upon Joseph's hand,—and clothed him in garments of fine linen, and put the chain of gold upon his neck; 43 and made him ride in the second chariot which belonged to him, and they[a] cried out before him,

Bow the knee!

thus setting him over all the land of Egypt. 44 And Pharaoh said unto Joseph,

‖I‖ am Pharaoh,

<Without thee> therefore, shall no man raise his hand or his foot, in all the land of Egypt.

45 And Pharaoh called Joseph's name Zaphe-

[a] MJ: "pit."

[a] Some cod. (w. Sam., Sep., Syr.): "one"—G.n.

Zaphnath, and gave him Asenath, daughter of Poti-phera[a] priest of On, to wife,—and Joseph went forth over the land of Egypt. 46 Now ‖Joseph‖ was thirty years old, when he took his station, before Pharaoh king of Egypt. So Joseph went forth from before Pharaoh, and passed along through all the land of Egypt.

47 And the land produced, <in the seven years of plenty> ‖by handfuls‖. 48 And he gathered up all the food of the seven years in which there was plenty in the land of Egypt,[b] and laid up food in cities,—<the food of the fields of the city, which were round about it> laid he up within it. 49 Thus did Joseph heap up corn like the sand of the sea, making it exceeding abundant,—until one hath left off reckoning, because it cannot be reckoned.

50 Now <to Joseph> were born, two sons, ere yet came in the year of famine,—whom Asenath, daughter of Poti-phera[a] priest of On, bare to him. 51 And Joseph called the name of the firstborn |Manasseh|,[c]—

For God hath made me forget all my trouble,
and all the house of my father.

52 And <the name of the second> called he, |Ephraim|,[d]—

For God hath made me fruitful' in the land of
my humiliation.

53 Then came to an end the seven years of the plenty,—which was[e] in the land of Egypt; 54 and the seven years of famine began to come in, according as Joseph had said,—and it came to pass that there was a famine in all the lands, but <in all the land of Egypt> there was bread. 55 Yet was famine felt in all the land of Egypt, and the people made outcry unto Pharaoh, for bread,—and Pharaoh said to all Egypt,—

Go ye unto Joseph, <that which he saith to
you> shall ye do.

56 Now ‖the famine‖ was over all the face of the land,—so Joseph opened all [places] wherein it was, and sold corn to the Egyptians, and the famine laid fast hold of the land of Egypt. 57 ‖All the earth also‖ came in to Egypt to buy corn |unto Joseph|,—because the famine had laid fast hold on all the earth.

§ 55. *Jacob's Sons, sent down to Egypt to buy Corn, are examined by Joseph, and Simeon is detained. Jacob's Distress.*

42 1 Then saw Jacob that there was' corn, in Egypt,—and Jacob said to his sons,

Wherefore look ye one at another?

2 And he said,

Lo! I have heard that there is' corn, in Egypt,—
Go down thither, and buy corn for us from
thence, that we may live, and not die.

3 So Joseph's ten brethren went down,—to buy corn from the Egyptians;[a] 4 but <Benjamin, Joseph's own brother> Jacob sent not with his brethren,—for he said,

Lest there befall him any mischief.

5 Thus came in the sons of Israel, to buy corn, in the midst of them that came,—for the famine was in the land of Canaan. 6 Now ‖Joseph—he‖ it was, that was in power over the land, ‖he‖ it was, that was selling corn to all the people of the land,—so Joseph's brethren came in, and bowed themselves down to him, with their faces to the earth. 7 And Joseph beheld his brethren, and recognised them,—and made himself a stranger unto them, and spake with them harsh things, and said unto them—

Whence have ye come in?

And they said,

From the land of Canaan, to buy food.

8 And Joseph recognised his brethren,—whereas ‖they‖ recognised him not. 9 And Joseph remembered the dreams which he had dreamed regarding them,—so he said unto them—

‖Spies‖ are |ye|! <to see the nakedness
of the land> have ye come in!

10 And they said unto him,

Nay, my lord,—but ‖thy servants‖ are come to buy food. 11 ‖All of us‖ are |sons of one man|,—‖honest men‖ are |we|: |thy servants| are not' |spies|.

12 And he said unto him,—

Nay! but[b] <the nakedness of the land> are
ye come in to see.

13 And they said:

We ‖thy twelve servants‖ are |brethren|, sons of one man, in the land of Canaan,—and lo! ‖the youngest‖ is with our father, this day, and ‖the one‖ is' not!

14 And Joseph said unto them,—

‖The very thing‖ that I spake unto you, saying—‖Spies‖ are |ye|. 15 <Hereby> shall ye be proved,—
<By the life of Pharaoh> ye shall not go
forth from hence, save only by the coming
in of your youngest brother, hither.

16 Send—from among you—one, that he may fetch your brother, but be ‖ye‖ held as prisoners, that your words may be proved, whether ‖truth‖ is with you,—and <if not> ‖by the life of Pharaoh‖ surely ‖spies‖ ye are'.

17 So he drew them all together into ward, for three days. 18 And Joseph said unto them, on the third day,

‖This‖ do, and live,—<God himself> do ‖I‖
revere.

19 <If ye |are| ‖honest men‖> |one brother of you| shall be kept as a prisoner in your house of ward,—but ‖ye‖, go, take in corn for the famine of your houses; 20 and <your youngest brother> shall ye bring in unto me, that your words may be confirmed, and ye die not.

[a] Western recension—one word, *written*; two, *read*. Eastern recension—one word, *written* and *read*—G.n.
[b] So it shd be (w. Sam., Sep.)—G.n., G. Intro. 303.
[c] = "Causing to forget."
[d] = "Fruitfulness."
[e] Other cod. (w. Sam., Sep.): "were."—G.n.

[a] Some cod.: "buy corn in Egypt"—G.n.
[b] Cp. O.G. 474[a], e.

And they did so. 21 And they said, each man unto his brother—
<Verily guilty> we are′, respecting our brother, in that we saw the distress of his soul, when he appealed unto us for favour, and we hearkened not,—‖therefore‖ hath come in unto us this distress.
22 And Reuben responded to them, saying—
Spake I not unto you, saying,
Do not sin against the child!
And ye hearkened not?
<His very blood> therefore, lo! it is required.
23 But ‖they‖ knew not, that Joseph was hearkening,—for ‖the interpreter‖ was between them. 24 So he turned away from them, and wept,—then came back unto them, and spake unto them, and took away from them, Simeon, and bound him prisoner before their eyes.
25 Then commanded Joseph that their bags should be filled with corn, and their silver be returned, each man's into his sack, and provision be given, for the journey,—and it was done to them thus. 26 So they lifted up their corn on their asses,—and went their way, from thence. 27 And the first opened his sack, to give fodder to his ass, at the inn,—and beheld his silver, yea ‖there‖ it was, in the mouth of his sack! 28 So he said unto his brethren,
My silver hath been returned′, yea verily, ‖there‖ it is, in my sack!
Then went forth their heart, and they turned trembling—each man unto his brother, saying,
What′ is this′ that God hath done to us?[a]
29 So they came in unto Jacob their father, to the land of Canaan,—and told him all that had befallen them, saying:
30 The man that is lord of the land, spake unto us harsh things,—and then delivered us up, as spies of the land. 31 And we said unto him,
‖Honest men‖ are |we|,—we are[b] not spies!
32 ‖Twelve brethren‖ are |we|, sons of our father,—‖the one‖[c] is′ not, and ‖the youngest‖ is this day with our father, in the land of Canaan.
33 Then said the man, the lord of the land, unto us,
<Hereby> shall I get to know that <honest men> ye are′,—
<One brother of you> leave ye remaining with me, and <corn[d] for the famine of your houses> take ye and go your way;
34 And bring ye in your youngest brother unto me,
So must I get to know that ye′ are ‖not spies‖, but are′ ‖honest men‖:
<Your[e] brother> will I give up to you, and <with the land> shall ye traffic.

35 And it came to pass <when ‖they‖ were emptying their sacks, then lo! ‖each man's bundle of silver‖ was in his sack,—and <when they beheld their bundles of silver—they and their father> they were afraid. 36 And Jacob their father said unto them,
<Me> have ye bereaved,—
‖Joseph‖ is not′, and ‖Simeon‖ is not′, and <Benjamin> ye would take!
<Against me> have happened | all these things|.
37 Then spake Reuben unto his father, saying,
<My two sons> shalt thou put to death, if I bring him not unto thee,—
Come, give him up upon my hand, and ‖I‖ will restore him unto thee.
38 And he said,
My son shall not go down with you,—
For ‖his brother‖ is dead, and ‖he alone‖ is left, and <as surely as there befall him any mischief by the way wherein ye go> so surely shall ye bring down my grey hairs with sorrow unto hades.

§ 56. *Jacob's Sons, with Benjamin, being sent to Egypt a second time, are entertained in Joseph's House.*

43 1 But ‖the famine‖ was severe in the land. 2 So it came to pass <when they had made an end of eating the corn which they had brought in out of Egypt> that their father said unto them,—
Return, buy for us a little food.
3 Then spake Judah unto him, saying,—
The man ‖did protest‖ to us, saying—
Ye shall not see my face, except ‖your brother‖ is with you.
4 <If thou art′ sending our brother with us> we will certainly go down, and buy for thee food; 5 but <if thou art not′ sending him> we will not go down′, for ‖the man‖ said unto us,
Ye shall not see my face, except ‖your brother‖ is with you.
6 And Israel said,
Wherefore′ did ye ill to me,—to tell the man, there yet remained to you, a brother?
7 And they said,
The man ‖did ask‖ concerning ourselves and concerning our kindred, saying—
Is your father yet′ alive′? Have′ ye a brother′?
So we told him according to the tenor[b] of these words. Could we ‖at all know‖ that he would say,
Bring down your brother?
8 Then said Judah unto Israel his father—
Come! send thou down the young man with me, that we may arise and go our way,—and live and not die, both ‖we and thou, and our little ones‖.
9 ‖I‖ will be surety for him, <at my hand> shalt thou require him,—<as surely as I

[a] Or: "‖What, now‖, hath God done to us?" Cp. O.G. 261, 4. d.
[b] Mt: "we have not become s." : mf: "we have not turned s."
[c] Some cod. (w. Sam., Syr.): "but the one"—G.n.
[d] So it shd be (w. Aram., Sep.)—G.n.
[e] Some cod. (w. Sep., Syr., Vul.): "And your"—G.n.

[a] Mt: "upon the mouth."

bring him not in unto thee, and set him
down before thee> so surely will I be
counted a sinner against thee, all the days,
10 For <if we had not lingered> surely ‖now‖
had we come back here a second time.
11 Then Israel their father said unto them—
<If so> |then| do ‖this‖,—
Take of the song[a] of the land in your vessels,
and carry down to the man, a present,—
A little balsam, and a little honey,
tragacanth gum and cistus gum,
pistachio nuts, and almonds.
12 And<double silver> take in your hand,—
also <the silver that was put back in
the mouth of your sacks> carry ye back
in your hand, peradventure' it was
‖an error‖
13 <Your brother also> take ye,—and arise,
go again unto the man.
14 And ‖God Almighty‖ give you compassion
before the man, so shall he send with
you, your other brother, |and Benjamin|.
But ‖as for me‖ <when I am bereaved> I am
bereaved!
15 So the men took this present, <double silver
also> took they in their hand, and Benjamin,—
and arose, and went down into Egypt, and
stood before Joseph. 16 And Joseph saw—
with them—Benjamin, so he said to him that
was over his house,
Bring the men into the house,—and slay meat,
and make ready, for <with me> shall the
men eat, at noon.
17 So the men did, as Joseph had said, and
the man brought the men into Joseph's
house. 18 Then were the men afraid,
because they had been brought into the house of
Joseph, and they said—
<For the matter of the silver that came back
in our sacks at the beginning> have ‖we‖
been brought in,—that he may turn round
upon us[b] and fall upon us, and take us for
servants, and our asses.
19 So they drew near unto the man that was over
Joseph's house,—and spake unto him, at the
entrance of the house; 20 and said,
May it please my lord! We ‖did indeed
come down‖ at the beginning to buy food.
21 And it came to pass <when we had entered
into the inn> that we opened our sacks, and
lo! ‖the silver of each man‖ in the mouth of
his sack,—our silver in its full weight,—so
we have bought it back in our hand![c]
22 And <more silver> have we brought down
in our hand[c] to buy food,—we know not
who put our silver in our sacks.
23 And he said—
Peace to you, do not fear! ‖Your God, and
the God of your father‖ hath given you
secret treasure, in your sacks, <as for your
silver> it came in unto me.
And he brought forth unto them, Simeon.
24 So the man brought the men into Joseph's
house,—and gave them water, and they bathed
their feet, and he gave them provender for their
asses. 25 And they made ready the present,
against the coming in of Joseph, at noon,—for
they heard that it was ‖there‖ they should eat
bread.
26 So <when Joseph came into the house> they
brought in to him the present which was in their
hand, into the house,—and bowed themselves
down to him[a] to the earth. 27 Then asked
he after their welfare, and said—
Is it well with your aged father, of whom ye
spake? Is he yet' alive?
28 And they said—
It is well with thy servant our father, he is
yet' alive.
And they bent their heads, and bowed them-
selves down.
29 Then lifted he up his eyes, and saw Benjamin
his brother, son of his mother, and said—
Is |this| your youngest brother, of whom ye
spake unto me?
And he said,
‖God‖ grant thee favour, my son!
30 And Joseph made haste, for his compassions
towards his brother |were pent up|, and he
sought to weep,—so he went into the inner
chamber, and wept there. 31 Then bathed he his
face, and came forth,—and restrained himself,
and said,
Set on bread!
32 So they set on, for him—by himself, and for
them—by themselves,—and for the Egyptians
that were eating with him—by themselves, for
the Egyptians might not eat |bread| with the
Hebrews, for <an abomination> had that'
been to Egyptians. 33 So they took their
seats before him, ‖the firstborn‖ according to
his birthright, and ‖the youngest‖ according to
his youth,—and the men looked with amaze-
ment, each one at his companion. 34 And
he sent portions,[b] from before him, unto them,
and the portion of Benjamin exceeded the por-
tions of them all |five-fold|. And
they drank and made merry with him.

§ 57. *Joseph, returning his brethren's money, and depositing his own silver cup in Benjamin's sack, arrests his Brethren and brings them back.*

44 1 Then commanded he him who was over his
house' saying—
Fill the sacks of the men, with food, as much
as they can carry,—and put each man's
silver in the mouth of his sack; 2 and <my
cup—the cup of silver> shalt thou put in
the mouth of the sack of the youngest, with
his corn-silver.
So he did, according to the word of Joseph,
which he had spoken.
3 <By the time ‖the morning‖ was light> ‖the
men‖ had been sent away, ‖they, and their
asses‖. 4 ‖They themselves‖ had gone out of the

[a] Perh.: "choice products" —O.G. 275[a].
[b] "*To roll himself upon us*, *i.e.*, assail us with overwhelming force"—O.G.
[c] Some cod. (w. Sep.): "hands" (pl.)—G.n.
[a] Some cod. (w. Sep. and Vul.) add: "with their faces"—G.n.
[b] Ml: "he lifted liftings."

city—they had not gone far, when ‖Joseph‖ said to him who was over his house,

Rise, chase after the men,—so shalt thou overtake them, and shalt say unto them,
Wherefore' have ye requited evil for good?[a]
5 Is not ‖this‖ that in which my lord drinketh, and whereby ‖he himself‖ doth ‖divine‖?
Ye have done evil, in what ye have done.

6 So he overtook them,—and spake unto them these words. 7 And they said unto him,

Wherefore' should my lord speak such words as these? Far be thy servants, from doing such a thing as this!
8 Lo! <the silver that we found in the mouth of our sacks> we brought back unto thee, out-of the land of Canaan,—how then could we steal, out of the house of thy lord, silver or gold?
9 <With whomsoever of thy servants it can be found> he shall die,—and ‖we also‖ will become my lord's servants.

10 And he said,

‖Yea, now‖, <according to your words> ‖so‖ let it be,—‖he with whom it is found‖ shall be my servant,
‖Ye‖ however, shall be clear.

11 So they hastened and took down, each man his sack to the ground,—and opened, each man his sack. 12 Then made he thorough search, <with the eldest> he began, and <with the youngest> he ended,—and the cup was found in the sack of Benjamin! 13 And they rent their mantles,—and laded each man his ass, and returned to the city. 14 And Judah and his brethren came into the house of Joseph, ‖he‖ yet being there,—and fell down before him, to the earth. 15 And Joseph said to them,

What is this deed which ye have done?
Know ye not that such a man as I ‖can even divine‖?

16 Then said Judah—

What shall we say to my lord, how shall we speak, and how shall we justify ourselves,—when[b] ‖God himself‖ hath found out the iniquity of thy servants? Behold us! my lord's servants, ‖both we, and he in whose hand the cup hath been found‖.

17 And he said,

Far be it from me, to do this thing!
<The man in whose hand the cup hath been found> ‖he‖ shall be my servant, but <as for you> go ye up in peace, unto your father.

§ 58. *Judah's Intercession for the Return of Benjamin.*

18 Then Judah drew near unto him, and said—

Pardon, my lord! Pray let thy servant speak a word in the ears of my lord, and do not let thine anger be kindled against thy servant,—for ‖thus‖ art ‖thou‖, as Pharaoh!

19 It was ‖my lord‖ who asked his servants, saying,—

Have' ye a father, or a brother?

20 So we said unto my lord,

We have' an aged father, and the child of his old age, a youth,—<‖his brother‖ being dead> ‖he alone‖ is left of his mother, and ‖his father‖ loveth him.

21 So then thou saidst unto thy servants,

Bring him down unto me,—that I may set mine eyes upon him.

22 And we said unto my lord,

The lad cannot leave his father,—<as surely as he leaveth his father> so surely will he |die|.

23 And thou saidst unto thy servants,

<Except your youngest brother do come down with you> ye shall not again behold my face.

24 So it came to pass, <when we had gone up unto thy servant, my father>, that we told him the words of my lord.

25 Then said our father,—

Go again, buy us a little food.

26 And we said,

We cannot go down,— <If our youngest brother be' with us> ‖then‖ will we go down, for we cannot see the face of the man, if ‖our youngest brother‖ is not' with us.

27 Then said thy servant my father, unto us,—

‖Ye yourselves‖ know, that ‖two‖ did my wife bear to me, 28 and the one went forth from me, and I said—
Certainly he hath been ‖torn in pieces‖,—
And I have never seen him since.

29 <As surely as ye take ‖this one also‖ away from before my face, and there befall him any mischief>, so surely shall ye bring down my grey hairs, with misfortune, to hades.

30 ‖Now‖ therefore, <as surely as I go in unto thy servant my father, and ‖the lad‖ is not' with us,—seeing that his soul is bound up with [the lad's] soul> 31 so surely shall it come to pass that <when he seeth that the lad is not' with us,[a] then will he die.
So shall thy servants bring down the grey hairs of thy servant our father, with sorrow, to hades.

32 For ‖thy servant‖ became surety for the lad, while away from my father, saying,—
<If I bring him not unto thee> then will I count myself a sinner against my father all the days.

33 ‖Now‖ therefore, I pray thee, let thy servant remain instead of the lad, as servant to my lord,—but <as for the lad> let him go up with his brethren. 34 For how can I go up unto my father, should ‖the lad‖ not' be with me? lest I look on the calamity, that shall find out my father.

[a] Sep., Syr. here insert: "Wherefore then have ye stolen the silver cup!" ("Is not," etc.)—G.n.

[b] Or: "since." So it shd be (w. Sam. and Sep.)—G.n. [M.C.T.: is without the connecting particle (*waw*)].

[a] So it shd be (w. Sam., Sep., Syr.).—G.n.

§ 59. *Joseph makes himself known to his Brethren, and sends for his Father.*

45 1 And Joseph could not restrain himself, before
all who were stationed near him, so he cried
out—
Have forth every man from me!
And there stood no man with him, when Joseph
made himself known unto his brethren. 2 Then
gave he forth his voice, in weeping,—and the
Egyptians heard, and the house of Pharaoh
heard. 3 Then said Joseph unto his brethren:
‖I‖ am Joseph, is my father |yet' alive|?
But his brethren could not answer him, for they
were terrified because of him. 4 Then
said Joseph unto his brethren—
Draw near, I pray you, unto me.
And they drew near. And he said—
‖I‖ am Joseph your brother, whom ye sold
into Egypt.
5 But ‖now‖ do not grieve, neither let it be
vexing in your eyes, that ye sold me hither,
—for <to save life> did God send me
before you.
6 For <these two years> hath the famine
been in the midst of the land,—and <yet
five years> are there, in which there shall
be neither ploughing, nor harvest.
7 So then God sent' me before you, to plant for
you a remainder, in the earth,—and to save
you alive, by a great deliverance. 8 ‖Now‖
therefore, it was not ‖ye‖ who sent me
hither, but ‖God‖ himself,—who also ap-
pointed me to be a father to Pharaoh, and a
lord to all his house, and a ruler, over all
the land of Egypt.
9 Haste ye, and go up unto my father, then
shall ye say unto him— ‖Thus‖ saith
thy son Joseph,
God hath appointed me lord to all Egypt,—
come down unto me, do not delay; 10 so
shalt thou dwell in the land of Goshen,
and shalt be near unto me, ‖thou, and thy
sons, and thy sons' sons,—and thy flocks
and thy herds, and all that is thine‖; 11 so
will I sustain thee, there, for there are yet'
five years, of famine,—lest thou come to
poverty—‖thou, and thy house, and all
who are thine‖.
12 Now lo! ‖your own eyes‖ do see, and the eyes
of my brother Benjamin, —that it is ‖my
own mouth‖ that doth speak unto you.
13 <As soon as ye have told my father all my
honour in Egypt, and all that ye have
seen> so soon shall ye hasten, and bring
down my father, hither.
14 Then fell he upon the neck of Benjamin his
brother, and wept,—and ‖Benjamin‖ wept on
his neck. 15 Then kissed he all his brethren,
and wept upon them,—and <thereafter> his
brethren spake with him.
16 Now ‖the report‖ was heard by the house of
Pharaoh, saying,
The brethren of Joseph have come in.
And it was good in the eyes of Pharaoh, and in
the eyes of all his servants. 17 So then Pharaoh
said unto Joseph—
Say unto thy brethren,
‖This‖ do,—lade your asses, and go, enter
into the land of Canaan; 18 and fetch
your father and your households, and
come in unto me,—that I may give you
the best of the land of Egypt, and eat ye
the fat of the land.
19 ‖Thou‖ therefore, command them,[a]
‖This‖ do ye,— Take you, out of the
land of Egypt, waggons for your little
ones, and for your wives, so shall ye bring
your father, and come in.
20 ‖Your eye‖, moreover, let it not look with
pity[b] upon your goods,—for ‖the best of all
the land of Egypt‖ is |yours|.
21 And the sons of Israel did so, and Joseph
gave them waggons, at the bidding[c] of Pharaoh,—
and gave them provisions for the way: 22 <to
all of them> gave he, to each man, changes of
raiment,—but <to Benjamin> he gave three
hundred pieces of silver, and five changes of
raiment. 23 Moreover <to his father> sent he
as followeth—ten he-asses, laden from the best
of Egypt,—and ten she-asses, laden with corn
and bread and nourishing food for his father, for
the way. 24 Thus sent he forth his brethren,
and they departed,—and he said unto them,
Do not fall out, by the way.
25 And they went up out of Egypt,—and
came into the land of Canaan, unto Jacob
their father. 26 And they told him, saying—
Joseph is |yet alive|, yea, indeed ‖he‖ is
ruler in all the land of Egypt.
And his heart became faint,[d] for he believed
them not. 27 So they spake unto him all the
words of Joseph, which he had spoken unto
|them|, then saw he the waggons, which Joseph
had sent to carry him,—and the spirit of Jacob
their father revived'. 28 And Israel said,
Enough! Joseph my son is |yet' alive|[e] I
must go and see him before I die!

§ 60. *Jacob, encouraged by God, goes down into Egypt.*

46 1 So Israel brake up, with all that he had, and
came in to Beer-sheba,—and offered sacrifices to
the God of his father Isaac. 2 And God
said to Israel, in the visions of the night, and he
said—
Jacob! Jacob!
And he said—
Behold me!
3 And he said:
‖I‖ am God himself,[e] the God of thy father,—
Be not afraid of going down to Egypt,
seeing that <for a great nation> will I
plant thee there.
4 ‖I‖ will go down with thee, to Egypt, and
‖I‖ will bring thee up, ‖yea wholly up‖,

[a] So it shd be (w. Sep., Vul.)—G.n.
[b] "Regret"—O.G.
[c] Ml: "upon the mouth."
[d] Ml: "began to cease beating."
[e] Ml: "the Êl."

—and ‖Joseph‖ shall lay his own hand upon thine eyes.

5 So Jacob rose up from Beer-sheba,—and the sons of Israel brought Jacob their father and their little ones and their wives, in the waggons which Pharaoh had sent to bring him; 6 and they took their cattle and the gains which they had gained in the land of Canaan, and came into Egypt,—|Jacob and all his seed with him|: 7 <his sons and his sons' sons with him, his daughters and his son's daughters and all his seed> brought he with him into Egypt.

8 Now ‖these‖ are the names of the sons of Israel who came into Egypt—‖Jacob and his sons‖,—
‖The firstborn of Jacob‖ Reuben:
9 And ‖the sons of Reuben‖,—
Hanoch and Pallu and[a] Hezron and Carmi;
10 And ‖the sons of Simeon‖,—
Jemuel and Jamin and Ohad and Jachin and Zohar,—and Shaul son of the Canaanitess;
11 And ‖the sons of Levi‖,—
Gershon Kohath and Merari;
12 And ‖the sons of Judah‖,—
Er and Onan and Shelah and Perez and Zerah,—but Er and Onan died in the land of Canaan, and the sons of Perez were Hezron and Hamul;
13 And ‖the sons of Issachar‖,—
Tola and Puvah and Iob and Shimron;
14 And ‖the sons of Zebulon‖,—
Sered and Elon and Jahleel.
15 ‖These‖ are the sons of Leah whom she bare to Jacob in Padan-aram, with Dinah also his daughter,—<All the souls of his sons and of his daughters> were thirty-three.

16 And ‖the sons of Gad‖,—
Zaphon[b] and Haggi Shuni[c] and Ezbon,—Eri and Arodi and Areli;
17 And ‖the sons of Asher‖,—
Imnah and Ishvah and Ishvi and Beriah and Serah their sister,—and ‖the sons of Beriah‖
Heber and Malchiel.
18 ‖These‖ are the sons of Zilpah, whom Laban gave to Leah his daughter,—so she bare these to Jacob,—sixteen souls.

19 ‖The sons of Rachel Jacob's wife‖,—
Joseph and Benjamin;
20 And <there were born to Joseph in the land of Egypt, whom Asenath daughter of Poti-phera priest of On bare to him>:
Manasseh and Ephraim;
21 And ‖the sons of Benjamin‖—
Bela and Becher and Ashbel, Gera and Naaman Ehi and Rosh,—Muppim and Huppim and Ard.
22 ‖These‖ are the sons of Rachel, who were born[a] to Jacob,—‖all the souls‖ were fourteen.

23 And ‖the sons[b] of Dan‖,—
Hushim;
24 And ‖the sons of Naphtali‖,—
Jahzeel and Guni and Jezer and Shillem.
25 ‖These‖ are the sons of Bilhah, whom Laban gave to Rachel his daughter,—so she bare these to Jacob,—‖all the souls‖ were seven.

26 <All the souls that came in with Jacob to Egypt that had come forth of his loins, besides Jacob's sons' wives,—all the souls> were sixty-six; 27 and <the sons of Joseph who were born to him in Egypt> were two souls: <All the souls of the house of Jacob that came into Egypt> were seventy.
28 And he sent ‖Judah‖ before him unto Joseph, to direct his face to Goshen,—so they came in towards the land of Goshen. 29 Then yoked Joseph his chariot, and went up to meet Israel his father towards Goshen,—and he appeared[c] unto him and fell upon his neck, and wept upon his neck a good while. 30 Then said Israel unto Joseph,
I am ready to die at last,—now that I have seen thy face, in that thou art |yet' alive|.
31 Then said Joseph unto his brethren and unto the house of his father,
I must go up and must tell Pharaoh,—and must say unto him,
‖My brethren and the house of my father, who were in the land of Canaan‖ have come in unto me.
32 Now ‖the men‖ are feeders of flocks, for ‖men of cattle‖ they are,—and <their flocks and their herds and all that they have> have they brought in.
33 So shall it come to pass <when Pharaoh shall call for you,—and shall say—
What is your occupation?>
34 Then shall ye say—
<Men of cattle> have thy servants been from our youth even until now, ‖both we and our fathers‖,—
To the end ye may dwell in the land of Goshen, for <an abomination to Egyptians> is every feeder of a flock.[d]

§ 61. *Joseph introduces his Brethren and Father to Pharaoh, and relieves the Distress of the Egyptians. Israel multiplies.*

47 1 So then Joseph went in and told Pharaoh and said—
‖My father and my brethren and their flocks and their herds and all that they have‖ are come in from the land of

[a] Some cod. (w. Sam. and Sep.) omit this "and"—G.n.
[b] So it shd be (w. Sam., Sep.)—G.n.
[a] Some cod. (w. Sam., Sep., Syr.): "and Shuni"—G.n.
[b] A sp. v.r. (*sevir*): "son" (sing.). In some cod. "son," *written* and *read*.
[c] Or: "manifested himself"—an interesting word!
[d] Some cod. (w. Sam., Onk., Jon. and Syr.): "are all feeders of flocks"—G.n.

Canaan,—and ‖here they are‖ in the land of Goshen.

2 Moreover <out of the whole number of his brethren> he took with him[a] five men,—and set them before Pharaoh. 3 And Pharaoh said unto the brethren of Joseph—[b]

What is your occupation?

And they said unto Pharaoh—

<Feeders of flocks> are thy servants, |both we and our fathers|.

4 And they said unto Pharaoh—

<To sojourn in the land> are we come in, for there is no' pasture for the flocks which pertain to thy servants, for ‖severe‖ is the famine, in the land of Canaan.

‖Now‖ therefore, let thy servants dwell, we pray thee, in the land of Goshen.

5 Then spake Pharaoh unto Joseph, saying,—

‖Thy father and thy brethren‖ are come in unto thee.

6 ‖The land of Egypt‖ is |before thee|, <in the best of the land> cause thou thy father and thy brethren to dwell,—let them dwell in the land of Goshen,

And <if thou knowest that there are' among them, men of ability> then shalt thou set them as chieftains of cattle, over mine.

7 So Joseph brought in Jacob his father, and caused him to stand before Pharaoh,— and Jacob blessed Pharaoh. 8 And Pharaoh said unto Jacob:

‖About how many‖ have been the days of the years of thy life?

9 And Jacob said unto Pharaoh,

‖The days of the years of my sojournings‖ have been a hundred and thirty years,—

‖Few and evil‖ have been the days of the years of my life, neither have they attained unto the days of the years of the lives of my fathers, in the days of their sojournings.

10 And Jacob blessed Pharaoh,—and came forth from the presence of Pharaoh.

11 So then Joseph fixed the dwelling of his father and his brethren, and gave them a possession in the land of Egypt, |in the best of the land, in the land of Rameses|,—as Pharaoh had commanded. 12 And Joseph nourished his father and his brethren, and all his father's house,—with bread, according to the need of their little ones.

13 But ‖bread‖ was there none, in all the land,—for the famine was |very severe|,—so that the land of Egypt and the land of Canaan, fainted by reason of the famine. 14 So Joseph gathered up all the silver that was found in the land of Egypt, and in the land of Canaan, for the corn which ‖they‖ were buying,—and Joseph brought the silver into the house of Pharaoh. 15 And the silver was spent out of the land of Egypt, and out of the land of Canaan, so all the Egyptians came in unto Joseph, saying—

Do give us bread, for why' should we die before thee, although ‖silver‖ hath failed?

16 Then said Joseph:

Give your cattle, and I will give you[a] for your cattle,—if silver hath failed.

17 So they brought in their cattle unto Joseph, and Joseph gave them bread in exchange for the horses, and for the cattle of the flock, and for the cattle of the herd, and for the asses,—and he provided them with bread, for all their cattle, throughout that year.

18 When that year was ended, then came they unto him, in the second year, and said to him—

We will not hide from my lord, how that the silver, and the herds of beasts for my lord, are come to an end,—there is nothing left before my lord, save only our bodies, and our ground:

19 Wherefore' should we die before thine eyes ‖both we, and our ground‖? Buy thou, us and our ground, for bread,—and |we| and our ground will become servants to Pharaoh, and give seed, that we may live, and not die, and ‖the ground‖ not lie waste.

20 So Joseph bought all the ground of the Egyptians for Pharaoh, for the Egyptians sold every man his field, because the famine had laid fast hold upon them,—so the land became Pharaoh's. 21 And <as for the people> he brought them into bondage as servants,[b]—|from one end of the boundary of Egypt unto the other end thereof.| 22 ‖Only‖ <the ground of the priests> bought he not,—for the priests had ‖a statutory-portion‖ from Pharaoh, and they had been eating their statutory-portion, which Pharaoh had given them, |for which cause| they had not sold their ground. 23 And Joseph said unto the people,

Lo! I have bought you this day, and your ground, for Pharaoh,—see, here is seed for you, so shall ye sow the ground; 24 and it shall come to pass that, <of the yield> ye shall give a fifth, to Pharaoh,—but ‖the four parts‖ shall be your own—for seed for the field, and for your food, and for them who are in your households, and for food for your little ones.

25 And they said—

Thou hast saved our lives! let us find favour in the eyes of my lord, so will we become Pharaoh's servants.

26 And Joseph appointed it for a statute—until this day, regarding the ground of Egypt, that ‖Pharaoh‖ should take a fifth,—‖only‖ <the ground of the priests> was theirs alone, it had not become Pharaoh's.

27 Thus Israel dwelt in the land of Egypt, in the land of Goshen,—and gained possessions therein, and became fruitful and multiplied, exceedingly.

[a] So it shd be (w. Sam., Jon., Sep.)—G.n.

[b] So it shd be (w. Sam., Jon., Sep., Syr.)—G.n.

[a] Sam., Jon., and Sep. add: "bread"—G.n.

[b] So it shd be (w. Sam., Sep., Vul.)—G.n.

§ 62. *Jacob blesses Ephraim and Manasseh.*

28 And Jacob lived in the land of Egypt, seventeen years,—so it came to pass that the days of Jacob, the years of his life, were a hundred and forty-seven years. 29 And the days of Israel drew near that he must die, so he called for his son, for Joseph, and said to him—

<If, I pray thee, I have found favour in thine eyes> place, I pray thee, thy hand under my thigh,—so shalt thou deal with me in lovingkindness and faithfulness—

Do not, I pray thee, bury me in Egypt.

30 <When I shall lie down with my fathers> then shalt thou carry me out of Egypt, and bury me in their buryingplace.

And he said:

‖I‖ will do according to thy word.

31 Then he said:

Come, swear to me!

And he sware to him. Then did Israel bow himself down on the head of the couch.[a]

48 1 And it came to pass <after these things> that one said to Joseph,

Lo! ‖thy father‖ is sick.

So he took his two sons with him, Manasseh and Ephraim. 2 And one told Jacob, and said—

Lo! ‖thy son Joseph‖ coming in unto thee.

So Israel strengthened himself, and sat up on the couch. 3 Then said Jacob, unto Joseph,

‖God Almighty‖ appeared unto me in Luz, in the land of Canaan,—and blessed me; 4 and said unto me—

Behold me! about to make thee fruitful, so will I multiply thee, and give thee to become a multitude[b] of peoples,—so will I give this land to thy seed after thee, as an age-abiding possession.

5 ‖Now‖ therefore, <thy two sons who were born to thee in the land of Egypt, before I came in unto thee in Egypt> are |mine|! ‖Ephraim and Manasseh‖ <like Reuben and Simeon>, shall be mine! 6 But <thine offspring which thou hast begotten after them> ‖thine own‖ shall they be,—<after the name of their brethren> shall they be called, in their inheritance.

7 But ‖as for me‖ <when I came in from Padan>[c] Rachel died by me, in the land of Canaan, in the way, while yet there was a stretch of country to come into Ephrath,—so I buried her there, in the way to Ephrath, ‖the same‖ is Bethlehem.

8 Then Israel saw Joseph's sons,—and said—

Who are these?

9 And Joseph said unto his father,

<My sons> they are', whom God hath given me, in this place.

And he said—

Bring them, I pray thee, unto me, that I may bless them.

10 Now ‖the eyes of Israel‖ had become dim from old age,—he[a] could not see,—so he drew them near unto him, and kissed them, and embraced them. 11 And Israel said unto Joseph,

<To see thine own face> had I not thought,—and lo! God hath caused me to see ‖even thy seed‖!

12 And Joseph brought them out from beside his knees, and bowed himself down with his face towards the earth. 13 And Joseph took them both,—Ephraim in his right hand, on Israel's left hand, and Manasseh in his left hand, on Israel's right hand,—and drew them near unto him. 14 Then Israel put forth his right hand, and laid it upon the head of Ephraim, though ‖he‖ was the younger, and his left hand, upon the head of Manasseh,—crossing his hands, although ‖Manasseh‖ was the first-born. 15 Thus blessed he Joseph, and said,—

‖God himself—before whom walked[b] my fathers, Abraham and Isaac,

God himself—who hath been my shepherd, since I came into being until this day;—

16 The Messenger—who hath been my redeemer from all evil‖—bless the lads!

And may there be called upon them, my name, and the name of my fathers, Abraham and Isaac;

And may they swarm into a multitude in the midst of the earth![c]

17 And Joseph saw that his father had laid his right hand on the head of Ephraim, and it was displeasing in his eyes,—so he took hold of his father's hand, to remove it from off the head of Ephraim, on to the head of Manasseh. 18 And Joseph said unto his father—

Not so', my father! for ‖this‖ is the firstborn, lay thy right hand upon his head.

19 And his father refused, and said—

I know—my son, I know!

‖He also‖ shall become a people, and ‖he also‖ shall become great,—but nevertheless, ‖his younger' brother‖ shall become greater than he, and ‖his seed‖ shall become a filling up of the nations.

20 And he blessed them on that day, saying—

<In thee> let Israel bless himself, saying,

God set thee as Ephraim, and as Manasseh!

So he set Ephraim before Manasseh.

21 And Israel said unto Joseph:

Lo! ‖I‖ am about to die,—but it shall come to pass that |God| will be |with you|, and will take you back into the land of your fathers.

22 'But ‖I‖ have given to thee one mountain-track, above thy brethren,—which I took out of the hand of the Amorite, with my sword and with my bow.

[a] Or: "staff." Heb.: *ḳâṯâl*.
[b] Or: "convocation"—E.O.T.
[c] =The plain.

[a] Some cod. (w. Jon., Sep., Syr.): "and he"—G.n.
[b] Mi: "walked about," "walked to and fro"= "lived"; also "wandered."
[c] Or: "land."

§ 63. *Jacob's Prophecy of the Future of his Sons.*

49 1 Then called Jacob unto his sons,—and said—
Gather yourselves together, and let me tell
you, that which shall befall you in the
afterpart[a] of the days.

2 Assemble yourselves and hear, ye sons of
Jacob,—
And hearken, unto Israel your father!

3 ‖Reuben‖ <my first-born> thou',
My vigour, and the first-fruit of my
strength,—
Pre-eminence of elevation, and pre-eminence
of power:

4 Boiling over like water, thou mayest not
have pre-eminence,
Because thou didst mount the bed of thy
father,—
‖Then‖ wast thou profane—
<My marriage-bed> he mounted!

5 ‖Simeon and Levi‖ are brethren,—
‖Instruments of violence‖ are their agree-
ments:

6 <Into their circle> do not thou enter, my
soul!
<In[b] their convocation> do not thou join,
mine honour!
For <in their anger>, they slew brave
men,
And <in their wantonness>, they ham-
strung oxen.

7 ‖Accursed‖ be their anger, because fierce,
And their wrath, because cruel,—
I divide them in Jacob,
And I disperse them in Israel.

8 ‖Judah‖ <as for thee> thy brethren shall
praise thee [when] ‖thy hand‖ is on the
neck of thy foes,—
The sons of thy father [shall bow them-
selves down to thee]:

9 <A lion's whelp> is Judah,
<From the prey>, my son, hast thou come
up!
He hath stooped—hath crouched,
As a lion—or as a lioness,
Who shall rouse him?

10 The sceptre[c] shall not depart from Judah,
Nor the commander's staff[d] from between
his feet,—
Until that he come in as a Shiloh,
And ‖his‖ be the obedience of the peoples:

11 Binding, to the vine, his ass,
And, to the choice vine, his ass's colt,
He hath washed, in wine, his raiment,
And, in the blood of grapes, his mantle:

12 Darker—his eyes, than wine,—
Whiter—his teeth, than milk!

13 ‖Zebulon‖ <by a haven[e] of seas> shall
he settle down,—
‖Even he‖ by a haven[a] of ships,
With his utmost part, upon[b] Zidon.

14 ‖Issachar‖ an ass of strength,—couching
between the pens;

15 Then beholdeth he rest, that it is good,
And the ground, that it is pleasant,—
So he bendeth his shoulder, to bear,
And becometh a tributary servant.

16 ‖Dan‖ shall vindicate his people,—as one
of the tribes[c] of Israel;

17 It cometh to pass that ‖Dan‖ is a serpent
upon the way,
A horned viper, upon the path,—
That biteth the heels of the horse,
And his rider falleth backwards:—

18 <For thy salvation> have I waited, O
Yahweh!

19 ‖Gad‖ ‖a troop‖ shall troop on him,—
But ‖he‖ shall troop on the rear.

20 ‖Out of Asher‖ fatness, is his food,—[d]
So ‖he‖ setteth forth dainties for a king.

21 ‖Naphtali‖ is a slender hind,—
That putteth forth antlers of beauty.

22 <A fruitful bough> is Joseph,
A fruitful bough, over a fountain,—
Branches, creeping over a wall.

23 So they attack him, and have shot,—
So they enclose him, do the masters of
arrows.

24 But abideth, as an enduring one, his bow,
And supple are the arms of his hands,—
From the hands of the Mighty One of
Jacob,
<From thence> is the Shepherd, the
Stone of Israel:

25 From the God of thy father, who doth
help thee,
And God[e] Almighty, who doth bless thee,
Blessings of the heavens, above,
Blessings of the abyss,[f] couching be-
neath,—
Blessings of breasts and womb:

26 ‖The blessings of thy father‖ have prevailed
Over the blessings of the perpetual moun-
tains,[g]
The charm[h] of the age-abiding hills,—
They turn out to be, for the head of Joseph,
And for the crown of the head, of him who
was set apart from his brethren.[i]

[a] Cp. Is. ii. 2.
[b] Some cod. (w. Sam., Jon., Sep., Syr.): "And in" —G.n.
[c] Or: "tribeship." Cp. vv. 16, 28.
[d] Cp. Ps. lx. 7; cviii. 8.
[e] "Shore"—O.G.
[a] "Shore"—O.G.
[b] A sp. v.r. (*sevir*) (w. many cod., Sam., Jon., Sep. and Syr.): "unto" (or "as far as")—G.n.
[c] Ml: "sceptres."
[d] *Gt.* "‖Asher‖: ‖fatness‖ is his food"—G.n., G. Intro. 100. [Change, one of simply regrouping the letters, and taking back the *mem* from the beginning of ver. 20 to the end of ver. 19.]
[e] So it shd be (w. Sam., Sep., Syr.)—G.n. [merely *lamed* for *tau*.]
[f] Or: "roaring deep." Heb.: *tehōm*, Gen. i. 2.
[g] So it shd be (w. Sep.) —G.n.
[h] Or: "beauty," "ornament."
[i] Or: "who was the consecrated one (the *nazir*) of his brethren."—This marvellously strong and tender outgush of affection for Joseph may be regarded as bearing its own witness of genuineness. All the wealth of Jacob's love for Rachel is in it, together with the patriarch's well-known fondness for her elder boy.

27 ‖Benjamin‖ a wolf that teareth in pieces,
<In the morning> he eateth prey,
And <at eventide> he divideth spoil.

28 ‖All these‖ are the twelve tribes[a] of Israel,—
And ‖this‖ is that which their father spake to them, when he blessed them,
Each man severally according to the blessing wherewith he blessed them.

§ 64. *Jacob charges his Sons to bury him in Machpelah. His Death, and his Burial in Canaan.*

29 Then commanded he them, and said unto them—
‖I‖ am about to be gathered unto my people,
Bury me among my fathers,—within the cave, that is in the field of Ephron the Hittite:
30 in the cave, that is in the field of Machpelah, which is over against Mamre, in the land of Canaan,—which Abraham bought, along with the field, from Ephron the Hittite, for a possession of a burying-place:—
31 <There> buried they Abraham, and Sarah his wife,
<There> buried they Isaac, and Rebekah his wife,—
And <there> buried I Leah:—
32 buying the field, and the cave that is therein, from the sons of Heth.
33 So Jacob made an end of commanding his sons, and gathered up his feet into the couch,—and ceased to breathe, and was gathered unto his people.[b]

50 1 And Joseph fell upon the face of his father, and wept upon him, and kissed him. 2 Then Joseph commanded his servants, the physicians, to embalm his father,—so the physicians embalmed Israel. 3 And they fulfilled for him forty days, for <so> are they wont to fulfil the days of the embalmed,—and the Egyptians wept for him seventy days. 4 And <when the days of weeping for him were passed> Joseph spake unto the house of Pharaoh, saying,—
<If, I pray you, I have found favour in your eyes> speak ye, I pray you, in the ears of Pharaoh, saying:
5 ‖My father‖ made me swear, saying,—
Lo! ‖I‖ am about to die,—<in my grave which I digged[c] for myself, in the land of Canaan> ‖there‖ shalt thou bury me.
‖Now‖ therefore, let me go up, I pray thee, and bury my father, and return.
6 And Pharaoh said,—
Go up, and bury thy father, according as he made thee swear.
7 So Joseph went up, to bury his father,—and there went up with him all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt; 8 and all the house of Joseph, and his brethren, and the house of his father,—only <their little ones and their flocks and their herds> left they, in the land of Goshen. 9 And there went up with him, both chariots, and horsemen,—so it came to pass that ‖the company‖ was exceeding great. 10 And they came in, as far as the threshing-floor of the Buckthorn, which is beyond the Jordan, then wailed they there—an exceeding great and grievous wailing,—and he made for his father a mourning, of seven days.
11 And <when the dwellers in the land—the Canaanites—saw the mourning in the threshing-floor of the Buckthorn> they said,—
<A grievous mourning> this! for the Egyptians.
<For this cause> was the name thereof called, Abel Mizraim,[a] which is beyond the Jordan. 12 And his sons did for him thus, as' he had commanded them; 13 so his sons carried him to the land of Canaan, and buried him in the cave of the field of Machpelah,—which Abraham bought—with the field—for a possession of a buryingplace, from Ephron the Hittite, over against Mamre.
14 Then Joseph returned to Egypt, ‖he, and his brethren, and all who had been up with him to bury his father‖—after he had buried his father.

§ 65. *Joseph's Brethren are afraid, but reassured. Joseph dies and is embalmed.*

15 Now <when the brethren of Joseph saw that their father was dead> they said—
Oh! if Joseph should lie in wait for us,—and ‖should return‖ to us, all the evil wherewith we requited him!
16 So they sent in charge unto Joseph, saying,—
‖Thy father‖ gave command, before he died, saying:
17 <Thus> shall ye say to Joseph—
Ah now! do forgive, we pray thee, the transgression of thy brethren and their sin, in that <with evil> they requited thee.
‖Now‖ therefore, grant forgiveness, we pray thee, for the transgression of the servants of the God of thy father!
And Joseph wept, when they spake unto him. 18 Then went his brethren also, and fell down before him,—and said,
Behold us! thine, for servants.
19 And Joseph said unto them—
Do not fear,—although <in place of God> I am'.
20 ‖Ye‖ indeed, planned against me |evil|,—
‖God‖ planned it |for good|, for the sake of doing, as at this day, to save alive much people.
21 ‖Now‖ therefore, do not fear! ‖I‖ will nourish you, and your little ones.
Thus he consoled them, and spake unto their heart.
22 And Joseph abode' in Egypt, ‖he, and his father's house‖,—and Joseph lived, a hundred and ten years. 23 And Joseph saw ‖Ephraim's‖

[a] Mi: "sceptres." [b] Mi: "peoples." [c] Or: "bought."

[a] "The mourning of the Egyptians."

sons of three generations,—moreover ‖the sons of Machir, son of Manasseh‖ were born upon Joseph's knees.
24 Then said Joseph unto his brethren,
‖I‖ am about to die,—but ‖God‖ will ‖surely concern‖ himself for you, [a] so will he take you up out of this land, into the land, which he sware to Abraham, to Isaac, and to Jacob.

[a] Cp: Ex. iii. 16.

25 Then Joseph made the sons of Israel swear, saying,—
God will ‖surely concern‖ himself for you,
So shall ye carry up my bones, from hence. [a]
26 So Joseph died, being a hundred and ten years old,—and they embalmed him, and put him in a coffin, in Egypt.

[a] Some cod. (w. 1 ear. pr. edn. [1494], Sam., Sep., Syr.) add: "with you" —G.n.

THE BOOK OF

EXODUS.

§ 1. *The Sons of Israel in Egypt become a numerous People, notwithstanding Oppression and Peril.*

1 1 Now ‖these‖ are the names of the Sons of Israel, who came into Egypt,—<with Jacob> did each man and his household come in:—
2 Reuben, Simeon, Levi, and Judah;
3 Issachar, Zebulon, and Benjamin;
4 Dan and Naphtali, Gad and Asher.
5 And it came to pass that ‖all the persons [a] who were descended from [b] Jacob‖ were seventy souls,—but ‖Joseph‖ was already in Egypt. 6 So then Joseph died, and all his brethren, and all that generation. 7 But ‖the sons of Israel‖ were fruitful, and swarmed and multiplied and waxed mighty, with ‖exceeding vigour‖,[c]—so that the land was filled with them.
8 Then arose a new king [d] over Egypt,—who had not known Joseph. 9 So he said, unto his people,—
Lo! ‖the people of the sons of Israel‖ are too many and mighty for us!
10 Come on! let us shew ourselves wise with regard to them,—lest they so multiply that it shall come to pass <when war befalleth us> [e] that ‖they also‖ shall join themselves unto them who hate us, and shall make war upon us, and then go up out of the land.
11 So they set over them chiefs of tribute, to the end they might humiliate them with their burdens,—and they built store-cities for Pharaoh, even Pithom and Raamses. 12 But <the more they were humiliating them> ‖the more‖ were they multiplying, and ‖the more‖ were they breaking forth,—so they were filled with alarm, because of the sons of Israel. 13 And the Egyptians rigorously' [a] made the sons of Israel serve; 14 and embittered their lives with harsh service, in clay and in bricks, and in all manner of service in the field,—all their service, wherein they rigorously' [a] made them serve.
15 Then said the king of Egypt to the Hebrew midwives,—of whom |the name of the one| was ‖Shiphrah‖ and |the name of the other| ‖Puah‖;—16 then he said—
<When ye act as midwives unto the Hebrew women> then shall ye look out for the sex,—[b]
<If it is ‖a son‖> then shall ye kill it,
But <if it is ‖a daughter‖> then shall it live.
17 But the midwives feared God, and did not as the king of Egypt spake' unto them,—but suffered [c] the male children to live. 18 Then called the king of Egypt for the midwives, and said to them—
Wherefore' have ye done this thing,—that ye should let the male children live?
19 And the midwives said unto Pharaoh,
Because <not like the Egyptian women> are the Hebrew women,—for [d] they' are ‖full of life‖, <ere yet the midwife can come in unto them> they have given birth. [e]
20 So then God dealt well with the midwives,—and the people multiplied, and waxed exceeding mighty. 21 And it came to pass, <because the midwives feared God> that he made for them households.

[a] Ml: "soul," collective, as often (= "personality" = "persons").
[b] Ml: "that had come out of the thigh of." Lit. *with muchness, muchness*" — O.G. 547. Cp. Intro. Chap. II., Synopsis, *B*, *c*.
[d] Probably of a foreign dynasty—Kalisch.
[e] So it shd be (w. Sam., Aram., Sep.)—G.n.

[a] Ml: "crushingly."
[b] Or: "look upon the stool."
[c] N.B.: Causative = permissive. Heb.: *watte-hayyeyna*; lit. "caused to live."
[d] Or: "but"—O.G. 474[a], e.
[e] "Are wont to bear"—O.G.

22 Then gave Pharaoh command to all his people, saying—

‖Every son that is born to the Hebrews‖[a]
<into the river> shall ye cast him;
But <every daughter> shall ye suffer to live.

§ 2. *Moses the Deliverer: his Birth, Rescue, Adoption by Pharaoh's Daughter. First Attempts to help his Kinsmen, and sudden Departure to Midian, where he dwells thenceforth.*

2 1 And there went a man of the house of Levi,—and took a daughter of Levi. 2 And the woman conceived, and bare a son,—and she saw him, that he was ‖a goodly child‖, so she hid him three months. 3 And <when she could no longer hide him> she took for him an ark of paper-reed, and covered it over with bitumen, and with pitch,—and put therein the child, and laid it among the rushes, upon the bank[b] of the river. 4 Then did his sister station herself at a distance,—to see what would be done to him.

5 So then the daughter of Pharaoh came down to bathe by the river, and ‖her maidens‖ were walking by the side of the river,—when she saw the ark in the midst of the rushes, and sent her handmaid and fetched it. 6 And she opened, and beheld it—even the child, and lo! ‖a boy' weeping‖,—so she took pity on him, and said,

<Of the children of the Hebrews> is |this|.

7 Then said his sister unto Pharaoh's daughter,

Shall I go and call thee a nurse, of the Hebrew women,—that she may nurse for thee, the child?

8 And Pharaoh's daughter said to her—

Go.

So the maid went, and called the mother of the child. 9 And Pharaoh's daughter said to her—

Take this child, and nurse it for me, and ‖I‖ will give thee thy wages.

So the woman took the child, and nursed it. 10 And the child grew, and she brought him in to Pharaoh's daughter, and he became her' son. And she called his name Moses,[c] and said—

For <out of the water> I drew him.

11 And it came to pass in those days <when Moses grew up> that he went out unto his brethren, and looked on[d] their burdens,—and saw ‖an Egyptian‖ smiting a Hebrew—of his brethren. 12 So he turned this way and that, and <when he saw that there was no' man> he smote the Egyptian, and hid him in the sand. 13 And he went out on the second day, and lo! ‖two Hebrews‖ striving together,—so he said to him that did the wrong,

Wherefore shouldest thou smite thy fellow?

14 And he said—

Who hath set thee' for a chief and a judge over us?
<To slay me> art thou' thinking, as thou didst slay the Egyptian?

Then was Moses afraid, and said—

Surely' the thing is ‖known‖!

15 So Pharaoh heard this thing, and sought to slay Moses,—and Moses fled from the face of Pharaoh, and dwelt in the land of Midian, and sat down by the well.[a]

16 Now ‖the priest[b] of Midian‖ had seven daughters,—and they came and drew, and filled the troughs,[c] to water their father's flock. 17 Then came the shepherds, and drave them away,—so Moses rose up, and succoured them, and watered their flock. 18 Then came they in, unto Reuel their father,—and he said,

Wherefore have ye so early' come in, to-day?

19 And they said,

‖An Egyptian‖ delivered us out of the hand of the shepherds,—
Moreover also' he ‖drew‖ for us, and watered the flock.

20 And he said unto his daughters—

And where is he? wherefore is it that ye left the man?
Call him, that he may eat bread.

21 And Moses was well-pleased[d] to dwell with the man,—and he gave Zipporah his daughter to Moses. 22 And she bare a son, and he[e] called his name Gershom,[f]—for he said,

A ‖sojourner‖ I am, in a strange land.

§ 3. *Moses commissioned from the Burning Bush to deliver Israel.*

23 And it came to pass <during those many days>[g] that the king of Egypt died, and the sons of Israel sighed by reason of the servitude, and lamented,—and their cry for help went up to God, by reason of the servitude. 24 And God heard' their groaning,—and God remembered' his covenant, with Abraham, with Isaac and with Jacob; 25 so then, God looked upon the sons of Israel,—and God regarded.[h]

3 1 Now ‖Moses‖ was shepherding the flock of Jethro his father-in-law, priest[i] of Midian,—so he led forth the flock behind the desert, and came in unto the mountain of God, to Horeb. 2 Then appeared the messenger of

[a] So it shd be (w. Sam., Onk., Jon., Vul)—G.n.
[b] Lit.: "lip."
[c] Prob. an Egyptian name = "water-saved," "saved out of water." Note that Pharaoh's daughter lays the stress on the water. That the Hebrews should afterwards treat the name as Hebrew, in the sense of "Drawer out," "deliverer," was almost inevitable; though even Josephus sought for the name an Egyptian origin.
[d] More than "saw": "looked on their burdens"—with keen remark and lively sympathy.
[a] Perh. *the* well of the district; but the art. may (as often) intimate "species" and = "a well."
[b] "Or *a chieftain* (exercising priestly functions)"—O.G. 463.
[c] "Gutters"—Kalisch.
[d] "Willing"—O.G.
[e] A sp. v.r. (*sevir*) (w. the mass of MSS., and Onk. MS.): "she"—G.n.
[f] = "A sojourner there."
[g] There is something pathetic in counting a time of suspense or trial by "days:" Mat. xxviii. 20.
[h] N.B.: the solemn effect of these repetitions of the name "God" in verses 23-25.
[i] Cp. chap. ii. 16.

Yahweh [a] unto him, in a flame of fire, from the
midst of the thorn-bush,[b]—so he looked, and lo!
‖the thorn-bush, burning with fire‖ and yet ‖the
thorn-bush‖ was not' consumed. 3 And Moses
said,
Let me turn aside, pray, and see this great
sight,—why the thorn-bush |doth not burn
up|.
4 And Yahweh [c] saw, that he turned aside to
see,—so God called unto him, out of the midst
of the thorn-bush, and said—
Moses! Moses!
And he said—
Behold me!
5 And he said—
Do not draw nigh hither,—put off thy sandals
from thy feet, for ‖the place whereon thou'
art standing‖ is |holy ground|.
6 And he said—
‖I‖ am the God of thy father, God of Abra-
ham, God of Isaac, and God of Jacob.
And Moses hid his face, for he was afraid to
look upon God.
7 Then said Yahweh,
I have ‖seen‖ the humiliation of my people,
who are in Egypt,—and <their outcry>
have I heard, by reason of their task-masters,
for I know their pains; 8 therefore have I
come down to deliver them from the hand
of the Egyptians, and to take them up out
of that land, into a land good and large, into
a land flowing with milk and honey,—into
the place of the Canaanite, and the Hittite,
and the Amorite, and the Perizzite, and the
Hivite, and the Jebusite.
9 ‖Now‖ therefore, lo! ‖the outcry of the sons
of Israel‖ hath come in unto me,—moreover
also' I have seen the oppression, wherewith
‖the Egyptians‖ are oppressing them.
10 ‖Now‖ therefore, come thou! that I may send
thee unto Pharaoh,—and bring thou forth
my people—the sons of Israel—out of Egypt.
11 And Moses said unto God,
Who am ‖I‖, that I should go unto Pharaoh,—
and that I should bring forth the sons of
Israel, out of Egypt?
12 And he said—
I will be [d] with thee, and ‖this‖ <to thee> [shall
be] the sign, that ‖I‖ have sent thee,—
<When thou bringest forth the people out
of Egypt> ye shall do service unto God,
upon [e] this mountain.
13 And Moses said unto God—
Lo! <as surely as ‖I‖ go in unto the sons of
Israel, and say unto them,
‖The God of your fathers‖ hath sent me unto
you>
So surely will they say unto me—
What is his name?
What shall I say unto them?
14 And God said unto Moses,
I Will Become whatsoever I please.[a]
And he said—
‖Thus‖ shalt thou say to the sons of Israel,
I Will Become hath sent me unto you.
15 And God said yet further' unto Moses—
‖Thus‖ shalt thou say unto the sons of Israel,
‖Yahweh, [b] God of your fathers, God of
Abraham, God of Isaac, and God of Jacob‖
hath sent me unto you.
‖This‖ is my name to times age-abiding,
And ‖this‖ my memorial to generation after
generation.
16 Go—and thou shalt gather together the elders
of Israel, and shalt say unto them—
‖Yahweh, God of your fathers‖ hath ap-
peared unto me, the God of Abraham,
Isaac, and Jacob, saying,—
I am ‖concerned‖ for you, and for what is
done to you in Egypt; 17 therefore do I
say—
I will bring you up out of the humiliation
of Egypt, into the land of the Canaanite,
and the Hittite, and the Amorite, and
the Perizzite, and the Hivite, and the
Jebusite,—into a land flowing with milk
and honey.
18 So will they hearken to thy voice,—and thou
shalt go in—‖thou, and the elders of
Israel‖ unto the king of Egypt, and ye
shall say unto him—
‖Yahweh, God of the Hebrews‖ hath fallen
in with us,
‖Now‖ therefore, let us go, we pray thee, a
journey of three days, into the desert,
that we may sacrifice to Yahweh, our God.
19 But ‖I‖ know, that the king of Egypt will
not suffer you to go,—not even by a firm
hand.
20 So then I will put forth my hand, and smite
Egypt, with all my wonders, which I will
do in the midst thereof,—and <after that>
he will send you forth.
21 Thus will I give favour to this people, in the
eyes of the Egyptians,—so shall it come to
pass that <when ye do go> ye shall not go
|empty|; 22 but every woman shall ask of

[a] N.B.: first called "the messenger of Yahweh," then (ver. 4) "Yahweh," then "God." Cp. Gen. xviii. 1, 2, 17, 20, 22, 33, xix. 1, 24; also Gen. xxxii. 24, 30, with Hos. xii. 3, 4.

[b] The *Oxycantha arabica*, which grows abundantly in the vicinity of Sinai—Kalisch.

[c] So then "the messenger of Yahweh" (ver. 2) turns out to be "Yahweh."

[d] Heb.: *'ehyeh*—as in ver. 14.

[e] Or: "by."

[a] To follow the weighty explanation subjoined, it should be borne in mind that the Hebrew in ver. 14 is, second line, *'ehyeh 'asher 'ehyeh*, then in the fifth line *'ehyeh* only; then that *yahweh* takes up the strain in ver. 15. "*Hayah* [the word rendered above "become"] does not mean 'to be' essentially or ontologically, but phenomenally. . . . It seems evident that in the view of the writer *'ehyeh* and *yahweh* are the same: that God is *'ehyeh*, 'I will be,' when speaking of Himself, and *yahweh*, 'He will be,' when spoken of by others. What he will be is left unexpressed—He will be with them, helper, strengthener, deliverer." —Professor A. B. Davidson, in Hastings' Bible Dictionary, Vol. II., 199. [It will be seen by the discriminating that the above brief exposition of the meaning of the Divine Name (Yahweh) is in essential accord with that offered in Chapter IV., of the Introduction to this Bible.]

[b] "He who becometh." Cp. Intro., Chap. IV., p. 26

her neighbour, and of her that sojourneth in her house, jewels [a] of silver, and jewels [a] of gold, and mantles,—and ye shall put them upon your sons, and upon your daughters, so shall ye spoil the Egyptians.

4 [1] Then responded Moses, and said,
And lo! [b] they will not believe me, neither hearken to my voice,—for they will say,
Yahweh |hath not appeared unto thee|.
[2] And Yahweh said unto him—
What is this in thy hand?
And he said—
A staff.
[3] Then said he—
Cast it to the earth.
And he cast it to the earth, and it became a serpent, —and Moses fled from the face thereof. [4] And Yahweh said unto Moses,
Put forth thy hand, and take it by its tail:
So he put forth his hand, and laid hold of it, and it became a staff in his hand:—
[5] that they may believe that Yahweh, God of their fathers,—God of Abraham, God of Isaac, and God of Jacob—hath appeared unto thee.
[6] Then said Yahweh unto him, yet again—
Bring, I pray thee, thy hand, into thy bosom.
So he brought his hand into his bosom,—and then took it out, and lo! ‖his hand‖ was leprous, —like snow, [7] And he said—
Put back thy hand into thy bosom:
So he put back his hand into his bosom, —and then took it out of his bosom, and lo! it had come again, like his own flesh:
[8] thus shall it come to pass, <if they will not believe thee, nor hearken to the voice of the first' sign> then will they believe the voice of the next' sign; [9] and it shall come to pass <if they will not believe ‖even these two signs‖ nor hearken to thy voice> then shalt thou take of the water of the river, and pour it out on the dry land,—so shall the water which thou hast taken from the river, become, yea it shall become [c] blood, on the dry land.
[10] And Moses said unto Yahweh—
Pardon, O My Lord! <not a man of words> am I', neither heretofore, nor since thou hast spoken unto thy servant,—for <heavy of mouth, and heavy of tongue> I am'.
[11] Then Yahweh said unto him—
Who' appointed a mouth' for man, or who' appointeth him to be dumb, or deaf, or seeing, or blind? Is it not ‖I‖ ‖Yahweh‖?
[12] ‖Now‖ therefore, go,—and ‖I‖ will be [d] with thy mouth, so will I direct thee, what thou shalt speak.
[13] And he said—
Pardon, O My Lord! send, I pray thee, by the hand of him whom thou wilt send——

[a] Or: "articles."
[b] = "And suppose"—O.G. 243 [b].
[c] N.B.: cm. "by repetition." Intro., Chap. II., Synopsis, *B*, *c*.
[d] N.B.: Heb.: *'ehyeh* again, as in chap. iii. 12, 14. Here = "I will become thy teacher."

[14] Then was kindled the anger of Yahweh against Moses, and he said—
Is there not Aaron, thy brother, the Levite? I know that he' ‖can speak‖.
|Moreover also| lo! ‖he himself‖ is coming forth to meet thee, <as surely as he seeth thee> so surely will he rejoice in his heart.
[15] Then shalt thou speak unto him, and shalt put the words [a] in his mouth,—and ‖I‖ will be [b] with thy mouth, and with his mouth, so will I direct you what ye shall do.
[16] And ‖he‖ shall speak for thee unto the people,—so shall it come to pass that ‖he‖ shall become thy' mouth, and ‖thou‖ shalt become to him as God.
[17] And <this staff> take thou in thy hand,—wherewith thou shalt do the signs.

§ 4. *The Return of Moses to Egypt.*

[18] So Moses went and returned unto Jethro [e] his father-in-law, and said to him—
Let me go, I pray thee, and return unto my brethren who are in Egypt, that I may see whether they are yet alive.
And Jethro said to Moses:
Go and prosper.
[19] Then said Yahweh unto Moses in Midian,
Go, return to Egypt,—for all the men are dead' who were seeking thy life. [d]
[20] So Moses took his wife and his sons, and caused them to ride upon the ass, and he returned to the land of Egypt,—and Moses took the staff of God, in his hand. [21] And Yahweh said unto Moses,
<When thou goest to return to Egypt> see <as touching all the wonders which I have put in thy hand> that thou do them before Pharaoh —but ‖I‖ will let his heart wax bold, [e] and he will not suffer the people to go.
[22] Then shalt thou say unto Pharaoh,—
‖Thus‖ saith Yahweh—
<My son—my firstborn> is Israel;
[23] Therefore I say unto thee,—
Let my son go, that he may serve me,
But <if thou refuse to let him go>

[a] Perh. definite: = "the words that he is to speak"; but the article may be that "of species" = "words."
[b] Heb.: *'ehyeh*, again. Cp. chap. iii. 12, 14; and ver. 12 above.
[c] Heb.: *Yĕther*.
[d] U.; "soul." Cp. E.N.T. Ap.
[e] Or: "I will embolden his heart." Nor need even this rendering cause any to stumble; seeing that, *first*, all natural vigour and courage come from God, even when abused by men; and, *second*, it was the divine clemency which served as the direct occasion for Pharaoh's emboldening his heart to do evil, as the course of the narrative clearly shows (cp. vii. 13, 22; viii. 15, 19, 32; ix. 7, 12, 34–35; x. 19, 20, 27; xi. 10). Nevertheless the translation in the text above would seem fairer to the average Occidental mind, and is thoroughly justifiable on the two grounds (1) of the known character of God, and (2) the well-attested latitude of the Semitic tongues, which are accustomed to speak of *occasion* as *cause*. See Kalisch, cited in appendix; and Gesenius's Heb. Gram. p. 120 (Asher & Co.). Cp. O.T. Ap. article, "Pharaoh's Heart, The Hardening of."

behold ‖I‖ am going to slay |thy′ son, thy′ firstborn|.

24 And it came to pass <on the way, in the resting-place for the night> that Yahweh fell upon him, and sought to kill him. 25 So Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it down at his feet,[a]— and said—

Surely, <a bridegroom by rites of blood> art thou′ to me!

26 So he let him go. ‖Then‖ it was that she said,

A bridegroom by rites of blood—

with regard to the rites of circumcision.

27 And Yahweh said unto Aaron,

Go thy way to meet Moses, towards the desert.

So he went his way, and fell in with him in the mountain of God, and kissed him. 28 And Moses told Aaron, all the words of Yahweh, wherewith he had sent him,—and all the signs wherewith he had charged him. 29 So Moses and Aaron went their way,—and gathered together all the elders of the sons of Israel. 30 And Aaron spake all the words which Yahweh had spoken unto Moses,—and did the signs, before the eyes of the people. 31 And the people believed′,—and <when they heard that Yahweh had concerned himself for the sons of Israel, and that he had looked upon their humiliation> then bent they their heads and bowed themselves down.

§ 5. *The First Interview with Pharaoh, and its Results.*

5 1 And <afterwards> Moses and Aaron went in, and said unto Pharaoh,—

‖Thus‖ saith Yahweh, God of Israel,

Let my people go, that they may hold a festival to me, in the desert.

2 Then said Pharaoh,

Who is Yahweh, that I should hearken to his voice, to let Israel go?

I know not Yahweh, and <certainly, Israel> will I not let go!

3 And they said,

‖The God of the Hebrews‖ hath met with us,—let us go, we pray thee, a journey of three days into the desert, and sacrifice to Yahweh our God, lest he fall upon us, with pestilence or with sword.

4 And the king of Egypt said unto them,

Wherefore, O Moses and Aaron, should ye loose the people, from their works?

Get you to your burdens.

5 And Pharaoh said,

Lo! <many—now> are the people of the land,—and are ye to make them rest from their burdens?

6 So then Pharaoh gave command, on that day, unto the taskmasters over the people, and unto their overseers—saying:

7 Ye shall no more give straw unto the people, for making the bricks, as heretofore: Let ‖them‖ go ‖themselves‖, so shall they gather for themselves straw: 8 Nevertheless, <the fixed number of bricks, which they′ have been making heretofore> shall ye lay upon them, ye shall not diminish therefrom,—for <idle> they are′, <on this account> it is that they′ are making an outcry, saying,

We must go our way, we must[a] sacrifice to our God.

9 The service must be made heavy on the men, that they may labour on it,—and let them not pay regard to words of falsehood.

10 Then went forth the taskmasters of the people, and their overseers, and spake unto the people,—saying,—

‖Thus‖ saith Pharaoh,

I am not′ going to give you straw,

11 Ye yourselves go fetch you straw, of any ye can find,—yet hath there not been diminished from your service a single thing.

12 So the people dispersed themselves throughout all the land of Egypt,—to gather stubble for straw: 13 ‖the taskmasters‖ meanwhile, being urgent, saying,—

Complete your works,

<The task of a day> in its day, as when the straw was provided′.

14 Then were beaten the overseers of the sons of Israel, whom the taskmasters of Pharaoh had set over them, saying:

Wherefore′ have ye not completed your task for making bricks, <as heretofore> ‖so also‖ yesterday and′ to-day?

15 Then came in the overseers of the sons of Israel, and made outcry unto Pharaoh, saying,

Wherefore shouldst thou do thus, to thy servants?

16 ‖No straw‖ is given to thy servants, yet <bricks>—they keep saying to us—make ye!

And lo, ‖thy servants‖ are beaten—thou dost, therefore, wrong thy people.[b]

17 But he said:

<Idle> ye are′—‖idle‖ <on this account> are ‖ye‖ saying,

We must take our journey, we must sacrifice to Yahweh.

18 ‖Now‖ therefore, go labour, but ‖straw‖ shall not be given you,—yet <the tale of bricks> shall ye render.

19 Then did the overseers of the sons of Israel see themselves to be in an evil case, when it was said,—

Ye shall not diminish from your bricks—<the task of a day> in its day!

20 So they fell upon Moses and upon Aaron, stationing themselves to meet them,—as they came forth from Pharaoh; 21 and they said unto them,

Yahweh look′ upon you, and judge,—in that ye have made us odious[c] in the eyes of Pharaoh, and in the eyes of his servants, putting a sword into their hand to slay us.

[a] Mt: "caused it to touch his feet."

[a] Some cod. (w. 1 ear. pr. edn., Onk. MS., Sep.): "that we may"—G.n.

[b] So it shd be (w.Sep. and Syr.)—G.n.

[c] Mt: "made loathsome our odour."

22 And Moses returned unto Yahweh, and said,—
O My Lord[a] wherefore' hast thou caused harm to this people?
Wherefore' now' didst thou send me?[b] 23 seeing that <from what'time I came in unto Pharaoh to speak in thy name> he hath done harm to this people, and thou hast not ‖delivered‖ thy people.[c]

6 1 Then said Yahweh unto Moses,
‖Now‖ shalt thou see, what I will do to Pharaoh,—for <with a strong hand> shall he let them go, and <with a strong hand> shall he drive them out from his land.

§ 6. *The Commission of Moses renewed.*

2 And God[d] spake unto Moses,—and said unto him—
‖I‖ am Yahweh:
3 I appeared, therefore, unto Abraham, unto Isaac, and unto Jacob, as God Almighty,—although ‖by my name Yahweh‖ was I not made known to them;
4 Moreover also' I established my covenant with them, to give them the land of Canaan,—‖even the land of their sojournings wherein they sojourned‖.
5 Moreover also' ‖I‖ heard the groaning of the sons of Israel, whom ‖the Egyptians‖ were holding in servitude,—
So then I remembered my covenant.
6 Therefore' say thou to the sons of Israel—
‖I‖ am Yahweh,
Therefore will I bring you forth from under the burdens of Egypt,
And will deliver you out of their service,—
And will redeem you with a stretched-out arm, and with great judgments;
7 And will take you to myself, for a people,
And will become your' God,—
And ye shall know, that ‖I Yahweh‖ am your God, who brought you forth from under the burdens of Egypt:
8 And I will bring you into the land' as to which I uplifted my hand to give it to Abraham, to Isaac, and to Jacob,—and will give it to you as an inheritance:
‖I‖ am Yahweh.

9 And Moses spake thus, unto the sons of Israel,—but they hearkened not unto Moses, through shortness of spirit,[e] and through hard service. 10 And Yahweh spake unto Moses—saying:
11 Go in, speak unto Pharaoh king of Egypt,—that he let the sons of Israel go out of his land.
12 And Moses spake before Yahweh, saying,—
Lo! ‖the sons of Israel‖ have not hearkened unto me, how then shall ‖Pharaoh‖ hear, ‖I‖ also being of uncircumcised lips.

[a] Some cod. (w. 3 ear. pr. edns.): "O Yahweh"—G.n.
[b] Cp. O.G. 261, 4, *c*.
[c] Note the emphasis: as much as to say—"Anything but *that!*"
[d] Some cod. (w. Sam., Onk., Jon.): "Yahweh"—G.n.
[e] *I.e.* "discouragement," "disheartenment."

§ 7. *The Genealogy of Moses and Aaron; their Commission concluded.*

13 Thus then did Yahweh speak unto Moses and unto Aaron, yea he gave them a charge unto the sons of Israel, and unto Pharaoh king of Egypt,—for the bringing forth of the sons of Israel out of the land of Egypt.

14 ‖These‖ are the heads of their ancestral house:
<The sons of Reuben the first-born of Israel>
Hanoch and Pallu, Hezron and Carmi.
‖These‖ are the families of |Reuben|.
15 And <the sons of Simeon>
Jemuel and Jamin, and Ohad and Jachin and Zohar, and Shaul, the son of a Canaanitess.
‖These‖ are the families of |Simeon|.
16 And ‖these‖ are the names of the sons of Levi' by their generations.[a]
Gershon, and Kohath, and Merari,—
And ‖the years of the life of Levi‖ were a hundred and thirty-seven years.
17 <The sons of Gershon> Libni and Shimei, by their families.
18 And <the sons of Kohath>
Amram and Izhar, and Hebron, and Uzziel.
And ‖the years of the life of Kohath‖ were a hundred and thirty-three years.
19 And <the sons of Merari> Mahli and Mushi.
‖These‖ are the families of the Levites, by their generations.

20 So then, Amram took Jochebed, his father's sister,[b] to himself to wife, and she bare to him—Aaron and Moses.
And ‖the years of the life of Amram‖ were a hundred and thirty-seven.
21 And <the sons of Izhar>
Korah and Nepheg, and Zichri.
22 And <the sons of Uzziel>
Mishael and Elzaphan, and Sithri.
23 And Aaron took Elisheba, daughter of Amminadab, sister of Nahshon, to himself to wife,—and she bare to him—Nadab, and Abihu, Eleazar, and Ithamar.
24 And <the sons of Korah>
Assir and Elkanah, and Abiasaph.
‖These‖ are the families of the Korahites.
25 And Eleazar, son of Aaron, took to himself [one] of the daughters of Putiel, to himself to wife, and she bare to him Phinehas.[c]
‖These‖ are the heads of the fathers of the Levites, by their families.

26 ‖The same‖ Aaron and Moses,—to whom said Yahweh,
Bring ye forth the sons of Israel out of the land of Egypt, according to their hosts:
27 They who were to speak unto Pharaoh king of Egypt, to bring forth the sons of Israel out of Egypt: ‖The same‖ Moses and Aaron.[d]

[a] By this greater fulness of expression, wakening up the reader *here* to expect more details.
[b] Prob. merely a female member of his father's family.
[c] Phinehas will be wanted later on: Num. xxv. 7-13.
[d] Note here, first, the solemn identification of Moses and Aaron as the crown of the previous genealogies; and, second,

28 Thus came it to pass, that <on a certain day> Yahweh spake unto Moses in the land of Egypt. 29 So then Yahweh spake unto Moses saying—

‖I‖ am Yahweh:

Speak thou unto Pharaoh king of Egypt, all that ‖I‖ am speaking unto thee.

30 And Moses said before Yahweh,—

Lo! ‖I‖ am of uncircumcised lips, how then will Pharaoh' |hearken unto me|?

7 1 Then said Yahweh unto Moses—

See! I have appointed thee to be God unto Pharaoh,—and ‖Aaron thy brother‖ shall be thy prophet!

2 ‖Thou‖ shalt speak all that which I may command thee, and ‖Aaron thy brother‖ shall speak unto Pharaoh, and he shall[a] let the sons of Israel go out of his land.

3 But ‖I‖ will suffer[b] Pharaoh to harden his heart,—so will I multiply my signs and my wonders, in the land of Egypt.

4 And Pharaoh will not hearken unto you, so will I lay my hand on Egypt,—and bring forth my hosts—my people, the sons of Israel, out of the land of Egypt, with great judgments.

5 And the Egyptians shall know that ‖I‖ am Yahweh, when I have stretched forth my hand over Egypt,—and brought forth the sons of Israel out of their midst.

6 And Moses and Aaron did [so],—<as Yahweh commanded them> ‖so‖ did they. 7 Now ‖Moses‖ was eighty years old, and ‖Aaron‖ eighty-three years old,—when they spake unto Pharaoh.

§ 8. *A preliminary Wonder wrought before Pharaoh.*

8 And Yahweh spake unto Moses and unto Aaron, saying:

9 <When Pharaoh shall speak unto you saying, Shew for yourselves a wonder>

then shalt thou say unto Aaron,

Take thy staff, and cast it down before Pharaoh, let it become a sea-serpent.

10 So Moses and Aaron went in unto Pharaoh, and did so, as Yahweh had commanded,—and Aaron cast down his staff before Pharaoh and before his servants, and it became a sea-serpent. 11 Then called Pharaoh also for the wise men and for the magicians,—and ‖they too‖ <the sacred scribes of Egypt, with their secret arts> did in like manner; 12 yea they cast down each man his staff, and they became sea-serpents, — but Aaron's staff swallowed up their staves. 13 Then waxed bold the heart of Pharaoh,[c] and he hearkened not unto them,—as spake Yahweh.

§ 9. *The First Plague: the Waters turned to Blood.*

14 Then said Yahweh unto Moses,

‖Dull‖ is the heart of Pharaoh,—he hath refused to let the people go.

15 Get thee unto Pharaoh in the morning—lo! he is coming out to the waters, therefore shalt thou station thyself to meet him, on the bank[a] of the river,—and <the staff which was turned into a serpent> shalt thou take in thy hand. 16 Then shalt thou say unto him—

‖Yahweh, God of the Hebrews‖ hath sent me unto thee, saying,—

Let my people go, <that they may serve me in the desert,—

And lo! thou hast not hearkened, hitherto.

17 ‖Thus‖ saith Yahweh,

‖Hereby‖ shalt thou know that ‖I‖ am Yahweh,—

Lo! ‖I‖ am smiting with the staff that is in my hand upon the waters that are in the river, and they shall be turned to blood;

18 and ‖the fish that is in the river‖ shall die, and the river |shall be loathsome|,—and the Egyptians |shall disdain| to drink water out of the river.

19 And Yahweh said unto Moses,—

Say unto Aaron—

Take thy staff, and stretch forth thy hand over the waters of Egypt, over their streams, over their rivers,[b] and over their pools, and over all their collections of water—that they may become blood,—so shall there be blood, in all the land of Egypt, both in vessels of wood, and in vessels of stone.

20 And Moses and Aaron |did so|, as Yahweh commanded, and he lifted high the staff, and smote the waters which were in the river, before the eyes of Pharaoh, and before the eyes of his servants,—and all the waters which were in the river |were turned to blood|; 21 and ‖the fish that was in the river‖ died, and the river |became loathsome|, so that the Egyptians could not drink water out of the river,—thus came it to pass that blood was in all the land of Egypt.

22 And the sacred scribes of Egypt did in like manner, with their secret arts,—so the heart of Pharaoh waxed bold, and he hearkened not unto them, as spake Yahweh.[c] 23 Then Pharaoh |turned away| and entered into his house—neither applied he his heart |even to this|.

24 And all the Egyptians digged round about the river, for water to drink,—for they could not drink of the water of the river. 25 And seven days |were fulfilled|,—after Yahweh had smitten the river.

§ 10. *The Second Plague: Frogs.*

1 Then said Yahweh unto Moses,

Go in unto Pharaoh,—then shalt thou say unto him—

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the change from "Aaron and Moses" at the beginning of the paragraph to "Moses and Aaron" at the end—reminding one of the change from "Barnabas and Saul" to "Paul and Barnabas" in Acts xiii.

[a] *Gr.*: "that he may." Cp. chap. vi. 11.—G.n.

[b] See chap. iv. 21, n., and O.T. Ap.: "Pharaoh's Heart—the Hardening of."

[c] Cp. chap. iv. 21, n.

[a] Lit. "lip." [b] "Canals"—Kalisch. [c] Cp. chap. iv. 21.

‖Thus‖ saith Yahweh,—
Let my people go, that they may serve me.
2 But <if thou art ‖refusing‖ to let them go> lo! ‖I‖ am plaguing all thy boundaries with frogs;[a] 3 so shall the river swarm with frogs, and they shall come up, and enter into thy house, and into thy bedchamber, and upon thy couch,—and into the house of thy servants, and among thy people, and into thine ovens, and into thy kneading-troughs: 4 <both against thee, and against thy people, and against all thy servants> shall come up the frogs.
5 Then said Yahweh unto Moses,
Say unto Aaron—
Stretch forth thy hand, with thy staff, over the streams, over the rivers, and over the pools,—and bring up the frogs, over the land of Egypt.
6 So Aaron stretched forth his hand, over the waters of Egypt,—and the frog came up, and covered the land of Egypt.
7 And the sacred scribes did in like manner, with their secret arts,—and brought up frogs, over the land of Egypt. 8 Then called Pharaoh for Moses and for Aaron, and said—
Make entreaty unto Yahweh, that he take away the frogs from me, and from my people,—and I must let the people go, that they may sacrifice to Yahweh.
9 And Moses said to Pharaoh—
Explain thyself unto me:[b] <For what time> shall I make entreaty for thee, and for thy servants, and for thy people, to cause the frogs to be cut off, from thee, and from thy houses,—<only in the river> shall they remain?
10 And he said—
For to-morrow.
And he said—
According to thy word! that thou mayest know, that there is none' like Yahweh, our God: 11 so the frogs shall depart—from thee, and from thy houses, and from thy servants, and from thy people,—<only in the river> shall they remain.
12 Then went forth Moses and Aaron from Pharaoh,—and Moses made outcry unto Yahweh, over the matter of the frogs, which he had appointed for Pharaoh. 13 And Yahweh did' according to the word of Moses,—and the frogs died, out of the houses, and out of the yards,[c] and out of the fields; 14 and they piled them up, heaps—heaps,[d]—and the land became loathsome.
15 But <when Pharaoh saw that there had come a respite> then made he his heart dull, and hearkened not unto them,—as spake Yahweh.[e]

[a] "Morass-croakers.—Fuerst.
[b] "Glory over me!"—Kalisch.
[c] Or: "enclosures." "Perhaps court-yards, or cattle-yards, distinct from houses and from fields"—O.G. 346[b].
[d] Cp. Intro., Chap. II., Syn. *B*, *c*.
[e] Cp. chap. iv. 21.

§ 11. *The Third Plague: Gnats.*

16 Then said Yahweh unto Moses,
Say unto Aaron—
Stretch forth thy staff, and smite the dust of the land,—so shall it become gnats in all the land of Egypt.
17 And they did so, and Aaron stretched forth his hand with his staff, and smote the dust of the land, and there came to be gnats, among men, and among beasts,—‖all the dust of the land‖ became gnats[a] |in all the land of Egypt|. 18 And the sacred scribes did in like manner, with their secret arts,[b] to bring forth the gnats, but they could not.[b] So there came to be gnats, among men and among beasts. 19 Then said the sacred scribes unto Pharaoh,
<The finger of God> it is!
But the heart of Pharaoh waxed bold, and he hearkened not unto them, as spake Yahweh.[c]

§ 12. *The Fourth Plague: The Gad-fly.*

20 Then said Yahweh unto Moses—
Rise thou early in the morning, and station thyself before Pharaoh, lo! he is coming forth to the waters,—then shalt thou say unto him—
‖Thus‖ saith Yahweh: Let my people go, that they may serve me. 21 But <if thou art not' letting my people go> behold me! sending forth—against thee, and against thy servants, and against thy people, and against thy houses, the gad-fly,—and the houses of the Egyptians shall be full of the gad-fly, moreover also' the ground whereon ‖they‖ are: 22 then will I make to differ, on that day, the land of Goshen, wherein my people do dwell, so that there shall not be, there' a gad-fly! in order that thou mayest know, that ‖I, Yahweh‖ am in the midst of the land; 23 so will I put a separation betwixt my' people and thy' people.
<By to-morrow> shall come to pass this sign.
24 And Yahweh did' so, and brought a grievous gad-fly, unto the house of Pharaoh, and the houses[d] of his servants, and[e] in all the land of Egypt, and[f] the land was laid waste, by reason of the gad-fly. 25 Then did Pharaoh cry out—unto Moses, and to Aaron,—and said—
Go your way, sacrifice to your God |in the land|.
26 And Moses said:
<Not meet> is it, to do thus, for <an abomination to the Egyptians> we should sacrifice to Yahweh our God.

[a] So a sp. v.r. (*sevir*). And so in some cod. (w. Syr.) it is both *written* and *read*. But other cod. (w. Sep.): "and in all the dust of the land there came to be gnats"—G.n.
[b] Here, at last, they fail.
[c] Cp. chap. iv. 21.
[d] A sp. v.r. (*sevir*): "and into the houses." In some cod. the "into" is both *written* and *read*—G.n.
[e] A sp. v.r. (*sevir*) omits this "and." Some cod. (w. Sam.) omit it both in *writing* and *reading*.
[f] This "and" shd be inserted (w. Sam., Sep.)—G.n. [Not found in M.C.T.]

Lo! could we sacrifice that which is an abomination to the Egyptians before their eyes, and they not stone us?[a]

27 <A journey of three days> must we go in the desert,—then will we sacrifice to Yahweh our God, as ‖Yahweh‖ hath said[b] unto us.

28 Then said Pharaoh:

‖I‖ will let you go—so shall ye sacrifice to Yahweh your God in the desert, only' ye shall not go a ‖very long‖ journey,—make ye entreaty for me.

29 And Moses said:

Lo! ‖I‖ am going out from thee, and will make entreaty unto Yahweh, so will he take away the gad-fly—from Pharaoh, from[c] his servants, and from his people, to-morrow,—only' let not Pharaoh again' deceive, in not letting the people go, to sacrifice to Yahweh.

30 So Moses went out from Pharaoh,—and made entreaty unto Yahweh. 31 And Yahweh did' according to the word of Moses, and took away the gad-fly, from Pharaoh, from[c] his servants, and from his people,—there remained not |one|. 32 And Pharaoh made his heart dull, |this time also|,—and did not let the people go.

§ 13. *The Fifth Plague: Pestilence among the Cattle.*

9 1 Then said Yahweh unto Moses,

Go in unto Pharaoh,—then shalt thou say[d] unto him—

‖Thus‖ saith Yahweh, God of the Hebrews, Let my people go, that they may serve me.

2 But <if |refusing| thou art' to let them go,—and still' art holding them fast> 3 lo! ‖the hand of Yahweh‖ is coming on thy cattle, which are in the field, on the horses, on[e] the asses, on[e] the camels, on the herds, and on the flocks,— |a very grievous pestilence|; 4 and Yahweh will make a difference between the cattle of Israel, and the cattle of the Egyptians,—so that there shall not die from among all that pertaineth to the sons of Israel |a thing|!

5 And Yahweh appointed a set time—saying,—

<To-morrow> will Yahweh do this thing in the land.

6 So Yahweh did' this thing on the morrow, and all the cattle of the Egyptians died,—but <of the cattle of the sons of Israel> died not one. 7 And Pharaoh sent, and lo! there had not died of the cattle of Israel,[f] |so much as one|. But Pharaoh's heart became dull, and he did not let the people go.

§ 14. *The Sixth Plague: Pustules on Man and Beast.*

8 Then said Yahweh, unto Moses and unto Aaron,

Take you your hands full of the ashes of an oven,—and Moses shall scatter them towards the heavens, before the eyes of Pharaoh:

9 then shall they become fine dust, over all the land of Egypt,—and shall become on man and on beast, a burning sore, breaking out in pustules, in all the land of Egypt.

10 So they took the ashes of an oven, and stood before Pharaoh, and Moses scattered them towards the heavens,—and it came to pass that there was a burning sore, in pustules breaking out, among men, and among beasts; 11 and the sacred scribes could not stand before Moses, because of the burning sore,—for the burning sore had come on the sacred scribes, and on all the Egyptians.[a] 12 But Yahweh let the heart of Pharaoh wax bold, and he hearkened not unto them,—as spake Yahweh unto Moses.[b]

§ 15. *The Seventh Plague: Hail.*

13 Then said Yahweh unto Moses,

Rise thou early in the morning, and station thyself before Pharaoh,—then shalt thou say unto him—

‖Thus‖ saith Yahweh, God of the Hebrews, Let my people go, that they may serve me;

14 for <this time> am ‖I‖ sending all my plagues unto thy heart, and amongst thy servants, and amongst thy people,—to the intent thou mayest get to know, that there is none' like me, in all the earth.

15 For <now> might I have put forth my hand, and smitten thee and thy people, with pestilence,—and thou shouldst have secretly disappeared from the earth;

16 but |in very deed| <for this purpose> have I let thee remain,[c] for the purpose of showing thee my might,—and that my name may be celebrated in all the earth.

17 <Even yet> art thou exalting thyself over my people,—in not letting them go?

18 Behold me! raining down |about this time to-morrow| an exceeding heavy hail,—such as hath not been in Egypt, from the day it was founded, |even unto the present time.|

19 ‖Now‖ therefore, send—bring into safety thy cattle, and all that thou hast in the field,—<as touching all men and beasts which shall be found in the field, and shall not be withdrawn into shelter> the hail shall come down upon them, and they shall die.

[a] Or: <"If we should sacrifice an abomination to the Egyptians before their eyes > would they not stone us?"—Cp. O.G. 243 b.

[b] So it shd be (w. Sep.)—G.n. [Result of re-grouping letters, and allowing for abbreviation.]

[c] Some cod. (w. Sam., Sep., Syr.): "and from"—G.n.

[d] Ml: "speak"; but some cod. (w. Sam., Sep., Syr.) have (lit.): "say"—G.n.

[e] Some cod. (w. Sam., Sep., Syr.): "and on"—G.n.

[f] Some cod. (w. 1 ear. pr. edn., Sam., Jon., Sep.): "the sons of Is."—G.n.

[a] Some cod. (w. Sep., Syr., Vul.): "all the land of Egypt"—G.n.

[b] Cp. chap. iv. 21.

[c] In evident contrast to cutting him off "secretly." Ml: "caused thee to stand," or, "let thee stand"; yet plainly in the above sense. A vastly different thing from creating him originally for an evil destiny.

20 ‖He that feared the word of Yahweh, among the servants of Pharaoh‖ made his servants and his cattle flee, under shelter; 21 but ‖whoso applied not his heart unto the word of Yahweh‖ left his servants and his cattle, in the field.

22 Then said Yahweh unto Moses—
Stretch forth thy hand over the heavens, that there may be hail, in all the land of Egypt,—on man and on beast, and on every herb of the field, in the land of Egypt.

23 So Moses stretched forth his staff over the heavens, and ‖Yahweh‖ gave forth thunderings[a] and hail, and there came fire, towards the earth,—and Yahweh rained down hail, on the land of Egypt. 24 So there came to be hail, and fire catching hold of itself,[b] in the midst of the hail,—exceeding heavy, such as had not been in all the land of Egypt,[c] from the very time it became a nation. 25 And the hail smote, in all the land of Egypt, all that was in the field, both man and beast,—and <every herb of the field> did the hail smite, and <every tree of the field> did it shiver. 26 Only' <in the land of Goshen, where were the sons of Israel> was there no hail. 27 Then sent Pharaoh, and called for Moses and for Aaron, and said unto them—
I have sinned this time,—‖Yahweh‖ is the righteous one, and ‖I and my people‖ are the wrong-doers.

28 Make ye request unto Yahweh, and it shall be enough, without there being any more thunderings[a] of God, and hail,—and I must[d] let you go, and not again' shall ye delay.

29 And Moses said unto him,
<As soon as I am gone out of the city> will I spread out my hands[e] unto Yahweh,—‖the thunderings‖ shall cease, and ‖the hail‖ shall come no more,—that thou mayest know, that <to Yahweh> belongeth the earth.

30 But <as touching thee and thy servants> I know, that not yet' will ye stand in awe of Yahweh Elohim.

31 Now ‖the flax and the barley‖ were smitten,—for ‖the barley‖ was in the ear, and ‖the flax‖ was in flower; 32 but ‖the wheat and the spelt‖ were not smitten,—for they' were ‖not ripe‖.

33 So Moses went away from Pharaoh, out of the city, and spread out his hands[e] unto Yahweh,—then did the thunderings and the hail cease, and ‖rain‖ was not poured out on the earth.

34 And <when Pharaoh saw that the rain and the hail and the thunderings had ceased> he again sinned,—and made his heart dull, ‖he, and his servants‖. 35 And the heart of Pharaoh waxed bold, and he did not let the sons of Israel go,—as spake Yahweh by the hand of Moses.

[a] Mi: "voices," "noises," "sounds."
[b] Chain-wise. So Fu. H.L. "That is, flashes of lightning, one *taking up* or following the other" —Kalisch. "Lit.: fire *taking hold of itself*. . . . exact signification dubious"—O.G. 544*.
[c] Some cod. (w. Sam., Sep.): "had not been in Egypt"—G.n.
[d] So, often, the "cohortative," in words spoken under a sense of compulsion.
[e] Mi: "palms."

§16. *The Eighth Plague: Locusts.*

10 1 Then said Yahweh unto Moses,
Go in unto Pharaoh,—for ‖I‖ have suffered his heart to be dull, and the heart of his servants, that I may show these my signs, in their midst; 2 and that thou mayest recount in the ears of thy son, and thy son's son, what I did in derision of the Egyptians, and my signs, which I displayed among them,—so shall ye know that ‖I‖ am Yahweh.

3 And Moses and Aaron went in unto Pharaoh, and said unto him—
‖Thus‖ saith Yahweh, God of the Hebrews,
How long' hast thou refused to humble thyself before me?
Let my people go, that they may serve me.

4 But <if ‖refusing‖ thou art' to let my people go> behold me bringing in, tomorrow, a locust, within thy bounds;
5 and it shall cover the eye of the land, so that one shall not be able to see the land,—and it shall eat the residue that hath escaped, that is left you from the hail, and shall eat up all the trees that sprout for you, out of the field; 6 and they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians, such as thy fathers and thy fathers' fathers have never seen, from the day they came to be on the ground, until this day.

And he turned away, and came out from the presence of Pharaoh. 7 Then said the servants of Pharaoh unto him,
How long' shall this [man] become to us a snare? Let the men go, that they may serve Yahweh their God.
<Not yet> knowest thou, that Egypt is |ruined|?

8 So Moses and Aaron were brought back unto Pharaoh, and he said unto them—
Go, serve Yahweh your God,—‖who‖[a] are they that are going?

9 And Moses said,
<With our young and with our old> will we go,—<with our sons and with our daughters, with our flocks and with our herds> will we go,—for ‖the festival of Yahweh‖ is ours.

10 Then he said unto them:
Let Yahweh ‖so‖ be with you, when I let go you and your little ones!
Look out, for ‖harm‖ is straight before your faces.

11 Not so! Go, I pray you, ye grown men, and serve Yahweh, for ‖that‖ is what ‖ye‖ were seeking.
And they were driven out from the presence of

[a] Mi: "Who and who."

Pharaoh. 12 Then said Yahweh unto Moses—

Stretch forth thy hand over the land of Egypt, for the locust, that it may come up over the land of Egypt,—and may eat up every herb of the land, all that the hail hath left.

13 And Moses stretched forth his staff over the land of Egypt, and ‖Yahweh‖ caused an east wind to drive through the land, all that day, and all the night,—<when ‖the morning‖ had come> ‖the east wind‖ had brought the locust. 14 And the locust came up over all the land of Egypt, and settled in all the bounds of Egypt,—very grievous, <before it> had not been such a locust |as that|, neither <after it> should be one like it. 15 So it covered the eye of all the land, and the land was darkened, and it did eat every herb of the land, and all the fruit of the trees, which the hail had left remaining,—so that there was not left remaining any green sprout in the trees, or in the herb of the field, in all the land of Egypt.

16 Then hastened Pharaoh, to call for Moses and for Aaron, —and said—

I have sinned against Yahweh your God, and against you.

17 ‖Now‖ therefore, forgive[a] I pray you, my sin—only this time, and make entreaty to Yahweh your God,—that he may take away from me |at least, this death|.

18 So he[b] came out from Pharaoh,—and made entreaty unto Yahweh; 19 and Yahweh turned back a west wind, strong exceedingly, and carried away the locust, and cast it into the Red Sea,—there was not left a single locust in all the bounds of Egypt. 20 But Yahweh suffered the heart of Pharaoh to wax bold,[c]—and he did not let the sons of Israel go.

§17. *The Ninth Plague: Darkness.*

21 Then said Yahweh unto Moses:

Stretch forth thy hand over the heavens, that there may be darkness, over the land of Egypt,—and that one may feel the darkness.

22 So Moses stretched forth his hand, over the heavens,—and there was thick darkness in all the land of Egypt, for three days; 23 they saw not one another, neither rose any man from his couch, for three days,—but ‖all the sons of Israel‖ had light in their dwellings. 24 Then Pharaoh called out unto Moses, and said—

Go, serve Yahweh, only ‖your flocks and your herds‖ shall be left,—|even your little ones| shall go with you.

25 And Moses said,

|Even thou thyself| shalt give into our hands, sacrifices and ascending-offerings,—so shall we present offerings to Yahweh our God.

26 Moreover also ‖our own cattle‖ shall go with us—there shall not be left behind |a hoof|, for <thereof> must we take, to serve Yahweh our God,—‖even we ourselves‖ cannot know wherewith we must serve Yahweh, until we have come in thither.

27 And Yahweh let the heart of Pharaoh wax bold,[a]—and he was not willing to let them go. 28 So Pharaoh said to him—

Get thee from me,—take heed to thyself—do not |any more| see my face, for <in the day thou dost see my face> thou shalt die.

29 And Moses said—

‖Well‖ hast thou spoken,—|no more again| to see thy face.

§18. *The Tenth Plague threatened: the Death of the Egyptian Firstborn.*

11 1 Then said Yahweh unto Moses—

<Yet one plague> will I bring in upon Pharaoh, and upon Egypt, <after[b] that> he will let you go from hence,—<when he doth let you go> he will ‖altogether drive‖ you out from hence.

2 Speak, I pray you, in the ears of the people,—and let them ask—every man of his neighbour, and every woman of her neighbour, articles[c] of silver and articles[c] of gold.

3 And Yahweh gave the people favour, in the eyes of the Egyptians,—‖even the man Moses himself‖ was exceeding great in the land of Egypt,—in the eyes of Pharaoh's servants, and in the eyes of the people. 4 And Moses said,

‖Thus saith Yahweh‖,—

<About midnight> am ‖I‖ going forth in the midst of Egypt; 5 then shall every firstborn in the land of Egypt die, from the firstborn of Pharaoh who is sitting on his throne, unto the firstborn of the handmaid who is behind the two millstones,—and every firstborn of beasts; 6 then shall there be a great outcry, in all the land of Egypt,—‖such‖ as never was and ‖such‖ as shall not be again.

7 But <against none of the sons of Israel> shall a dog sharpen his tongue, neither against man nor beast,—that ye may know that Yahweh maketh a difference between Egypt and Israel.

8 So shall all these thy servants come down unto me, and bow themselves down to me, saying—

Go forth, ‖thou, and all the people who are in thy footsteps‖,

and <after that> will I go forth.

And he went forth from Pharaoh, in a heat of anger. 9 And Yahweh had said unto Moses,

Pharaoh will not hearken unto you,—that my

[a] M.: "lift up," "take away."
[b] Some cod. (w. Sam., Sep., Syr.): "So Moses"—G.n.
[c] Cp. chap. iv. 21, n.

[a] Cp. chap. iv. 21, n.
[b] Some cod. (w. Sep., Syr., Vul.): "and after"—G.n.
[c] Or: "jewels."

wonders may be multiphed in the land of Egypt.

10 So then ‖Moses and Aaron‖ did all these wonders, before Pharaoh,—but Yahweh let Pharaoh's heart wax bold,[a] and he did not let the sons of Israel go, out of his land.

§19. *The Passover commanded and observed.*

12 1 Then spake Yahweh, unto Moses and unto Aaron, in the land of Egypt, saying—

2 ‖This month‖ is |to you| a beginning of months,— <the first> it is' |to you| of the months of the year. 3 Speak ye unto all the assembly of Israel,[b] saying,

<On the tenth of this month> then let them take to them, each man a lamb for his ancestral household, a lamb for a household. 4 But <if the household be too small for a lamb> then shall he and his neighbour that is near unto his house take [one], according to the number of souls,— <each man according to his eating>[c] shall ye number for the lamb.

5 <A lamb without defect, a male a year old> shall yours be,— <from the sheep, or from the goats> shall ye take it.

6 So shall it be yours, to keep, until the fourteenth day of this month,—then shall all the convocation[d] of the assembly[e] of Israel[b] slay it, between the two eveningas.[f]

7 And they shall take of the blood, and put upon the two door-posts, and upon the upper-beam,—upon the houses wherein they are to eat it.

8 Then shall they eat the flesh, in the same night,—roast with fire, and with unleavened cakes, <with[g] bitter herbs> shall they eat it. 9 Do not eat of it underdone, nor cooked by boiling in water,—but roast with fire, its head with its legs, and with its inward parts.[h]

10 And ye shall let nothing thereof remain until morning,—but <that which is left remaining until morning> |in the fire| shall ye consume.

11 And ‖thus‖ shall ye eat it,—‖your loins‖ girded, ‖your sandals‖ on your feet, and ‖your staff‖ in your hand,—so shall ye eat it |in haste|,[i] it is Yahweh's ‖passing over‖[k]

12 I will pass along, therefore, throughout the land of Egypt, this night, and will smite every firstborn in the land of Egypt, from man even to beast,—and <against all the gods of Egypt> will I execute judgments—

‖I, Yahweh‖.[l]

13 Then shall the blood serve you for a sign, on the houses wherein ye' are, then will I behold the blood, and will pass over you,—and there shall be among you no plague to destroy, when I smite the land of Egypt.

14 So shall this day serve you for a memorial, and ye shall celebrate it, as a festival to Yahweh,—<to your generations—as an age-abiding statute> shall ye celebrate it.

15 ‖Seven days‖ <unleavened cakes> shall ye eat, surely, <on the first day> shall ye put away leaven, out of your houses,—for <whosoever eateth what is leavened> then shall that soul be cut off out of Israel, |from the first day, unto[a] the seventh day|. 16 Both[b] <on the first day> a holy convocation, and <on the seventh day—a holy convocation> shall there be to you, —‖no work‖ shall be done therein, <save only what must be eaten by every soul> ‖that alone‖ shall be done by you. 17 So then ye shall observe the unleavened cakes, because <on this self-same day> brought I forth your hosts out of the land of Egypt,—so then ye shall observe this day to your generations, as a statute age-abiding. 18 <In the first [month], on the fourteenth day of the month, in the evening> shall ye eat unleavened cakes,—until the one-and-twentieth [day] of the month, in the evening. 19 <For seven days> ‖leaven‖ shall not be found in your houses,—for ‖whosoever eateth what is leavened‖ then shall that soul be cut off out of the assembly of Israel, |whether sojourner, or native of the land|. 20 <Nothing leavened> shall ye eat,—<in all your dwellings> shall ye eat unleavened cakes.

21 So then Moses called for all the elders of Israel, and said unto them,—

Proceed and take for yourselves one of the flock, according to your families, and slay the passover. 22 Then shall ye take a bunch of hyssop, and dip it in the blood which is in the basin, and strike the upper beam, and the two door-posts, with the blood which is in the basin,—and ‖ye‖ shall not go forth, any man out of the entrance of his house, until morning. 23 And Yahweh will pass along to plague the Egyptians, and <when he beholdeth the blood upon the upper beam, and upon the two door-posts> then will Yahweh pass over the entrance, and not suffer the destroyer to enter into your houses, to inflict on you the plague. 24 And ye shall observe this thing,—for a statute to thee and to thy sons, unto times age-abiding.

25 And so it shall come to pass <when ye shall enter into the land which Yahweh will give you, as he hath spoken,—and ye shall observe this service; 26 and it shall come to pass, that your sons[c] shall say unto you,—

[a] See chap. iv. 21, n.
[b] Some cod. (w. Sam., Jon., Sep., and Syr.): "of the sons of Israel"—G.n.
[c] Ml: "each man according to the mouth (=bidding=requirement) of his eating."
[d] Heb. *ḳâhâl*.
[e] Heb. *'âdhâh*.
[f] *I.e.*: "at dusk"—Kalisch. "Prob. between sunset and dark"—O.G. Cp. chap. xvi. 12; and esp. Nu. xxviii. 4; Deu. xvi. 6.
[g] Ml: "upon."
[h] Ml: "its head upon its legs and upon its inward part."
[i] For contrast, see Is. lii. 12.
[k] Or: <"A passing over> it is' by Y."
[l] "I the Eternal"—Kalisch. Or: "I am Yahweh." Cp. Intro., Chap. IV.

[a] Some cod. (w. Sam., Jon.): "and (even) into"—G.n.
[b] Some cod. (w. Sam., Syr.) omit: "both"—G.n.
[c] Or; "children."

What is this your service?[a]>

27 Then shall ye say—
<A passover' sacrifice> it is' to Yahweh, who passed-over the houses of the sons of Israel, in Egypt, when he plagued the Egyptians, but <our houses> he delivered.
Then did the people bend their heads and bow themselves down.

28 And the sons of Israel went their way and did,—<as Yahweh had commanded Moses and Aaron> ‖so‖ did they.

§ 20. *The Tenth Plague inflicted, and Israel urged forth.*

29 And it came to pass ‖at midnight‖ that ‖Yahweh‖ smote every firstborn in the land of Egypt, from the firstborn of Pharaoh who sat upon his throne, unto the firstborn of the captive who was in the pit of his prison,[b]—and every firstborn of beasts. 30 Then rose up Pharaoh by night, ‖he, and all his servants, and all the Egyptians‖, and there arose a great outcry throughout Egypt,—for there was not' a house, where' there was not one dead. 31 So he called for Moses and for Aaron by night, and said—
Rise ye, go forth out of the midst of my people, ‖both ye, and the sons of Israel‖,—and go, serve Yahweh, according to your word; 32 also' <your flocks and your herds> take ye, as ye spake, and go your way,—so shall ye bless, ‖even me‖.

33 And the Egyptians became urgent with the people, to send them in haste out of the land,—for they said—
‖We all‖ are dying.

34 So the people took up their dough, ere yet it was leavened,—with their kneading-bowls, bound up in their mantles, on their shoulders. 35 And ‖the sons of Israel‖ did according to the word of Moses,—and asked of the Egyptians, articles of silver and articles of gold and mantles. 36 And ‖Yahweh‖ gave the people favour in the eyes of the Egyptians, and they gave them gladly,—so they spoiled the Egyptians.

§ 21. *The Exodus begun, and the Passover confirmed.*

37 Then did the sons of Israel break up from Rameses, towards Succoth,—about six hundred thousand foot, of men grown, besides little ones.

38 Moreover also' ‖a mixed multitude‖ came up with them,—flocks also, and herds, exceeding[c] much cattle. 39 Then baked they the dough which they had brought out of Egypt—into round unleavened cakes, for it had not been leavened,—for they had been driven out of Egypt, and could not tarry, and indeed no ‖provisions‖ had they made ready for themselves.

40 Now <the time during which the sons of Israel dwelt in Egypt>[a] was four hundred and thirty years. 41 And it came to pass <at the end of four hundred and thirty years> yea it came to pass <on this self-same day> that all the hosts of Yahweh had come forth out of the land of Egypt. 42 <A night of solemn observances> it is' unto Yahweh, for bringing them forth out of the land of Egypt,—‖this same night‖ pertaineth to Yahweh, for solemn observances, by all the sons of Israel, to their generations.

43 And Yahweh said unto Moses and Aaron:[b]
‖This‖ is the statute of the passover,— ‖No stranger‖ shall eat thereof; 44 but <every man's servant bought with silver,—when thou hast circumcised him> ‖then‖ shall he eat thereof: 45 ‖An alien or a hireling‖ shall not eat thereof. 46 <In one house> shall it be eaten, thou shalt not take forth, out of the house, any of the flesh, [outside]; and a <bone thereof> shalt thou not break. 47 ‖All the assembly of Israel‖ shall keep it. 48 And <when there may sojourn with thee[c] a sojourner who may wish to keep a passover to Yahweh> there must be circumcised to him every male, and ‖then‖ may he draw near to keep it, so shall he be as a native of the land,—but ‖no uncircumcised male‖ shall eat thereof.

49 ‖One law‖ shall there be for the native,—and for the sojourner that sojourneth in your midst.

50 Thus did all the sons of Israel,—<as Yahweh had commanded Moses and Aaron> ‖so‖ did they.

51 And it came to pass ‖on this self-same day‖ that Yahweh brought forth the sons of Israel out of the land of Egypt, by their hosts.

§ 22. *The Law of the Firstborn, and further Instructions as to the Passover.*

13 1 And Yahweh spake unto Moses, saying:

2 Hallow to me every firstborn, that which any female first beareth,[d] among the sons of Israel, among men and among beasts,—‖mine‖ it is.

3 And Moses said unto the people—
[Ye are] to remember this day, on which ye came forth out of Egypt, out of the house of slaves, that <with strength of hand> did Yahweh bring you forth from hence,—there shall not, therefore, be eaten anything leavened. 4 ‖To-day‖ are ‖ye‖ coming forth,—in the month Abib.

5 And it shall be, <when Yahweh[e] shall bring thee into the land of the Canaanite and the Hittite and the Amorite, and the Hivite

[a] Ml: "What is this service to you?" Ml: "in the house of his pit = his pit'-house."

[b] Some cod. (w. Jon., Sep., and Syr.): "and exceeding"—G.n.

[a] Ml: "the dwelling of the s. of I. which they dwelt in E."

[b] Some cod. (w. Sam., Syr.): "and unto A."—G.n.

[c] Some cod. (w. Sam., Onk. MS., Jon. MS., Sep., Syr.): "with you"—G.n.

[d] Ml: "that which bursteth open any womb."

[e] Some cod. (w. Sam., Jon., Sep.) add: "thy God"—G.n.

and the Jebusite, which he sware to thy fathers to give thee, a land flowing with milk and honey> then shalt thou serve with this service, in this month. 6 <Seven days> shalt thou eat unleavened cakes,—and <on the seventh day> [shall be] a festival to Yahweh. 7 ‖Unleavened cakes‖ shall be eaten for the seven days,—neither shall there be seen with thee anything leavened, nor shall there be seen with thee leaven, within any of thy bounds. 8 And thou shalt tell thy son, on that day, saying,—

[This is] ‖because‖ of that which[a] Yahweh did for me, when he brought me forth out of Egypt.

9 And it shall be to thee for a sign upon thy hand, and for a memorial between thine eyes, in order that the law of Yahweh may be in thy mouth,—for <with a strong hand> did Yahweh bring thee forth out of Egypt. 10 So shalt thou observe this statute, in its appointed time,—from year to year.[b]

11 And it shall be <when Yahweh[c] shall bring thee into the land of the Canaanite, as he sware to thee and to thy fathers,—and shalt give it thee> 12 that thou shalt set apart whatsoever is born first,[d] to Yahweh; and <of all firstlings of beasts which thou shalt have> ‖the males‖ shall pertain to Yahweh. 13 But <every firstling of an ass> shalt thou redeem with a lamb[e] or <if thou wilt not redeem it> then thou shalt break its neck,—but <every firstborn of men among thy sons> shalt thou redeem.

14 And it shall be <when thy son shall ask thee, in time to come, saying,

What is this?>

Then shalt thou say unto him:

<With strength of hand> did Yahweh bring us forth out of Egypt, out of the house of slaves. 15 And it came to pass <when Pharaoh had shown himself too hardened to let us go>[f] then did Yahweh slay every firstborn in the land of Egypt, from the firstborn of men, even unto the firstborn of beasts. <For this cause> am ‖I‖ sacrificing to Yahweh whatsoever is born first, of the males, and <every firstborn of my sons> must I redeem.[g]

16 And it shall be for a sign upon thy hand, and for frontlets between thine eyes,—that <with strength of hand> did Yahweh bring us forth out of Egypt.

§ 23. *The Exodus completed; the Red Sea passed through; Pharaoh and his Host destroyed.*

17 And it came to pass <when Pharaoh had let the people go> that God did not lead by the land-way of the Philistines, although it was ‖near‖,—for God said—

Lest the people be dismayed when they see war, and turn back to Egypt.

18 So God took the people round the desert-way of the Red Sea,—and the sons of Israel went up ‖armed‖ out of the land of Egypt.

19 And Moses took the bones of Joseph, with him,—for he had ‖taken an oath‖ of the sons of Israel, saying,

God will ‖surely visit‖ you,[a] so then ye shall carry up my bones from hence, with you.

20 And they brake up from Succoth,—and encamped in Etham, at the edge of the desert.

21 Now ‖Yahweh‖ was going before them—<by day> in a pillar of cloud to lead them the way, and <by night> in a pillar of fire to give them light,—that they might journey day and night:

22 the pillar of cloud by day ceased not, nor the pillar of fire by night,—from before the people.

1 Then spake Yahweh unto Moses, saying: **14**

2 Speak unto the sons of Israel, that they turn back and encamp before Pi-hahiroth, between Migdol and the sea,—before Baal-zephon, <over against it> shall ye encamp, by the sea.

3 Then will Pharaoh say, of the sons of Israel, <Entangled> they are' in the land,—the desert hath closed in upon them.

4 So will I let the heart of Pharaoh wax bold, and he will pursue them, that I may get me honour over Pharaoh, and over all his forces, and the Egyptians shall know, that ‖I‖ am Yahweh.

And they did so.

5 And it was told the king of Egypt, that the people had fled,—and the heart of Pharaoh and his servants was turned against the people, and they said—

What is this we have done, that we have let Israel go from serving us?

6 So he yoked his chariot,—and <his people> took he with him. 7 And he took six hundred chosen chariots, and all the chariots of Egypt,—with warriors, in every one.[b] 8 And Yahweh let the heart of Pharaoh king of Egypt wax bold,[c] and he pursued the sons of Israel,—when ‖the sons of Israel ‖were going out with a high hand.

9 So the Egyptians pursued them, and overtook them, encamping by the sea—all the horses and chariots of Pharaoh, and his horsemen, and his forces,—by Pi-hahiroth, before Baal-zephon.

10 Now <when ‖Pharaoh‖ had drawn near> the sons of Israel lifted up their eyes, and lo! ‖the Egyptians‖ moving along after them, and they feared greatly, and the sons of Israel made outcry unto Yahweh. 11 Then said they unto Moses,

Was it because there were no' graves in Egypt, that thou didst fetch us, to die in the desert? What' is this' thou hast done to us,[d] bringing us forth out of Egypt?

[a] Cp. O.G. 261, 5.
[b] Lit.: "from days to days."
[c] Some cod. (w. Sam., Sep.) add: "thy God"—G.n.
[d] Mi: "whatsoever bursteth open a womb."
[e] Or: "kid."
[f] Mi: "had shewn himself hardened as to letting us go."
[g] Cp. Num. iii. 11, 38, 41.

[a] Or: "concern himself for you."
[b] Cp. O.G. 482a, d (*b*).
[c] Cp. chap. iv. 21, n.
[d] Or: "‖What, now‖ hast thou done to us?" Cp. O.G. 261, 4b.

12 Is not this the word which we spake unto
thee in Egypt, saying,
Let us alone, that we may serve the
Egyptians,—for it is ‖better for us‖ to
serve the Egyptians, than to die in the
desert?
13 And Moses said unto the people—
Do not fear, stand still, and see the salvation
of Yahweh, which he will work for you
to-day,—for <as for the Egyptians whom
ye have seen to-day> ye shall not again
see them any more, to times age-abiding.
14 ‖Yahweh‖ will fight for you,—and ‖ye‖
shall |forbear|.
15 And Yahweh said unto Moses,
What outcry wouldst thou make unto
me? Speak unto the sons of Israel, that
they go forward; 16 and <thou> lift high
thy staff, and stretch forth thy hand over
the sea, and cleave it asunder,—that the
sons of Israel may enter into the midst of
the sea, on dry ground; 17 and ‖I‖ behold
me, letting the heart of the Egyptians wax
bold, that they may enter after them,—
that I may get me honour over Pharaoh, and
over his forces, over his chariots, and over
his horsemen. 18 And the Egyptians
shall know, that ‖I‖ am Yahweh,—when I
have gotten me honour over Pharaoh, over
his chariots, and over his horsemen.
19 And the messenger of God who was going on
before the camp of Israel, removed, and came on
behind them,—and the pillar of cloud removed
from before them, and stood behind them; 20 so
it came in between the camp of the Egyptians,
and the camp of Israel, so it became a cloud and
darkness, and yet lighted up the night,—so that
the one came not near unto the other, all the
night.
21 And Moses stretched forth his hand over the
sea, and Yahweh carried away the sea by a mighty
east wind, all the night, and turned the sea into
dry land,—and the waters were cloven asunder.
22 Then went the sons of Israel into the midst of
the sea, on the dry ground,—and ‖the waters‖
<to them> were a wall, on their right hand,
and on their left. 23 And the Egyptians pur-
sued, and entered after them—all the horses of
Pharaoh, his chariots and his horsemen,—into
the midst of the sea.
24 And it came to pass <in the morning watch>
that Yahweh looked down into the camp of the
Egyptians, through the pillar of fire and cloud,
and confused the camp of the Egyptians; 25 and
he took off the wheels of their chariots,[a] and
made them drive heavily,—so that the Egyptians
said—
We must flee[b] from the face of Israel, for
‖Yahweh‖ is fighting for them, against the
Egyptians.
26 Then said Yahweh unto Moses,
Stretch forth thy hand over the sea,—that
the waters may return upon the Egyptians,
upon their chariots, and upon their horse-
men.
27 So Moses stretched forth his hand over the sea,
and the sea returned, towards morning, to its
steady flow, when ‖the Egyptians‖ were fleeing
to meet it,—thus Yahweh shook off the
Egyptians, into the midst of the sea; 28 thus
the waters returned, and covered the chariots,
and the horsemen, even all the forces of
Pharaoh, that were entering after them into the
sea,—there was not left remaining among them
|so much as one|. 29 But ‖the sons of Israel‖
had gone their way on dry ground in the midst
of the sea,—and ‖the waters‖ had been to them
a wall, on their right hand and on their left.
30 Thus did Yahweh, on that day, save' Israel, out
of the hand of the Egyptians,—and Israel saw
the Egyptians, dead on the shore[a] of the
sea. 31 And <when Israel saw the mighty
hand wherewith Yahweh had wrought against
the Egyptians> then did the people revere
Yahweh,—and they put their trust in Yahweh,
and in Moses, his servant.

§ 24. *Israel's Song of Triumph.*

15 1 ‖Then‖ sang Moses, and the sons of Israel, this song unto Yahweh, and they spake, saying,—

I will sing to Yahweh, for he is exalted,
exalted,[b]—
<The horse and his rider> hath he cast into
the sea.

2 *<My might and[c] melody> is Yah,*
And he became mine, by salvation,[d]—

‖This‖ is my GOD, and I will glorify[e] him,
The God of my father, and I will set him
on high.

3 ‖Yahweh‖ is a warlike one,—
<Yahweh> is his name.

4 <The chariots of Pharaoh and his train>
hath he cast into the sea,—
Yea <the choice of his warriors> were sunk
in the Sedgy' Sea.

5 ‖Roaring deeps‖ covered them,—
They went down, in the raging depths, like
a stone.

6 ‖Thy right hand‖, O Yahweh, is splendid in
power,—
‖Thy right hand‖, O Yahweh, dasheth in
pieces a foe;
7 And <in the greatness of thine exaltation>
dost thou tear down thine opposers,—
Thou dost send forth thy wrath, it consumeth
them, as straw;
8 And <with the blast of thy nostrils> heaped
up are the waters,

[a] "Made their chariot-wheels glide out"—Kalisch.
[b] Mi: "Egypt said—I must flee." [Nation personified—as often.]
[a] Mi: "lip."
[b] Intro., Chap. II., Synopsis, *B, c.*
[c] Some cod. (w. Sam. MS., and Onk.): "and my" G.n.
[d] Cp. Ps. cxviii. 14, 21.
[e] Mi. "beautify." Cp. O.G.

<Upreared like a mound> are the flowing waves,—
Roaring deeps are congealed in the heart of the sea.

9 Said the foe—
I will pursue—overtake, divide spoil,—
Take her fill of them—shall my soul,
I will bare my sword, root them out—shall my hand.

10 Thou didst blow with thy wind, they were covered by the sea,—
They rolled like lead, into the waters so wide.

11 Who is |like unto thee|, among the mighty, O Yahweh?
Who is |like unto thee|,
Majestic in holiness,—
To be revered in praises,
Doing a marvellous thing?

12 Thou didst stretch forth thy right hand, earth swallowed them up.

13 Thou hast led forth in thy lovingkindness, the people which thou hast redeemed,—
Thou hast guided them in thy might, into the home of thy holiness.[a]

14 Peoples have heard, they tremble,—
‖A pang‖ hath seized the dwellers of Philistia:

15 ‖Then‖ were amazed the chiefs of Edom,
The mighty ones of Moab, there seizeth them, a trembling,—
Melted away, have all the dwellers of Canaan:

16 There falleth upon them a terror and dread,
<With the greatness of thine arm> are they struck dumb as a stone,—
Till thy people pass over, O Yahweh,
Till the people pass over, which thou hast made thine own:—

17 Thou bringest them in and plantest them,
In the mountain of thine inheritance,
Thy dwelling-place to abide in, which thou hast made, O Yahweh,—
A hallowed place, O My Lord,[b] which thy hands have established.

18 ‖Yahweh‖ shall reign, unto times age-abiding and beyond.

19 For the horses of Pharaoh, with his chariots and his horsemen, entered into the sea,
Then did Yahweh bring back upon them the waters of the sea,—
But ‖the sons of Israel‖ had gone their way on the dry ground, through the midst of the sea.

20 Then took Miriam the prophetess, sister of Aaron, the timbrel in her hand,—and all the women came forth after her with timbrels, and dances. 21 And Miriam responded to the men,[c]
Sing to Yahweh, for he is exalted—exalted,
<The horse and his rider> hath he cast into the sea.

§ 25. *From the Red Sea to the Desert of Sin.*

22 And Moses caused Israel to break up from the Red Sea, and they went out into the desert of Shur,—and journeyed three days in the desert, and found no water; 23 and, when they came in towards Marah, they could not drink the waters of Marah, for they were |bitter|,—<for this cause> was the name thereof called Marah.[a]

24 So the people murmured against Moses—saying, What are we to drink?

25 And he made outcry unto Yahweh, and Yahweh pointed out a tree, and he cast it into the waters, and the waters became sweet,—
<There> he appointed him[b] a statute and regulation,
And <there> he put him[b] to the proof.

26 And he said:
<If thou ‖wilt indeed hearken‖ to the voice of Yahweh thy God,
And <the thing that is right in his eyes> thou wilt do,
And so give ear to his commandments,
And keep all his statutes>
‖None of the sicknesses which I laid on the Egyptians‖ will I lay upon thee,
For ‖I‖ am Yahweh, thy physician.

27 Then came they in to Elim, and <there> were twelve fountains of water, and seventy palm-trees,—so they encamped there, by the waters.

16 1 Then moved they on from Elim, and all the assembly of the sons of Israel entered into the desert of Sin, which is between Elim and Sinai, on the fifteenth day of the second month, by their coming forth out of the land of Egypt.

§ 26. *The Murmuring and the Manna.*

2 Then did all the assembly of the sons of Israel murmur against Moses and against Aaron, in the desert; 3 and the sons of Israel said unto them—
Oh that we had died by the hand of Yahweh, in the land of Egypt, when we remained by the pot of flesh, when we did eat bread to the full,—for ye have brought us forth into this desert, to cause all this multitude[c] to die by famine.

4 Then said Yahweh unto Moses,
Behold me! raining down for you bread[d] out of heaven,—and the people shall go out and gather, <the portion[e] for a day> on its day, that I may prove them, whether they will walk in my law, or not.

5 And it shall come to pass <on the sixth day> that they shall settle what they shall bring in,—and it shall be twice as much as they gather day by day.

[a] Or: "thy hallowed home."
[b] Some cod. (w. 3 ear. pr. edns., Sam.): "O Yahweh"—G.n.
[c] The pronoun "them" is masculine in the Heb.

[a] = "Bitter."
[b] Or: "them."
[c] Or: "convocation." Heb.: *kâhâl*.
[d] Or: "food."
[e] Mi: "word," or "matter."

6 So Moses and Aaron said' unto all the sons of Israel,—
<At eventide> then shall ye know that it was ‖Yahweh‖ who brought you forth, out of the land of Egypt; 7 and <in the morning> then shall ye see the glory of Yahweh, in that he hath heard your murmurings against Yahweh,—what then are ‖we‖ that ye should murmur against |us|?
8 And Moses said—
<In that Yahweh giveth you in the evening flesh to eat, and bread in the morning, to the full, in that Yahweh heareth your murmurings, wherewith ‖ye‖ are murmuring against him> what then are ‖we‖? <Not against us> do ye murmur, but against Yahweh.
9 And Moses said unto Aaron,
Say unto all the assembly of the sons of Israel,
Draw near, before Yahweh,—for he hath heard your murmurings.
10 And it came to pass, <when Aaron spake unto all the assembly of the sons of Israel> then turned they towards the desert,—and lo! ‖the glory of Yahweh‖ had appeared in the cloud. 11 Then spake Yahweh unto Moses—saying,
12 I have heard the murmurings of the sons of Israel,—speak unto them, saying—
<Between the two evenings>[a] shall ye eat flesh, and <in the morning> shall ye be filled with bread,—so shall ye know that ‖I Yahweh‖ am your God.
13 And it came to pass <in the evening> that there came up quail, and covered the camp,—and in the morning was the outpouring of dew, round about the camp; 14 and <when the outpouring of dew went up> then lo! <on the face of the desert> a thin flake, thin as hoar-frost, on the earth. 15 And when the sons of Israel saw it, they said one to another—
What is that?
For they knew not what "that" was. Then said Moses unto them,
"That" is the bread which Yahweh hath given you to eat. 16 ‖This‖ is the thing which Yahweh hath commanded,
Gather ye thereof, each man, what he needeth for eating,[b]—an omer a head, by the number of your souls, <each man—for them who are in his tent> shall ye take.
17 And the sons of Israel did so,—and gathered, [some] more, and [some] less; 18 and <when they measured it with the omer> he who had gathered more had nothing over, and ‖he who had gathered less‖ had no lack: <each man, what he needed for eating>[b] did they gather. 19 And Moses said unto them,—
Let ‖no man‖ leave thereof, until morning.
20 But they hearkened not unto Moses, but certain men left' thereof until morning, and it swarmed with worms, and became loathsome,—and Moses was wroth with them. 21 Thus then they gathered it, morning by morning, each man what he needed for eating,—and <as soon as the sun waxed hot> so soon it melted.
22 And it came to pass <on the sixth day> that they gathered food twice as much, two omers for each one,—so all the princes of the assembly came in, and told Moses. 23 And he said unto them—
‖That‖ is what Yahweh spake.
<The observance of a holy sabbath[a] to Yahweh> is to-morrow,—<what ye would bake> bake, and <what ye would boil> boil, and <all that is left over> put by you, to keep until the morning.
24 So they put it by until the morning, as Moses had commanded,—and it gave no unpleasant odour, neither was there <a worm> therein. 25 Then said Moses—
Eat ye it to-day, for <a sabbath> is to-day, unto Yahweh,—<to-day> ye shall not find it in the field. 26 <Six days> shall ye gather it,—but <on the seventh day, a sabbath> it shall not be therein.
27 And it came to pass <on the seventh day> that there went forth some of the people to gather,—but they found not. 28 Then said Yahweh unto Moses,—
How long' have ye refused to keep my commandments and my laws? 29 See <because ‖Yahweh‖ hath given you the sabbath> <for this cause> is ‖he‖ giving you <on the sixth day> food for two days,—abide ye every man in his place, let no man go forth from his dwelling, on the seventh day.
30 So the people rested[b] on the seventh day.
31 And the house[c] of Israel called the name thereof Manna,—and ‖the same‖ was like coriander seed, white, and ‖the taste thereof‖ like flat-cake with honey.[d] 32 And Moses said—
‖This‖ is the thing which Yahweh hath commanded,
Fill an omer therefrom, as a thing to be preserved, to your generations,—that they may see the bread wherewith I fed you, in the desert, when I brought you forth, out of the land of Egypt.
33 So Moses said unto Aaron—
Take a single basket, and put therein an omer-full of manna,—and set it down before Yahweh, as a thing to be preserved, to your generations.
34 <As Yahweh gave command unto Moses> so did Aaron set it down before the testimony, as a thing to be preserved. 35 And ‖the sons of Israel‖ did eat the manna forty years,[e] until they entered into the land wherein they were to dwell,—<the manna> they did eat

[a] Cp. xii. 6, n.
[b] Ml: "at the mouth of his eating." Cp. chap. xii. 4.
[a] Or: "the sabbath-keeping of a holy rest."
[b] Or: "kept Sabbath."
[c] Some cod. (w. Onk. MS., Sep., Syr.): "sons"—G.n.
[d] "Made with honey"—Kalisch.
[e] See Josh. v. 11, 12.

until they entered into the bounds of the land of Canaan. 36 Now ‖an omer‖ is |the tenth of the ephah|.[a]

§ 27. *Water from the Rock at Rephidim.*

17 1 And all the assembly of the sons of Israel set forward out of the desert of Sin, by their removings, at the bidding[b] of Yahweh,—and encamped in Rephidim, and there was no' water for the people to drink. 2 And the people found fault with Moses, and said—

Give us water, that we may drink.

And Moses said to them,

Why should ye find fault with me? Why[c] should ye put Yahweh to the proof?

3 So the people thirsted there for water, and the people murmured against Moses,—and said—

Wherefore' is it that thou hast brought us up out of Egypt, to kill me[d] and my sons, and my cattle, with thirst?

4 And Moses made outcry unto Yahweh, saying,

What am I to do, with this people? <Yet' a little> and they will stone me.

5 Then said Yahweh unto Moses—

Pass over before the people, and take, with thee, some of the elders of Israel,—<thy staff also, wherewith thou didst smite the river> take thou in thy hand, so shalt thou go thy way.

6 Behold me! standing before thee, there, upon the[e] rock[f] in Horeb, then shalt thou smite the rock, and there shall come forth therefrom water, and the people shall drink.

And Moses did so, in the sight of the elders of Israel. 7 So he[g] called the name of the place, Massah,[h] and Meribah,[i]—because of the fault-finding of the sons of Israel, and because of their putting Yahweh to the proof, saying,

Is' Yahweh in our midst, or is he not'?

§ 28. *War with Amalek.*

8 Then came in Amalek,—and fought with Israel, in Rephidim. 9 And Moses said unto Joshua—[k]

Choose for us men, and go forth, fight with Amalek,—<to-morrow> am ‖I‖ stationing myself upon the top of the hill, with the staff of God in my hand.

10 So Joshua did, as Moses had said to him, to fight with Amalek,—and ‖Moses, Aaron and Hur‖ went up to the top of the hill.

11 And it shall be <when Moses shall lift on high his hands>[l] then shall Israel prevail, but <when he shall let down his hands> then shall Amalek prevail.[a]

12 But ‖the hands of Moses‖ were wéary,[b] so they took a stone, and put under him, and he sat thereupon,—and ‖Aaron and Hur‖ upheld his hands—<on this side> one, and <on that side> one, and so his hands became steady, until the going in of the sun. 13 So Joshua overthrew Amalek and his people, with the edge[c] of the sword. 14 Then said Yahweh unto Moses—

Write this as a remembrancer in a book,[d] and rehearse it in the ears of Joshua,—that I will ‖wipe out‖ the remembrance of Amalek, from under the heavens.[e]

15 And Moses built an altar,—and called the name thereof, Yahweh-nissi.[f] 16 And he said—

<Because of a hand against the throne of Yah>[g] Yahweh hath war with Amalek,—from generation to generation!

§ 29. *The Visit of Jethro, Moses' Father-in-law.*

18 1 And Jethro, priest[h] of Midian, father-in-law of Moses, heard' all that God had done for Moses, and for Israel his people,—in that Yahweh had brought forth Israel out of Egypt.[i]

2 So Jethro, Moses' father-in-law, took Zipporah, Moses' wife,—after she had been sent home;[k]

3 and her two sons,—of whom ‖the name of the one‖ was Gershom,[l] for, said he,

<A sojourner> am I in a strange land,

4 and ‖the name of the other‖ Eliezer,[m] for

‖The God of my father‖ was my help, and delivered me from the sword of Pharaoh.

5 And Jethro, Moses' father-in-law, came in, with his two sons and his wife, unto Moses,—into the desert where ‖he‖ was encamping, the mountain of God; 6 and said[n] unto Moses,

‖I,[n] thy father-in-law, Jethro‖, am coming in unto thee,—and thy wife, and her two sons, with her.

7 So Moses went forth to meet his father-in-law, and bowed himself down to him, and kissed him, and they asked each other of their welfare,—and came into the tent. 8 Then Moses recounted to his father-in-law, all that Yahweh had done to Pharaoh, and to the Egyptians, for Israel's sake,—all the hardship which had befallen them by the way, and how Yahweh had delivered' them. 9 Then did Jethro rejoice, for all the good which Yahweh had done to Israel,—whom he had delivered

[a] The ephah: according to Josephus, about 1½ English bushel.
[b] Ml: "upon the mouth."
[c] Some cod. (w. Sam., Jon. Sep., Syr.): "And why"—G.n.
[d] N.B.: Singular for plural—a striking personification.
[e] Or: "a."
[f] Leading the minds of the observers up from the rock to Him who stood thereon.
[g] Or: "one"="the name . . . was called."
[h] "Proving-place."
[i] "Fault-finding-place."
[k] Ml: "Jehoshua"; Heb.: *yᵉhôshua'*: over 250 times.
[l] So it shd be (pl.) w. Sam., Sep.)—G.n. Bearing aloft a banner, as some think, now with one hand, and then with the other. Hence, below, Yahweh-nissi = Yahweh my banner.

[a] So, according to best usage, the tenses in this verse shd be rendered—and the statement *may* be the reminiscence of a promise; but according to late usage the tenses may be taken historically.
[b] Lit.: "heavy."
[c] Ml: "mouth."
[d] Ml: "the book"; but the article may be that of species, hence in English ="a book."
[e] Num. xxiv. 20.
[f] See above, on verse 11.
[g] *Gt.*: "Surely the hand is on the banner of Yah"—G.n., G. Intro. 383, 384: so also Davies' H.L., p. 301.
[h] Cp. chap. ii. 16.
[i] A sp. v.r. (*sevir*): "the land of Egypt"—G.n.
[k] Or: "let go."
[l] "A sojourner there."
[m] "God is help."
[n] Sam., Sep., Syr.: "Lo!" [instead of "I"]—G.n. [In wh. case render: "And one said . . . is coming."]

out of the hand of the Egyptians. 10 And Jethro said—

Blessed' be Yahweh, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh,—

Who hath delivered the people from under the hand of the Egyptians:

11 ‖Now‖ I know, that ‖greater‖ is Yahweh than all the gods,—

‖Even in the thing wherein they were arrogant over them‖.

12 Then took Jethro, father-in-law of Moses, an ascending-offering and sacrifices[a] to God,—and Aaron and all the elders of Israel came in, to eat bread with the father-in-law of Moses before God.

13 Now it came to pass <on the morrow> that Moses sat, to judge the people,—and the people stood by Moses, from the morning, until[b] the evening. 14 And <when Moses' father-in-law saw all that ‖he‖ was doing for the people> he said—

What is this thing which ‖thou‖ art doing for the people? Wherefore' art ‖thou‖ sitting |alone|, with ‖all the people‖ stationed by thee, from morning until[c] evening?

15 And Moses said to his father-in-law,—

Because the people come in unto me, to seek God:

16 <When they have a matter> they come in unto me, then do I judge between a man and his neighbour,—and make known the statutes of God, and his laws.

17 Then said Moses' father-in-law unto him,—

‖Not good‖ is the thing that thou' art doing.

18 Thou wilt get ‖quite worn out‖ both thou, and this people that is with thee,—for the thing is ‖too heavy' for thee‖, thou canst not do it, |alone|.

19 ‖Now‖ hearken thou to my voice—let me counsel thee, and may God be with thee:

Be |thou| for |the people| in front of God, so shalt ‖thou‖ bring the matters unto God;

20 and shalt cause to shine upon them, the statutes and the laws,—and make known to them the way wherein they should go, and the work they should do.

21 ‖Thou thyself‖ therefore, shalt look out, from among all the people—men of ability, reverers of God, men of fidelity, haters of extortion,—and place [them] over them as rulers of thousands, rulers[d] of hundreds, rulers of fifties, and rulers of tens. 22 So shall they judge the people at any time, and it shall be, <all the great matters> shall they bring in unto thee, but <all the small matters> shall ‖they themselves‖ judge,—so, lighten thou the burden for thyself, and let them bear it with thee.

23 <If |this thing| thou wilt do, and God shall command' thee> then shalt thou be able to endure,—yea |moreover| ‖all this people‖ shall go in ‖unto their dwellings‖ contented.[a]

24 So Moses hearkened' to the voice of his father-in-law, and did all that he had said;

25 and Moses chose men of ability out of all Israel, and set them to be heads over the people,—rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they shall judge the people, at any time,— <the hard matters> shall they bring in unto Moses, but <all the small matters> shall ‖they themselves‖ judge.[b]

27 And Moses sent forth his father-in-law,—and he went his way by himself, unto his own land.

§ 30. *The Arrival at Sinai: Israel invited to enter into Covenant.*

19 1 <In the third month, by the coming forth of the sons of Israel out of the land of Egypt> ‖on this day‖ came they into the desert of Sinai:

2 then was it that they brake up out of Rephidim, and came into the desert of Sinai, and encamped in the desert,—yea Israel encamped there, before the mountain. 3 And <when ‖Moses‖ had gone up unto God> then called Yahweh unto him, out of the mountain, saying,

‖Thus‖ shalt thou say to the house of Jacob,
And tell the sons of Israel:

4 ‖Ye‖ have seen, what, I did unto the Egyptians,—
And how I bare you upon wings of eagles,
And brought you in, unto myself:—

5 ‖Now‖, therefore <if ye will ‖indeed hearken‖ to my voice,
And keep my covenant>
Then shall ye be mine, as a treasure beyond all the peoples,
For <mine> is all the earth;[c]

6 But ‖ye‖ shall be mine,
As a kingdom of priests,
And a holy nation.

‖These‖ are the words, which thou shalt speak unto the, sons of Israel.

7 Then came Moses, and called for the elders of the people,—and put before them all these words, which Yahweh had commanded him. 8 And all the people responded together, and said,

<All that Yahweh hath spoken> will we do.

And Moses took back the words of the people unto Yahweh. 9 Then said Yahweh unto Moses:

Lo! ‖I‖ am coming unto thee in the veiling of cloud, in order that the people may hear when I speak with thee,[d] |moreover also| that ‖in thee‖ they may trust[e] to times age-abiding.

Then told Moses the words of the people, unto

[a] Prob. peace-offerings. Cp. Driver & White in P.B., Leviticus; O.G. 257[b], II. 5.

[b] Some cod. (w. 1 ear. pr. edn., Sam., Syr.): "even until"—G.n.

[c] Some cod. (w. Sam., Syr.): "even until"—G.n.

[d] Some cod. (w. Sam., Sep., Syr.): "and rulers"—G.n.

[a] MI: "in well-being."

[b] Here too tenses may be historical: cp. chap. xvii. 11, n.

[c] A very beautiful testimony to God's regard for the whole world.

[d] Hence an argument that verse 19 gives the responsive setting of the Ten Commandments.

[e] John v. 45.

Yahweh. 10 And Yahweh said unto Moses—

Go unto the people, and thou shalt hallow them to-day, and to-morrow,—and they shall wash their clothes; 11 and shall be ready, by the third day,—for <on the third day> will Yahweh come down in the sight of all the people, upon Mount Sinai. 12 So then thou shalt set bounds for the people round about, saying,

Take heed to yourselves—that ye go not up into the mountain, nor touch the boundary thereof,—‖whosoever toucheth the mountain‖ shall ‖surely die‖. 13 No hand shall touch it, but he shall be ‖surely stoned‖ or be ‖surely shot‖, <whether <beast or man> he shall not live,—

<When the ram's horn soundeth[a] ‖they themselves‖ shall come up within the mount.[b]

14 Then Moses went down out of the mount, unto the people,—and hallowed the people, and they washed their clothes. 15 And he said unto the people,

Be ready, by the third day,—do not approach a woman.

16 And it came to pass <on the third day,[c] when the morning had come> that there were thunderings and lightnings, and a heavy cloud upon the mount, and the sound of a horn, loud exceedingly,—and all the people who were in the camp trembled'. 17 And Moses brought forth the people, to meet God, out of the camp,—and they stationed themselves in the lower part of the mount. 18 And ‖Mount Sinai‖ smoked |all over|, because Yahweh had come down thereon, |in fire|,—and the smoke thereof went up as the smoke of a furnace, and all the mountain trembled exceedingly. 19 And <as oft as the sound of the horn went on and became exceeding loud> ‖Moses‖ spake and ‖God‖ responded to him with a voice.[d] 20 Thus came Yahweh down upon Mount Sinai, unto the top of the mount,—and Yahweh called Moses unto the top of the mount, and Moses |went up|. 21 Then said Yahweh unto Moses,

Go down, adjure the people,—lest they press through unto Yahweh, to see, and so there fall from among them a multitude.

22 Yea <even the priests[e] who do approach unto Yahweh> must hallow themselves,—lest Yahweh break in upon them.

23 And Moses said unto Yahweh,

The people cannot come up into Mount Sinai,—for ‖thou thyself‖ hast adjured us, saying:

Set bounds to the mountain and hallow it.

24 And Yahweh said unto him—

Away, down! then shalt thou come up, ‖thou and Aaron with thee‖,—but <as for the priests[a] and the people> let it not be that they press through to come up unto Yahweh, lest he break in upon them.

25 So Moses went down unto the people,—and said [these things] unto them.

§ 31. *The Law of Ten Commands.*

1 And God spake all these words, saying:— **20**

2 ‖I‖ am Yahweh thy God,—who have brought thee forth out of the land of Egypt, out of the house of servants:—

3 Thou shalt not have other gods, besides me.[b]

4 Thou shalt not make to thee an image,[c] or any form, that is in the heavens above,—or that is in the earth beneath,—or that is in the waters, beneath the earth: 5 thou shalt not bow thyself down to them, nor be led to serve them—For ‖I, Yahweh, thy God‖ am a jealous GOD, visiting[d] the iniquity of fathers, upon sons, unto three [generations] and unto four, |of them that hate me|; 6 *but shewing lovingkindness unto thousands [of generations],*[e]*—of them who love me, and keep my commandments*|.[f]

7 Thou shalt not utter the name of Yahweh thy God, for falsehood,[g] for Yahweh will not let him go unpunished' who uttereth his name, for falsehood.

8 Remember the sabbath day,[h] to hallow it:

9 <Six days> shalt thou labour, and do all thy work; 10 but ‖the seventh day‖ is a sabbath,[i] unto Yahweh thy God,—thou shalt do no work ‖thou, nor thy son, nor thy daughter, [nor][k] thy servant, nor thy handmaid, nor thy beast, nor thy sojourner who is within thy gates‖. 11 For <in six days> did Yahweh make the heavens and the earth, [and][l] the sea—and all that in them is, and rested on the seventh day,—<for this cause> Yahweh blessed the sabbath day[h] and hallowed it.

12 Honour thy father, and thy mother,—that thy days may be prolonged' upon the soil, which Yahweh thy God is about to give[m] unto thee.

13 Thou shalt not commit murder.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

[a] So O.G.
[b] "When the trumpet soundeth, they shall go forward to the mountain"—Kalisch.
[c] Comp. verse 11.
[d] Suggesting repeated action: for which, in case of the imperfect, see Ges. Gram § 127, 4 b, Davidson's Heb. Syntax. That we have here an intimation of the manner in which the Ten Commandments of the following chapter were enunciated, is tolerably clear. Compare, for anticipatory method, Deut. xxxi. with respect to "the Song" of xxxii.
[e] "Prob. *chieftains* (exercising priestly functions)"—O.G. 463.
[a] "Prob. *chieftains* (exercising priestly functions)"—O.G. 463.
[b] Ml: "unto my face."
[c] Either carved or graven (*pesel*); also used of a molten image, but "prob. chased or finished w. the chisel"—Davies' H.L.
[d] Or: "charging."
[e] Cp. chap. xxxiv. 6, 7 (and Kalisch's note there); also Deut. v. 9.
[f] Cp. chap. xxxiv. 6, 7, n.
[g] Or: "vainty."
[h] Or: "the day of rest."
[i] Or: "a rest."
[k] Some cod. (w. 3 ear. pr. edns., Jon.): "nor"—G.n.
[l] Sam. MS., Onk. MS., Jon. MS., Sep., Syr.: "and the sea"—G.n.
[m] Ml: "is giving."

16 Thou shalt not testify[a] against thy neighbour, with a witness of falsehood.

17 Thou shalt not covet, thy neighbour's house, —thou shalt not covet, thy neighbour's wife, nor his servant,[b] nor his handmaid, nor his ox, nor his ass, nor anything which belongeth unto thy neighbour.

§ 32. *The People are terrified, and prevail on Moses to hear God in their stead.*

18 And ‖all the people‖ were witnessing[c] the voices and the torches,[d] and the sound of the horn, and the mountain, smoking,—so then the people were struck with awe[e] and shrank back, and stood afar off. 19 And they said unto Moses,

Speak ‖thou‖ with us, and we will hear,— but let not God speak' with us, lest we die.

20 And Moses said unto the people—

Do not fear, for <to the end he may prove you> hath God come',—and to the end the reverence of him may be upon your faces, that ye sin not.

21 So then the people stood afar off,—and ‖Moses‖ approached unto the thick gloom, where God was.

§ 33. *Transitional Warnings against Idolatry, and Instructions as to Divine Worship.*

22 Then said Yahweh unto Moses,

‖Thus‖ shalt thou say, unto the sons of Israel,— ‖Ye yourselves‖ have seen that <out of the heavens> have I spoken with you.

23 Ye shall not make [aught] beside me,— <neither gods of silver, nor gods of gold> shall ye make to yourselves.

24 <An altar of earth> shalt thou make to me, then shalt thou offer thereupon thine ascending-sacrifices, and thy peace-offerings, thy sheep, and thine oxen. <In every place where I may mention[f] my name> will I come in unto thee, and will bless thee.

25 But <if ‖an altar of stones‖ thou wilt make to me> thou shalt not build them hewn,— for <as soon as thou hast lifted ‖thy sharp tool‖ thereupon> thou hast profaned it;[g]

26 neither shalt thou go up |by steps| unto mine altar,—lest by any means thy shame be discovered thereupon.

§ 34. *An Outline of Social and Religious Laws, in Amplification of the Proposed Covenant.*

21 1 Now ‖these‖ are the regulations[h] which thou shalt put before them.

2 <When thou shalt acquire a servant who is a Hebrew> ‖six years‖ shall he serve,—but ‖in the seventh‖ shall he go out freely—for nought. 3 <If ‖by himself‖ he came in> ‖by himself‖ shall he go out,—<if he was ‖married‖>[a] then shall his wife go out with him. 4 <If ‖his lord‖[b] gave him a wife, and she have borne him sons or daughters> ‖the wife and her children‖ shall be her lord's, and ‖he‖ shall go out by himself. 5 But <if the servant shall ‖plainly say‖,

I love my lord,[c] and my wife, and my sons,—I will not go out free>

6 then shall his lord[b] bring him near unto God,[d] and shall bring him near unto the door, or unto the door-post,—and his lord shall pierce his ear with an awl, so shall he serve him all his life.

7 And <when a man shall sell his daughter to be a handmaid> she shall not go out according to the out-going of the men-servants. 8 <If she is uncomely in the eyes of her lord, who hath not[e] assigned her in marriage> then shall he suffer her to be redeemed: <to a strange people> shall he not have power to sell her, in that he hath dealt treacherously with her. 9 And <if ‖to his son‖ he assign her> ‖according to the custom[f] for daughters‖ shall he do for her. 10 <If he take to himself ‖another‖> ‖her food, her clothing, and her marriage-right‖ shall he not withdraw.

11 But <if ‖these three‖ he will not do for her> then shall she go out for nought, without silver.[g]

12 <He that smiteth a man, so that he die> shall ‖surely be put to death‖. 13 But <he who hath not lain in wait, but ‖God‖ hath occasioned him to come to his hand> then will I appoint for thee a place, whither he may flee. 14 But <when a man shall act presumptuously against his neighbour, to slay him with guile>, ‖from mine altar‖[h] shalt thou take him to die. 15 And <he that smiteth his father or his mother> shall ‖surely be put to death‖. 16 And <he that stealeth a man of the sons of Israel[i] and selleth him, or he be found in his hand> shall ‖surely be put to death‖.

17 And <he who revileth his father or his mother> shall ‖surely be put to death‖.

18 And <when men strive together, and one shall smite the other, with a stone or with

[a] Ml: "answer."
[b] Some cod. (w. Sam., Sep.): "his field or his servant"—G.n.
[c] Lit.: "seeing."
[d] Cp. Rev. iv. 5: possibly in the sense of "thunderings and lightnings."
[e] So it shd be (w. Sam., Syr.)—G.n.
[f] Or: "announce."
[g] Cp. Deut. xxvii. 5.
[h] That is: "rules," "divine applications of law to actual life."

[a] Ml: "owner (*ba'al*) of a wife."
[b] Ml: "his lords." But evidently (cp. ver. 5) pl. "of quality," as so often.
[c] Here sing. (Heb. *'adoni*). Cp. ver. 4.
[d] Heb.: *ha-'elohim*—"Before the *judges*, and so almost all interpreters; for the judges pronounce the sentence in the name of the Deity"—Kalisch.
[e] *Written* (*lo'*) "not"; but *read* (*lo—waw*, instead of *aleph*) "for himself." Some cod. (w. Aram., Sep., Syr.) both *write* and *read* "for himself." Other cod. (w. 7 ear. pr. edns., Sam.) both *write* and *read* "not"—G.n.
[f] Or: "regulation."
[g] Cp. verse 2.
[h] Note the logical force of this emphasis: even from thence shalt thou take him; that asylum, sacred though it is, shall be no asylum for him.
[i] So it shd be (w. Aram., Sep.)—G.n. [The words "of the sons of Israel" not found in M.C.T.]

his fist,—and he die not, but shall fall to his bed;—19 if he rise, and shall walk abroad on his staff> then shall he that smote him be acquitted,—|only| <for his loss of time> he shall pay, and ‖shall surely heal‖ him.

20 And <when a man shall smite his servant or his handmaid with a rod, and he die, under his hand> he shall ‖surely be avenged‖;
21 nevertheless <if ‖for a day or for two days‖ he continue> he shall not be avenged, for ‖his silver‖ he is'.

22 And <when men strive together, and push against a woman with child, and she miscarry,[a] but there is no other mischief> he shall ‖surely be fined‖, according as the woman's husband shall lay upon him, but he shall give it through judges. 23 But <if mischief' follow> then shalt thou give life[b] for life;[b] 24 eye for eye, tooth for tooth,—hand for hand, foot for foot, 25 brand for brand,[c] wound for wound,—stripe for stripe.[d]

26 And <when a man smiteth the eye of his servant, or the eye of his handmaid, and destroyeth it> he shall send him forth ‖free‖ for his eye; 27 or <if ‖the tooth of his servant, or the tooth of his handmaid‖ he knock out> he shall send him forth ‖free‖ for his tooth.[e]

28 And <when an ox goreth a man or a woman, and death ensueth> the ox shall ‖surely be stoned‖ and his flesh shall not be eaten, and ‖the owner of the ox‖ shall be quit. 29 But <if ‖the ox‖ was wont to gore' before that time[f] and it hath been attested to his owner, and he hath not proceeded to put him under guard, and he causeth the death of man or woman> ‖the ox‖ shall be stoned, and ‖his owner also‖ shall be put to death. 30 <If[g] ‖a sin-covering‖ be laid on him> then shall he give a ransom for his life,[h] according to[i] whatsoever may be laid on him: 31 <if ‖a son‖ he gore, or ‖a daughter‖ he gore> |according to this regulation| shall it be done to him;
32 <if ‖a servant‖ the ox gore, or a handmaid‖> <thirty shekels of silver> shall he give to his lord, and ‖the ox‖ shall be stoned.

33 And <when a man openeth a pit, or when a man diggeth a pit, and doth not cover it, —and there falleth thereinto an ox or an ass> 34 ‖the owner of the pit‖ shall make it good, <silver> shall he pay back to the owner thereof,—and ‖the dead beast‖ shall be his.

35 And <when the ox of one man thrusteth the ox of his neighbour, so that it dieth> then shall they sell the live ox, and divide the silver thereof, and <the dead ox also> shall they divide. 36 Or <if it was known that ‖an ox‖ was |wont to gore| before that time,[a] and his owner proceeded not to put him under guard> he shall ‖surely make good‖—an ox for the ox, and ‖the dead one‖ shall be his.

22 1 <When a man stealeth an ox or a sheep,[b] and slayeth it, or selleth it> <with five of the herd> shall he make good—for the ox, or <with four of the flock> for the sheep.

2 <If ‖in the place of breaking in‖ the thief be found[c] and he is smitten so that he dieth> there is due for him' no' shedding of blood: 3 <should the sun have arisen upon him>[d] there would be shedding of blood due for him,[e]—he is |surely to make restitution|, <if he hath nothing> then is he to be sold, for his theft. 4 <If the thing stolen is ‖found' in his hand‖—whether ox, or ass, or sheep, alive> ‖with two‖ shall he make restitution.

5 <When a man causeth a field or a vineyard to be depastured, or hath sent in his own cattle and stripped the field of another> he shall ‖surely make restitution‖ out of his own field, according to the yield thereof; or <if ‖all the field‖ he depasture>[f] with the best of his own field, or with the best of his own vineyard> shall he make restitution.

6 <When a fire breaketh out, and hath come upon thorns, and so there is consumed a stack of sheaves, or the standing corn, or the field> he that kindled the fire ‖shall surely make restitution‖.

7 <When a man giveth unto his neighbour silver or jewelry, to keep, and it is stolen out of the house of the man>: 8 <if the thief be found> he shall give in restitution |double|: <if the thief be not found> then shall the owner of the house be brought near unto God [to swear] that he hath not laid his hand on the property of his neighbour.

9 <For any affair of trespass—for an ox, for an ass, for a sheep, for a mantle, for anything lost, as to which one could say—This is ‖it‖>[g] <unto God> shall come the affair of them both,—‖he whom God shall condemn‖ shall make restitution of double, to his neighbour.

10 <When a man delivereth unto his neighbour,

[a] Lit.: "her children go out."
[b] U.: "soul."
[c] "Burning for burning"—Kalisch.
[d] Observe the primary design of this law, namely, to protect from injury.
[e] How tenderly careful of the weaker class the Divine Lawgiver herein appears!
[f] Ml: "yesterday, the third (day)."
[g] Some cod. (w. Onk. MS., Sep., Syr.) have: "But if"—G.n.
[h] U.: "soul." This enactment raises the important question, how far these death-penalties generally were commutable. Cp. chap. xxx. 12.
[i] Some cod. have: "with whatsoever"—G.n.

[a] Ml: "yesterday, the third (day)."
[b] Or: "goat."
[c] As much as to say: "If he be caught in the act."
[d] And he therefore not have been caught in the act.
[e] That is, if so slain in cold blood.
[f] The words between "another" and "with the best" shd be added (w. Sam. and Sep.)—G.n.
[g] "Of which it is said that it is his"—Kalisch.

an ass, or an ox, or a sheep,[a] or any beast |to keep|,—and it dieth, or is fractured, or is driven away, no one beholding> 11 ‖the oath of Yahweh‖ shall come between them both, That he hath not laid his hand on the property of his neighbour,—then shall the owner thereof accept it, and he shall not make restitution. 12 But <if it be ‖verily stolen‖ from him> he shall make restitution to the owner thereof. 13 <If it be ‖verily torn in pieces‖> he shall bring it in as a witness,—<for that which was torn> he shall not make restitution.

14 And <when a man asketh aught of his neighbour, and it is fractured or dieth, ‖its owner‖ not' being with it> he shall ‖surely make restitution‖. 15 <If ‖its owner‖ was with it> he shall not make restitution,—<if it is ‖hired‖> it cometh into its hire.

16 And <when a man enticeth a virgin who is not betrothed, and lieth with her> he shall ‖surely pay a purchase-price‖ that she may be his' wife. 17 <If her father ‖utterly refuse‖ to give her to him> <silver> shall he weigh out, according to the purchase-price of virgins.

18 <A sorceress>[b] shalt thou not suffer to live.

19 ‖Whosoever lieth with a beast‖ shall ‖surely be put to death‖.

20 ‖He that sacrificeth to the gods‖ shall be devoted to destruction,—except [he sacrificeth] to Yahweh alone.

21 And <a sojourner> shalt thou not tread down, neither shalt thou drive him away,—for <sojourners> ye became in the land of Egypt.

22 <Neither widow nor fatherless> shalt thou humiliate: 23 <if thou ‖do humiliate‖ him> ‖when he in anywise crieth out unto me‖ I will ‖surely hear‖ his outcry: 24 so shall kindle mine anger, and I will slay you with the sword,—and your |wives| shall become |widows|, and your |sons| |fatherless|.

25 <If ‖silver‖ thou wilt lend unto my people—unto the humbled one by thee> thou shalt not be to him' like one that lendeth on interest,—thou shalt not lay upon him' interest.

26 <If thou ‖do take in pledge‖ the mantle of thy neighbour> ‖by the going in of the sun‖ shalt thou restore it to him; 27 for ‖that‖ is his only covering, ‖that‖ is his mantle, for his skin,—wherein shall he sleep? and it shall come to pass, <when he maketh outcry unto me> then will I hear, because ‖gracious‖ I am.'

28 <God>[c] shalt thou not revile,—and <a prince among thy people> shalt thou not curse.

29 <Thy fulness and thine outflow> shalt thou not delay,—<the firstborn of thy sons> shalt thou give to me. 30 ‖Thus‖ shalt thou do with thine ox, with thy sheep,[a]—<seven days> shall it be with its dam, <on the eighth day> shalt thou give it to me.

31 <Holy men> therefore, shall ye truly become to me,—and <flesh in the field torn to pieces> shall ye not eat, <to the dogs> shall ye cast it.

1 Thou shalt not utter[a] a false report. Do 23 not lay thy hand with a lawless man, to become a witness helping forward violence and wrong. 2 Thou shalt not follow multitudes to commit wickedness,[b]—neither shalt thou answer[c] in a quarrel, so as to turn away after multitudes, to mislead. 3 <Even a poor man> shalt thou not prefer in his quarrel.

4 <When thou meetest the ox of thine enemy, or his ass, going astray> thou shalt ‖surely bring it back‖ to him.

5 <When thou seest the ass of him that hateth thee, sinking down under his burden, and mightest have foreborne to unload him> thou shalt ‖surely help him to unload‖[d]

6 Thou shalt not pervert the vindication of thy needy one, in his quarrel.

7 <From a matter of falsehood> thou shalt keep far away,—and <the innocent one and the righteous> do not thou slay, for I will not justify[c] a lawless man. 8 And <a bribe> shalt thou not take,—for ‖the bribe‖ blindeth the clear-sighted, and perverteth the words of the righteous. 9 And <a sojourner> shalt thou not drive away,—seeing that ‖ye yourselves‖ know the soul of a sojourner; for <sojourners> became ye in the land of Egypt.

10 And <six years> shalt thou sow thy land,—and shalt gather the yield[f] thereof; 11 but <the seventh year> shalt thou let it rest and be still, so shall the needy of thy people eat, and <what they leave> shall the wild-beast of the field eat,—<in like manner> shalt thou deal with thy vineyard, with[g] thine oliveyard.

12 <Six days> shalt thou do thy work, but <on the seventh day> shalt thou keep sabbath,—that thine ox may rest, and thine ass, and that the son of thy handmaid, and the sojourner, |may be refreshed|.

13 And <in all that I have said unto thee> shalt thou take heed to thyself,—and <the name of other gods> shalt thou not mention, it shall not be heard upon thy mouth.[h]

14 <Three times> shalt thou keep festival to me, in the year. 15 <The festival of unleavened cakes> shalt thou keep,—|seven days| shalt thou eat unleavened cakes, as I commanded thee, at the appointed time of the month Abib; for <therein> camest thou forth out of Egypt,—and

[a] Or: "goat." [b] Cp. Deu. xviii. 9-14. [c] Chap. xxi. 6.

[a] Ml: "raise" or "take up": same word as in chap. xx. 7.
[b] Or: "mischief."
[c] Or: "testify."
[d] Ml: "loosen (or unload) with him." Cp. O.G. 737[b].
[e] Or: "declare righteous."
[f] Lit: "inbringing."
[g] Some cod. (w. Sam., Sep. and Syr.): "and with"—G.n.
[h] Cp. G. Intro. 401.

they shall not see my face[a] |empty-handed|. 16 And the festival of harvest, with the firstfruits of thy labours, which thou shalt sow in the field. And the festival of ingathering—at the outgoing of the year, when thou hast gathered in thy labours, out of the field. 17 <Three times in the year> shall all thy males see the face of[a] the Lord Yahweh.[b]

18 Thou shalt not offer <with anything leavened> the blood of my sacrifice,—neither shall the fat of my festival-sacrifice remain' until morning. 19 <The beginning of the firstfruits of thy ground> shalt thou bring into the house of Yahweh thy God. Thou shalt not boil a kid, in the milk of its dam.[c]

20 Lo! ‖I‖ am sending a messenger[d] before thee, to guard thee in the way,—and to bring thee into the place which I have prepared. 21 Take thou heed of his presence, and hearken to his voice—do not vex him,—for he will not pardon your transgression, for ‖my name‖ is within him. 22 But <if thou ‖wilt' indeed hearken‖ to his voice, and so wilt do all that I may speak> then will I be an enemy to thine enemies, and an adversary to thine adversaries; 23 for my messenger shall go before thee, and bring thee in—unto the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the[e] Hivite, and the Jebusite,—so will I destroy them. 24 Thou shalt not bow thyself down to their gods, neither shalt thou be led to serve them, neither shalt thou do according to their works,—but thou shalt ‖verily overthrow‖ them, and ‖completely break in pieces‖ their pillars. 25 So shall ye serve Yahweh your God, and he will bless thy bread, and thy water,—and I will take away sickness out of thy midst.

26 There shall be nothing casting its young or barren, in thy land,—<the number of thy days> will I make full. 27 <My terror>[f] will I send before thee, and will confound all the people, amongst whom thou shalt come,—and will deliver up all thine enemies unto thee as they flee.

28 And I will send the hornet, before thee,—and it shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. 29 I will not drive them out from before thee, in one year,—lest the land should become a desolation, so would the wild-beast of the field multiply over thee.

30 <Little by little> will I drive them out from before thee,—until thou become fruitful, then shalt thou take possession of the land. 31 So will I set thy bounds from the Red Sea, even unto the sea of the Philistines, and from the desert unto the River (Euphrates),[a]—for I will deliver into your hand the[b] inhabitants of the land, so shalt thou drive them out from before thee. 32 Thou shalt not make, <with them or with their gods> ‖a covenant‖:

33 they shall not dwell in thy land, lest they cause |thee| to sin against |me|,—for thou mightest serve their gods, verily! it would become to thee |a snare|!

§ 35. *The Covenant finally ratified.*

24 1 And <unto Moses> he said—
Come up unto Yahweh—‖thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel‖,—so shall ye bow yourselves down, from afar. 2 And Moses alone' shall draw near unto Yahweh, but ‖they‖ shall not draw near,—and ‖the people‖ shall not come up with him.

3 So Moses came, and recounted to the people all the words of Yahweh, and all the regulations,[c]—and all the people responded with one voice, and said,
<All the words which Yahweh hath spoken> will we do.

4 Then wrote Moses all the words of Yahweh, and rose up early in the morning, and builded an altar, under the mountain,—and twelve pillars, for the twelve tribes of Israel; 5 and he sent young men of the sons of Israel,[d] and they caused to go up, ascending-sacrifices,—and slew peace'-offerings to Yahweh, of oxen. 6 Then took Moses, half of the blood, and put it in basins, and <half of the blood> dashed he over the altar; 7 then took he the book[e] of the covenant, and read in the ears of the people. And they said,
<All that Yahweh hath spoken> will we do, and will hearken.

8 Then Moses took the blood, and dashed over the people,—and said,
Lo! the blood of the covenant which Yahweh hath solemnised with you, over[f] all these words.

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[a] So it shd be. G. Intro. 48. [The Massorites pointed so as to secure harmony with chapter xxiii. 20; "but passages like Exo. xxiii. 15; xxiv. 20); Isa. i. 12, which are most difficult to construe with the accusative, plainly show that the natural vocalisation of the verb in all these phrases is the *kal*" —as here rendered.]

[b] Heb. = *hā'ādōn yahweh*. Another example (so common in Ezekiel) of the occurrence of "Lord" alone with the incommunicable Name, precluding the use of "Lord" *instead of* that Name, compelling a resort to "God" instead of "Lord" in A.V. and R.V. Cp. Intro., Chap. IV., I., *B*, i.

[c] Cp. chap. xxxiv. 26; Deu. xiv. 21.

[d] There seems to be no reason to doubt that, in this Messenger of Yahweh, we catch a glimpse of some mystery in the Godhead. For contrast with an inferior messenger, see chap. xxxiii. 2, 3.

[e] Some cod. (w. Sam., Onk. and 1 ear. pr. edn.): "and the"—G.n.

[f] Or: "a terror of me."

[a] Generally understood by the Heb. *hannāhār* here used.

[b] And some cod. (w. Jon. and 1 ear. pr. edn.): "all the" —G.n.

[c] Probably by "the words" here we shd understand the ten commands and by "the regulations" the superadded body of fundamental legislation contained in chapters xxi.-xxiii.

[d] And so, all Israel appears as yet in the character of a nation of priests. The sacrifices, too, are those alone of devotion and friendship.

[e] Or: "scroll."

[f] Or: "upon the basis of."

9 Then went up Moses and Aaron, Nadab and
Abihu, and seventy of the elders of Israel;
10 and they saw the God of Israel,—and <under
his feet>[a] like a pavement of sapphire, and
like the very heavens,[b] for brightness;[c] and
11 <against the nobles of the sons of Israel> put
he not forth his hand,—so then they had vision
of God, and did eat and drink.[d]

§ 36. *By Divine Command, Moses, attended by Joshua only, ascends Mount Sinai to receive the Two Tables and further Laws; and remains in the Mountain forty Days and forty Nights.*

12 Then said Yahweh unto Moses—
Come thou up unto me, in the mountain, and
remain thou there,—for I must give thee[e]
tables of stone', and the law, and the com-
mandment, which I have written, to direct
them.[f]
13 And Moses rose up, and Joshua his attendant,
and Moses went up into the mountain of God;
14 but <unto the elders> he said—
Tarry for us here, until we return unto
you.
And lo! ‖Aaron and Hur‖ are with you, ‖he
that hath a cause‖[g] let him draw near unto
them'.
15 So then Moses went up into the mountain,—
and the cloud covered the mountain. 16 And
the glory of Yahweh rested upon Mount Sinai,
and the cloud covered it six days,—then called
he unto Moses, on the seventh day, out of the
midst of the cloud. 17 And ‖the appearance of
the glory of Yahweh‖ was like a consuming
fire,[h] on the top of the mountain,—in the
sight[i] of the sons of Israel. 18 And Moses
entered into the midst of the cloud, and ascended
into the mountain. And it came to pass
that Moses was in the mountain' forty days and
forty nights.

§ 37. *Moses is instructed to make a Sanctuary, and holy Garments; and to consecrate Aaron and his Sons to minister as Priests.*

25 1 And Yahweh spake unto Moses, saying:
2 Speak unto the sons of Israel, that they take
for me, a heave-offering,— <of every man
whose heart urgeth him> shall ye take my
heave-offering.
3 And ‖this‖ is the heave-offering which ye
shall take of them,—gold and silver, and
bronze; 4 and blue, and purple, and crim-
son, and fine linen, and goat's hair; 5 and
rams' skins dyed red, and badgers' skins,
and acacia wood; 6 oil for giving light,—
perfumes for the anointing oil, and for fragrant
incense; 7 onyx[a] stones, and setting stones,—
for the ephod and for the breastpiece:
8 So shall they make for me a sanctuary,—and
I will make my habitation in their midst:
9 <according to all that ‖I‖ am shewing
thee, the pattern of the habitation, and the
pattern of all the furnishings[b] thereof>
‖even so‖ shall ye make it.
10 And they shall make an ark of acacia wood,—
‖two cubits and a half‖ the length thereof,
and ‖a cubit and a half‖ the breadth there-
of, and ‖a cubit and a half‖ the height
thereof. 11 And thou shalt overlay it with
pure gold, <within and without> shalt
thou overlay it,—and thou shalt make there-
on[c] a rim[d] of gold, round about. 12 And
thou shalt cast for it four rings of gold, and
shalt put [them] on the four feet thereof,—
even two rings on the one' side thereof, and
two rings on the other' side thereof. 13 And
thou shalt make staves,[e] of acacia wood,
—and shalt overlay them, with gold.
14 And thou shalt bring in the staves, into the
rings, on the sides of the ark,—to bear[f] the
ark therewith. 15 <In the rings of the
ark> shall remain' the staves,—they shall
not be removed therefrom. 16 And thou
shalt put into the ark,—the testimony[g]
which I will give unto thee. 17 And
thou shalt make a propitiatory,[h] of pure
gold,—‖two cubits and a half‖ the length
thereof, and ‖a cubit and a half‖ the
breadth thereof. 18 And thou shalt make
two cherubim, of gold,—<of beaten work>
shalt thou make them, out of the two ends
of the propitiatory. 19 And make thou one
cherub out of this' end, and the other cherub
out of that' end,—<out of the propitia-
tory> shall ye[i] make the cherubim, upon
the two ends thereof. 20 And the cherubim
shall be spreading out two wings on
high—making a shelter with their wings
over the propitiatory, with their faces, one
towards the other,—<towards the propitia-
tory>[k] shall be the faces of the cheru-
bim. 21 And thou shalt put the
propitiatory upon the ark, above,—and <in
the ark> shalt thou put the testimony,
which I will give unto thee. 22 And
I will meet with thee there,[l] and will speak
with thee from off the propitiatory, from
between the two cherubim, which are upon
the ark of the testimony,—‖whatsoever I

[a] Did they actually see *more* than what was "under the feet" of the God of Israel? The sacred reserve of the description is at once poetically grand and religiously impressive.
[b] "Like the substance of the sky = the sky itself" —O.G.
[c] "Purity"—O.G.
[d] On what provisions did they feast? Was it on the covenant sacrifices mentioned in verse 5?
[e] A well-known force of the "cohortative" form of the verb here used.
[f] Or: "that they may have a code of laws, may be law-guided." Cp. Heb. vii. 11.
[g] Mi: "he that is a master (*ba'al*) of words."
[h] Heb. xii. 29.
[i] Mi: "to the eyes."
[a] "Leek-green beryl"—Fuerst.
[b] Or: "utensils."
[c] Some cod. (w. Sam., Sep. and Syr.): "thereto"—G.n.
[d] Or: "crown."
[e] Or: "poles."
[f] Or: "lift."
[g] An important word, wh. will occur hereafter.
[h] Or (more formally, so as to preserve a reminiscence of the root of the word) = "propitiatory-cover."
[i] Some cod. (w. Cod. Hillel Sam., Sep., Syr.): "shalt thou"—G.n.
[k] The direction of the face of the cherubim is emphasised as significant, cp. chap. xxxvii. 9.
[l] Cp. chaps. xxiii. 14-17; xxix. 42, 43; 45, 46; [xxxiii. 5] xxxiv. 22-24; xl. 34, 35.

may give thee in charge, for the sons of Israel‖.

23 And thou shalt make a table, of acacia wood,—‖two cubits‖ the length thereof, and ‖a cubit‖ the breadth thereof, and ‖a cubit and a half‖ the height thereof, 24 and thou shalt overlay it with pure gold,—and shalt make thereto a rim[a] of gold, round about; 25 and thou shalt make thereto a border[b] of a handbreadth, round about,—and shalt make a rim[a] of gold to the border thereof, round about; 26 and thou shalt make to it four rings of gold,—and shalt place the rings, on the four corners which pertain to the four feet thereof: 27 <adjoining the border> shall be the rings,—as receptacles for the staves, for lifting the table; 28 and thou shalt make the staves, of acacia wood, and shalt overlay them, with gold,—and the table shall be lifted therewith; 29 and thou shalt make its dishes, and its pans, and its basins, and its bowls, for pouring out therewith,—<of pure gold> shalt thou make them. 30 And thou shalt place upon the table—Presence-bread, before me continually.

31 And thou shalt make a lampstand of pure gold,—<of beaten work> shall the lampstand be made,[c] |even its base and its shaft|, ‖its cups, its apples, and its blossoms‖ <of the same> shall be; 32 with ‖six branches‖ coming out of its sides,—‖three branches of the lampstand‖ out the one' side thereof, and ‖three branches of the lampstand‖ out of the other' side thereof: 33 ‖three cups like almond-flowers‖ in the one' branch—apple and blossom, and ‖three cups like almond-flowers‖ in the other' branch—apple and blossom,—‖so‖ for the six branches, coming out of the lampstand. 34 And <in the lampstand itself> four cups,—like almond-flowers—its apples, and its blossoms; 35 and ‖an apple‖ under two' branches, of the same, and ‖another apple‖ under two other' branches, of the same, and ‖another apple‖ under two other' branches, of the same,—for the six branches, coming out of the lampstand: 36 ‖their apples and their branches‖ <of the same> shall be,—‖all of it‖ of one beaten work, of pure gold. 37 And thou shalt make the lamps thereof, seven,—and one shall light up[d] its lamps, and it shall give light, over against the face thereof. 38 And ‖its snuffers, and its snuff-trays‖ of pure gold. 39 <With a talent[e] of pure gold> shall he[f] make it,—with all these vessels. 40 And see thou, and make them,—by the pattern of them, which ‖thou‖ wast caused to behold in the mount.

[a] Or: "crown."
[b] Or: "ledge."
[c] Some cod. (w. Sam., Jon., Sep., Syr.): "shalt thou make the l."—G.n.
[d] Or: "set on high."
[e] A weight equal to 3,000 shekels of the sanctuary.
[f] A sp. v.r. (*sevir*): "shalt thou." Some cod. (w. Sam., Sep., Syr.): "shalt thou"—G.n. Cp. G. Intro. 190-1.

26 1 Also ‖the habitation‖ shalt thou make, with ten curtains,—of twined linen, and blue, and purple, and crimson, <with cherubim, the work of a skilful weaver> shalt thou make them. 2 ‖The length of each' curtain‖ twenty-eight cubits, and ‖the breadth‖ four cubits, of each' curtain,—|one measure, for all the curtains|. 3 ‖The five curtains‖ shall be joined, one to another,—and ‖the other five curtains‖ joined, one to another. 4 And thou shalt make loops of blue, on the border of each curtain, at the edge of the set,—and ‖thus‖ shalt thou do in the border of the curtain, that is outmost in the second' set: 5 <fifty loops> shalt thou make, in the one curtain, and <fifty loops> shalt thou make, in the edge of the curtain which is in the second set,—the loops ‖being opposite‖ one to another. 6 And thou shalt make, fifty clasps of gold,—so shalt thou join the curtains, one to another, with the clasps, and thus shall the habitation be |one|.

7 And thou shalt make curtains of goat's hair, for a tent, over the habitation,[a]—<eleven curtains> shalt thou make them. 8 ‖The length of each' curtain‖ thirty cubits, and ‖the breadth‖ four cubits, of each' curtain,—‖one measure‖ to the eleven curtains. 9 And thou shalt join the five curtains by themselves, and the six curtains by themselves,—and thou shalt fold back the sixth curtain, in the forefront of the tent. 10 And thou shalt make fifty loops on the border of the one' curtain, that is outmost in the set,—and fifty loops on the border of the curtain, of the second set. 11 And thou shalt make fifty clasps of bronze,—and bring the clasps into the loops, so shalt thou join the tent, and it shall be |one|. 12 And <the overplus that remaineth in the curtains of the tent,—the half curtain that remaineth> shall hang over at the back of the habitation. 13 And ‖the cubit on the one side, and the cubit on the other side, of that which remaineth, in the length of the curtains of the tent‖ shall be hung over the sides of the habitation, on this side and on that side, to make a covering.

14 And thou shalt make a covering, for the tent, of rams' skins dyed red,—and a covering of badgers' skins |above|.

15 And thou shalt make boards, for the habitation,—of acacia wood, to stand up: 16 ‖ten cubits‖ the length of the board,—and ‖a cubit and a half cubit‖ the breadth of each' board; 17 ‖two tenons‖ to each' board, united one to another,—‖thus‖ shalt thou make, for all the boards of the habitation. 18 So then thou shalt make the boards for the habitation,—twenty boards, on the south side, southwards. 19 And <forty sockets[b] of silver> shalt thou make, under the twenty

[a] Hence the inner structure was emphatically the habitation. Outwardly it appeared as a tent.
[b] Or: "supports."

boards,—two sockets, under the one' board, for its two tenons, and two sockets, under the next board, for its two tenons. 20 And <on the second side of the habitation, towards the north> twenty boards; 21 and their forty sockets of silver,—‖two sockets‖ under the one' board, and ‖two sockets‖ under the next' board. 22 And <for the hinderpart of the habitation, westward> shalt thou make six boards. 23 And <two boards> shalt thou make, for the corners of the habitation,—in the hinderpart: 24 that they may be[a] double beneath, and <at the same time> they shall be entire on the top thereof, into each' ring,—‖thus‖ shall it be for them both, <for the two corners> shall they be. 25 So shall they be eight boards, and ‖their sockets of silver‖ sixteen sockets,—‖two sockets‖ under the one' board, and ‖two sockets‖ under the next' board.

26 And thou shalt make bars, of acacia wood,—‖five‖ for the boards of the one' side of the habitation, 27 and ‖five bars‖ for the boards of the other' side of the habitation, and ‖five bars‖ for the boards of the side of the habitation, at the hinderpart, westward; 28 with the middle bar, in the midst of the boards,—running along from end to end. 29 And <the boards> shalt thou overlay with gold, and <their rings> shalt thou make of gold, as receptacles for the bars,—and thou shalt overlay the bars, with gold.

30 So shalt thou rear up the habitation, according to the fashion[b] thereof, which thou wast caused to see, in the mount.

31 And thou shalt make a veil, of blue, and purple, and crimson, and fine-twined linen,—<of the work of a skilful weaver> shall it be made,[c] ‖with cherubim‖; 32 and thou shalt hang it upon four pillars of acacia, overlaid with gold, with their hooks of gold,—upon four sockets of silver. 33 And thou shalt hang up the veil under the clasps,—and shalt bring in thither, within the veil, the ark of the testimony; and the veil shall make a division for you, between the holy [place] and the most holy. 34 And thou shalt place the propitiatory, upon the ark of the testimony,—in the most holy [place]. 35 And thou shalt set the table outside the veil, and the lampstand, over against the table, on the side of the habitation, southward,—and <the table> shalt thou place on the north side.

36 And thou shalt make a screen, for the opening of the tent, of blue, and purple, and crimson, and fine-twined linen,—the work of an embroiderer. 37 And thou shalt make, for the screen, five pillars of acacia, and shalt overlay them with gold, and their hooks[a] [shall be] of gold,—and thou shalt cast for them, five sockets of bronze.

27 1 And thou shalt make the altar of acacia wood,—of five cubits length, and five cubits breadth, <four square> shall the altar be, and three cubits the height thereof. 2 And thou shalt make its horns upon its four corners, <of the same> shall be its horns,—and thou shalt overlay it with copper.[b]

3 And thou shalt make its pans for removing its ashes, and its shovels, and its sprinkling bowls, and its flesh-hooks,[c] and its fire-pans,[d]—<all its vessels> shalt thou make of bronze. 4 And thou shalt make to it a grating, a network of bronze,—and thou shalt make, upon the network, four rings of bronze, upon the four corners thereof. 5 And thou shalt place it under the margin of the altar, beneath,—so shall the network reach unto the midst[e] of the altar. 6 And thou shalt make staves, for the altar, staves of acacia wood,—and shalt overlay them with copper.[b] 7 And the staves shall be brought into the rings,—so shall the staves be on the two sides of the altar, in lifting it: 8 <Hollow, with boards> shalt thou make it,—<as it was showed thee in the mount> ‖so‖ shall they make it.

9 And thou shalt make the court of the habitation,—<on the south side southward> hangings for the court, of fine-twined linen, a hundred cubits in length, to the one side; 10 and the pillars thereof, twenty, with their sockets twenty, of bronze,—and the hooks[a] of the pillars and their cross-rods,[f] of silver. 11 And ‖so‖ for the north side, in length, hangings, a hundred cubits,[g]—and the pillars thereof twenty, and their sockets twenty, of bronze, and the hooks[a] of the pillars and their cross-rods[f] of silver. 12 And <the breadth of the court, on the west side> hangings, fifty cubits,—their pillars ten, and their sockets ten. 13 And <the breadth of the court, on the east side eastward> fifty cubits; 14 and fifteen cubits, the hangings for the side-piece,—their pillars three, and their sockets three; 15 and <for the second side-piece> fifteen hangings,—their pillars three, and their sockets three. 16 And <for the gate of the court> a screen of twenty cubits, of blue, and purple, and crimson, and fine-twined linen, the work of an embroiderer,—their pillars four, and their sockets four. 17 ‖All the pillars of the court round about‖ to be joined with cross-rods[f] of silver, and their hooks of silver,—and their sockets of bronze. 18 |The length of the court| a hundred cubits, and |the breadth| fifty throughout, and |the height|

[a] Some cod. (w. Sam.): "and they shall be"—G.n.
[b] Or: "regulation."
[c] A sp. v.r. (*aevir*), (w. MSS. and Sam., Sep., Syr., Vul.): "shalt thou make it"—G.n. and G. Intro. 191.
[a] Or: "pegs," "nails"—Kalisch; "pins" or "pegs"—O.G.
[b] Or: "bronze."
[c] Or: "forks."
[d] Fire-shovels—Kalisch.
[e] Or: "half."
[f] Or: "fillets" or "rings"—O.G.
[g] So it shd be (w. Sam., Sep.)—G.n. [M. C. T. = "a hundred long."]

five cubits, of fine-twined linen,—and their sockets, of bronze. 19 <All the utensils of the habitation, throughout all the service thereof,—and all the pins thereof, and all the pins of the court> of bronze.

20 ‖Thou thyself‖ therefore, shalt command the sons of Israel, that they bring unto thee —pure, beaten olive-oil, for giving light,— that the lamp may lift up its flame |continually|. 21 <In the tent of meeting, outside the veil which is by the testimony>[a] shall Aaron and his sons order it, from evening until morning, before Yahweh,— a statute age-abiding, to their generations, from the sons of Israel.

28 1 ‖Thou thyself‖ therefore, bring near unto thee—Aaron thy brother, and his sons with him, out of the midst[b] of the sons of Israel, that they[c] may minister as priests unto me,—|Aaron, Nadab and Abihu, Eleazar and Ithamar, sons of Aaron|. 2 And thou shalt make holy′ garments for Aaron thy brother,—for glory and for beauty.[d] 3 ‖Thou thyself‖ therefore, shalt speak unto all the wise-hearted, whom[e] I have filled with the spirit of wisdom,—and they shall make Aaron's garments, to hallow him for ministering as priest unto me. 4 ‖These‖ therefore, are the garments which they shall make—a breastpiece, and an ephod, and a robe, and a tunic of checker work, a turban and a girdle,—so shall they make holy′ garments, for Aaron thy brother, and for his sons, for ministering as priests unto me. 5 ‖They themselves‖ therefore, shall take the gold, and the blue, and the purple,—and the crimson, and the fine linen.

6 And they shall make the ephod,—of gold, blue and purple, crimson and fine-twined linen, the work of a skilful weaver. 7 ‖Two joining shoulderpieces‖ shall there be to it, upon[f] the two extremities thereof, that it may be[g] joined together. 8 And ‖the curious band for fastening it, that is upon it‖, <like the work thereof, of the same> shall it be,—of gold, blue and purple and crimson, and fine-twined linen. 9 And thou shalt take two onyx[h] stones,—and engrave upon them, the names of the sons of Israel: 10 ‖six of their names‖ on the one′ stone,—and ‖the names of the six that remain‖ on the second′ stone, according to their births: 11 <with the work of a stone engraver, like seal-ring engravings> shalt thou engrave the two stones, after the names of the sons of Israel,—<to be encircled with settings of gold> shalt thou make them. 12 And thou shalt put the two stones, upon the shoulderpieces of the ephod, as stones of memorial, for the sons of Israel,—so shall Aaron bear their names before Yahweh, upon his two shoulders, for a memorial. 13 And thou shalt make ouches[a] of gold; 14 and two chains of pure gold, <like cord> shalt thou make them, |of wreathen work|,—and thou shalt put the wreathen chains on the ouches.

15 And thou shalt make a breastpiece for giving sentence,[b] the work of a skilful weaver, <like the work of the[c] ephod> shalt thou make it,—<of gold, blue, and purple, and crimson, and fine-twined linen> shalt thou make it. 16 <Four-square> shall it be, double,—a span′ the length thereof, and a span′ the breadth thereof. 17 And thou shalt set therein, a setting of stones, ‖four rows of stones‖,—one row—a sardius, a topaz, and an emerald, |the first row|; 18 and ‖the second row‖ a carbuncle, a sapphire, and a diamond; 19 and ‖the third row‖ an opal, an agate, and an amethyst; 20 and ‖the fourth row‖ a Tarshish stone, a sardonyx, and a jasper,—<enclosed with gold> shall they be when they are set. 21 And ‖the stones‖ shall be, after the names of the sons of Israel—‖twelve, after their names‖,—<as the engravings of a seal-ring—every one, after his name> shall they be, ‖for the twelve tribes.‖[d] 22 And thou shalt make, upon the breastpiece, chains like cords, of wreathen work,—of pure gold.

23 And thou shalt make, upon the breastpiece, two rings of gold,—and thou shalt place the two rings, upon the two ends of the breastpiece. 24 And thou shalt hang the two wreathen chains of gold upon the two rings,—upon[e] the ends of the breastpiece;

25 and <the other two ends of the two wreathen chains> shalt thou fasten upon the two ouches,—so shalt thou hang them upon the shoulderpieces of the ephod, in the forefront thereof. 26 And thou shalt make two rings of gold, and put them on the two ends of the breastpiece—upon the border thereof, which is on the side of the ephod, inwards. 27 And thou shalt make two rings of gold, and place them upon the two shoulderpieces of the ephod, beneath, on the front of the face thereof, over against its joining,—above the curious band of the ephod: 28 that they may bind the breastpiece, by the rings thereof, unto the rings of the ephod, with a cord of blue, so that it may remain upon the curious band of the ephod,—and the breastpiece not be removed from off the ephod. 29 So shall Aaron bear the names of the sons of Israel, in the breastpiece for giving sentence, upon his heart, when he goeth into the holy place,— for a memorial before Yahweh, continually.

[a] Cp. xxvi. 33.
[b] Reminding us that they were to represent their brethren of all the tribes.
[c] So it shd be (w. Sam., Arsm., Sep., Syr., and Vul.)—G.n.
[d] "Distinction"—Kalisch.
[e] Cp. G. Intro. 651.
[f] So it shd be (w. Sam. and Sep.). Cp. chap. xxxix. 4—G.n.
[g] So it shd be (w. Sam. and Sep.)—G.n.
[h] Onyx: "said to be in colour like the human nail"—Davies' H.L. Or: "beryl": colourless, yellowish, greenish-yellow or blue.
[a] Ouch: "the socket of a precious stone."
[b] Or: "judicial decision."
[c] So it should be (w. Sam.).
[d] Ml: "sceptres."
[e] So it shd be (w. Sam., Sep.)—G.n.

30 Thus shalt thou place, in the breastpiece
for giving sentence,[a] the lights and the
perfections,[b] so shall they be upon the heart
of Aaron, when he goeth in before Yahweh,—
so shall Aaron bear the sentence[a] of the
sons of Israel, upon his heart, before Yahweh,
continually.
31 And thou shalt make the robe of the ephod,
wholly of blue; 32 and the opening for his
head shall be in the midst thereof,—‖a
border‖ shall there be to the opening there-
of round about, the work of a weaver, <like
the opening of a coat of mail> shall there be
to it, it must not be rent. 33 And thou shalt
make upon the skirts thereof, pomegranates
of blue and purple and crimson, upon the
skirts thereof, round about,—and bells of
gold in the midst of them, round about:
34 a bell of gold, and a pomegranate, a bell of
gold, and a pomegranate,—upon the skirts
of the robe, round about. 35 And it shall be
upon Aaron, for ministering,—so shall be
heard' the sound of him—when he goeth
into the holy place, before Yahweh, and
cometh out, and dieth not.[c]
36 And thou shalt make a burnished plate, of
pure gold,—and shalt engrave thereupon,
like the engravings of a seal-ring, Holiness
to Yahweh. 37 And thou shalt put it upon
a cord of blue, so shall it be upon the
turban, — <upon the forefront of the
turban> shall it be. 38 So shall it be upon
the forehead of Aaron, and Aaron shall bear
the iniquity of the hallowed things, which
the sons of Israel shall hallow, for all their
hallowed gifts,—and it shall be upon his
forehead continually, that there may be
acceptance for them, before Yahweh.
39 And thou shalt weave, in checker work, the
tunic of fine linen, and shalt make a turban
of fine linen,—and <a girdle> shalt thou
make, the work of an embroiderer.
40 And <for the sons of Aaron> shalt thou
make tunics, and shalt make for them gir-
dles,—and <caps> shalt thou make for
them, for glory and for beauty.[d]
41 And thou shalt clothe therewith, Aaron thy
brother, and his sons, with him,—and shalt
anoint them, and install them,[e] and hallow
them, so shall they minister as priests unto
me.
42 And thou shalt make for them, breeches of
linen, to cover their unseemliness[f] <from
the loins even unto the thighs> shall they
be; 43 so shall they be upon Aaron and upon
his sons, when they go into the tent of meet-
ing, or when they approach unto the altar,
to minister in the holy place, lest they bear
iniquity, and die,—a statute age-abiding,
to him, and to his seed after him.

[a] Or: "judicial decision."
[b] Prob. the twelve stones themselves. Heb. usually transferred, as "Urim and Thummim."
[c] Cp. Lev. xvi. 13.
[d] Cp. verse 2.
[e] Or: "put them in charge"; lit.: "fill their hand:" cp. Lat. *mandare*.
[f] Ml: "flesh of shame."

1 And ‖this‖ is the thing which thou shalt do
to them, to hallow them, that they may
minister as priests unto me,—Take one
young bullock, and two rams, without
defect; 2 and bread unleavened, and cakes
unleavened with oil poured over, and wafers
unleavened, anointed with oil, — <of fine
wheaten meal> shalt thou make them;
3 and thou shalt place them in one basket,
and bring them near in the basket,—and
the bullock, and the two rams. 4 And
<Aaron and his sons> shalt thou bring
near, unto the opening of the tent of meet-
ing,—and shalt bathe them in water. 5 And
thou shalt take the garments, and clothe
Aaron—with the tunic, and with the robe of
the ephod, and with the ephod, and with
the breastpiece,—and shalt gird him, with
the curious band of the ephod; 6 and shalt
put the turban upon his head,—and place
the holy' crown upon the turban. 7 Then
shalt thou take the anointing' oil, and pour
upon his head,—so shalt thou anoint him.
8 <His sons also> shalt thou bring near,—and
clothe them with tunics; 9 and thou shalt
gird them with girdles, Aaron and his sons,
and twist round for them caps, so shall they
have priesthood, by a statute age-abiding,—
so shalt thou install[a] Aaron, and his sons.
10 And thou shalt bring near the bullock, before
the tent of meeting,—and Aaron and his
sons shall lean their hands upon the head of
the bullock; 11 then shalt thou slay the
bullock before Yahweh,—at the opening of
the tent of meeting: 12 and thou shalt take
of the blood of the bullock, and place upon
the horns of the altar, with thy finger,—and
<all the remaining blood> shalt thou pour
out at the foundation of the altar; 13 and
thou shalt take all the fat that covereth the
inner part, and the caul upon the liver, and
the two kidneys, with the fat which is upon
them, and burn as incense on the altar:[b]
14 but <the flesh of the bullock, and its skin,
and its dung> shalt thou burn up with fire,
outside the camp,—‖a sin-bearer‖ it is'.
15 <One' ram[c] also> shalt thou take,—and Aaron
and his sons shall lean their hands, upon the
head of the ram; 16 then shalt thou slay the
ram,—and take its blood, and dash upon
the altar, round about; 17 but <the ram
itself> shalt thou cut up into its pieces,—
and shalt bathe its inner part, and its legs,
and lay upon its pieces, and upon its head;
18 and shalt burn the whole ram as incense on
the altar, <an ascending-sacrifice> it is' to
Yahweh,—<a satisfying[d] odour, an altar-
flame to Yahweh> it is'.
19 Then shalt thou take the second' ram,—and
Aaron and his sons shall lean their hands,
upon the head of the ram; 20 then shalt

[a] Cp. chap. xxviii. 41, n.
[b] Ml: "shalt incense the altar"=make it fragrant [with sacrifice].
[c] Or: "the first' ram."
[d] "Soothing, tranquillising"—O.G.

thou slay the ram, and take of its blood, and place upon the tip of the ear of Aaron, and upon the tip of the ear of his sons—the right ear, and upon the thumb of their right hand, and upon the great toe of their right foot,—and shalt dash the blood upon the altar, round about. 21 Then shalt thou take of the blood that is upon the altar, and of the anointing oil, and sprinkle upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons, with him,—so shall he be hallowed—‖he, and his garments, and his sons, and the garments of his sons, with him‖. 22 Then shalt thou take from the ram—the fat and the fat-tail, and the fat that covereth the inner part, and the caul of the liver and the two kidneys, with the fat that is upon them, and the right' shoulder,[a]—for <a ram of installation> it is',— 23 and one round-cake of bread, and one cake of oiled bread, and one wafer,—out of the basket of unleavened cakes, which is before Yahweh; 24 and shalt lay the whole, upon the hands[b] of Aaron, and upon the hands[b] of his sons,—then shalt thou wave them to and fro, as a wave-offering, before Yahweh; 25 and shalt take them from[c] their hand, and burn them as incense on the altar, upon[d] the ascending-sacrifice,—as a satisfying odour, before Yahweh, <an altar-flame> it is' to Yahweh. 26 Then shalt thou take the breast from the ram of installation, which is for Aaron, and shalt wave it as a wave-offering, before Yahweh,—so shall it be thy share. 27 And thou shalt hallow the breast of the wave-offering, and the shoulder[a] of the heave-offering, which is waved to and fro, and which is heaved up,—from the ram of installation, from that which is for Aaron, and from that which is for his sons; 28 so shall it belong to Aaron and to his sons, for an age-abiding statute, from the sons of Israel, for <a heave-offering> it is',—and <a heave-offering> shall it remain, from the sons of Israel, out of their peace'-offerings, their heave-offering to Yahweh.

29 And ‖the holy' garments which belong to Aaron‖ shall belong to his sons, after him,—to be anointed therein, and to be installed[c] therein. 30 <Seven days> shall they be put on by him' from among his sons who is priest in his stead,—by him who goeth into the tent of meeting, to minister in the holy place.

31 And <the ram of installation> shall thou take,—and shalt boil its flesh, in a holy place; 32 and Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket,—at the opening of the tent of meeting: 33 thus shall they eat those things wherewith a propitiatory-covering hath been made, to install them, to hallow them,—but ‖a stranger‖ shall not eat, for <holy> they are'. 34 And <if there be left over of the flesh of installation, or of the bread, until the morning> then shalt thou burn up what is left over, in the fire, it shall not be eaten, for <holy> it is'.

35 So then thou shalt do for Aaron and for his sons ‖in this manner‖, according to all which I have commanded ‖thee‖,—<seven days> shalt thou install them. 36 And <a sin-bearing bullock> shalt thou offer daily, for them who are to be covered by propitiation, and shalt make a sin-cleansing for the altar, when thou puttest a propitiatory-covering thereon,—and shalt anoint it, to hallow it. 37 <Seven days> shalt thou put a propitiatory-covering over the altar, and so shalt hallow it,—thus shall the altar become most holy; ‖whosoever toucheth the altar‖ must be holy.

38 ‖This‖ moreover, is what thou shalt offer upon the altar,—two lambs of a year old, day by day, continually: 39 <The one' lamb> shalt thou offer in the morning,—and <the second' lamb> shalt thou offer between the evenings;[a] 40 and a tenth part of fine meal mingled with a fourth part of the hin of beaten oil, and <as a drink-offering> a fourth part of the hin of wine,—with the one' lamb. 41 And <the second' lamb> shalt thou offer between the evenings,[a]—<according to the meal-offering of the morning, and according to the drink-offering thereof> shalt thou offer with it, for a satisfying' odour, an altar-flame, to Yahweh: 42 a continual ascending-sacrifice, to your generations, at the opening of the tent of meeting, before Yahweh,—where I will meet with you,[b] to speak unto thee, there. 43 So will I meet there, with the sons of Israel,—and it shall be hallowed by my glory. 44 Thus will I hallow the tent of meeting, and the altar,—and <Aaron and his sons> will I hallow, to minister as priests unto me. 45 Thus will I make my habitation in the midst of the sons of Israel,—and will be their' God; 46 and they shall know that ‖I—Yahweh‖ am their God, who brought them forth out of the land of Egypt, that I might make[c] my habitation in their midst,—

‖I—Yahweh‖ their God.

30 1 And thou shalt make an altar, for burning incense,—<of acacia wood> shalt thou make it: 2 a cubit, the length thereof, and a cubit, the breadth thereof <four square> shall it be,—and two cubits, the height thereof, <of the same> [shall be] the horns thereof. 3 And thou shalt overlay it with pure gold, the top thereof, and the sides

[a] "Leg"—Kalisch.
[b] Or: "open palms."
[c] Or: "at."
[d] "Besides"—Kalisch.
[e] Cp. chap. xxviii. 41, n.

[a] Cp. Exo. xii. 6; xvi. 12; xxx. 8. "At dusk"—Kalisch.
[b] Some cod. (w. Sam. and Sep.) have: "thee"—G.n.
[c] N.B. Brought them forth for this very object.

thereof round about, and the horns thereof,—
and thou shalt make to it a border of gold,
round about. 4 And <two rings of gold> shalt
thou make to it, <under the border thereof,
upon the two corners thereof> shalt thou
make [them] on the two sides thereof,—
so shall they become receptacles[a] for the
staves, to lift it therewith. 5 And thou shalt
make the staves, of acacia wood,—and
overlay them with gold. 6 And thou shalt
place it before the veil, which is by the
ark of the testimony,—before the propitia-
tory which is upon the testimony, where I
will meet thee. 7 And Aaron shall burn
thereon fragrant incense,—<morning by
morning, when he trimmeth the lamps>
shall he burn it; 8 and <when Aaron
lighteth the lamps, between the evenings>[b]
shall he burn it,—a continual incense before
Yahweh, to your generations. 9 Ye shall
not cause to ascend thereupon strange
incense, nor an ascending-sacrifice, nor a
meal-offering,—and <a drink offering>
shall ye not pour out thereupon. 10 But
Aaron shall put a propitiatory-covering
upon the horns thereof, once in the year: <of
the blood of the sin-bearer for propitiatory-
coverings, once in the year> shall he put a
propitiatory-covering thereupon, to your
generations, <most holy> it is' to Yahweh.

11 Then spake Yahweh unto Moses, saying—
12 <When thou takest the sum of the sons of
Israel, by their numberings> then shall they
give, every man a propitiatory-covering[c]
for his soul[d] to Yahweh, when they are
numbered,—that there may be among them
no plague, when they are numbered.
13 ‖This‖ shall they give—every one that passeth
over to them that have been numbered—a
half-shekel, by the shekel of the sanctuary,—
the shekel is |twenty gerahs|,—‖the half-
shekel‖ shall be a heave-offering to Yahweh.
14 ‖All who pass over to the numbered, from
twenty years old and upwards‖ shall give
the heave-offering of Yahweh. 15 ‖The rich‖
shall not give more, and ‖the poor‖ shall
not give less, than the half-shekel,—when
they give the heave-offering of Yahweh,
to put a propitiatory-covering over your
souls.[e] 16 So then thou shalt take the silver
for the propitiatory-coverings, from the sons
of Israel, and shalt expend it upon the
service of the tent of meeting,—thus shall
it be for the sons of Israel, as a memorial
before Yahweh, to put a propitiatory-
covering over your souls.[e]

17 Then spake Yahweh unto Moses, saying—
18 And thou shalt make a laver of bronze, and
its stand of bronze, for bathing,—and thou
shalt place it between the tent of meeting
and the altar, and shalt put therein, water.
19 So shall Aaron and his sons bathe thereat,—
their hands, and their feet. 20 <When they
enter the tent of meeting> they shall bathe
with water, so shall they not die,—or when
they approach unto the altar to minister,
to burn as incense an altar-flame to Yahweh:
21 so then they shall bathe their hands and
their feet, and shall not die,—and it shall
be to them an age-abiding statute, ‖to him
and to his seed, to their generations‖.

22 Then spake Yahweh unto Moses, saying—
23 ‖Thou‖ therefore, take to thee—principal
spices,—‖self-flowing myrrh‖ five hundred,
and ‖fragrant cinnamon‖ half as much, two
hundred and fifty, and ‖fragrant cane‖
two hundred and fifty; 24 and ‖cassia‖ five
hundred, by the shekel of the sanctuary,—
and ‖oil olive‖ a hin. 25 And thou shalt
make it an oil for holy anointing, a com-
pounded perfume, the work of a perfumer,—
<an oil for holy anointing> shall it be.
26 And thou shalt anoint therewith, the tent
of meeting,—and the ark of the testimony;
27 and the table, and all its utensils, and the
lampstand, and its[a] utensils,—and the
incense' altar, 28 and the altar for the
ascending-sacrifice, and all its utensils,—
and the laver, and its stand. 29 So shalt
thou hallow them, and they shall be most'
holy,—‖whosoever toucheth them‖ shall be
holy. 30 <Aaron also, and his sons> shalt
thou anoint,—so shalt thou hallow them, to
minister as priests unto me. 31 And <unto
the sons of Israel> shalt thou speak,
saying,
<An oil for holy anointing> shall this
be to me, to your generations. 32 <Upon
the flesh of a common man>[b] shall it not
be poured, and <according to the pro-
portions thereof> shall ye not make any
like' it,—<holy> it is', <holy> shall it
be to you. 33 ‖Whosoever compoundeth
any like it, and whosoever bestoweth
thereof upon a stranger‖ shall be cut
off from among his people.[c]

34 Then said Yahweh unto Moses—
Take to thee aromatic spices, stacte, and
onycha, and galbanum,—aromatic spices,
and pure frankincense,—<weight for
weight> shall it be. 35 And thou shalt
make of it an incense, a perfume, the work
of a perfumer,—salted, pure, holy. 36 And
thou shalt beat some of it to powder, and
place thereof before the testimony, in the
tent of meeting, where I am to meet with
thee,—<most holy> shall it be to you.
37 And <the incense which thou shalt make>
<according to the proportions thereof>
ye shall not make for yourselves,—<holy>
shall it be to thee, to Yahweh. 38 ‖Who-
soever shall make like' it, to smell of it
shall be cut off, from among his people.[c]

[a] Ml.: "houses," "homes."
[b] Cp. chap. xxix. 39.
[c] Heb. *kopher*, chap. xxi. 30.
[d] Or: "person," or "life."
[e] Or: "persons," or "lives." Eze. xviii. 4, n.

[a] Some cod. (w. Sam. and Sep.): "all its"—G.n.
[b] Or: "a son of earth," "an adam."
[c] Ml.: "peoples."

31 1 Then spake Yahweh unto Moses saying:
2 See, I have called by name,—Bezaleel, son of
Uri, son of Hur, of the tribe of Judah;
3 and have filled him with the Spirit of God,—
in wisdom, and in understanding, and in
knowledge, and in all manner of workmanship; 4 to devise[a] skilful designs,—to work
in gold, and in silver, and in bronze; 5 and
in the cutting of stones for setting, and in
the carving of wood,—to work in all manner
of workmanship. 6 ‖I myself‖ therefore,
lo! I have given with him—Oholiab, son of
Ahisamach, of the tribe of Dan, and <in
the heart of every one that is wise-hearted>
have I put wisdom,—so shall they make all
that I have commanded thee:—7 the tent of
meeting, and the ark of the testimony; and
the propitiatory which is thereupon,—and
all the utensils[b] of the tent; 8 and[c] the
table, and its[d] utensils, and the pure lamp-
stand, and all its utensils,—and the incense'
altar; 9 and the altar for the ascending-
sacrifice, and all its utensils,—and the laver,
and its stand; 10 and the cloths of variegated
stuff,[e] and the holy' garments, for Aaron the
priest, and the garments of his sons, for
ministering as priests; 11 and the anointing
oil and the fragrant' incense, for the holy
place,—<according to all which I have
commanded thee> shall they do.

12 Then spake Yahweh unto Moses saying—

13 ‖Thou thyself‖ therefore, speak unto the sons
of Israel, saying—
‖Surely‖ <my sabbaths> shall ye keep,—
for ‖a sign‖ it is' betwixt me and you,
to your generations, that ye may know
that ‖I—Yahweh‖ do hallow you.
14 Therefore shall ye keep the sabbath,[f] for
<holy> it is' unto you,—‖he that pro-
faneth it‖ shall be ‖surely put to death‖;
verily ‖whosoever doeth, therein, any
work‖ that soul[g] shall be cut off' from
the midst of its people: 15 <Six days>
shall work be done, but <on the seventh
day> is a holy sabbath-keeping of rest,
unto Yahweh,—‖whosoever doeth work
on the sabbath day‖ shall be ‖surely put
to death‖. 16 Therefore shall the sons
of Israel keep the sabbath,[f]—by making
it a Day of Rest to your generations, as
an age-abiding covenant: 17 <between
me and the sons of Israel> ‖a sign‖ it is'
unto times age-abiding,—for <in six
days> did Yahweh make the heavens
and the earth, and <on the seventh
day> he rested, and was refreshed.

18 Then gave he unto Moses, <as he finished
speaking with him in Mount Sinai> the two
tables of the testimony,—tables of stone, written
with the finger of God.

§ 38. *Israel's Revolt into Idolatry, and their Restoration. Remarkable Episodes:—Breaking the Tables; Pitching a Temporary Tent outside the Camp; Yahweh's Proclamation of all his Goodness; Moses' Face shineth.*

32 1 And <when the people saw that Moses
delayed to come down out of the mount>[a]
the people gathered themselves together unto
Aaron, and said unto him—
Up, make for us gods,[b] who shall go before us,
for <as for this' Moses—the man who
brought us up out of the land of Egypt> we
know not what hath befallen him.
2 And Aaron said unto them,
Break off the rings of gold, which are in the
ears of your wives, of your sons, and of
your daughters,—and bring them unto me.
3 And all the people of themselves brake off the
rings of gold which were in their ears,—and
brought them unto Aaron. 4 And he received
[the gold] at their hand, and fashioned it with a
graving tool, and made it a molten calf,[c]—and
they said—
‖These‖ are thy gods, O Israel, who brought
thee up, out of the land of Egypt.
5 And, when Aaron saw it, he built an altar before
it. And Aaron made proclamation, and said,
<A festival to Yahweh>[d] to-morrow!
6 So they rose up early, on the morrow, and
offered ascending-sacrifices, and brought near
peace-offerings,—and the people sat down, to
eat and to drink, and then rose up—to make
sport![e] 7 Then spake Yahweh unto
Moses—
Go, get thee down, for thy people whom thou
hast brought up out of the land of Egypt
have corrupted themselves.[f] 8 They have
turned aside quickly out of the way which
I commanded[g] them, they have made for
themselves—a molten calf,—and have bowed
themselves down thereto, and have sacrificed
thereto, and have said,
‖These‖ are thy gods, O Israel, who have
brought thee up out of the land of
Egypt.
9 So then Yahweh said unto Moses,—
I have looked on this people, and lo! <a stiff-
necked people> it is'.
10 ‖Now‖ therefore, let me alone,[h] that mine
anger may kindle upon them, and that I
may consume them, and may make of thee'
a great nation.

[a] Some cod. (w. Sam.): "and to devise."
[b] Or: "furniture."
[c] Some cod. (w. Sam.) omit this "and"—G.n.
[d] Some cod. (w. Sam., Jon., Sep., Syr.): "all its"—G.n.
[e] Some cod. (w. Sam., Onk., Jon., Sep., Syr. and Vul.): "and the ministering garments"—G.n.
[f] A sp. v.r. (*sevir*): "sabbath day," or "day of rest."
[g] Or: "person." Cp. chap. xxx. 15, n.

[a] Or: "put them to shame as to coming down" etc.
[b] Heb.: '*elohim*'; but here construed with a plural verb, and therefore rightly rendered "gods" in the plural.
[c] Cp. chap. xx. 4, n.
[d] Thus bringing in the false worship under cover of the true.
[e] Cp. Gen. xxi. 3, n.; also 1 Co. x. 7.
[f] "Is depraved"—Kalisch.
[g] Some cod. (w. Onk. MS., 1 ear. pr. edn., Sep.): "wh. thou didst command them"—G.n.
[h] Note well, that behind these words, scarcely concealed, lies encouragement to intercession.

11 And Moses besought the face of Yahweh his God,—and said—
Wherefore, O Yahweh, should thine anger kindle upon thy people, whom thou hast brought forth out of the land of Egypt, with great might, and with a firm hand?
12 Wherefore should the Egyptians speak, saying—
<For mischief>[a] hath he taken them forth, to slay them among the mountains, and to make an end of them from off the face of the ground?
Turn thou from the kindling of thine anger, and be grieved over the calamity to thy people. 13 Have remembrance of Abraham, of Isaac, and of Israel, thy servants, to whom thou didst swear by thyself, and didst speak unto them [saying],
I will multiply your seed, as the stars of the heavens,—and <all this land of which I have spoken> will I give to your seed, and they shall inherit it to times age-abiding.
14 So then Yahweh was grieved,—over the calamity,—which he had spoken of inflicting on his people.

15 And Moses turned, and went down out of the mount, with the two tables of testimony[b] in his hand,—tables written upon, on both sides of them, <on this and on that> were they written.
16 Now as for ‖the tables‖ <the work of God> they were',—and ‖as for the writing‖ <the writing of God> it was', graven upon the tables.

17 And Joshua[c] heard the noise of the people, as they shouted,—so he said unto Moses—
The noise of war, in the camp!
18 But he said—
<Not the noise of the cry of heroism, nor yet the noise of the cry of defeat,—the noise of alternate song> do ‖I‖ hear.

19 And it came to pass <when he drew near unto the camp, and saw the calf, and the dancings>, that the anger of Moses kindled, and he cast out of his hands the tables, and brake them in pieces, at the foot of the mountain.
20 Then took he the calf which they had made, and burned it in the fire, and ground it till it became powder,—and strewed it on the face of the waters, and made the sons of Israel drink.[d] 21 And Moses said unto Aaron,
What had this people done to thee,—that thou shouldst have brought upon them a great sin?
22 And Aaron said,
Let not the anger of my lord kindle,—‖thou thyself‖ knowest the people, that <ready for mischief> they are'. 23 So they said to me—
Make for us gods, who shall go before us,—for <as for this Moses—the man who brought us up out of the land of Egypt> we know not what hath befallen him.
24 And I said to them—
‖Whosoever hath gold‖ let them break it off,
So they gave it to me,—and I cast it into the fire, and there came out—this calf.

25 And Moses saw the people, that <unbridled> they were',—for Aaron had given them the rein, for a whispering, among their enemies.[a] 26 So Moses took his stand in the gate of the camp, and said—
Who is for Yahweh? . . . To me!
Then gathered unto him all the sons of Levi.
27 And he said to them—
‖Thus‖ saith Yahweh, God of Israel,
Put ye every man his sword upon his thigh,—pass through and return, from gate to gate, in the camp, and slay ye every man his brother, and every man his friend, and every man his neighbour.
28 So the sons of Levi did', according to the word of Moses,—and there fell, from among the people, on that day, about three thousand men.

29 And Moses said—
Install yourselves, to-day, unto Yahweh, yea every man for his son, and for his brother,—so will he bestow upon you, to-day, a blessing.

30 And it came to pass, on the morrow, that Moses said unto the people,
‖Ye‖ have sinned a great sin,—
‖Now‖ therefore, I must go up unto Yahweh,[b]
Peradventure' I may make a propitiatory-covering for your sin.
31 So Moses returned unto Yahweh, and said,—
Oh now! this people hath sinned a great sin, and they have made for themselves—gods of gold. 32 ‖Now‖ therefore, <if thou wilt forgive their sin> . . . but <if not> blot me, I pray thee, out of thy book, which thou hast written.[c]
33 And Yahweh said unto Moses,—
<Him who hath sinned against me> must I blot out of my book.
34 ‖Now‖ therefore, go lead the people to the place of which I spake to thee, lo![d]
‖my messenger‖ shall go before thee,—
But <in the day when I do visit>[e] then will I visit upon them, their sin.
35 And Yahweh plagued the people,—for what they had done with the calf, which Aaron made.

[a] Or: "He hath mischievously" (or "maliciously") "taken them forth."
[b] Or: "witness-tables."
[c] Heb.: *Yehoshua'*. Cp. chap. xvii. 8, n.
[d] Cp. Deut. ix. 21.

[a] Or: "among them that rose up against them:" qy., "overagainst them."
[b] A remarkable word: Moses felt he must begin at the beginning.
[c] Ps. lxix. 28; Is. iv. 3.
[d] A sp. v.r. (*sevir*): "and lo!"—G.n.
[e] Is there not, then, such a thing as postponed punishment! Cp. chap. xxxiv. 7, n; Num. xiv. 33; Eze. xviii. 1-3, n.; Mat. xxiii. 32-36.

33 1 Then spake Yahweh unto Moses—
Get thee away, go up from hence, ‖thou, and the people whom thou hast brought up out of the land of Egypt‖,—into the land of which I sware to Abraham, to Isaac, and to Jacob, saying,
<To thy seed> will I give it;
2 And I will send before thee a messenger,—and will drive out the Canaanite, the[a] Amorite, and the Hittite, and the Perizzite, the[b] Hivite, and the Jebusite; 3 into a land flowing with milk and honey,—for I will not go up in thy midst,[c] in that <a stiff-necked people> thou art', lest I consume thee, in the way.
4 And <when the people heard these evil tidings> they afflicted themselves,—and they put not, any man, his ornaments, upon him. 5 Then said Yahweh unto Moses—
Say unto the sons of Israel,
‖Ye‖ are a stiff-necked people, <in one moment—if I should go up in thy midst> should I make an end of thee,—
‖Now‖ therefore, lay down thine ornaments from off thee, that I may see what I must do with thee.
6 So then the sons of Israel stripped themselves of their ornaments, [and moved on] from Mount Horeb.
7 [d]And ‖Moses‖ proceeded to take a tent, and pitch it by itself outside the camp, afar off from the camp, and he called it, The Tent of Meeting,—and so it came to pass that ‖whosoever was seeking Yahweh‖ went out unto the tent of meeting, which was on the outside of the camp. 8 And it came about, that <when Moses went out unto the tent> all the people used to rise up, and station themselves, every man at the opening of his tent,—and they watched Moses, until he entered the tent. 9 And it came to pass that <when Moses entered the tent> the pillar of cloud came down, and stood at the opening of the tent,—and spake with Moses. 10 And <when all the people beheld the pillar of cloud, standing at the opening of the tent> then all the people rose up, and bowed themselves down, every man at the entrance of his tent. 11 Thus Yahweh used to speak unto Moses, face to face, as a man speaketh unto his friend,—and <when he returned unto the camp> ‖his attendant, Joshua,[e] son of Nun, a young man‖ moved not from the midst of the tent.

12 Then said Moses, unto Yahweh,
See! ‖thou‖ art saying unto me—
Take up this people,
and yet ‖thou‖ hast not let me know, whom thou wilt send with me,—though ‖thou thyself‖ didst say—
I acknowledge thee by name,
Yea, moreover', thou hast found favour, in mine eyes.
13 ‖Now‖ therefore, <if, I pray thee, I have' found favour in thine eyes> let me know, I beseech thee, thy way,[a] that I may acknowledge thee, to the intent I may find favour in thine eyes,—see thou, therefore, that this nation is ‖thine own people‖.
14 So then he said,—
‖Mine own presence‖[b] shall go on, thus will I give thee rest.[c]
15 And he said unto him,—
<If thy presence is not' going on> do not take us up from hence. 16 Whereby, indeed, shall it be known, then, that I have found favour in thine eyes, ‖I, and thy people‖? Shall it not be, by thy going on with us? So shall we be[d] more distinguished, ‖I, and thy people‖, than any people that are on the face of the ground.
17 Then said Yahweh, unto Moses:
<Even this thing, which thou hast spoken> will I do,—
For thou hast found favour in mine eyes,
And I have acknowledged thee by name.
18 And he said,—
Show me, I pray thee, thy glory.
19 And he said—
‖I‖ will cause all my goodness, to pass before thee,
And will proclaim myself by the name Yahweh, before thee,—
And will shew favour, unto whom I may' show favour,
And will have compassion on whom I may' have compassion.
20 But he said—
Thou canst not see my face,—
For no son of earth can see me, and live.
21 And Yahweh said,
Lo! a place near[e] me,—
So then thou shalt station thyself upon the rock;
22 And it shall be <while my glory passeth by> I will put thee in the cleft[f] of the rock,—and will cover thee with my hand, while I pass by:
23 Then will I take away my hand, and thou shalt see behind me,[g]—
But ‖my face‖ must not be seen.

[a] Some cod. (w. Sam., Syr. and Onk. ear. pr. edn.): "and the"—G.n.
[b] Some cod. (Sam., Onk. MS., Sep., Syr.): "and the"—G.n.
[c] Hence an inferior messenger would seem to be here intended—not that mentioned in chap. xxiii. 20, 21.
[d] This paragraph (verses 7–11) seems to record a temporary arrangement, by which Yahweh might commune freely with Moses without for the present dwelling in the very midst of the people. N.B.: the tenses are peculiar throughout the passage.
[e] Heb.: *Yehoshua'*. Cp. chap. xvii. 8, n.

[a] N.B.: that Yahweh's way makes known His character!
[b] Clearly implying that the Divine Messenger shd now resume his leadership.
[c] "Lead thee to rest"—Kalisch.
[d] Or: "and by our being."
[e] Ml.: "with."
[f] Or: "hollow."
[g] Ml.: "see my afterparts."

34 1 And Yahweh said unto Moses—
Hew thee two tables of stone, like the first,—and I will write upon the tables, the words which were upon the first tables, which thou didst break in pieces; 2 and be thou ready by the morning,—and thou shalt come up, in the morning, into Mount Sinai; then shalt thou station thyself for me there, upon the top of the mount; 3 and ‖no man‖ may come up with thee, and let no man so much as be seen, in all the mount,—and let not even ‖the flocks or the herds‖ feed, in front of that mountain.

4 So he hewed two tables of stone, like the first, and Moses rose up early in the morning, and went up into Mount Sinai, as Yahweh had commanded him,—and took in his hand two tables of stone. 5 And Yahweh descended in the cloud, and took his station with him, there,—and proclaimed himself by the name Yahweh. 6 So Yahweh passed before him, and proclaimed,—

Yahweh, Yahweh,
A GOD *of compassion, and favour,—*
Slow to anger, and abundant in lovingkindness and faithfulness:
7 *Keeping lovingkindness to a thousand generations,*
Forgiving iniquity, and transgression, and sin,
Though he leave not ‖utterly unpunished‖,
Visiting the iniquity of fathers
Upon sons,
And upon sons' sons,
Unto a third and unto a fourth generation.[a]

8 Then Moses made haste,—and bent his head towards the earth, and bowed himself down; 9 and said—
<If, I pray thee, I have found favour in thine eyes, O My Lord> I pray thee let My Lord go on, in our midst,—although <a stiff-necked people> it is', so wilt thou pardon our iniquity[b] and our sin,[c] and take us as thine own.

10 And he said—
Lo! ‖I‖ am about to solemnise a covenant,—
<in presence of all thy people> will I do marvellous things, which have not been created in any part of the earth, nor among any of the nations,—so shall all the people in whose midst ‖thou‖ art, see the work of Yahweh, for <a fearful thing> it is', which ‖I‖ am doing with thee.
11 Take thou heed what ‖I‖ am commanding thee this day,—behold me! driving out from before thee—the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.
12 Take heed to thyself,
Lest thou solemnise a covenant with the inhabitant of the land, whereupon ‖thou‖ art about to enter,—
Lest he become a snare in thy midst;
13 For <their altars> shall ye smash,
And <their pillars> shall ye shiver,—
And <their sacred-stems> shall ye fell.
14 For thou shalt not bow thyself down to another GOD,—
For <as for Yahweh>
<Jealous> is his name,
<A jealous GOD> he is':
15 Lest thou solemnise a covenant, with the inhabitant of the land,—
And then <as surely as they go unchastely after their gods, and sacrifice to their gods>
So surely will he invite thee,
And thou wilt eat of his sacrifice;
16 And thou wilt take of his daughters, for thy sons,—
And his daughters will go unchastely after their gods,
And will cause |thy sons| to go unchastely after their gods.
17 <Molten gods> shalt thou not make to thee.
18 <The festival of unleavened cakes> shalt thou keep, <seven days> shalt thou eat unleavened cakes, which[a] I commanded thee, at the set time, in the month Abib,—for <in the month Abib> camest thou forth out of Egypt.
19 ‖Every one that is the first to be born‖ is mine,—and every one of thy cattle that is born a male, firstling of oxen or sheep. 20 But <the firstling of an ass> thou mayst redeem with a lamb, and <if thou wilt not redeem it> then shalt thou break its neck. <Every firstborn of thy sons> shalt thou redeem, and he must not see my face[b] |with empty hand|.
21 <Six days> shalt thou labour, but <on the seventh day> shalt thou rest,[c]— <in plowing time and in harvest> shalt thou rest.[c]
22 And <the festival of weeks> shalt thou

[a] This most gracious proclamation, by God, of His name and character is printed in the type set apart in this Bible [O.T.] for "refrains"; so as at once to call attention to the fact (to be verified as we go on) that this passage is well worthy to be described as *The Refrain of the Bible*. The devout reader cannot fail to be delighted with the typographical reminders of this fundamental revelation which are scattered throughout the Old Testament. The paragraph, in full, may occur nowhere else, but snatches of it abound.—On its closing words, Kalisch comments in the following weighty manner: — "God does not clear off the sin at once, but settles [*p-k-d*] it gradually within three or four generations; lest the individual, crushed by the weight of the punishments, perish. And this is indeed an act of divine mercy!—But the sons to the third or fourth generation can the more bear a part of the guilt, as the blessing of [a] thousand, that is, innumerable generations is promised to them, so that this circumstance also is a testimony of the love of God." Cp. on Exo. xx. 6. Cp. also Num. xiv. 18; Deu. v. 10; Neh. ix. 17; Ps. ciii. 8; Jer. x. 24; xxx. 11; xlvi. 28; xlix. 12; Dan. ix. 4; Na. i. 3.

[b] Some cod. (w. 3 ear. pr. edns., Sam., Sep., Syr.): "iniquities" (pl.)—G.n.

[c] Some cod. (w. Sam. MS., Sep., Syr.): "our sins" (pl.)—G.n.

[a] Some cod. (w. Sam., Onk., Jon., Sep., Syr., Vul.): "just as"—G.n.

[b] So it shd be—G. Intro. 458.

[c] Or: "keep sabbath."

make to thee, the firstfruits of the wheat harvest,—and the festival of ingathering, at the closing in of the year: 23 <three times in the year> shall every one of thy males see the face[a] of the Lord, Yahweh, the God of Israel.[b] 24 For I will root out nations from before thee, and will enlarge thy borders,—and no man shall covet thy land, when thou goest up to see the face of Yahweh[c] thy God, three times in the year.

25 Thou shalt not slay, along with anything leavened, the blood of my sacrifice,—neither shall remain to the morning, the sacrifice of the festival of the passover.

26 <The beginning of the firstfruits of thy ground> shalt thou bring into the house of Yahweh, thy God. Thou shalt not boil a kid, in the milk of its dam.[d]

27 And Yahweh said unto Moses,
Write for thyself these words,—for |according to the tenor[e] of these words| have I solemnized with thee, a covenant, and with Israel.

28 So then he was there, with Yahweh, forty days and forty nights, <bread> did he not eat, and <water> did he not drink,—and He[f] wrote upon the tables, the words of the covenant, ‖the ten words‖.

29 And it came to pass <when Moses came down out of Mount Sinai, with the two tables of testimony[g] in the hand of Moses, when he came down out of the mount> that ‖Moses‖ knew not that the skin of his face shone, through his having spoken with him. 30 And Aaron and all the sons of Israel saw Moses, and lo! the skin of his face shone,—and they stood in awe of drawing nigh unto him. 31 So then Moses called unto them, and Aaron and all the princes in the assembly returned unto him,—and Moses spake unto them. 32 And <afterwards> came nigh, all the sons of Israel,—and he gave them in commandment[h] all that Yahweh had spoken with him, in Mount Sinai. 33 And <when Moses had made an end of speaking with them> he put over his face, a veil; 34 but <as often as Moses went in before Yahweh,[i] to speak with him> he put aside the veil, until he came out,—and <as often as he came out and spake unto the sons of Israel, that which he had been commanded> 35 the sons of Israel saw the face of Moses, that the skin of Moses' face shone,—so Moses again put the veil over his face, until he went in to speak with him.

[a] So it shd be.—G. Intro. 458.
[b] N.B.: that, in this passage, two divine names only are suffered to reach the ear of the listener when he hears read the R.V. or the A.V., although there are three in the Hebrew. Cp. Intro., Chap. IV., I., *B*, i.
[c] The proper punctuation in Exod. xxxiv. 23 and Deut. xvi. 16 is *yire'h* 'shall see', and not *yērā'ĕh* 'shall appear.'" G. Intro. 458.
[d] One cannot fail to be struck with the general similarity between the foregoing verses (from ver. 10) and the contents of the original Covenant Scroll (chaps. xxi.–xxiii.) that was sprinkled with blood. The occasion is similar. Then the covenant was *made*, now it is *re*-made.
[e] Mt: "at (upon) the mouth."
[f] Cp. ver. 1.
[g] Or: "two witness'-tables."
[h] Or: "charged them with."
[i] Clearly, within the extemporised "tent of meeting." See chap. xxxiii. 7–11.

§39. *Moses gives Instructions for the Making of the Sanctuary and the Holy Garments.*

35 1 And Moses called together all the assembly of the sons of Israel, and said unto them,—
‖These‖ are the things which Yahweh hath commanded, to do them.

2 <Six days> shall work be done, but <on the seventh day> shall there be to you a holy sabbath-keeping, unto Yahweh,—‖whosoever doeth work therein‖ shall be put to death. 3 Ye shall not kindle a fire, in any of your dwellings,—on the sabbath' day.[a]

4 And Moses spake unto all the assembly of the sons of Israel, saying,—
‖This‖ is the thing which Yahweh hath commanded,[b] saying,—

5 Take ye from among you, a heave-offering to Yahweh, ‖every one whose heart is willing‖ shall bring it in, even the heave-offering of Yahweh,—gold and silver, and bronze; 6 and blue and purple, and crimson, and fine linen and goat's-hair; 7 and rams' skins dyed red, and badgers' skins, and acacia wood; 8 and oil for giving light,—and aromatic spices for the anointing' oil, and for fragrant' incense; 9 and onyx stones, and setting stones,—for the ephod, and for the breastpiece.

10 And ‖all the wise-hearted among you‖ shall come in, that they may make, all that which Yahweh hath commanded:—11 the habitation, its tent, and its covering,—its clasps, its boards, and its bars, its pillars, and its sockets; 12 the ark with its staves, the propitiatory,—and the screening' veil; 13 the table with its staves, and all its utensils, and the Presence'-bread; 14 the lampstand for giving light, with its utensils, and its lamps,—and the oil for giving light; 15 and the incense' altar, with its staves, and the anointing' oil, and the fragrant' incense,—and the entrance' screen, for the entrance of the habitation; 16 the altar for the ascending-sacrifice, and the bronze' grating which pertaineth thereto, its staves, and all its utensils,—the laver, and its stand; 17 the hangings for the court, its pillars, and its sockets,—and the screen for the gate of the court; 18 the pins of the habitation, and the pins of the court, and their cords; 19 the cloths of variegated stuff, for ministering in the sanctuary,—the sacred' garments for Aaron the priest, and the garments of his sons, for ministering as priests.

20 So all the assembly of the sons of Israel went

[a] Why this reminder of the Sabbath here, but to say that, not even in constructing the sanctuary, were they to work on the Sabbath?
[b] See chap. xxv. 1 *et seq.*

forth from the presence of Moses; 21 and they brought in[a]—every man whose heart lifted him up,—and ‖every one whose spirit made him willing‖ brought in the heave-offering of Yahweh, for the construction of the tent of meeting, and for all its service, and for the holy′ garments. 22 Yea they brought in[a]—the men with the women,—‖all who were willing-hearted‖ brought in—bracelets and nose-ornaments, and rings, and buckles, all manner of jewels of gold, even every man who waved a wave-offering of gold unto Yahweh. 23 And ‖every man with whom was found—blue and purple and crimson, and fine linen and goat's-hair,—and rams' skins dyed red, and badgers' skins‖ brought them in. 24 ‖Every one who would heave a heave-offering of silver, or bronze‖ brought in the heave-offering of Yahweh, —and ‖every one with whom was found acacia wood, for any construction for the service‖ brought it in. 25 And ‖all the women who were wise-hearted‖ <with their hands> did spin,—and brought in that which they had spun—the blue, and the purple, the[b] crimson, and the fine linen. 26 And ‖all the women whose hearts lifted them up with wisdom‖ span the goat's-hair. 27 And ‖the princes‖[c] brought in the onyx′ stones and the setting′ stones,—for the ephod, and for the breastpiece; 28 and the aromatic spices, and the oil,—for giving light, and for anointing′ oil, and for the fragrant incense. 29 [In the case of] <every man and woman, whose heart made them willing, to bring in for any construction which Yahweh had commanded them to make, by the hand of Moses> [in their case] did the sons of Israel bring in a free-will offering unto Yahweh.

30 And Moses said unto the sons of Israel—

See! Yahweh hath called by name,—Bezaleel, son of Uri, son of Hur, of the tribe of Judah; 31 and filled him with the spirit of God,—in wisdom, in understanding and in knowledge, and in all manner of execution; 2 to[d] devise skilful designs,—to work in gold and in silver, and in bronze; 33 and in the cutting of stones for setting, and in the cutting of wood,—to work in any manner of skilful workmanship. 34 <To teach also> hath he put in his heart, ‖[the heart of] him, and of Oholiab—son of Ahisamach, of the tribe of Dan‖; 35 hath filled them with wisdom of heart, to work all[e] manner of workmanship—of cutter, and deviser, and embroiderer, in blue and in purple, in[f] crimson and in fine linen, and of the weaver, —workers of any manner of workmanship, and devisers of skilful designs.

36 1 Thus shall Bezaleel and Oholiab work, and every man that is wise-hearted, in whom Yahweh hath put wisdom and understanding, to know how to work any manner of workmanship for the holy′ service,—according to all that Yahweh hath commanded.

[a] So it shd be (w. Sam. and Sep.)—G.n., G. Intro. 151.
[b] Some cod. (w. 2 ear. pr. edns., Sam., Onk. MS., Jon., Sep., Syr.): "and the"—G.n.
[c] Or: "rulers."
[d] So it shd be (w. Sep.)—G.n.
[e] Some cod. (w. 1 ear. pr. edn., Sam.): "in all"—G.n.
[f] Some cod. (w. Sam., Onk. MS. and 1 ear. pr. edn., Jon., Syr.): "and in"—G.n.

§ 40. *The Sanctuary is prepared.*

2 So then Moses called upon Bezaleel, and upon Oholiab, and upon every man that was wise-hearted, in whose heart Yahweh had put wisdom,—every one whose heart lifted him up, to draw near unto the work, to do it. 3 And they took, from the presence of Moses, all the heave-offering which the sons of Israel had brought in, for the work of the holy′ service, to do it,—howbeit ‖they‖ brought in unto him yet more free-will offerings, morning by morning. 4 Then came in all the wise men who were doing all the holy′ work,—man by man, from his work which ‖they‖ were doing; 5 and spake unto Moses, saying,

<More than enough> are the people bringing in,—[more] than is needed for the service pertaining to the work, which Yahweh hath commanded to be done.

6 So Moses gave commandment, and they passed a proclamation throughout the camp, saying,

Let ‖neither man nor woman‖ make any more material for the holy′ heave-offering.

So the people were restrained from bringing in. 7 For the material was enough for all the work, to make it,—‖and to spare‖.

8 Then did all the wise-hearted among the workers of the material, make the habitation, of ten curtains,—<of fine-twined linen, and blue and purple and crimson, with cherubim, the work of the skilful weaver> did he make them. 9 ‖The length of each′ curtain‖ was twenty-eight cubits, and ‖the breadth‖ four cubits, for each curtain,—<one measure> had all the curtains. 10 And he joined the [first] five curtains, one to another,—and <the [other] five curtains> joined he one to another. 11 And he made loops of blue, upon the border of the first curtain, at the edge of the set,—‖thus‖ made he in the border of the [other] curtain, at the edge of the second set: 12 <Fifty loops> made he in the first′ curtain, and <fifty loops> made he in the edge of the curtain that was in the second′ set,—the loops being ‖opposite‖ one to another. 13 And he made fifty clasps of gold,—and joined the curtains one to another with the clasps, and so the habitation became |one|.

14 And he made curtains of goat's-hair, for the tent, over the habitation,—<eleven curtains> did he make them: 15 ‖the length of each′ curtain‖ was thirty cubits, and ‖four cubits‖ was the breath of each′ curtain,—<one measure> had the eleven curtains. 16 And he joined five of the curtains by themselves,—and the six curtains, by themselves. 17 And he made fifty loops upon the border of the curtain that was outmost in the [one] set and <fifty loops> made he upon the border of the curtain of the second set. 18 And he made fifty clasps of

bronze,—to join together the tent, that it might become one.

19 And he made a covering to the tent, of rams' skins, dyed red,—and a covering of badgers' skins |above|.

20 And he made the boards, for the habitation,—of acacia wood, for standing up: 21 ‖ten cubits‖ the length of each board,—and ‖a cubit and a half‖ the breadth of each' board: 22 two tenons to each' board, united one to another,—‖thus‖ made he for all the boards of the habitation.

23 And he made the boards for the habitation,—‖twenty boards‖ for the south side southwards; 24 and <forty sockets of silver> made he, under the twenty boards,—‖two sockets‖ under the first' board, for its two tenons, and ‖two sockets‖ under the next' board, for its two tenons. 25 And <for the second side of the habitation, to the north quarter> made he twenty boards; 26 and their forty sockets of silver,—‖two sockets‖ under the first' board, and ‖two sockets‖ under the next' board. 27 And <for the hinder part of the habitation, westward> made he six boards; 28 and <two boards> made he for the corners of the habitation,—in the hinderpart. 29 Thus were they to be double beneath, and <at the same time> should they be entire, at[a] the top thereof, into each' ring,—‖thus‖ did he for them both, for the two corners. 30 Thus were there to be eight boards, and ‖their sockets of silver‖ were sixteen sockets,—two sockets apiece under each' board.

31 And he made bars, of acacia wood,—‖five‖ for the boards of the first' side of the habitation, 32 and ‖five bars‖ for the boards of the other' side of the habitation,—and ‖five bars‖ for the boards of the habitation[b] at the hinderpart westward. 33 And he made the middle bar,—to run along in the midst of the boards, from end to end. 34 And <the boards> overlaid he with gold, and <their rings> made he of gold, as receptacles[c] for the bars,—and he overlaid the bars with gold.

35 And he made the veil, of blue and purple and crimson, and fine-twined linen.—<of the work of a skilful weaver> made he it, ‖with cherubim‖. 36 And he made for it—four pillars of acacia, and overlaid them with gold, their hooks of gold,—and cast for them, four sockets of silver.

37 And he made a screen for the opening of the tent, of blue and purple and crimson and fine twined linen, the work of an embroiderer; 38 and the five pillars thereof, and their hooks, and he overlaid their capitals and their cross-rods,[d] with gold, but ‖their five sockets‖ were of bronze.

37 1 And Bezaleel made the ark, of acacia wood,—‖two cubits and a half‖ the length thereof, and ‖a cubit and a half‖ the breadth thereof, and ‖a cubit and a half‖ the height thereof; 2 and he overlaid it with pure gold, within and without,—and made for it a rim[a] of gold, round about; 3 and he cast for it four rings of gold, upon the four feet thereof,—even ‖two rings‖ on the one' side thereof and ‖two rings‖ on the other' side thereof; 4 and he made staves of acacia wood,—and overlaid them with gold; 5 and he brought the staves into the rings, upon the sides of the ark,—for lifting the ark.

6 And he made a propitiatory[b] of pure gold,—‖two cubits and a half‖ the length thereof, and ‖a cubit and a half‖ the breadth thereof: 7 and he made two cherubim, of gold,—<of beaten work> did he make them, out of the two ends of the propitiatory: 8 ‖one cherub‖ out of this' end, and ‖one cherub‖ out of that' end,—<out of the propitiatory itself> made he the cherubim, out of the two ends thereof: 9 and the cherubim were spreading out their wings on high, making a shelter with their wings over the propitiatory, with ‖their faces‖ one towards the other,—<towards the propitiatory> were the faces of the cherubim.[c]

10 And he made the table, of acacia wood,—‖two cubits‖ the length' thereof, and ‖a cubit‖ the breadth' thereof, and ‖a cubit and a half‖ the height' thereof. 11 And he overlaid it, with pure gold,—and he made thereto a rim[a] of gold, round about; 12 and he made thereto a border of a handbreadth, round about,—and he made a rim[a] of gold to the border thereof, round about; 13 and he cast for it, four rings of gold,—and placed the rings upon the four corners, which pertained to the four feet thereof: 14 <near to[d] the border> were the rings,—as receptacles[e] for the staves, for lifting the table; 15 and he made the staves of acacia wood, and overlaid them with gold,—for lifting the table; 16 and he made the utensils which were to be upon the table—its dishes, and its pans, and its bowls, and its basins, for pouring out therewith,—|of pure gold|.

17 And he made the lampstand, of pure gold,—<of beaten work> made he the lampstand—‖its base and its shafts, its cups, its apples and its blossoms‖ were |of the same|; 18 with ‖six branches‖ coming out of its sides,—‖three branches of the lampstand‖ out of its one' side, and ‖three branches of the lampstand‖ out of its other' side: 19 ‖three cups like almond-flowers‖ in the one' branch—apple and blossom, and ‖three cups like almond-flowers‖ in the next' branch, apple and blossom,—‖so‖ for the six branches, coming out of the lampstand; 20 and <in the lampstand itself> four cups,—like almond-flowers, its apples and its blossoms; 21 with ‖an apple‖ under the two branches, of the same, and ‖an apple‖ under the next two branches, of the same, and ‖an apple‖ under the next two branches of the same,—for the six branches coming out of the same: 22 ‖their apples and their branches‖ were |of the same|,—‖all of it‖ one beaten work, of pure

[a] Some cod. (w. Sam., Onk.): "upon"—G.n.
[b] Some cod. (w. Sam., Onk., Jon.): "side of the h." Cp. chap. xxvi. 27—G.n.
[c] N.B. lit.: "houses"="homes"="receptacles."
[d] Or: "fillets" or "rings"—O.G.

[a] Or: "crown."
[b] Cp. chap. xxv. 17, n.
[c] Cp. chap. xxv. 20, n.
[d] "Over against"—Kalisch.
[e] Lit.: "houses."

gold. 23 And he made the lamps thereof, seven,—with its snuffers and its snuff-trays, of pure gold. 24 <Of a talent of pure gold> made he it,—and all the utensils thereof.

25 And he made the incense' altar, of acacia wood,—‖a cubit‖ the length thereof, and ‖a cubit‖ the breadth thereof, ‖foursquare‖, and ‖two cubits‖ the height thereof, <of the same> were the horns thereof. 26 And he overlaid it with pure gold—the top thereof and the sides thereof round about, and the horns thereof,—and he made thereto a rim[a] of gold, round about. 27 And <two rings of gold> made he thereto—beneath the rim[a] thereof, upon the two corners thereof, upon the two sides thereof,—as receptacles for the staves, to lift it therewith. 28 And he made the staves of acacia wood,—and overlaid them' with gold.

29 And he made the holy' anointing' oil, and the pure fragrant' incense,—the work of a perfumer.

38 1 And he made the altar for the ascending-sacrifice' of acacia wood,—‖five cubits‖ the length thereof, and ‖five cubits‖ the breadth thereof, |foursquare|, and ‖three cubits‖ the height thereof. 2 And he made the horns thereof, upon the four corners thereof, <of the same> were the horns thereof,—and he overlaid it with bronze. 3 And he made all the utensils of the altar—the pans and the shovels, and the sprinkling bowls, the flesh-hooks[b] and the fire-pans,— <all the utensils thereof> made he of bronze. 4 And he made to the altar a grating, of network of bronze,—under the margin thereof beneath, as far as the midst thereof. 5 And he cast four rings in the four corners, to the grating of bronze,—as receptacles for the staves. 6 And he made the staves of acacia wood,—and overlaid them with bronze. 7 And he brought the staves into the rings, upon the sides of the altar, to lift it therewith,— <hollow with boards> did he make it.

8 And he made the laver of bronze, and the stand thereof of bronze,—with the mirrors of the female hosts who did service at the opening of the tent of meeting.[c]

9 And he made the court,— <on the south side southward> the hangings of the court, of fine twined linen, |a hundred cubits|; 10 ‖their pillars‖ twenty, and their sockets twenty, of bronze,—the hooks of the pillars and their connecting-rods[d] of silver: 11 and <on the north side> a hundred cubits, ‖their pillars‖ twenty, and ‖their sockets‖ twenty, |of bronze|,—‖the hooks of the pillars and their connecting-rods‖[d] of silver. 12 And <on the west side> ‖hangings‖ fifty cubits, ‖their pillars‖ ten, and ‖their sockets‖ ten,—and ‖the hooks of the pillars and their connecting-rods‖[d] of silver. 13 And <on the east side towards the dawn> fifty cubits: 14 ‖hangings‖ fifteen cubits, for the side-piece,—‖their pillars‖ three, and ‖their sockets‖ three;

15 and <for the second' sidepiece, on this side and on that, of the gate of the court> ‖hangings‖ fifteen cubits,—‖their pillars‖ three, and ‖their sockets‖ three. 16 ‖All the hangings of the court, round about‖ were of fine twined linen. 17 And ‖the sockets for the pillars‖ were of bronze, ‖the hooks of the pillars, and their connecting-rods‖[a] of silver,—and ‖the overlaying of their capitals‖ was silver,—and ‖they themselves‖ were filleted with silver, even all the pillars of the court. 18 And ‖the screen of the gate of the court‖ was the work of an embroiderer, blue and purple and crimson, and fine twined linen,—and ‖twenty cubits‖ in length, and ‖the height, according to the breadth‖, of five cubits, to match the curtains of the court; 19 and ‖their pillars‖ were four, and ‖their sockets‖ four, |of bronze|,—‖their hooks‖ of silver, and ‖the overlaying of their capitals, and their connecting-rods‖[a] of silver. 20 And ‖all the pins for the habitation, and for the court round about‖, of bronze.

21 ‖These‖ are the details of the habitation—the habitation of testimony,[b] which were detailed at the bidding of Moses,—‖the service of the Levites, by the hand of Ithamar, son of Aaron the priest‖.

22 So then ‖Bezaleel, son of Uri, son of Hur, of the tribe of Judah‖ made all that Yahweh had commanded Moses. 23 And <with him> was Oholiab, son of Ahisamach, of the tribe of Dan, an artificer and skilful weaver,—and an embroiderer—in blue, and in purple, and in crimson, and in fine linen.

24 <As for all the gold that was used for the work, in all the construction of the sanctuary> it came to pass that ‖the gold of the wave-offering‖ was nine-and-twenty talents, and seven hundred and thirty shekels, by the shekel of the sanctuary.[c]

25 And <the silver of them who were numbered of the assembly>[d] was one hundred talents,—and one thousand, seven hundred, and seventy-five shekels, by the shekel of the sanctuary; 26 a a bekah per head, that is a half shekel, by the shekel of the sanctuary, for all that passed over to them who had been numbered, from twenty years old, and upwards, for six hundred and three thousand, and five hundred and fifty. 27 And it came to pass, that ‖the hundred talents of silver‖ were used for casting the sockets of the sanctuary, and the sockets of the veil,—one hundred sockets with the hundred talents, a talent for a socket. 28 And <with the thousand, seven hundred and seventy-five> made the hooks, for the pillars,—and overlaid their capitals, and united them with connecting-rods.

29 And ‖the bronze of the wave-offering‖ was seventy talents,—and two thousand and four hundred shekels. 30 And he made therewith, the

[a] Or: "crown."
[b] Or: "forks."
[c] "Either the tent of Moses (xxxiii. 7), or, by anticipation, the holy Tabernacle"—Kalisch. Also 1 Sam. ii. 22.
[d] Or: "fillets" or "rings"—O.G.

[a] Or: "fillets" or "rings"—O.G.
[b] N.B.: "tables of testimony"; "ark of testimony"; "habitation of testimony."
[c] Or: "sacred' shekel."
[d] The Sanctuary was, in part, constructed out of redemption money:

sockets for the opening of the tent of meeting, and the altar of bronze, and the grating of bronze which pertained thereto,—and all the utensils of the altar, 31 and the sockets for the court round about, and the sockets for the gate of the court,—and all the pins for the habitation, and all the pins for the court, round about.

39 1 And <of the blue, and the purple, and the crimson> made they cloths of variegated stuff, for ministering in the sanctuary,—and they made the holy' garments which were for Aaron,—

As Yahweh commanded Moses.

2 So he made the ephod,—of gold, blue, and purple, and crimson, and fine twined linen, 3 And they did beat out the plates of gold, and he proceeded to cut them into threads,[a] to work into the midst of the blue, and into the midst of the purple, and into the midst of the crimson, and into the midst of the fine linen,—with the work of a skilful weaver. 4 <Shoulder-pieces> made they thereto, for joining,— <at its two edges> was it joined. 5 And <as for the curious fastening girdle which was thereon> <of the same> it was' according to the working thereof, gold, blue, and purple, and crimson, and fine twined linen,—

As Yahweh commanded Moses.

6 And they wrought the onyx stones, enclosed in ouches of gold,—graven with the engravings of a seal-ring, after[b] the names of the sons of Israel. 7 And he put them on the shoulder-pieces of the ephod, as stones of memorial, for the sons of Israel,—

As Yahweh commanded Moses.

8 And he made the breastpiece, the work of a skilful weaver, like the work of the[c] ephod,—of gold, blue, and purple, and crimson, and fine twined linen. 9 <Foursquare> it was, <doubled> made they the breastpiece,—‖a span‖ was the length thereof, and ‖a span‖ the breadth thereof, |doubled|. 10 And they set therein, four rows of stones,—‖one row‖ a sardius, a topaz, and an emerald, the first' row; 11 and ‖the second' row‖,—a carbuncle, a sapphire, and a diamond; 12 and ‖the third' row‖,—an opal, an agate, and an amethyst; 13 and ‖the fourth' row‖, a Tarshish stone,[d] a sardonyx, and a jasper,—enclosed in ouches of gold, |when they were set| 14 And <as for the stones> <after[b] the names of the sons of Israel> they were' ‖twelve‖, after[b] their names,—with the engravings of a seal-ring, ‖each one‖ after[b] his name, |for the twelve tribes|. 15 And they made, upon the breastpiece, chains like cords, of wreathen work,—of pure gold. 16 And they made two ouches of gold, and two rings of gold,—and they placed the two rings, upon the two ends of the breastpiece; 17 and they placed the two wreathen chains of gold, upon the two rings,—upon the ends of the breastpiece; 18 and <the other two ends of the two wreathen chains> placed they upon the two ouches,—and placed them upon the shoulder-pieces of the ephod, in the forefront thereof. 19 And they made two rings of gold, and put on the two ends of the breast-piece,—upon the border thereof, which is towards the ephod, inwards. 20 And they made two other rings of gold, and placed them upon the two shoulder-pieces of the ephod, below, on the front of the face thereof, to match the joining thereof,—above the curious girdle of the ephod. 21 And they bound the breast-piece by the rings thereof, into the rings of the ephod, with a cord of blue, that it might remain upon the curious girdle of the ephod, and the breastpiece not be removed from upon the ephod,—

As Yahweh commanded Moses.

22 And he made the robe of the ephod,[a] the work of a weaver,—|wholly of blue|; 23 with the opening[b] of the robe in the midst thereof, like the opening of a coat of mail,—a border to the opening thereof round about—it might not be rent open. 24 And they made, upon the skirts of the robe, pomegranates—of blue and purple and crimson,—twined.[c] 25 And they made bells of pure gold,—and placed the bells in the midst of the pomegranates, upon the skirts of the robe, round about, |in the midst of the pomegranates|: 26 a bell and a pomegranate, a bell and a pome-granate, upon the skirts of the robe, round about,—to minister in—

As Yahweh commanded Moses.

27 And they made the tunics of fine linen, the work of a weaver,—for Aaron, and for his sons; 28 and the turban of fine linen, and the ornamental caps[d] of fine linen,—and the linen' drawers, of fine twined linen; 29 and the girdle of fine twined linen, and blue and purple and crimson, the work of an embroiderer,—

As Yahweh commanded Moses.

30 And they made the burnished plate of the holy' crown, of pure gold,—and wrote thereupon a writing, with the engravings of a seal-ring Holy unto Yahweh. 31 And they placed thereupon a cord of blue, to fasten it upon the turban[e] up above,—

As Yahweh commanded Moses.

32 Thus was finished all the work of the habitation, of the tent of meeting,—thus did the sons of Israel, <according to all that Yahweh commanded Moses> ‖so‖ did they.

§ 41. *The Work is brought in to Moses.*

33 And they brought in the habitation, unto Moses, the tent, and all its furniture,—its clasps, its boards, its bars, and its pillars and its sockets; 34 and the covering of rams' skins dyed red, and the covering of badgers' skins,—and the

[a] Or: "cords." [M.C.T.: "an."]
[b] Ml.: "upon."
[c] So it shd be.—G.n.
[d] "Chrysolite"—Kalisch.

[a] Or: "ephod robe."
[b] Lit.: "mouth."
[c] Some cod. (w. Sam., Sep., Syr.): "fine twined linen"—G.n.
[d] Or: "turban ornament." Cp. Is. lxi. 10, (Eze. xxiv. 17.)
[e] Or: "tiara."

screening' veil; 35 the[a] ark of the testimony, with its staves,—and the propitiatory; 36 the[b] table, all[c] its utensils, and the Presence'-bread; 37 the[d] pure lampstand, the[e] lamps thereof, the lamps to be put in order, and all the utensils thereof,—and the oil for giving light; 38 and the altar of gold, and the oil of anointing, and the fragrant' incense,—and the screen for the opening of the tent; 39 the[f] altar of bronze, and the grating of bronze which pertaineth thereto, the[g] staves thereof, and all the utensils thereof,—the[g] laver, and its stand, 40 the[h] hangings of the court, its[i] pillars and its sockets, and the screen for the gate of the court, its[k] cords, and its pins,—and all the utensils[l] for the service of the habitation, for the tent of meeting; 41 the[m] cloths of variegated stuff,[n] for ministering in the sanctuary,—the holy' garments for Aaron the priest, and the garments of his sons, for ministering as priests. 42 <According to all that Yahweh commanded Moses> ‖so‖ did the sons of Israel make all the work.

43 And Moses looked' upon all the structure, and lo! they had made it,' <as Yahweh had commanded> ‖so‖ had they made it,—and Moses blessed them.

§ 42. *By express Divine Command the Holy Habitation is at length set up, and is filled with Yahweh's Glory; yet not so as to deprive Israel of the Guiding Pillar of Cloud and Fire by Day and Night in all their Journeyings.*

40 1 Then spake Yahweh, unto Moses, saying—

2 <On the first day of the month, in the first month> shalt thou rear the habitation, of the tent of meeting; 3 and thou shalt put therein, the ark of the testimony,—and shalt screen the ark, with the veil[o]; 4 and thou shalt bring in the table, and set in order what is to be arranged thereupon,—and thou shalt bring in the lampstand, and mount[p] the lamps thereof; 5 and thou shalt place the altar of gold, for incense, before the ark of the testimony,—and put up the screen for the opening of the habitation; 6 and thou shalt place the altar for the ascending-sacrifice,—before the opening of the habitation of the tent of meeting; 7 and thou shalt place the laver between the tent of meeting, and the altar,—and shalt put, therein, water. 8 And thou shalt put up the court, round about,—and hang up the screen of the gate of the court. 9 And thou shalt take the oil of anointing, and anoint the habitation, and all that is therein,—and shalt hallow it, and all the furniture[a] thereof, so shall it be holy. 10 And thou shalt anoint the altar of ascending sacrifice, and all its utensils,—and hallow the altar, so shall the altar' be most holy: 11 and thou shalt anoint the laver, and its stand,—and shalt hallow it. 12 And thou shalt bring near Aaron, and his sons, unto the opening of the tent of meeting,—and shalt bathe them in[b] the water; 13 and thou shalt clothe Aaron with the holy' garments,—and shalt anoint him, and hallow him, so shall he minister as priest unto me. 14 <His sons also> shalt thou bring near,—and shalt clothe them with tunics; 15 and shalt anoint them, as thou didst anoint their father, and they shall minister as priests unto me,—so shall their anointing remain to them, for an age-abiding' priesthood, to their generations.

16 And Moses did,—<according to all that Yahweh had commanded him> ‖so‖ did he.

17 Thus came it to pass <in the first month, in the second year, on the first of the month> that the habitation was reared. 18 Yea Moses reared the habitation, and placed its sockets, and fixed its boards, and fastened its bars,—and reared its pillars. 19 Then spread he abroad the tent upon the habitation,[c] and put the covering of the tent upon it, |above|,—

As Yahweh commanded Moses.

20 And he took and placed the testimony, within the ark, and put the staves upon the ark,—and placed the propitiatory upon the ark |above|; 21 and brought in the ark into the habitation, and put up the screening' veil, and screened over the ark of the testimony,—

As Yahweh commanded Moses.

22 And he placed the table, in the tent of meeting,—on the side of the habitation |northward|,—outside the veil; 23 and set in order thereupon the arrangement of bread, before Yahweh,—

As Yahweh commanded Moses.

24 And he put the lampstand, in the tent of meeting, over against the table,—on the side of the habitation, |southward|; 25 and mounted the lamps, before Yahweh,—

As Yahweh commanded Moses.

26 And he put the altar of gold, in the tent of meeting,—before the veil; 27 and burned thereupon the fragrant' incense,—

As Yahweh commanded Moses.

28 And he put up the screen of the entrance pertaining to the habitation; 29 and <the altar

[a] Some cod. (w. Sam. MS., Onk. MS., Jon., Syr.): "and the"—G.n.
[b] Some cod. (w. Onk. MS. and ear. pr. edn., Jon.): "and the"—G.n.
[c] Some cod. (w. Sam., Onk. MS. and ear. pr. edn., Jon., Syr.): "and all"—G.n.
[d] Some cod. (w. Jon., Syr.): "and the"—G.n.
[e] Some cod. (w. Sam., Onk. MS. and ear. pr. edn., Jon., Syr.): "and the"—G.n.
[f] Some cod. (w. Jon., Syr.): "and the"—G.n.
[g] Some cod. (w. Onk. MS. and ear. pr. edn., Syr.): "and the"—G.n.
[h] Some cod. (w. Sam., Onk. MS., Jon. MS., Syr. and Vul.): "and the"—G.n.
[i] Some cod. (w. Sam. MS., Onk. MS. and ear. pr. edn., Jon. MS., Syr. and Vul.): "and the"—G.n.
[k] [One of the above notes prob. shd come here also.]
[l] Or: "furniture."
[m] Some cod. (w. Sam., Onk. MS. and ear. pr. edn. and Syr.): "and the"—G.n. Cp., on the above, G. Intro. 429.
[n] "Garments of office"—Kalisch.
[o] Some cod. (w. Sam. and Jon.): "screen the ark and the propitiatory"—G.n.
[p] "Put on"—Kalisch.

[a] Or: "utensils."
[b] Or: "with."
[c] See chap. xxvi. 7, n.

of ascending-sacrifice> put he at the entrance of the habitation of the tent of meeting,—and he caused to ascend thereupon the ascending-sacrifice and the meal-offering,—

As Yahweh commanded Moses.

30 And he put the laver, between the tent of meeting and the altar,—and put therein water for bathing; 31 and Moses and Aaron and his sons thenceforth bathed thereat,—their hands and their feet; 32 <when they were entering into the tent of meeting and when they were drawing near unto the altar> then used they to bathe,—

As Yahweh commanded Moses.

33 And he reared the court round about to the habitation and to the altar, and put up the screen of the gate of the court,—and Moses finished the[a] work.[b]

[a] Some cod. (w. Sam., Sep. and Vul.): "all the"— G.n.
[b] Or: "structure."

34 Then did the cloud cover the tent of meeting,—and ‖the glory of Yahweh‖ filled the habitation; 35 and Moses was not able to enter into the tent of meeting, because the cloud had made its habitation thereupon,—and ‖the glory of Yahweh‖ filled the habitation. 36 And <whensoever the cloud ascended from off the habitation> then did the sons of Israel set forward,—in all their journeyings;[a] 37 but <if the cloud did not ascend> then did they not set forward,—until the day when it did ascend. 38 For ‖the cloud of Yahweh‖ was upon the habitation by day, and ‖a fire‖ came to be by night therein,[b]—in the sight of all the house of Israel in all their journeyings.[a]

[a] Mi: "in all their settings forward." Lit.: "breakings up."
[b] That is "in" the cloud, so making it visible by night. Cp. generally Num. ix. 15-23.

THE BOOK OF

LEVITICUS.

§ 1. *Of various kinds of Offering.*

1 1 Then called he unto Moses,—and Yahweh spake unto him, out of the tent of meeting saying:

2 Speak thou unto the sons of Israel and thou shalt say unto them—

<When ‖any man‖[a] would bring near from among you an oblation[b] unto Yahweh> <from the beasts from the herd or from the flock> shall ye bring near your oblation.

i. *The Ascending-Sacrifice* (*A. V. and R. V.* "*Burnt-Offering*").

a. Of the Herd (*bullock*).

3 <If <an ascending-sacrifice> be his oblation —of the herd> <a male without defect> shall he bring near,—<unto the entrance of the tent of meeting> shall he bring it, for its acceptance before Yahweh. 4 Then shall he lean his hand, upon the head of the ascending-sacrifice,—and it shall be accepted for him to put a propitiatory covering[c] over him; 5 and he[d] shall slay the young bullock[e] before Yahweh,—and the sons of Aaron the priests shall bring near the blood, and shall dash[a] the blood against the altar round about, [even the altar] that is at the entrance of the tent of meeting. 6 Then shall he[b] flay the ascending-sacrifice,—and cut it up into its pieces. 7 And the sons of Aaron the priest[c] shall place fire upon the altar,—and arrange wood upon the fire. 8 And the sons of Aaron the priests shall arrange the pieces, the[d] head and the fat,—upon the wood that is on the fire, that is on the altar. 9 But <its inwards and its legs> shall they[e] bathe with water,—then shall the priest make of the whole a perfume at the altar, an ascending-sacrifice an altar-flame of a satisfying[f] odour unto Yahweh.

b. Of the Flock (*Sheep or Goat*).

10 But <if <of the flock> be his oblation,—of the sheep or of the goats for an ascending-sacrifice> <a male without defect> shall he bring near. 11 And he[b] shall slay it on the side of the altar northward

[a] Or: "human being"; or: "son of earth."
[b] = something brought near.
[c] See O.T. Ap., art. "Propitiatory Covering."
[d] Or: "one." Perh.: a Levite attendant.
[e] Mi: "son of the herd."

[a] So P.B. Heb.: *zaraḳ* = "throw or toss"—O.G.
[b] Or: "one." Perh.: a Levite attendant.
[c] Some cod. (w. Sam., Onk, MS., Sep. and Syr.): "priests"— G.n. Cp. vers. 5, 8, 11.
[d] Some cod. (w. Sam., Sep. and Vul.): "and the"— G.n. Cp. chap. ix. 13.
[e] So it shd be (w. Sam., Sep., and Vul.)— G.n. [M.C.T.: "he."]
[f] "Soothing, tranquillising"—O.G.

before Yahweh,—and the sons of Aaron, the priests, shall dash[a] its blood against the altar, round about. 12 And he[b] shall cut it up into its pieces, and its head, and its fat,—and the priest shall arrange them upon the wood, that is on the fire, that is on the altar. 13 But <the inwards and the legs> shall he[b] bathe in water,—then shall the priest bring near the whole, and make a perfume at the altar, <an ascending-sacrifice> it is', an altar-flame of a satisfying[c] odour, unto Yahweh.

c. Of Birds.

14 But <if <of birds> be the ascending-sacrifice of his oblation unto Yahweh> then shall he bring near, of the turtle-doves or of the young pigeons, his oblation. 15 And the priest shall bring it near unto the altar, shall nip off its head, and make a perfume at the altar,—and its blood shall be drained out upon the wall of the altar. 16 Then shall he take away its crop with its plumage,—and cast it beside the altar, eastward, into the place of fat ashes; 17 and he shall cleave it in its wings—he shall not divide it asunder, so shall the priest make a perfume therewith, at the altar, upon the wood, that is on the fire,—<an ascending-sacrifice> it is', an altar-flame of a satisfying[c] odour, unto Yahweh.

ii. *The Meal-offering (A.V. "Meat-offering": Heb. minhah.)*

a. Of fine Meal.

2 1 But <when ‖any person‖ would bring near as an oblation, a meal-offering,[d] unto Yahweh> <of fine meal> shall be his oblation,—and he shall pour out thereon, oil, and place thereon, frankincense; 2 so shall he bring it in unto the sons of Aaron, the priests, and he[b] shall grasp therefrom a handful of the fine meal thereof, and of the oil thereof, besides all the frankincense thereof,—and the priest shall make a perfume with the memorial thereof, at the altar, an altar-flame of a satisfying[c] odour, unto Yahweh. 3 But ‖the remainder of the meal-offering‖ pertaineth unto Aaron, and unto his sons,—‖most holy, from among the altar-flames of Yahweh‖.

b. From the Oven.

4 Moreover <when thou wouldst bring near, as an oblation of a meal-offering, something baked in an oven> <round, unleavened cakes of fine meal, overflowed with oil> [shall it be], or unleavened wafers anointed with oil.

c. From the Girdle.

5 But <if <a meal-offering on a girdle> be thine oblation> <of fine meal, overflowed with oil, unleavened> shall it be; 6 <parting it into pieces> then shalt thou pour thereon, oil,—<a meal-offering> it is'.

d. From the Boiler.

7 But <if <a meal-offering of the boiler> be thine oblation> <of fine meal, with oil> shall it be made. 8 Then shalt thou bring in the meal-offering that is made of these, unto Yahweh,—and one shall bring it near, unto the priest, and he shall take it near, unto the altar. 9 Then shall the priest uplift, out of the meal-offering, a memorial thereof, and make a perfume at the altar,—an altar-flame of a satisfying[a] odour, unto Yahweh. 10 But ‖the remainder of the meal-offering‖ pertaineth to Aaron and to his sons,—‖most holy, from among the altar-flames of Yahweh‖.

11 ‖None of the meal-offerings which ye bring near unto Yahweh‖ shall be made into anything leavened,—for <of no leaven, and of no syrup>[b] may ye make a perfume, as an altar-flame unto Yahweh.

e. Of First-fruits.

12 <As for an oblation of first-fruits> ye shall bring them near, unto Yahweh,—but <unto the altar> they shall not take them up, as a satisfying odour.

13 And <every meal-offering' oblation of thine> <with salt> shalt thou season, and thou shalt not suffer to be lacking the salt of the covenant of thy God, from upon thy meal-offering,—<upon every oblation of thine> shalt thou offer salt.

f. Of First-ripe Corn.

14 But <if thou wouldst bring near a meal-offering of first-ripe corn, unto Yahweh> <of green ears, roasted in fire, crushed grain of garden-land> shalt thou bring near thy meal-offering of first-ripe corn. 15 And thou shalt place thereon, oil, and shalt put thereon, frankincense,—<a meal-offering> it is'. 16 Then shall the priest make a perfume, with the memorial thereof, —from the crushed grain thereof, and from the oil thereof, besides all the frankincense thereof,— ‖an altar-flame, unto Yahweh‖.

iii. *The Peace-offering.*

a. Of the Herd.

3 1 But <if <a peace-offering> be his oblation> <if <of the herd> ‖he himself‖ be bringing near,—whether male or female> <without defect> shall he bring it near, before Yahweh. 2 Then shall he lean his hand upon the head of his oblation, and slay it at the entrance of the tent of meeting,—and the sons of Aaron, the priests, shall dash[c] the blood against the altar, round about. 3 Then shall he bring near,

[a] Cp. ver. 5.
[b] Or: "one," as in ver. 5.
[c] "Soothing, tranquillising"—O.G
[d] "Cereal-offering"—P.B. "Grain-offering"—O.G.

[a] "Soothing, tranquillising."
[b] "Honey"—P.B.
[c] Cp. chap. i. 5.

out of the peace'-offering, an altar-flame unto Yahweh,—the fat that covereth the inwards, and all the fat that is upon the inwards; 4 and the two kidneys, and the fat which is upon them, which is upon the loins,—and the caul upon[a] the liver, <upon the kidneys> shall he remove it. 5 Then shall the sons of Aaron make thereof a perfume, at the altar, upon the ascending-sacrifice, which is on the wood, which is on the fire,—‖an altar-flame of a satisfying[b] odour, unto Yahweh‖.

b. Of the Flock.

But <if <out of the flock> be his oblation, for a peace'-offering unto Yahweh> <whether male or female—without defect> shall he bring it near. 7 <If <a young sheep> ‖he himself‖ be bringing near as his oblation> then shall he bring it near, before Yahweh. 8 And he shall lean his hand upon the head of his oblation, and shall slay it, before the tent of meeting,—and the sons of Aaron shall dash[c] the blood thereof against the altar, round about. 9 Then shall he bring near, out of the peace'-offering, an altar-flame unto Yahweh, the fat thereof, the fat-tail thereof entire <close to the backbone> shall he remove it,—and the fat that covereth the inwards, and all the fat that is upon the inwards; and the two kidneys, with the fat that is on them, which is on the loins,—and the caul that is on the liver, <on the kidneys> shall he remove it. 11 Then shall the priest make a perfume, at the altar,—‖the food of an altar-flame, unto Yahweh‖. 12 But <if <a goat> be his oblation> then shall he bring it near, before Yahweh. 13 And he shall lean his hand upon its head, and shall slay it, before the tent of meeting,—and the sons of Aaron shall dash[c] its blood against the altar, round about. 14 Then shall he bring near therefrom, as his oblation, an altar-flame unto Yahweh,—the fat that covereth the inwards, and all the fat that is upon the inwards; 15 and the two kidneys, and the fat that is on them, which is on the loins,—the caul upon the liver, <on the kidneys> shall he remove it. 16 Then shall the priest make a perfume at the altar,—‖the food of an altar-flame, for a satisfying odour,[d]—all the fat—unto Yahweh‖. 17 An age-abiding statute to your generations, in all your dwellings,—<none of the fat nor of the blood> shall ye eat.

§ 2. *Of various kinds of Offences, and the Offerings appointed for them.*

IV. 1 And Yahweh spake, unto Moses saying:
2 Speak thou unto the sons of Israel, saying—

<When ‖any person‖ shall sin by mistake, departing from any of the commandments of Yahweh, as to things which should not be done, and shall do any one of them>—

i. *Offences by the Priests.*

3 <If ‖the anointed priest‖ shall sin, so as to bring guilt upon the people> then shall he bring near, for his sin which he hath committed, a choice young bullock without defect, unto Yahweh, as a sin-bearer.[a] 4 And he shall bring in the bullock unto the entrance of the tent of meeting, before Yahweh,—and shall lean his hand, upon the head of the bullock, and shall slay the bullock, before Yahweh. 5 And the anointed priest shall take of the blood of the bullock,—and bring it into the tent of meeting; 6 and the priest shall dip his finger in the blood,—and sprinkle of the blood seven times, before Yahweh, in front of the veil of the sanctuary. 7 Then shall the priest put of the blood upon the horns of the altar of fragrant' incense, before[b] Yahweh, which is in the tent of meeting,—and <all the [remainder of the] blood of the bullock> shall he pour out at the base of the altar of ascending-sacrifice, which is at the entrance of the tent of meeting. 8 And <all the fat of the sin-bearing' bullock> shall he heave up therefrom,—the fat that covereth over the inwards, and all the fat that is upon the inwards; 9 and the two kidneys, and the fat that is upon them, which is upon the loins,—and <as for the caul[c] upon the liver> <upon the kidneys> shall he remove it: 10 just as it is heaved up from the ox of the peace'-offering,—and the priest shall make of them a perfume on the altar of ascending-sacrifice. 11 But <as for the skin of the bullock, and all its flesh, with its head, and with its legs,—and its inwards, and its dung>[d] 12 he[e] shall take forth the entire bullock—unto the outside of the camp, unto a clean place, unto the out-poured heap of fat-ashes, and shall burn it up on wood, in the fire,—<upon the out-poured heap of fat-ashes> shall it be burned up.

ii. *Offences by the Assembly.*

13 And <if ‖the whole assembly of Israel‖ shall make a mistake,[f] and a matter be hidden from the eyes of the convocation,—and so they do something, whereby they depart from any of the commandments of Yahweh, as to things which should not be done, and become guilty; 14 and the sin shall become known, which they have committed therein> then shall the convocation bring near a

[a] "And the fatty mass next to"—P.B. Cp. O.G. 452 ("appendage"); chap. iv. 9, n.
[b] "Soothing, tranquillising."
[c] Cp. chap. i. 5.
[d] Some cod. (w. Sam. and Sep.) add: "unto Yahweh." In wh. case say: "all the fat pertaineth to Y."

[a] See O.T. Ap. "Sin = sin offering = sin-bearer."
[b] Sp. v.r. (*sevîr*): "which is before"—G.n.
[c] Or: "network"—Fu. H.L.
[d] "The fæces within the belly"—T.G.; P.B.
[e] Or: "one."
[f] Or: "commit an inadvertence."

choice young bullock, as a sin-bearer,[a] yea they shall bring it in, before the tent of meeting; 15 and the elders of the assembly shall lean their hands upon the head of the bullock, before Yahweh,—and shall slay[b] the bullock, before Yahweh; 16 and the anointed priest shall bring in of the blood of the bullock,—into the tent of meeting; 17 and the priest shall dip his finger in the blood,—and shall sprinkle of the blood[c] seven times, before Yahweh, upon the face of the veil; 18 and <some of the blood> shall he put upon the horns of the altar which is before Yahweh, which is in the tent of meeting; and <all the [remainder of the] blood> shall he pour out at the base of the altar of ascending-sacrifice, which is at the entrance of the tent of meeting; 19 and <as for all the fat thereof> he shall heave up therefrom,—and make a perfume at the altar. 20 And he shall do to the bullock, <as he did to the [first] sin-bearing' bullock> ‖so‖ shall he do with this,—and the priest shall put a propitiatory-covering over them, and it shall be forgiven them. 21 And he shall take forth the bullock unto the outside of the camp, and burn it up, just as he burned up the first bullock,—<the sin-bearer of the convocation> it is'.

iii. *Offences by a Ruler.*

22 <When ‖a prince‖[d] shall sin,—and shall do something, departing from any of the commandments of Yahweh his God, as to things which should not be done, |by mistake|[e] and shall become aware of his guilt; 23 or his sin wherein he hath sinned be made known unto him> then shall he bring in, as his oblation, a he-goat, a male without defect; 24 and shall lean his hand upon the head of the goat, and shall slay it in the place where they slay[f] the ascending-sacrifice before Yahweh,—<a sin-bearer> it is'. 25 And the priest shall take of the blood of the sin-bearer with his finger, and put upon the horns of the altar of ascending-sacrifice; and <the [remainder of the] blood thereof> shall he pour out at the base of the altar of ascending-sacrifice;
26 and <with all the fat thereof> shall he make a perfume at the altar, as with the fat of the peace'-offering,—so shall the priest put a propitiatory-covering over him, because of his sin, and it shall be forgiven him.

iv. *Offences by one of the People.*

27 And <if ‖any person‖ shall sin |by mistake| from among the people of the land,—by his doing anything departing from any of the commandments of Yahweh, as to things which should not be done, and shall become aware of his guilt; 28 or his sin which he hath committed shall be made known' unto him> then shall he bring in, as his oblation, a kid of the goats, a female |without defect|, for his sin which he hath committed;
29 and shall lean his hand upon the head of the sin-bearer,—and shall slay the sin-bearer, in the place of the ascending-sacrifice.[a]
30 Then shall the priest take of the blood thereof with his finger, and put upon the horns of the altar of ascending-sacrifice,—and <all the [remaining] blood thereof> shall he pour out, at the base of the altar;
31 and <all the fat thereof> shall he remove as the fat from off the peace'-offering was removed, and the priest shall make a perfume at the altar, for a satisfying odour, unto Yahweh,—so shall the priest put a propitiatory-covering over him, and it shall be forgiven him. 32 And <if <a lamb> he bring in, as his oblation, for a sin-bearer>[b] <a female without defect> shall he bring in; 33 and shall lean his hand, upon the head of the sin-bearer,—and shall slay it as a sin-bearer, in the place where they slay[c] the ascending-sacrifice. 34 Then shall the priest take of the blood of the sin-bearer, with his finger, and put upon the horns of the altar of ascending-sacrifice,—and <all the [remaining] blood thereof> shall he pour out, at the base of the altar;
35 and <all the fat thereof> shall he remove, as the fat of the lamb is removed, from the peace'-offering, and the priest shall make a perfume therewith at the altar, upon[d] the altar-flames of Yahweh,—so shall the priest put a propitiatory-covering over him, on account of his sin which he hath committed, and it shall be forgiven him.

5 1 <‖Any person‖, moreover, whensoever he shall sin, in that, when he heareth a voice of swearing, ‖he himself‖ being a witness, either seeing or knowing,—if he do not tell, and so hath to bear his iniquity:— 2 Or ‖any person‖ who toucheth anything unclean, whether the carcase of an unclean wild-beast, or the carcase of an unclean tame-beast, or the carcase of an unclean creeping thing,—and it is hidden from him, ‖he himself‖ being unclean,[e] and he becometh aware of his guilt:— 3 Or whensoever one shall touch the uncleanness of man, as regardeth any uncleanness of his, wherewith one may become unclean,—and it be hidden from him, and then ‖he himself‖ getting to know it, becometh aware of his

[a] Ml.: "for sin." Cp. ver. 3.
[b] So it shd be (w. Sep. and Syr.) — G.n. [M.C.T.: "He shall slay."]
[c] So it shd be (w. Sam. and as in ver. 6)—G.n. [M.C.T. has (lit.): "dip his finger from the blood."]
[d] Or: "ruler."
[e] Or: "inadvertently."
[f] So it shd be (w. Sam. and Sep.) — G.n. [M.C.T.: "where one slayeth."]

[a] *I.e.*: in the place where the ascending-sacrifice is wont to be slain.
[b] Ml.: "sin." See O.T. Ap. art. "Sin = sin-offering = sin-bearer."
[c] So it shd be (w. Sam. and Sep.) — G.n. [M.C.T.: "one slayeth."]
[d] 'Besides."
[e] *Gt.*: "getting to know it," as in ver. 3.

guilt:— 4 Or ‖any person‖ whensoever he shall swear, speaking unadvisedly with the lips, to harm or to help, as regardeth anything wherein the son of earth may speak unadvisedly by way of oath, and it be hidden from him,—and then ‖he himself‖ getting to know it, becometh aware of his guilt, as regardeth any one of these things.>

5 Then shall it be, <when he becometh aware of his guilt, as regardeth any one of these things> that he shall confess that' wherein he hath sinned; 6 and shall bring in as his guilt-bearer unto Yahweh, for his sin which he hath committed, a female from the flock—a lamb or a kid of the goats—as a sin-bearer,—so shall the priest put a propitiatory-covering over him, because of his sin. 7 And <if his hand cannot reach sufficient[a] for a lamb> then shall he bring in to bear his guilt—for that he hath sinned—two turtle-doves, or two young pigeons, unto Yahweh,—one for a sin-bearer, and one for an ascending-sacrifice. 8 And he shall take them in unto the priest, who shall bring near that which is for a sin-bearer, first,—and shall nip through the neck close to the head,[b] but shall not divide it asunder. 9 And he shall sprinkle of the blood of the sin-bearer upon the wall of the altar, and <the remainder of the blood> shall he drain out, at the base of the altar,—<a sin-bearer> it is'. 10 And <of the second> shall he make an ascending-sacrifice, according to the regulation,—so shall the priest put a propitiatory-covering over him, because of his sin which he hath committed, and it shall be forgiven him. 11 But <if his hand cannot lay hold of two turtle-doves, or two young pigeons> then shall he bring in as his oblation—because he hath sinned—the tenth of an ephah of fine meal, for bearing sin,—he shall not put thereon oil, neither shall he lay thereon frankincense, for <a sin-bearer> it is'. 12 And he shall bring it in unto the priest, and the priest shall take therefrom a handful, as the memorial thereof, and shall make a perfume at the altar, upon the altar-flames of Yahweh,—<a sin-bearer> it is'. 13 So shall the priest put a propitiatory-covering over him, on account of his sin which he hath committed, departing from some one of these things, and it shall be forgiven him,—then shall it be the priest's, like the meal-offering.[c]

14 And Yahweh spake unto Moses, saying—

15 <Whensoever ‖any person‖ shall commit a trespass, and shall take away by mistake, from the holy things of Yahweh> then shall he bring in as his guilt-bearer unto Yahweh, a ram without defect out of the flock, with thine estimate in silver by shekels, after the shekel of the sanctuary, for a guilt-bearer: 16 <that, moreover, which he took away from the sanctuary> shall he make good, and <the fifth part thereof> shall he add thereunto, and shall give it to the priest,—and ‖the priest‖ shall put a propitiatory-covering over him with the guilt-bearing' ram, and it shall be forgiven him.

17 And <if ‖any person‖ when he shall sin, and do something, departing from any of the commandments of Yahweh, as to things which should not be done,—though he knew it not, shall so become guilty, and shall bear his iniquity> 18 then shall he bring in a ram without defect out of the flock, by thine estimate as a guilt-bearer, unto the priest,—and the priest shall put a propitiatory-covering over him, on account of his mistake which he made, though ‖he‖ knew it not, and it shall be forgiven him: 19 <a guilt-bearer> it is',—he was ‖verily guilty‖ against Yahweh.

6 1 And Yahweh spake unto Moses, saying— 2 <When ‖any person‖ shall sin, and shall commit a trespass against Yahweh,—and shall withhold something of the truth from his neighbour, in respect of a deposit, or a pledge or anything plundered, or shall use extortion with his neighbour; 3 or shall find something lost and shall withhold something of the truth therein, and shall swear to a falsehood,—as regardeth a single thing of all that a son of earth may do, to commit sin thereby; 4 and so it shall come about that he shall commit sin and then become aware of his guilt> then shall he return the plunder which he had plundered, or the extortion which he had extorted, or the deposit that was deposited with him,—or the lost thing which he hath found: 5 or <in anything as to which he hath been swearing to a falsehood> then shall he make it good in the principal thereof, and <the fifth part thereof> shall he add thereunto,—<to whomsoever it belongeth> ‖to him‖ shall he give it, in the day he becometh aware of his guilt; 6 but <his guilt-bearer itself> shall he bring in unto Yahweh,—a ram without defect, out of the flock, by thine estimate as a guilt-bearer, unto the priest. 7 So shall the priest put a propitiatory-covering over him before Yahweh, and it shall be forgiven him,—on account of any one thing, of all which one might do, so as to become guilty therein.

§ 3. *Instructions for the Priests as to the Offerings.*

8 And Yahweh spake unto Moses, saying:
9 Command Aaron and his sons, saying,
‖This‖ is the law of the ascending-sacrifice,—‖the same‖ is the ascending-sacrifice, which

[a] "And if his means do not suffice"—P.B.
[b] So P.B.
[c] Cp. chap. ii. 1, n.

is upon the hearth, upon the altar, all the night until the morning,—and ‖the fire of the altar‖ shall be kept burning therein.[a]
10 So then the priest shall put on his upper garment of linen, and <breeches of linen> shall he put on over his flesh, then shall he take up the fat-ashes, whereto the fire consumeth the ascending-sacrifice on the altar,—and shall put them beside the altar.
11 Then shall he put off his garments, and put on other garments,—and shall carry forth the fat-ashes, unto the outside of the camp, unto a clean place. 12 And ‖the fire on the altar‖ shall be kept burning therein,[a] it shall not be suffered to go out, but the priest shall kindle up thereon pieces of wood, morning by morning,—and shall set in order thereupon the ascending-sacrifice, and shall make a perfume thereon, with the fat-pieces of the peace'-offerings: 13 ‖fire‖ shall continually' be kept burning on the altar, it shall not be suffered to go out.
14 And ‖this‖ is the law of the meal-offering,—the sons of Aaron shall bring it near before Yahweh, unto the front of the altar.
15 Then shall one lift[b] up therefrom a handful of the fine meal of the meal-offering,[c] and of the oil thereof, and all the frankincense which is upon the meal-offering,—and shall make a perfume at the altar, <an altar-flame[d] of a satisfying odour> shall the memorial thereof be, unto Yahweh. 16 And <the remainder thereof> shall Aaron and his sons eat,—<as unleavened cakes> shall it be eaten, in a holy place, <within the court of the tent of meeting> shall they eat it. 17 It shall not be baked into anything leavened, <as their portion> have I given it, from among the altar-flames[e] of Yahweh,—<most holy> it is', like the sin-bearer, and like the guilt-bearer. 18 ‖Any male among the sons of Aaron‖ may eat it, an age-abiding statute to your generations, from among the altar-flames of Yahweh,—‖every one that toucheth them‖ shall be hallowed.

19 And Yahweh spake unto Moses, saying—
20 ‖This‖ is the oblation of Aaron and his sons, which they shall bring near unto Yahweh in the day when he is anointed, The tenth of an ephah of fine meal, as a continual meal-offering,—half thereof in the morning, and half thereof in the evening; 21 <on a pan, with oil> shall it be made, <when well mingled> shalt thou bring it in,—<in baked portions, as a meal-offering in pieces> shalt thou bring it near, as a satisfying odour, unto Yahweh. 22 And ‖the priest that is anointed in his stead from among his sons‖ shall prepare it,—[it is] an age-abiding statute, that <unto Yahweh> shall a perfume ‖of the entire gift‖ be made: 23 yea ‖every meal-offering of a priest‖ shall be ‖entire‖—it shall not be eaten.

24 And Yahweh spake unto Moses, saying—
25 Speak unto Aaron and unto his sons, saying,

‖This‖ is the law of the sin-bearer. <In the place where the ascending-sacrifice is slain> shall the sin-bearer be slain, before Yahweh, <most holy> it is.' 26 ‖The priest who maketh it a sin-bearer‖ shall eat it,—<in a holy place> shall it be eaten, in the court of the tent of meeting. 27 ‖Every one who toucheth the flesh thereof‖ shall be hallowed; and <when one sprinkleth some of the blood thereof upon a garment> <that whereon it was sprinkled> shalt thou wash in a holy place. 28 But ‖the earthen vessel wherein it is boiled‖ shall be broken,—or <if ‖in a vessel of bronze‖ it hath been boiled> then shall [the vessel] be scoured and rinsed in water. 29 ‖Any male among the priests‖ may eat thereof.—<most holy> it is.' 30 But ‖no sin-bearer whereof any of the blood is taken into the tent of meeting to make a propitiatory-covering in the sanctuary‖ shall be eaten,—<with fire> shall it be consumed.[a]

7 1 And ‖this‖ is the law of the guilt-bearer,—<most holy> it is! 2 <In the place where they slay the ascending-sacrifice> shall they slay the guilt-bearer; and <the blood thereof> shall one dash against the altar, round about; 3 and <as for all the fat thereof> one shall bring near therefrom,—the fat-tail, and the fat that covereth the inwards; 4 and the two kidneys, with the fat that is upon them, which is upon the loins,—and the caul upon the liver, <up to the kidneys> shall he remove it. 5 And the priest shall make a perfume with them at the altar, an altar-flame unto Yahweh—<a guilt-bearer> it is'. 6 ‖Any male among the priests‖ may eat thereof,—<in a holy place> shall it be eaten, <most holy> it is'. 7 <As' the sin-bearer> so the guilt-bearer,—‖one law‖ for them,—<the priest who maketh a propitiatory-covering therewith>—‖to him‖ shall it belong. 8 And <as for the priest who bringeth near the ascending-sacrifice of any man> ‖the skin of the ascending-sacrifice which he hath brought near‖ <to the priest himself> shall it belong. 9 And <as for any meal-offering that may be baked in an oven, or anything that hath been prepared in a boiler or on a girdle> <to the priest that bringeth it near—to him> shall it belong. 10 And <as for any meal-offering overflowed with oil, or dry>—<to all the sons of Aaron> shall it belong, to one as much as to another.
11 And ‖this‖ is the law of the peace'-offering which one may bring near unto

[a] Or: "thereby."
[b] Or: "heave."
[c] Cp. chap. ii. 1, n.
[d] So it shd be (w. Sam. and Sep.). Cp. chap. i. 9; ii. 9.—G.n. M.C.T. omits: "altar-flame."]
[e] So it shd be (w. Sam., Sep., and Vul.). Cp. ver. 18)—G.n. and G. Intro. 168. [M.C.T.: "my altar-flames."]

[a] Heb. xiii. 11.

Yahweh. 12 <If <for thanksgiving> he bring it near> then shall he bring near, with the thanksgiving' sacrifice, perforated cakes, unleavened, overflowed with oil, and wafers, unleavened, anointed with oil,—and of fine flour moistened, perforated cakes overflowed with oil. 13 <With perforated cakes of leavened bread> shall he bring near his oblation, with his peace'-offering of thanksgiving. 14 Then shall he bring near, therefrom, one of each oblation, a heave-offering unto Yahweh,—<to the priest who dasheth [against the altar] the blood of the peace-offering—to him> shall it belong. 15 But <as for the flesh of his peace'-offering of thanksgiving> <on the day of bringing it near> shall it be eaten,—he shall not leave thereof, until morning. 16 But <if <a vow or a freewill offering> be his sacrifice of oblation> <in the day he bringeth near his sacrifice> shall it be eaten,—and <on the morrow> then may ‖the remainder thereof‖ be eaten; 17 but <as for the remainder of the flesh of the sacrifice> <on the third day—in fire> shall it be consumed. And <if any of the flesh of his peace'-offering ‖be at all eaten‖ on the third day> he that brought it near ⌊shall not be accepted⌋ it shall not be reckoned to him, <unclean>[a] shall it be,—and ‖the person who shall eat thereof‖ shall bear ‖his iniquity‖. 19 And ‖the flesh that toucheth anything unclean‖ shall not be eaten, <in fire> shall it be consumed,—but <as for the [other] flesh> ‖any one who is clean‖ may eat flesh. 20 <But as for the person who shall eat flesh from the peace'-offering, which pertaineth unto Yahweh, while his uncleanness is on him> then shall that person be cut off from among his kinsfolk. <Yea, as for ‖any person‖ whensoever he shall touch anything unclean—the uncleanness of man, or an unclean beast, or any unclean disgusting thing,[b]—and then eateth of the flesh of a peace'-offering that pertaineth unto Yahweh> then shall that person be cut off from among his kinsfolk.

And Yahweh spake unto Moses, saying—
Speak unto the sons of Israel, saying,—

<No fat, of ox or sheep or goat> shall ye eat: and <though ‖the fat of what dieth of itself and the fat of that which has been torn in pieces‖ may be used for any other service> yet shall ye ‖in nowise eat‖ it. 2 Nay <as touching any one who eateth the fat of any beast, wherefrom he[c] might bring near an altar-flame unto Yahweh> then shall the person that eateth be cut off from among his kinsfolk. 26 And <no manner of blood> shall ye eat, in any of your dwellings,—whether of bird, or of beast: 27 <as touching any person who eateth any manner of blood> then shall that person be cut off from among his kinsfolk.

28 And Yahweh spake unto Moses, saying—
29 Speak unto the sons of Israel, saying,—

‖He that offereth his peace'-offering unto Yahweh‖ shall bring in his own oblation unto Yahweh, out of his peace'-offering:
30 ‖his own hands‖ shall bring in the altar-flames of Yahweh,—<the fat with[a] the breast> he shall bring it in, ‖the breast‖[b] to wave it as a wave-offering before Yahweh. 31 Then shall the priest make a perfume with the fat at the altar,—and the breast shall be for Aaron and for his sons.
32 But <the right shoulder>[c] shall ye give as a heave-offering, unto the priest,—from among your peace'-offerings 33 <he that bringeth near the blood of the peace'-offerings and the fat, from among the sons of Aaron> ‖to him‖ shall belong the right shoulder[c] for a portion. 34 For <the wave-breast, and the heave-shoulder> have I taken of the sons of Israel, out of their peace'-offerings,—and have given them unto Aaron the priest, and unto his sons, as an age-abiding statute, from the sons of Israel.
35 ‖This‖ is what pertaineth to the anointing of Aaron, and to the anointing of his sons out of the altar-flames of Yahweh,—[granted] in the day when he brought them near, to minister as priests unto Yahweh: 36 which[d] Yahweh commanded to give them in the day when he anointed them, from among the sons of Israel,—‖an age-abiding statute, to their generations‖.

37 ‖This‖ is the law—
for the ascending-sacrifice,
for [e]the meal-offering,
and for the sin-bearer,[f]
and for the guilt-bearer,—
and for the installation-offerings,
and for the peace'-offering:
38 which[d] Yahweh commanded Moses, in Mount Sinai,—in the day when he commanded the sons of Israel to bring near their oblations unto Yahweh, in the desert of Sinai.

§ 4. *The Installation of Aaron and his Sons in the Priesthood.*

8 1 Then spake Yahweh unto Moses, saying:
2 Take thou Aaron, and his sons with him, and the garments, and the anointing' oil,—and the sin-bearing bullock, and the two rams,

[a] Or: "rejected." "Refuse"—P.B.
[b] Some cod. (w. Sam., Onk., and Syr.) have: "unclean reptiles"—G.n.
[c] Some cod. (w. Onk. MS. and Sam.) have: "they"—G.n.
[a] Or: "upon."
[b] Some cod. (w. Jon. and Vul.) have: "and the breast"—G.n.
[c] Or: "leg"—Kalisch. "Thigh"—P.B.
[d] A sp. v.r. (*sevir*) and some cod. (w. Sep. and Syr.) have: "as"—G.n.
[e] Some cod. (w. Onk. MS., Sam., Sep. and Syr.): "and for"—G.n.
[f] Or: "failure-offering."

and the basket of unleavened cakes; 3 and
<all the assembly> call thou together,—
unto the entrance of the tent of meeting.

4 And Moses did, as Yahweh commanded him,—
and the assembly was called together, unto the
entrance of the tent of meeting. 5 Then
said Moses unto the assembly,—
‖This‖ is the thing, which Yahweh hath
commanded to be done.
6 So Moses brought near, Aaron and his sons,—
and bathed them with water, 7 and put upon
him the tunic, and girded him with the band,
and clothed him with the robe, and put upon
him the ephod, and girded him with the
curiously-woven band of the ephod, and bound
it to him therewith; 8 and he put upon him the
breastpiece,—and placed, in the breastpiece,
the Lights and the Perfections; [a] 9 and he put
the turban [b] upon his head,—and put upon the
turban, on the forefront thereof, the burnished
plate of gold—the holy' crown,
As Yahweh commanded Moses.

10 And Moses took the anointing' oil, and
anointed the habitation, and all that was there-
in,—and hallowed them; [c] 11 and he sprinkled
thereof upon the altar, seven times,—and
anointed the altar, and all the utensils thereof,
and the laver and its stand, to hallow them;
12 and he poured of the anointing' oil, upon the
head of Aaron,—and anointed him, to hallow
him. 13 And Moses brought near [d]
the sons of Aaron, and clothed them with
tunics, and girded them with bands, and
wrapped round for them turbans, [e]—
As Yahweh commanded Moses.

14 Then was led near the sin-bearing' bullock,—
and Aaron and his sons leaned their hands
upon the head of the sin-bearing bullock.
15 Then was it slain, and Moses took the blood,
and put [thereof] upon the horns of the altar
round about, with his finger, and cleansed the
altar from sin,—and <the [remainder of the]
blood> poured he forth at the base of the
altar, and hallowed it, putting a propitiatory-
covering thereupon. 16 And he took all the fat
that was on the inwards, and the caul of the
liver, and the two kidneys, and their fat,—and
Moses made a perfume at the altar. 17 But
<the bullock itself, and its skin, and its flesh
and its dung> [f] consumed he with fire, outside
the camp, [g]—
As Yahweh commanded Moses.

18 Then was brought near the ram for the
ascending-sacrifice,—and Aaron and his sons
leaned their hands upon the head of the ram;
19 and it was slain,—and Moses dashed [h] the blood
against the altar, round about; 20 and ‖the ram
itself‖ was cut up into its pieces,—and Moses
made a perfume with the head and with the
pieces, and with the fat; [a] 21 but ‖the inwards
and the legs‖ were bathed in water,—and
Moses made a perfume with the whole ram at
the altar, <an ascending-sacrifice> it was'—for
a satisfying odour, <an altar-flame> it was'
unto Yahweh,
As Yahweh commanded Moses.

22 Then was brought near the second ram, the
ram of installation,—and Aaron and his sons
leaned their hands upon the head of the ram;
23 and it was slain, and Moses took of the blood
thereof, and put upon the tip of Aaron's right
ear,—and upon the thumb of his right hand,
and upon the great toe of his right foot.
24 Then were brought near the sons of Aaron, and
Moses put of the blood upon the tip of their
right ear, and upon the thumb of their right
hand, and upon the great toe of their right
foot,—and Moses dashed [b] the blood against the
altar, round about. 25 And he took the fat and
the fat-tail, and all the fat that was on the
inwards, and the caul [c] of the liver, and the two
kidneys, and their fat,—and the right shoulder; [d]
26 and <out of the basket of unleavened-cakes
that was before Yahweh> took he one round
unleavened-cake, and one round oil-cake, and
one wafer,—and put them upon the fat portions,
and upon the right shoulder; [d] 27 and placed the
whole upon the opened palms of Aaron, and upon
the opened palms of his sons,—and waved them as
a wave-offering, before Yahweh. 28 And Moses
took them from off their opened palms, and
made a perfume at the altar upon the ascending-
sacrifice,—<an installation> they were', for a
satisfying odour, <an altar-flame> it was' unto
Yahweh. 29 And Moses took the breast, and
waved it as a wave-offering, before Yahweh,—
<of the ram of installation> [unto Moses] it
belonged, as a portion,
As Yahweh commanded Moses.

30 And Moses took of the anointing' oil, and of
the blood that was upon the altar, and sprinkled
upon Aaron, upon [e] his garments, and upon his
sons, and upon the garments of his sons, with
him,—and hallowed Aaron, his [f] garments, and
his sons, and the garments of his sons, with
him. 31 And Moses said unto Aaron
and unto his sons,
Boil ye the flesh, at the entrance of the tent
of meeting, and <there> shall ye eat it,
and the bread which is in the basket of
installation,—as I have been commanded, [g]
saying,
‖Aaron and his sons‖ shall eat it.
32 But <that which is left of the flesh, and of
the bread> <with fire> shall ye consume.
33 And <from the entrance of the tent of

[a] Cp. Exo. xxviii. 30.
[b] Or: "tiara."
[c] Some cod. (w. Jon. and Sep.): "it"—G.n.
[d] Or: "offered," "presented."
[e] Of an inferior sort: another word.
[f] Cp. chap. iv. 11. n.
[g] Cp. Heb. xiii. 11.
[h] Cp. chap. i. 5, n.

[a] Or: "grease."
[b] Cp. chap. i. 5, n.
[c] Or: "lobes" or "flaps" Davies' H.L. 259: cp. chap. iii. 4.
[d] Or: "leg"—Kalisch. "Thigh"—P.B.
[e] Some cod. (w. Sam., Onk. MS., Lisbon Pent. 1491, Jon., Sep., Syr. and Vul.): "and upon"—G.n.
[f] Many authorities have: "and his"—G.n.
[g] So it shd be (w. Sam., Sep., Syr. and Vul.)—G.n. [M.C.T.: "as I commanded."]

meeting> shall ye not go forth, for seven days, until the day that filleth up the days of your installation,—because <for seven days> will he install you: 34 <as hath been done this day> [so] hath Yahweh commanded to be done, to put a propitiatory-covering over you. 35 <Even at the entrance of the tent of meeting> shall ye abide, day and night, for seven days, and shall keep the watch of Yahweh, and shall not die,—for ‖so‖ am I commanded.

36 And Aaron and his sons did[a] all the things which Yahweh had commanded through the mediation[b] of Moses.

§ 5. *Aaron begins to officiate in the Priesthood, and the Glory of Yahweh appears.*

9 1 And it came to pass, <on the eighth day> that Moses called for Aaron, and for his sons,—and for the elders of Israel; 2 and said unto Aaron—

Take for thyself a choice calf, as a sin-bearer,[b] and a ram for an ascending-sacrifice, each without defect,—and bring them near before Yahweh; 3 and <unto the sons of Israel> shalt thou speak, saying,—

Take ye a he-goat, as a sin-bearer, and a calf and a young sheep, each a year old, without defect, for an ascending-sacrifice; 4 and an ox and a ram for peace-offerings, to sacrifice before Yahweh, and a meal-offering overflowed with oil,—for <to-day> doth |Yahweh| appear unto you.

5 So they brought[c] that which Moses commanded, before the tent of meeting,—and all the assembly drew near, and stood before Yahweh. 6 And Moses said—

‖This‖ is the thing which Yahweh hath commanded that ye shall do,—that the glory of Yahweh may appear unto you.

7 And Moses said unto Aaron—

Draw near unto the altar, and offer thy sin-bearer,[b] and thine ascending-sacrifice, and put a propitiatory-covering about thyself, and about the people,—and offer the oblation of the people, and put a propitiatory-covering about them,

As Yahweh hath commanded.

8 So Aaron drew near unto the altar,—and slew the sin'-bearing' calf, which was for himself; 9 and the sons of Aaron brought the blood unto him, and he dipped his finger in the blood, and put [thereof] upon the horns of the altar,—and <the [remainder of the] blood> poured he out at the base of the altar; 10 and <with the fat and the kidneys, and the caul[d] from the liver, of the sin-bearer> made he a perfume at the altar,—

As Yahweh commanded Moses.

11 But <the flesh and the skin> consumed he with fire, outside the camp. 12 Then slew he the ascending-sacrifice,—and the sons of Aaron presented unto him the blood, and he dashed[a] it against the altar, round about. 13 And <the ascending-sacrifice> presented they unto him, piece by piece thereof, also the head,[b]—and he made a perfume upon the altar: 14 and he bathed the inwards, and the legs,—and made a perfume upon the ascending-sacrifice, at the altar. 15 Then brought he near the oblation of the people,—and took the sin-bearing goat which pertained to the people, and slew it and made therewith a sin-bearer, like the first. 16 Then brought he near the ascending-sacrifice,—and offered it, according to the regulation. 17 Then brought he near the meal-offering, and filled his hand therefrom,[c] and made a perfume upon the altar,—in addition to the ascending-sacrifice of the morning. 18 Then slew he the ox, and the ram, as a peace'-offering, which pertained unto the people,—and the sons of Aaron presented the blood unto him, and he dashed[a] it against the altar, round about; 19 and the portions of fat, from the ox,—and from the ram, the fat-tail, and the covering, and the kidneys, and the caul[d] of the liver; 20 and they put the portions of fat upon the breasts,—and he made a perfume with the fat at the altar; 21 but <the breasts and the right shoulder>[e] did Aaron wave as a wave-offering, before Yahweh,—as Moses commanded.[f]

22 Then Aaron lifted up his hands[g] towards the people, and blessed them,—and he came down from offering the sin-bearer, and the ascending-sacrifice, and the peace-offering.

23 And <when Moses and Aaron had entered into the tent of meeting,—and had come forth, and blessed the people> then appeared the glory of Yahweh, unto all the people; 24 yea, there came forth fire from before Yahweh, and consumed, upon the altar, the ascending-sacrifice, and the portions of fat,—and all the people beheld, and shouted, and fell down upon their faces.[h]

§ 6. *Aaron's Sons, Nadab and Abihu, offer Strange Fire and are consumed.*

10 1 Then Aaron's sons, Nadab and Abihu, took each man his censer, and placed therein fire, and put thereon incense,—and brought near before Yahweh, strange fire, which he had not commanded them. 2 Then came there forth fire from before Yahweh, and consumed them,—and they died before Yahweh. 3 Then said Moses unto Aaron—

‖The very thing‖ that Yahweh spake, saying—

[a] Lit.: "by the hand."
[b] See O.T. Ap. art. "Sin = sin-offering = sin-bearer."
[c] Ml.: "took" or "fetched."
[d] Or: "lobes" or "flaps" —Davies' H.L. 259: cp. chap. iii. 4, n.
[a] Cp. chap. i. 5, n.
[b] N.B., and cp. *ante*, chap. i. 8.
[c] Or: "installed him therewith."
[d] Or: "lobe" or "flaps" —Davies' H.L. 259.
[e] Or: "leg" — Kalisch. "Thigh"—P.B.
[f] Some cod. (w. Sam., Jon. and Sep.): "as Y. commanded M."—G.n.
[g] "Hand" *written*: "hands" to be *read*.—G.n.
[h] N.B.: How graphic, how natural!

<In them that draw near to me> must I be hallowed,
And <before the faces of all the people> must I get myself honour,—
And Aaron |was dumb|. 4 Then called Moses unto Mishael, and unto Elzaphan, sons of Uzziel, uncle of Aaron,—and said unto them—
Draw near, bear away your brethren from before the sanctuary, unto the outside of the camp.
5 So they drew near and bare them away, in their tunics, unto the outside of the camp,—as spake Moses. 6 Then said Moses unto Aaron, and to Eleazar and to Ithamar, his sons—
<Your heads> ye may not bare[a] and <your garments> ye shall not rend, so shall ye not die, neither <against all the assembly> will he be wroth,—but let ||your brethren, the whole house of Israel|| bewail the consuming fire wherewith Yahweh hath consumed. 7 But <from the entrance of the tent of meeting> shall ye not go forth, lest ye die, for ||the anointing oil of Yahweh|| is upon you.
And they did according to the word of Moses.

§ 7. *Further Instructions for the Priests.*

8 Then spake Yahweh unto Aaron, saying:
9 <Wine and strong drink> thou mayest not drink,—||thou nor thy sons with thee|| when ye enter into the tent of meeting, so shall ye not die,—an age-abiding statute, to your generations;
10 That ye may make a difference,
between the sacred and the common,—
and between the unclean, and the clean;
11 And may teach the sons of Israel,—all the statutes which Yahweh hath spoken unto them, by the mediation[b] of Moses.
12 Then spake Moses unto Aaron, and unto Eleazar and unto Ithamar his sons, that were left,
Take ye the meal-offering that is left, of the altar-flames of Yahweh, and eat it unleavened, beside the altar,—for <most holy> it is'; 13 therefore shall ye eat it in a holy place, for <thine by statute, and thy sons' by statute>[c] it is', from among the altar-flames of Yahweh,—for ||so|| am I commanded. 14 And <the wave-breast, and the heave-shoulder> shall ye eat in a clean place, ||thou, and thy sons and thy daughters with thee||,—for <as thine by statute, and thy sons' by statute> have they been given, from among the peace'-offerings of the sons of Israel. 15 <The heave-shoulder and the wave-breast, upon the altar-flames of the fat portions> shall they bring in, to wave as a wave-offering, before Yahweh,—so shall they be thine, and thy sons' with thee, by an age-abiding statute, As Yahweh hath commanded.

§ 8. *Aaron's Justification for not eating the Sin-offering.*

16 Now <as for the sin-bearing' goat> Moses ||diligently sought|| it, but lo! it had been burnt up,—then was he wroth against Eleazar and against Ithamar, the sons of Aaron that were left, saying:
17 Wherefore' did ye not eat the sin-bearer in the holy place? for <most holy> it is',—and ||the same|| hath he given you, that ye may bear the iniquity of the assembly, to put a propitiatory-covering over them, before Yahweh. 18 Lo! the blood thereof had not been taken into the holy place, |within|,—ye should have ||indeed eaten|| it, in a holy place, as I commanded.
19 Then spake Aaron unto Moses—
Lo! <this very day, when they had brought near their own sin-bearer, and their own ascending-sacrifice> there befell me' such things as these,— <if, then, I had eaten of the sin-bearer this day> would it have been well-pleasing in the eyes of Yahweh?
20 And <when Moses heard that> then was it well-pleasing in his eyes.

§ 9. *Concerning Clean and Unclean Beasts.*

11 1 And Yahweh spake unto Moses and unto Aaron, saying unto them:
2 Speak ye unto the sons of Israel, saying,—
||These|| are the living things which ye may eat, of all the beasts which are upon the earth: 3 <Whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud, among beasts> ||that|| may ye eat. 4 Nevertheless ||these|| shall ye not eat, of them that chew the cud, and of them that part the hoof,—
||The camel|| because <though he ||cheweth the cud||> yet <the hoof> he parteth not, <unclean> he is' to you;
5 And ||the coney||[a] because <though he ||cheweth the cud||> yet <the hoof> he parteth not,— <unclean> he is' to you;
6 And ||the hare|| because <though she ||cheweth the cud||> yet <the hoof> she parteth not,— <unclean> she is' to you;
7 And ||the swine|| because <though he ||parteth the hoof|| and is cloven-footed> yet <the cud> he cheweth not,— <unclean> he is' to you;
8 <Of their flesh> shall ye not eat, and <their carcase> shall ye not touch,— <unclean> they are' to you.
9 ||These|| may ye eat, of all that are in the waters,— <all that have fins and scales, in the waters, in the seas and in the rivers> ||them|| may ye eat. 10 But <all that

[a] So T.G., Davies, Fu. "Do not suffer the hair of your heads to hang loosely"—P.B.]
[b] Lit.: "hand."
[c] Lit.: "thy statute and thy sons' statute."
[a] "The coney is undoubtedly *Hyrax Syriacus*"—Hastings' D.B. Cp. P.B. note on this place.

have not fins and scales in the seas and in the rivers, of all that swarm in the waters, and of all the living souls that are in the waters> <an abomination> they are' unto you; 11 and <an abomination> shall they remain to you,— <of their flesh> ye shall not eat, and <their carcases> shall ye abhor. 12 ‖Whatsoever hath not fins and scales in the waters‖ <an abomination> it is' unto you.

13 And ‖these‖ shall ye abhor of birds, they shall not be eaten, <an abomination> they are',—the eagle,[a] and the ossifrage, and the osprey;[b] 14 and the vulture,[c] and the falcon, after its kind; 15 every raven, after its kind; 16 and the female ostrich,[d] and the male ostrich, and the sea-gull,—and the hawk, after its kind; 17 and the pelican,[e] and the gannet,[f] and the bittern;[g] 18 and the swan and the vomiting pelican, and the little vulture; 19 and the stork, and the parrot, after its kind,—and the mountain-cock, and the bat.[h]

20 Every creeping thing that flieth, that goeth on all-fours‖ <an abomination> it is' unto you. 21 Nevertheless ‖these‖ may ye eat, of all creeping things that fly, that go on all-fours> —such as have[i] legs above their feet, to leap therewith upon the earth—22 <these of them> may ye eat:

the swarming-locust after its kind,
and the devouring locust after its kind,—
and the chargol-locust after its kind,
and the chagab-locust after its kind.

23 But ‖every [other] creeping thing that flieth, which hath four feet‖ <an abomination> it is' unto you; 24 and <for these> shall ye count yourselves unclean —‖whosoever toucheth the carcase of them‖ shall be unclean until the evening; 25 and ‖whosoever beareth away aught of the carcase of them‖ shall wash his clothes, and be unclean until the evening.

26 As for every kind of beast which <though it parteth the hoof> yet is not cloven-footed, nor cheweth the cud> <unclean> they are' unto you,—every one who toucheth them‖ shall be unclean. 27 And <all that go upon their paws, among all the living things that go on all-fours> <unclean> they are' unto you,—‖whoso toucheth the carcase of them‖ shall be unclean until the evening. 28 And ‖he that beareth away the carcase of them‖ shall wash his clothes, and shall be unclean until the evening,— <unclean> they are' unto you.

29 And ‖these‖ <unto you> shall be unclean, among the creeping things that creep upon the earth,—the weazel and the mouse, and the lizard after its kind; 30 and the ferret and the chameleon, and the wall-lizard,—and the winding lizard, and the mole.

31 ‖These‖ are they which are unclean to you, among all that creep,—‖whosoever toucheth them when they are dead‖ shall be unclean until the evening; 32 and ‖everything whereon any of them shall fall when they are dead‖ shall be unclean— <of any articles of wood, or cloth, or skin, or sack-cloth, any article wherewith any work is done> —shall be put in water and shall be unclean until the evening, and then be clean. 33 And <as for any earthen vessel whereinto any of them may fall> ‖everything therein‖ shall be unclean, and <the vessel itself> shall ye break in pieces.

34 <Of all the food that may be eaten, that whereon shall come water> shall be unclean,—and ‖all drink which might be drunk in any [such] vessel‖ shall be unclean.

35 And ‖everything whereon shall fall any part of the carcase of them‖ shall be unclean, ⌈oven or fire-range⌉ it shall be destroyed, <unclean> they are',—and <unclean> shall they remain to you.

36 Notwithstanding ‖a fountain or cistern wherein is a gathering of waters‖ shall be clean,—but ‖he that toucheth the carcase of them‖ shall be unclean. 37 And ‖when any part of the carcase of them shall fall upon seed for sowing, which is to be sown> the same is ‖clean‖. 38 But <when water shall be put upon seed, and there shall fall thereon any part of the carcase of them> <unclean> it is' to you.

39 And <when any of the beasts which are yours for food shall die> ‖he that toucheth the carcase of it‖ shall be unclean until the evening. 40 And ‖he that eateth of the carcase of it‖ shall wash his clothes, and be unclean until the evening,—‖he also that carrieth away the carcase thereof‖ shall wash his clothes, and be unclean until the evening.

41 And <any creeping thing that creepeth upon the earth> <an abomination> it is'—it shall not be eaten. 42 <Everything that goeth upon the belly, and everything that goeth upon all-fours, even to everything having many feet, as regardeth any creeping thing that creepeth upon the earth> ye shall not eat them, for <an abomination> they are'.

43 Do not make your persons abominable, with any creeping thing that creepeth,—neither shall ye make yourselves unclean with them, that ye should become unclean thereby.

44 For ‖I—Yahweh‖ am your God, therefore shall ye hallow yourselves and remain holy; for <holy> am ‖I‖,—therefore shall ye not make your persons unclean, with any creeping thing that crawleth upon the earth;

45 for ‖I—Yahweh‖ am he that brought you up out of the land of Egypt, that I might become your' God,—therefore shall ye be holy, for <holy> am ‖I‖.

[a] Or: "vulture."
[b] Or: "sea-eagle."
[c] Or: "glede."
[d] "Daughter of a doleful cry."
[e] "A kind of owl"—O.G.
[f] "Which casts itself from rocks into the water to dive after its prey."
[g] Or: "heron."
[h] Night-bird.
[i] So to be *read*, but *written* "have not"—G.n.

46 ‖This‖ is the law of beast,
and of bird,
and of every living soul that moveth in the waters,—
and as to every soul that creepeth upon the earth:
47 That ye may make a difference—
between the unclean and the clean,—
and between the living thing that may be eaten, and the living thing which may not be eaten.[a]

§ 10. *Laws for Women after Childbirth.*

12 1 And Yahweh spake unto Moses, saying:
2 Speak unto the sons of Israel, saying,
<A ‖woman‖ when she conceiveth seed, and giveth birth to a male child> then shall she be unclean seven days, <according to the days of her removal in her sickness shall she be unclean. 3 And <on the eighth day> shall the flesh of his foreskin be circumcised.
4 And <for thirty-three days> shall she continue in the blood of purification, — <no hallowed thing> shall she touch, and <into the sanctuary> shall she not enter, until her days of purification are fulfilled. 5 But <if ‖a female child‖ she bear> then shall she be unclean two weeks, as in her removal,—and <for sixty-six days> shall she continue in the blood of purification. 6 And <when the days of her purification are fulfilled, whether for a son or for a daughter> she shall bring in a lamb, the choice of its year, as an ascending-sacrifice, and a young pigeon or a turtle-dove, as a sin-bearer, unto the entrance of the tent of meeting, unto the priest; 7 and he shall bring it near before Yahweh, so shall the priest[b] put a propitiatory-covering over her, and she shall be clean from her fountain of blood.
‖This‖ is the law for her that hath given birth, to a male child or to a female.
8 But <if her hand findeth not sufficiency for a lamb> then shall she take two turtle doves or two young pigeons, one for an ascending-sacrifice, and one for a sin-bearer,—so shall the priest put a propitiatory-covering over her, and she shall be clean.

§ 11. *The Law of Leprosy, in Men, Clothes, and Houses: Detection and Cleansing.*

13 1 And Yahweh spake unto Moses and unto Aaron, saying—
2 <When ‖any man‖[c] shall have—in the skin of his flesh—a rising, or a scab, or a bright spot, and it shall become in the skin of his flesh the plague-spot[d] of leprosy> then shall he be brought in unto Aaron the priest, or unto one of his sons the priests; 3 and the priest shall view the spot in the skin of his flesh — <if ‖the hair in the plague‖ have turned white and the appearance of the spot be deeper than the skin of his flesh> <the plague-spot of leprosy> it is', — so the priest shall view him, and pronounce him unclean. 4 But <if the bright spot, though white in the skin of his flesh, is not ‖deeper‖ in appearance than the skin, and ‖the hair‖ hath not turned white> then shall the priest shut up the plagued one,[a] seven days. 5 And the priest shall view him on the seventh day, and lo! <if the spot hath stayed to his sight,[b] and the spot hath not spread in the skin> then shall the priest shut him up seven days, more[e]
6 Then shall the priest view him, on the seventh day, a second time, and lo! <if the spot is ‖faint‖, and the spot hath not spread in the skin> then shall the priest pronounce him clean—it is ‖a scab‖, and he shall wash his clothes, and be clean. 7 But <if the scab shall have ‖verily spread‖ in the skin, since he was shown to the priest that he might be cleansed> then shall he shew himself again' unto the priest; 8 and the priest shall take a view, and lo! <if the scab hath spread in the skin> then shall the priest pronounce him unclean—‖leprosy‖ it is'.
9 <When ‖the plague of leprosy‖ cometh to be in any human being> then shall he be brought in unto the priest; 10 and the priest shall take a view, and lo! <if there is a white rising in the skin and ‖the same‖ hath turned the hair white,—and there be a wound of raw flesh, in the rising> 11 <an old leprosy> it is' in the skin of his flesh, and the priest shall pronounce him unclean,—he shall not[d] shut him up, for <unclean> he is'.[e] 12 But <if the leprosy ‖cometh quite out‖ in the skin, and the leprosy covereth all the skin of him that is plagued, from his head even unto his feet,—so far as appeareth to the eyes of the priest> 13 then shall the priest take a view, and lo! <if the leprosy hath covered all his flesh> then shall he pronounce clean him that was plagued,—‖all of it‖ hath turned white, <clean> he is'. 14 But <the very day there appeareth in him raw flesh> he shall be unclean; 15 so then the priest shall view the raw flesh, and pronounce him unclean,—‖as for the raw flesh‖ <unclean> it is' <leprosy> it is'. 16 Or <if the

[a] See chap. xx. 25.
[b] So it shd be, as in ver. 8 (w. Sam., Sep., and Syr.) —G.n. [M.C.T.: "he."]
[c] "Any human being, any son of earth (*adam*.."
[d] The P.B. has here merely "mark." But (1: it is scarcely right to suppress all reference to Divine infliction; and (2. "spot" is better than "mark" with reference to a person, though "mark" is to be preferred to "spot" when applied to a house, as in chap. xiv. 34. "Plague" throughout would be too heavy, and would need frequent qualification. The translation here has therefore been lightened in places, yet so as to keep the reader in mind of the main facts and the ideas associated with them.
[a] Lit.: "the plague-spot."
[b] *Or.*: "in its appearance" —G.n.
[c] Or: "a second time."
[d] "Need not"—P.B.
[e] That is: the case is undoubted; there is no need of confinement to wait for further proof.

raw flesh turn again, and be changed to
white> then shall he come in unto the
priest; 17 and the priest shall view him, and
lo! <if the spot hath changed to white>
then shall the priest pronounce clean him
that was plagued — <clean> he is'.

12 And <when ‖any one's flesh‖ hath, in the
skin thereof, a boil,—and then it is healed;
19 but <in the place of the boil> is a white
rising, or a bright spot, reddish white> then
shall it be shown unto the priest. 20 And
the priest shall take a view, and lo! <if
‖the appearance thereof‖ is lower than the
skin, and ‖the hair thereof‖ hath turned
white> then shall the priest pronounce him
unclean — <the plague-spot of leprosy> it,
is' <in the boil> broken out. 21 But
<if the priest shall view it, and lo! there is
no' white hair therein, and it is not deeper
than the skin, and ‖in itself‖ is faint> then
shall the priest shut him up seven days;
22 and <if it ‖clearly spreadeth‖ in the skin>
then shall the priest pronounce him un-
clean—<a plague-spot> it is'. 23 But
<if in its place, the bright spot stayeth, hath
not spread> <a boil> it is', —and the priest
shall pronounce him clean.

24 Or <when ‖any one's flesh‖ hath in the skin
thereof, a fiery burning,—and the burning
wound becometh a bright spot, reddish
white, or white> 25 then shall the priest
view it—and lo! <if the hair is turned
white in the bright spot, and the appearance
thereof is deeper than the skin> <leprosy>
it is', broken out |in the burning|,—so the
priest shall pronounce him unclean, <the
plague-spot of leprosy> it is'. 26 But
<if the priest shall view it, and lo! there is
not, in the bright spot, white hair, and it is
not' ‖deeper‖ than the skin, but ‖itself‖ is
faint> then shall the priest shut him up
seven days; 27 and the priest shall view
him on the seventh day, — <if it ‖hath
plainly spread‖ in the skin> then shall the
priest pronounce him unclean, <the plague-
spot of leprosy> it is'. 28 But <if, in
its place, the bright spot hath stayed, and
hath not spread in the skin, but ‖itself‖ is
faint> <the rising of a burning> it is', —
and the priest shall pronounce him clean,
for <only the inflaming of the burning>
it is'.

29 And <when there cometh to be in ‖any man
or woman‖ a spot,—in the head, or in the
beard> 30 then shall the priest view the
spot, and lo! <if ‖the appearance thereof‖
is deeper than the skin, and <therein> is
yellow, thin hair> then shall the priest
pronounce him unclean, <a scall> it is',
<a leprosy of the head or of the beard> it
is'. 31 But <when the priest vieweth the
spot, and lo! there is ‖no appearance‖ of it
deeper than the skin, and ‖no dark hair‖ is
therein> then shall the priest shut up him
that hath the plague-spot of scall, seven
days; 32 and the priest shall view the spot
on the seventh day, and lo! <if the scall
hath not spread, and there hath not come
to be therein yellow hair,—and ‖the appear-
ance of the scall‖ is not deeper than the
skin> 33 then shall he shave himself, but
<the scall> shall he not shave,—and the
priest shall shut up him who hath the scall
seven days, more; 34 then shall the priest
view the scall, on the seventh day, and lo!
<if the scall hath not spread in the skin,
and ‖the appearance thereof‖ is not deeper
than the skin> then shall the priest pro-
nounce him clean, and he shall wash his
clothes, and be clean. 35 But <if the
scall ‖do indeed spread‖ in the skin,—after
he hath been pronounced clean> 36 then
shall the priest take a view, and lo! <if the
scall hath spread in the skin> the priest
shall not search for the yellow hair—
<unclean> he is'. 37 But <if ‖in his
eyes‖[a] the scall is at a stay, and dark hair
hath grown up therein> the scall is healed',
<clean> he is',—and the priest shall pro-
nounce' him clean.

38 And <when either ‖man or woman‖ hath in
the skin of their flesh, bright spots,—bright
spots that are white> 39 then shall the
priest take a view, and lo! <if ‖in the skin
of their flesh‖ are bright spots, that are dull
white> <dead white spot>[b] it is', that hath
broken through in the skin — <clean>
he is'.

40 And <when ‖any man's‖ head loseth its
hair> though ‖bald‖, he is ‖clean‖. 41 And
<if |in front| his head loseth its hair>
though ‖bald in the forehead‖, he is ‖clean‖.
42 But <should there be ‖in the baldness be-
hind, or in the baldness in front‖ a spot, that
is reddish white> <leprosy broken out> it
is', in his baldness behind, or in his baldness
in front. 43 So the priest shall view it, and
lo! <if ‖the rising-spot‖ be reddish white
in his baldness behind, or in his baldness in
front,—like the appearance of leprosy in
the skin of the flesh> 44 <a leprous man>
is' he, <unclean> he is', — <unclean>
shall the priest pronounce him, <in his
head> is his plague.

45 Now <as for the leper in whom is the
plague>
‖His clothes‖ shall be rent,
And ‖his head‖ shall be bare,[c]
And <his beard> shall he cover,—
And <Unclean! Unclean!> shall he
cry.
46 <All the days that the plague is in him>
shall he continue unclean,
<Unclean> he is',—

[a] *Gr.*: "in its appearance," as in ver. 5.
[b] "A harmless eruption on the skin"—O.G. "A tetter"—P.B.
[c] "The hair of his head shall hang loosely"—P.B.

<Alone> shall he remain,
<Outside the camp> shall be his dwelling.

47 And <when ‖in a garment‖ there is a plague-spot of leprosy,—whether in a garment of wool, or a garment of flax; 48 either in warp or in weft, made with flax, or with wool,—or in a skin, or in anything wrought of skin; 49 and the spot cometh to be of a greenish yellow or reddish in the garment or in the skin, whether in warp or in weft, or in any utensil of skin> <the plague-spot of leprosy> it is',—and shall be shown unto the priest; 50 and the priest shall view the spot,—and shall shut up him that is plagued, seven days; 51 then shall he view the spot, on the seventh day <if the spot hath spread in the garment, whether in warp or in weft, or in the skin, or anything which may be made of skin for service> the spot is ‖a fretting leprosy‖ <unclean> it is'. 52 Then shall he burn up the garment, whether it be in the warp or the weft, in wool or in flax, or any utensil[a] of skin, wherein shall be the plague-spot,—for <a fretting leprosy> it is', <in fire> shall it be burnt up.

53 But <if the priest shall take a view, and lo! the spot has not spread, in the garment, either in warp or in weft,—or in any utensil[a] of skin> 54 then shall the priest give command, and they shall wash that wherein is the spot,—and he shall shut it up seven days, more; 55 then shall the priest take a view, after the plagued garment hath been washed, and lo! <if the spot hath not changed its look>,[b] then <though ‖the spot‖ hath not spread> yet <unclean> it is', <in the fire> shalt thou burn it up,—<a sunken spot> it is', in the back thereof, or in the front thereof.

56 And <if the priest hath taken a view, and lo! the spot is ‖faint‖ since it hath been washed>, then shall he rend it out of the garment, or out of the skin, whether out of the warp or out of the weft; 57 and <if it appear still in the garment—either in the warp or in the weft, or in any utensil of skin> <a breaking out> it is',—<in the fire> shalt thou burn up that wherein is the plague. 58 But <as for the garment—whether the warp or the weft, or any utensil of skin which thou shalt wash, and the plague shall depart therefrom> then shall it be washed a second time, and shall be clean.

59 ‖This‖ is the law as to the plague-spot of leprosy,
in a garment of wool or of flax,
whether in the warp or the weft,
or in any utensil of skin,—
To pronounce it clean, or to pronounce it unclean.

[a] Or: "vessel," or "article." [b] Lit.: "its eye."

14 1 And Yahweh spake unto Moses, saying—
2 ‖This‖ shall be the law of the leper, in the day when he is declared clean,—He shall be brought in unto the priest; 3 then shall the priest go forth unto the outside of the camp,—and the priest shall take a view, and lo! <if the plague of leprosy hath been healed out of the leper>; 4 then shall the priest give command,—and there shall be taken—for him that is to be cleansed—two living clean birds,—and cedar wood, and crimson, and hyssop; 5 and the priest shall give command, and one' bird shall be slain,—within an earthen vessel, over living water: 6 <as[a] for the living bird> he shall take |it|, and the cedar wood, and the crimson, and the hyssop,—and shall dip them', and the living bird, in the blood of the bird that hath been slain over the living water; 7 and shall sprinkle upon him that is to be cleansed from the leprosy, seven times,—and shall pronounce him clean, and shall let go the living bird, over the face of the field. 8 And he that is to be declared clean shall wash his clothes, and shave off all his hair, and bathe in water, and be clean, and <afterwards> shall he come into the camp,—and dwell outside his tent, seven days; 9 and it shall be <on the seventh day> that he shall shave off all the hair of his head, and his beard, and his eyebrows, <even all his hair> shall he shave off,—and shall wash his clothes, and bathe his flesh in water, so shall he be clean. 10 And <on the eighth day> he shall take two he-lambs, without defect, and one ewe-lamb, the choice of its year, without defect,—and three-tenths of fine meal for a meal-offering, overflowed with oil, and one log[b] of oil. 11 And the priest that is cleansing him shall cause the man that is to be cleansed, and those things, to stand before Yahweh, at the opening of the tent of meeting. 12 And the priest shall take one' he-lamb, and bring him near as a guilt-bearer, and the log of oil,—and shall wave them as a wave-offering, before Yahweh; 13 and shall slay the lamb in the place where the sin-bearer and the ascending-sacrifice are slain, in the[c] holy place,—for <like the sin-bearer> ‖the guilt-bearer‖ is the priest's, <most holy> it is. 14 Then shall the priest take of the blood of the guilt-bearer, and the priest shall put it upon the tip of the right ear of him that is to be cleansed,—and upon the thumb of his right hand, and upon the great toe of his right foot; 15 and the priest shall take of the log of oil,—and shall pour it upon the

[a] Some cod. (w. Sam., Sep., Syr. and Vul.): "and as"—G.n.
[b] "According to Talmud = ¼ hin"—O.G. 528. "The hin = ⅛ bath according to Josephus, = 6·06 litres"—O.G. 229. "The actual size of bath is apparently about 40 litres"—O.G. 144.
[c] Or: "a."

palm of the priest's left hand, 16 and the priest shall dip his right finger [and take] of the oil that is on the palm of his left hand,—and shall sprinkle of the oil with his finger seven times, before Yahweh:
17 and <of the remainder of the oil which is on the palm of his hand> shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot,—upon the blood of the guilt-bearer; 18 and <that which remaineth of the oil that is on the palm of the priest's hand> he shall put upon the head of him that is to be cleansed,—so shall the priest put a propitiatory-covering over him, before Yahweh. 19 Then shall the priest offer the sin-bearer, and shall put a propitiatory-covering over him that is to be cleansed, because of his uncleanness,—and <afterwards> shall he slay the ascending-sacrifice.
20 And the priest shall cause the ascending-sacrifice, and the meal-offering to ascend at the altar,—so shall the priest put a propitiatory-covering over him, and he shall be clean.

21 But <if he be ‖poor‖ and his hand hath not enough> then shall he take one he-lamb as a guilt-bearer to be waved, to put a propitiatory-covering over him,—and one-tenth of fine meal, overflowed with oil for a meal-offering, and a log of oil, 22 and two turtle-doves or two young pigeons, for which his hand hath enough,—so shall one' be a sin-bearer, and the other' an ascending-sacrifice. 23 And he shall bring them in, on the eighth day, for his cleansing, unto the priest,—unto the entrance of the tent of meeting, before Yahweh. 24 Then shall the priest take the guilt-bearing lamb and the log of oil,—and the priest shall wave them as a wave-offering, before Yahweh. 25 Then shall the guilt-bearing lamb be slain, and the priest shall take of the blood of the guilt-bearer, and put upon the tip of the right ear of him that is to be cleansed,—and upon the thumb of his right hand, and upon the great toe of his right foot; 26 also <of the oil> shall the priest pour out,—on the palm of his own left hand; 27 and the priest shall sprinkle, with his right finger, of the oil that is on the palm of his left hand,—seven times, before Yahweh;
28 then shall the priest put, of the oil that is on the palm of his hand, upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot,—upon the place of the blood of the guilt-offering;
29 and <that which remaineth of the oil which is on the palm of the priest's hand> shall he put upon the head of him that is to be cleansed,—to put a propitiatory-covering over him, before Yahweh. 30 Then shall he offer one' of the turtle-doves, or of the young pigeons,—of that for which his hand hath enough; 31 even that for which his hand hath enough,—the one as a sin-bearer and the other as an ascending-sacrifice, upon the meal-offering,[a]—so shall the priest put a propitiatory-covering over him that is to be cleansed, before Yahweh. 32 ‖This‖ is the law for him in whom hath been the plague of leprosy, —whose hand hath not enough, for that which pertaineth to his cleansing.

33 And Yahweh spake unto Moses and unto Aaron, saying:
34 <When ye enter into the land of Canaan which I' am about to give you, for a possession,—and I put a plague-mark of leprosy in a house, of the land of your possession>, 35 then shall he that owneth the house come in, and tell the priest, saying,—
‖A kind of plague-mark‖ appeareth to me, in the house;
36 and the priest shall give command, and they shall empty the house, ere yet the priest cometh in to view the mark, so that he do not pronounce unclean all that is in the house,—and <after this> shall the priest come in, to view the house: 37 then shall he view the mark, and lo! <if the mark is in the walls of the house, with sunken places, greenish yellow, or reddish,—and they appear to be lower than the [surface of the] wall>, 38 then shall the priest come forth out of the house, unto the entrance of the house,—and shall shut up the house, seven days; 39 and the priest shall return on the seventh day,—and take a view, and lo! <if the mark hath spread in the walls of the house>, 40 then shall the priest give command, and they shall pull out the stones, wherein is the mark,—and cast them forth outside the city, into an unclean place; 41 and <the house itself> shall he cause to be scraped on the inside, round about,—and they shall pour out the mortar which they have scraped off, outside the city, into an unclean place; 42 and shall take other stones, and put in the place of the stones,—and <other mortar> shall he take, and plaster the house. 43 But <if the mark again' breaketh out in the house, after the taking out of the stones,—and after the scraping of the house, and after the plastering>; 44 then shall the priest come in, and take a view, and lo! <if the mark hath spread in the house> <a fretting leprosy> it is' in the house, <unclean> it is', 45 and he shall pull down the house,—the stones thereof, and the timber thereof, and all the mortar of the house,—and shall carry them forth outside the city, into an unclean place. 46 And

[a] Cp. chap. ii. 1, n.

<as for him that entereth into the house, all the days it is shut up> he shall be unclean until the evening; 47 And ‖he that lieth in the house‖ shall wash his clothes, and ‖he that eateth in the house‖ shall wash his clothes. 48 But <though the priest ‖do come‖ into the house, and take a view, yet lo! <if the plague-mark hath not spread in the house after the house was plastered> then shall the priest pronounce the house clean,[a] for ‖healed‖ is the plague. 49 Then shall he take, to cleanse[b] the house, two birds,—and cedar wood, and crimson, and hyssop; 50 and shall kill one' bird,—within an earthen vessel, over living water; 51 and take the cedar wood, and the hyssop, and the crimson, and the living bird, and dip them in the blood of the slain bird, and in the living water,—and sprinkle the house, seven times; 52 and so cleanse[c] the house, with the blood of the bird, and with the living water,—and with the living bird, and with the cedar wood, and with the hyssop, and with the crimson; 53 and shall let go the living bird unto the outside of the city, unto the face of the field,—so shall he put a propitiatory-covering over the house, and it shall be clean.

54 ‖This‖ is the law,—
for every plague-mark of leprosy
and for scall;
55 and for garment leprosy,
and for house [leprosy];
56 and for rising,
and for scab,
and for a bright spot;
57 to[d] give instruction,
on the day of declaring unclean,
and on the day of declaring clean,—
‖This‖ is the law of leprosy.

§ 12. *Concerning various Forms of Personal Uncleanness.*

1 And Yahweh spake unto Moses and unto Aaron, saying:
2 Speak unto the sons of Israel, and ye shall say unto them,—
<When ‖any man whatsoever‖ hath a flowing from his flesh> ‖his flux‖ is ‖unclean‖. And ‖this‖ shall be his uncleanness, in his flux,—<whether his flesh is running with his flux, or his flesh hath closed from his flux>[e] <his uncleanness> it is'. 4 ‖All the bed whereon he that hath the flux lieth‖ shall be unclean,—and ‖every piece of furniture[f] whereon he sitteth‖ shall be unclean. 5 And ‖whosoever toucheth his bed‖ shall wash his clothes, and bathe in water, and be unclean until the evening. 6 And ‖he that sitteth on that[a] whereon he that hath the flux hath sat‖ shall wash his clothes, and bathe in water, and be unclean until the evening. 7 And ‖he that toucheth the flesh of him that hath the flux‖ shall wash his clothes, and bathe in water, and be unclean until the evening. 8 And <when he that hath a flux spitteth on him that is clean> then shall he wash his clothes, and bathe in water, and be unclean until the evening. 9 And ‖every saddle[b] whereon he that hath the flux rideth‖ shall be unclean. 10 And ‖whosoever toucheth anything that was under him‖ shall be unclean, until the evening; and ‖he that carrieth them‖ shall wash his clothes, and bathe in water, and be unclean until the evening. 11 And ‖whomsoever he that hath the flux toucheth, not having rinsed |his hands| in water‖ then shall he wash his clothes, and bathe in water, and be unclean until the evening. 12 And ‖the earthen vessel which he that hath the flux toucheth‖ shall be broken in pieces,—and ‖every vessel[c] of wood‖ shall be rinsed in water.
13 And <when he that hath the flux becometh clean from his flux> then shall he number to himself seven days for his cleansing, and wash his clothes,—and bathe his flesh in living water, and be clean. 14 And <on the eighth day> he shall take for himself two turtle doves or two young pigeons,—and come in before Yahweh, unto the entrance of the tent of meeting, and give them to the priest; 15 and the priest shall offer them, one' as a sin-bearer, and the other' as an ascending-sacrifice,—so shall the priest put a propitiatory-covering over him, before Yahweh, because of his flux.
16 And <when there goeth out from ‖any man‖ an outflow of seed> then shall he bathe all his flesh in water, and be unclean until the evening. 17 And <in the case of any garment or any skin whereupon there shall come to be an outflow of seed> then shall it be washed in water, and be unclean until the evening. 18 Also <a woman with whom man lieth carnally>[d] then shall they bathe in water, and be unclean until the evening.
19 And <when a "woman" hath a flow, and her flow in her flesh is ‖blood‖> <seven days> shall she continue in her removal, and ‖whosoever toucheth her‖ shall be unclean until the evening; 20 and ‖whatsoever she lieth upon in her removal‖ shall be unclean,—and ‖whatsoever she sitteth upon‖ shall be unclean; 21 and ‖whosoever toucheth her bed‖ shall wash his clothes, and bathe in water, and be unclean until

[a] N.B.: First clean—then declared clean.
[b] Lit.: "to sin the house"; mf.: "to sin-cleanse = to cleanse from sin." There is sin somewhere!
[c] As in ver. 49.
[d] Some cod. (w. Sam. MS., Sep. and Syr.) have: "and to"—G.n.
[e] So in effect Driver and White in P.B.: "Or whether it be stopped so that no discharge appears." But O.G.: "Hath shewn stoppage by reason of his flux."
[f] Ml.: "every article."

[a] Ml.: "the article."
[b] Or: "carriage-seat."
[c] Or: "article."
[d] Ml.: "with an outflow of seed."

the evening; 22 and ‖whosoever toucheth
any thing[a] whereon she sitteth‖ shall wash
his clothes, and bathe in water, and be
unclean until the evening; 23 and <whether
‖on her bed‖ it is', or on any thing whereon
she hath been sitting, when he toucheth
it> he shall be unclean until the evening:
and <if man ‖shall even lie‖ with her, and
her cause for removal be upon him> then
shall he be unclean seven days,—and ‖all
the bed whereon he shall lie‖ shall be
unclean. 25 And <when ‖any
woman's‖ flow of blood lasteth many days,
outside the time of her removal, or when it
floweth beyond her removal> ‖all the days
of her unclean' flow‖ shall she be as in the
days of her removal—<unclean> she is'.
‖All[b] the bed whereon she lieth during all
the days of her flow‖ <like her bed in her
removal> shall be to her,—and ‖every
thing whereon she sitteth‖ shall be ‖un-
clean‖, like the uncleanness in her removal;
and ‖whosoever toucheth them‖ shall be
unclean,—and shall wash his clothes, and
bathe in water, and be unclean until the
evening. 28 But <if she be clean from
her flow> then shall she count to her-
self seven days, and <afterwards> shall
she count herself clean. 29 And <on the
eighth day> shall she take to herself two
turtle doves, or two young pigeons,—and
bring them in unto the priest, unto the
entrance of the tent of meeting; 30 and the
priest shall offer the one' as a sin-bearer,
and the other' as an ascending-sacrifice,—
so shall the priest put a propitiatory-
covering over her, before Yahweh, because
of her unclean' flow.

31 Thus shall ye warn[c] the sons of Israel from
their uncleanness,
And they shall not die in their uncleanness,
By reason of their making unclean my
habitation which is in their midst.

32 ‖This‖ is the law—
Of him that hath a flux,—
And of him from whom goeth an outflow of
seed, making unclean thereby;
33 And of her that is unwell with her cause for
removal,
And of him whose flux floweth,
For the male, and for the female,—
And for a man who lieth with her that is
unclean.

§ 13. *The Great Day of Propitiation: Once a Year.*

16 1 And Yahweh spake unto Moses, after the death
of the two sons of Aaron,—when they had
offered strange fire[d] before Yahweh, and died.
2 And Yahweh said unto Moses—

Speak unto Aaron thy brother, that he do not
come at all times[a] into the holy place,
within the veil,—into the presence of the
propitiatory, which is upon the ark, so
shall he not die, for <in the cloud> will I
appear[b] upon the propitiatory.

3 <Herewith>[c] shall Aaron come into the holy
place,— With a bullock, the choice of the
herd, as a sin-bearer, and a ram as an
ascending-sacrifice. 4 <A holy
tunic of linen> shall he put on, and
‖drawers of linen‖ shall be upon his flesh,
and <with a band of linen> shall he gird
himself, and <with a turban of linen>
shall his head be wrapped about,—<holy
garments> they are', therefore shall he
bathe in water his flesh, and so put them
on. 5 And <from the assembly
of the sons of Israel> shall he receive two
he-goats, for bearing sin,—and one ram, as
an ascending-sacrifice.

6 Then shall Aaron bring near the sin-bearing
bullock which is for himself,—and put a
propitiatory-covering about himself, and
about his household.

7 Then shall he take the two goats,—and cause
them to stand, before Yahweh, at the
entrance of the tent of meeting. 8 And
Aaron shall cast lots' over the two goats,—
one lot for Yahweh, and one lot for
Azazel.[d] 9 Then shall Aaron bring
near the goat over which came up the lot
for Yahweh,—and shall make of him a
sin-bearer; 10 but <the goat over which
came up the lot for Azazel> shall he cause
to stand alive—before Yahweh, to put a
propitiatory-covering over him,—to send
him away unto Azazel, towards the
desert.[e]

11 So Aaron shall bring near the sin-bearing
bullock which is for himself, and shall put
a propitiatory-covering about himself, and
about his household,—and shall slay the
sin-bearing bullock which is for himself;
12 and shall take the censer-full of burning
coals of fire from off the altar, from before
Yahweh, and his hands full of fragrant
incense, beaten small,—and bring within
the veil; 13 and shall put the incense upon
the fire, before Yahweh,—and the cloud of
incense shall cover the propitiatory which is
over the testimony, and he shall not die.[f]
14 Then shall he take of the blood of the
bullock, and shall sprinkle with his finger
upon the face of the propitiatory, east-
wards,—and <before the propitiatory>
shall he sprinkle seven times, of the blood,
with his finger.

15 Then shall he slay the sin'-bearing goat which
is for the people, and bring in its blood,

[a] Ml.: "article"; or, "piece of furniture."
[b] Some cod. (w. Onk. MS., Jon., Sep. and Syr.): "And all"—G.n.
[c] So it shd be (w. Sam., and Sep.)—G.n.
[d] So it shd be (w. Onk., Jon., Sep., Syr. and Vul.) as in chap. x. 1—G.n. [M.C.T. omits: "strange fire."]

[a] Or: "just at any time"; or "on every occasion."
[b] Or: "am I wont to appear."
[c] Or: "thus."
[d] For note on Azazel, see O.T. Ap. "The Escape Goat."
[e] Or: "wilderness."
[f] Cp. Exo. xxviii. 35.

within the veil,—and do with its blood, as
he did to the blood of the bullock, and shall
sprinkle it, upon the propitiatory, and
before the propitiatory: 16 so shall he put a
propitiatory-covering over the holy place,
because of the uncleanness of the sons of
Israel, and because of their transgressions,
to the extent of all their sins,—and "so
shall he do for the tent of meeting, which
abideth with them, in the midst of their
uncleanness. 17 And no human
being shall be in the tent of meeting,
when he cometh in to make a covering by
propitiation in the holy place, until he
goeth out,—so shall he put a propitiatory-
covering about himself and about his
household, and about all the convocation
of Israel. 18 Then shall he go
out unto the altar which is before Yahweh,
and shall put a propitiatory-covering there-
upon,—and shall take of the blood of the
bullock, and of the blood of the goat, and
put upon the horns of the altar, round
about; 19 and shall sprinkle upon it, of the
blood, with his finger, seven times,—and
shall cleanse[a] it and hallow it, from the
uncleannesses of the sons of Israel.

20 And <when he hath made an end of
covering by propitiation the holy place,
and the tent of meeting, and the altar>
then shall he[b] bring near the living goat.
21 And Aaron shall lean his two hands, upon
the head of the living goat, and confess
over him, all the iniquities of the sons of
Israel, and all their transgressions, to the
extent of all their sins,—and shall put them
upon the head of the goat, and then send
him away, by the hand of a man appointed,
towards the desert:[c] 22 so shall the goat
bear upon him all their iniquities, into a
lone' land,[d]—and he shall set the goat free,
in the desert.[c]
23 Then shall Aaron come into the tent of
meeting, and put off the linen' garments
which he put on when he came into the
holy place,—and shall leave them there;
24 and shall bathe his flesh in water, in a
holy place, and put on his [other] gar-
ments,—and go forth, and offer his own
ascending-sacrifice, and the ascending-sacri-
fice of the people, so shall he put a pro-
pitiatory-covering about himself, and about
the people; 25 and <with the fat of the
sin-bearer> shall he make a perfume at the
altar.
26 And he that sent away the goat unto
Azazel‖ shall wash his clothes, and bathe
his flesh in water,—and <after that> shall
he come into the camp.
27 And the <sin-bearing bullock, and the sin-
bearing goat, whose blood was brought in
to make a propitiatory-covering in the holy
place> shall be carried forth, outside the
camp,—and they shall burn up,[a] in fire,
their skins and their flesh, and their dung;[b]
28 and he that hath burned them, shall wash
his clothes, and bathe his flesh in water,—
and <after that> shall he come into the
camp.

29 And it shall become unto you, a statute age-
abiding,—
<In the seventh month, on the tenth of the
month>
Shall ye humble your souls,
And <no work> shall ye do,
The homeborn,
Or the sojourner that sojourneth in
your midst;
30 For <on this day> shall a propitiatory-
covering be put over you, to cleanse
you,—
<From all your sins before Yahweh> shall
ye be clean.
31 <A sabbath of sacred rest>[c] it is' unto you,
Therefore shall ye humble your souls,
A statute age-abiding.

32 Therefore shall the priest who shall be
anointed, and installed, to minister as priest
in the stead of his father, |make propitia-
tion',—
So then he shall put on the linen' garments,
the holy' garments;
33 And make propitiation for the holy' sanc-
tuary,
And <for the tent of meeting, and for
the altar> shall he make propitiation,—
<Over the priests also, and over all the
people of the convocation> shall he put a
covering by propitiation.
34 So shall this become unto you an age-abiding
statute,—to put a propitiatory-covering over
the sons of Israel, because of all their sins,
‖Once in the year‖.
And he did'
As Yahweh commanded Moses.

§ 14. *Sacrifices to be offered unto Yahweh, not unto Demons: Blood not to be eaten.*

17 1 And Yahweh spake unto Moses, saying:—
2 Speak unto Aaron, and unto his sons, and
unto all the sons of Israel, and thou shalt
say unto them,—
"This is the thing which Yahweh hath
commanded, saying:
3 <What man soever there be of the house
of Israel, who slayeth an ox or lamb or
goat, in the camp,—or who slayeth it out-
side the camp; 4 and <unto the entrance
of the tent of meeting> bringeth it not
in, to present [it as] an oblation unto Yah-
weh, before the habitation of Yahweh>
blood shall be imputed to that man—
<blood> hath he shed, therefore shall

[a] Usual word for "cleanse."
[b] Or: "one."
[c] Or: "wilderness."
[d] Or: "land of seclusion"; or (ml.) "of cutting off."

[a] Cp. Heb. xiii. 11.
[b] Cp. chap. iv. 11, n.
[c] Heb.: *shabbath shabbathôn*.

that man be cut off from the midst of his people: 5 to the end that the sons of Israel may bring in their sacrifices which they' are offering upon the face of the field, that they may bring them in unto Yahweh—unto the entrance of the tent of meeting, unto the priest,—and that so <as peace'-offerings unto Yahweh> they may offer them. 6 Then shall the priest dash the blood[a] against the altar of Yahweh, at the entrance of the tent of meeting,—and shall make a perfume of the fat, as a satisfying odour, unto Yahweh; so shall they no more' offer their sacrifices unto demons,[b] after whom they' are unchastely going away,— <a statute age-abiding> shall this be to them, unto their generations. 8 Wherefore <unto them> shalt thou say:

<‖What man soever‖ there may be of the house of Israel, or of the sojourners that sojourn in their[c] midst,—who causeth to go up an ascending-offering, or a sacrifice; and <unto the entrance of the tent of meeting> doth not bring it in, to offer it unto Yahweh> then shall that man be cut off from among his kinsfolk.

And <‖what man soever‖ there may be of the house of Israel or of the sojourners that sojourn in their[d] midst, that partaketh of any manner of blood> then will I set my face against the person that partaketh of the blood, and will cut him off from the midst of his people. 11 For ‖as for the life[e] of the flesh‖ <in the blood> it is', therefore have ‖I‖ given it unto you upon the altar, to put a propitiatory-covering over your lives,[f]—for <the blood> it is', which |by virtue of the life|[e] maketh propitiation. 12 <For this cause> have I said unto the sons of Israel,

‖Not a person from among you‖ shall partake of blood,—

Even ‖the sojourner that sojourneth in your midst‖ shall not partake of blood.

13 And ‖what man soever‖ there may be, of the sons of Israel, or of the sojourners that sojourn in their[g] midst, who taketh by hunting any wild-beast or bird that may be eaten> then shall he pour out the blood thereof, and cover it with dust; 14 for <as for the life[e] of all flesh> ‖the blood thereof‖ <for the life[e] thereof> standeth, therefore have I said unto the sons of Israel—

<Of the blood of no manner of flesh> shall ye partake.

For ‖the life[e] of all flesh‖ is ‖the blood thereof‖; whoso partaketh thereof‖ shall be cut off.

15 And <in the case of any person who eateth that which died of itself or was torn in pieces, whether he be home-born, or a sojourner> then shall he wash his clothes, and bathe in water, and be unclean until the evening, and then be clean.

16 But <if he wash them not, and <his flesh> he do not bathe> then shall he bear his iniquity.

§ 15. *Sexual Purity straitly enjoined. Solemn Introduction and Conclusion.*

18 1 And Yahweh spake unto Moses, saying:

2 Speak unto the sons of Israel, and thou shalt say unto them,—

‖I—Yahweh‖ am your God:—

3 <After the doings of the land of Egypt wherein ye dwelt> shall ye not do,—

And <after the doings of the land of Canaan, whither ‖I‖ am bringing you in> shall ye not do,

And <in their statutes> shall ye not walk:

4 <My regulations> shall ye do,

And <my statutes> shall ye observe, to walk therein,—

‖I—Yahweh‖ am your God.

5 Therefore shall ye observe my statutes, and my regulations,

Which <if the son of earth shall do them>

Then shall he live in them,—

‖I‖ am Yahweh.

6 ‖No person whatsoever‖ <unto any of the near kin of his own flesh> shall approach, to uncover the parts of shame,—

‖I‖ am Yahweh.

7 <The shame of thy father, even the shame of thy mother> shalt thou not uncover,—<thy mother> she is', thou shalt not uncover her shame.

8 <The shame of thy father's wife> shalt thou not uncover,—<thy father's shame> it is'.

9 <The shame of thy sister, daughter of thy father, or daughter of thy mother, born at home or born abroad> thou shalt not uncover their shame.

10 <The shame of the daughter of thy son, or the daughter of thy daughter> thou shalt not uncover their shame,—for |thine own shame| they are'.

11 <The shame of the daughter of thy father's wife, born to thy father, she being |thy sister|> thou shalt not uncover her shame.

12 <The shame of thy father's sister> shalt thou not uncover,—[b]<thy father's near of kin> she is'.

13 <The shame of thy mother's sister> shalt

[a] The Jericho codex has: "of (from) the blood"—G.n.

[b] Cp. N.T. Ap. "Demons." "Satyrs"—P.B.

[c] Some cod. (w. Onk., Jon., Sep., Syr and Vul.) have: "your"—G.n.

[d] Some cod. (w. Onk., Sep., Syr., Vul.): "your"—G.n.

[e] U.: "soul." "It is the blood with the living being that covers over"—O.G. 498.

[f] Or: "persons." U.: "souls."

[g] Some cod. (w. Sam., Onk., Jon., Sep. and Vul.): "your"—G.n.

[a] U.: "soul." "It is the blood with the living being that covers over."—O.G. 498.

[b] Some cod. (w. Sep., Syr. and Vul.) insert: "for"—G.n.

thou not uncover,—for <thy mother's near of kin> she is'.

14 <The shame of thy father's brother> shalt thou not uncover <unto[a] his wife> shalt thou not approach, <thine aunt> she is'.

15 <The shame of thy daughter-in-law> shalt thou not uncover,—<thy son's wife> she is', thou shalt not uncover her shame.

16 <The shame of thy brother's wife> shalt thou not uncover,— <the shame of thy brother> it is'.

17 <The shame of a woman, and of her daughter> shalt thou not uncover,— <neither the daughter of her son nor the daughter of her daughter> shalt thou take, to uncover her shame, <near of kin> they are', <wickedness> it is.

18 And <a woman unto her sister> shalt thou not take,—to cause rivalry, by uncovering her shame, besides her own, while she is living.

19 And <unto a woman during her removal for uncleanness> shalt thou not approach, to uncover her shame.

20 And <of the wife of thy neighbour> shalt thou not have carnal knowledge,[b]—to commit uncleanness with her.

21 And <none of thy seed> shalt thou deliver up, to cause to pass through to Molech,— that thou profane not the name of thy God, ‖I‖ am Yahweh.[c]

22 And <with mankind> shalt thou not lie, as with womankind,—<an abomination> it is'.

23 And <of no beast> shalt thou have carnal knowledge, to commit uncleanness therewith,—neither shall ‖a woman‖ present herself to a beast to couch down thereto,— <confusion> it is'.

24 Do not make yourselves unclean, in any of these things,—
For <in all these things> have the nations made themselves unclean, whom ‖I‖ am sending out from before you.

25 Therefore hath the land become unclean, and I have visited the iniquity thereof upon it,—and the land hath vomited her inhabitants.

26 ‖Ye‖[d] therefore, shall observe my statutes and my regulations, and have nothing to do with any of these abominations,— whether the home-born, or the sojourner that sojourneth in your midst;
For <all these abominations> have the men of the land done, who were before you;
And so the land ‖hath become unclean‖;

28 So shall the land not vomit you', through your making it unclean,—as it vomited the nation which was before you.

29 For <whosoever shall have anything to do with any of these abominations> the persons who have' ‖shall be cut off‖ out of the midst of their people.

30 Therefore shall ye keep my charge,[a]
So that ye may have nothing to do with any of the abominable' statutes with which they have had to do before you,
So shall ye not make yourselves unclean thereby,—
‖I—Yahweh‖ am your God.

§ 16. *Holiness enforced upon all the Assembly by a Variety of detailed Commands.*

19 1 And Yahweh spake unto Moses, saying:
2 Speak unto all the assembly of the sons of Israel, and thou shalt say unto them—
<Holy> shall ye be,—
For <holy> am "I—Yahweh—your God‖
3 Ye shall 'every one‖ revere ‖his father and his mother"
And <my sabbaths> shall ye observe,—
"I—Yahweh‖ am your God.
4 Do not turn unto things of nought,
And <molten gods> shall ye not make to yourselves,—
‖I—Yahweh" am your God.
5 And <when ye would offer a peace'-offering unto Yahweh> ye shall offer it ‖that ye may be accepted. 6 <On the day ye offer it> shall it be eaten, ‖and on the morrow',—but ‖that which remaineth until the third day‖ <in fire> shall be consumed. 7 And <if it ‖be' eaten‖ on the third day> <unclean>[b] it is', it shall not be accepted. 8 But ‖he that eateth it‖ <his iniquity> shall bear, because <that which had been hallowed unto Yahweh> hath he profaned,—so then that person shall be cut off from among his kinsfolk.
9 And <when ye reap the harvest of your land> thou shalt not wholly clear the border of thy field in reaping,—nor shalt thou gather up "the gleaning of thy harvest'. 10 And <thy vineyard> shalt thou not go over again, nor gather 'every single grape": <for the poor and for the sojourner> shalt thou leave them',
‖I—Yahweh‖ am your God.
11 Ye shall not steal,—nor deceive nor lie, one man to another;
12 Nor swear by my name, falsely,—
And so profane the name of thy God:
I am Yahweh.
13 Thou shalt not oppress thy neighbour nor rob [him].—
The wages of him that is hired

[a] Some cod. (w. Sam., Jon., Sep., Syr., and ear. pr. edn.) have: "and unto"—G.n.
[b] Ml.: "unto . . . shalt thou not give an emission of seed."
[c] Or (read on): "of Me—Yahweh."
[d] In some cod. (w Sam., Sep., Syr., and Vul.) "ye" has no emphasis.—G.n.

[a] Ml.: "observe mine observance."
[b] Or: "rejected." "Refuse"—P.B.
[c] Some cod. w. Sam., Jon. and Sep.): "and the"—G.n.

shall not tarry with thee until the morning.

Thou shalt not curse the deaf,
Nor <before the blind> place a stumbling-block,—
So shalt thou stand in awe of thy God.
‖I‖ am Yahweh.

Ye shall not act perversely in giving judgment,
Thou shalt neither respect the person of the poor,
Nor prefer the person of the great,—
<In righteousness> shalt thou judge thy neighbour.

Thou shalt not go about talebearing among thy people,[a]
Thou shalt not[b] stand by over the blood of thy neighbour:[c]
‖I‖ am Yahweh.

Thou shalt not hate thy brother in thy heart,—
Thou shalt ‖faithfully reprove‖ thy neighbour, and not countenance him in sin:[d]
Thou shalt not take vengeance neither shalt thou cherish anger against the sons of thy people,
So shalt thou love thy neighbour as thyself,—
‖I‖ am Yahweh.

<My statutes> shall ye observe,
<Thy beasts> shalt thou not cause to breed in two kinds,
<Thy field> shalt thou not sow with two sorts of seed,—
And <a garment woven of diverse threads> shalt thou not suffer to come upon thee.

And <whosoever lieth carnally with a woman she being a bondmaid acquired for[e] a husband, and neither |redeemed| nor |freedom| given her> ‖inquisition‖ shall be made they shall not be put to death because she was not free; but he shall bring in his guilt-bearer unto Yahweh, unto the entrance of the tent of meeting,—even a ram as a guilt-bearer; [22] and the priest shall put a propitiatory-covering over him with the guilt-bearing' ram before Yahweh, on account of his sin which he hath committed,—so shall he have forgiveness, from his sin which he hath committed.

And <when ye come into the land and plant any manner of fruit-tree> then shall ye count as uncircumcised the fruit thereof, <three years> shall it be to you as if unclean,[a] it shall not be eaten.
24 But <in the fourth year> all the fruit thereof shall be hallowed for a festival of thanksgivings unto Yahweh. [25] And <in the fifth year> shall ye eat the fruit thereof, that it may enrich you with its increase,—
‖I—Yahweh‖ am your God.

26 Ye shall eat nothing with[b] the blood thereof,—
Ye shall not practise divination neither shall ye use magic.
27 Ye shall not shave in a circle around your head,[c]—nor shalt thou disfigure the fringe of thy beard.
28 <Cuttings for a dead person>[d] shall ye not make[e] in your flesh.
And <punctures in your persons> shall ye not print,—
‖I‖ am Yahweh.[f]

29 Do not profane thy daughter by causing her to be unchaste,—lest the land fall to unchastity, and so the land be filled with wickedness.[g]
30 <My sabbaths> shall ye observe,
And <my sanctuary> shall ye revere,—
‖I‖ am Yahweh.

31 Do not turn unto mediums,[h]
Nor <for oracles> make search,
To render yourselves unclean with them,—
‖I—Yahweh‖ am your God.

32 <Before a hoary head> shalt thou rise up,
And shalt honour the presence of an elder,—
So shalt thou stand in awe of thy God—
‖I‖ am Yahweh.

33 And <when there sojourneth with thee[i] a sojourner in your land> ye shall not oppress him:
34 <As one home born from among yourselves> shall be unto you the sojourner who sojourneth with you,
So shalt thou love him as thyself,
For <sojourners> became ye in the land of Egypt,—
‖I—Yahweh‖ am your God.

35 Ye shall not act perversely in giving judgment,—in measures of extent in weights in measures of capacity:
36 <Just balances just weights a just ephah and a just hin> shall ye have,—
‖I—Yahweh‖ am your God, who brought you forth out of the land of Egypt.

[a] Ml. = "peoples"; but some authorities have sing. "people"—G.n.
[b] Some cod. (with Sam. MS., Onk., Jon. MS., and one ear. pr. edn.) have: "neither shalt thou"—G.n.
[c] "Nor shalt thou seek to have the blood of thy neighbour shed"—P.B.
[d] Or: "lest, on his account, thou bear sin."
[e] So O.G. "Given up to"—T.G. "Legally secured to another man"—P.B.

[a] Ml.: "uncircumcised."
[b] Ml.: "upon."
[c] *I.e.*: "so as to leave a tuft of hair."—Davies.
[d] U.: "soul."
[e] Ml.: "set."
[f] Some cod. (w Onk. MS., Sep. and Syr.) add: "your God"—G.n. [In which case render: "‖I—Yahweh‖ am your God."]
[g] Or: "lewdness," "incest."
[h] Or: "such as have familiar spirits."
[i] Some cod. (w. Sam., Onk., Jon., Sep., Syr. and Vul.) have: "you"—G.n.

37 Therefore shall ye observe all my statutes
and all my regulations, and do them,—
‖I‖ am Yahweh.

20 1 And Yahweh spake unto Moses, saying:
2 <Unto the sons of Israel> therefore, shalt
thou say,
<‖What man soever‖ there may be of the
sons of Israel, or of the sojourners that
sojourn in Israel, that giveth of his seed
unto Molech>[a] he shall ‖surely be put to
death‖,—‖the people of the land‖ shall
stone him with stones; 3 ‖I, also‖ will set
my face against that man, and will cut
him off out of the midst of his people,—
because <of his seed> hath he given unto
Molech,[a] seeing that he hath made unclean
my sanctuary, even to the extent of pro-
faning my holy name. 4 But <if the
people of the land ‖do even hide‖ their
eyes from that man, when he giveth of his
seed unto Molech,[a]—so as not to put him to
death> 5 then will ‖I myself‖ set my face
against that man, and against his family,[b]
—and will cut him off, and all that follow
unchastely after him—in going unchastely
after Molech[c]—out of the midst of their
people. 6 <The person also that turneth
unto mediums and unto oracles, in going
unchastely after them> then will I set my
face against that person, and will cut him
off out of the midst of his people.
7 Therefore shall ye hallow yourselves and be
holy,—
Because ‖I—Yahweh‖ am your God.[d]
8 Therefore shall ye observe my statutes, and
do them,—
‖I—Yahweh‖ am he that is hallowing
you.
9 <When ‖any man whatsoever‖ curseth his
father or his mother> he shall ‖surely be
put to death‖,—<his father or his
mother> hath he cursed, ‖his blood‖ shall
be upon himself.[e]
10 And <‖any man‖ who committeth adultery
with the wife of any other man> ‖he that
committeth[f] adultery with the wife of his
neighbour‖ shall ‖surely be put to death‖—
‖the adulterer, and the adulteress‖.
11 And <any man who lieth with his father's
wife> <the shame of his father> hath
uncovered,—they both shall ‖surely be put
to death‖—‖their blood‖ shall be upon
themselves.[g]
12 And <any man who lieth with his daughter-
in-law> they both shall ‖surely be put to
death‖ <confusion> have they wrought—
‖their blood‖ shall be upon themselves.[g]
13 And <any man who lieth with mankind[a] as
with womankind> <an abomination> have
both of them wrought,—they shall ‖surely
be put to death‖—‖their blood‖ shall be
upon themselves.[b]
14 And <‖any man‖ who taketh a woman and
her mother> <wickedness>[c] it is',—<in
fire> shall both he and they be consumed,
that wickedness[c] be not in your midst.
15 And <‖any man‖ who hath carnal knowledge
of a beast> shall ‖surely be put to death‖,
—and <the beast> shall ye slay.
16 And <‖a woman‖ who approacheth unto any
beast, to couch down thereto> then shalt
thou slay the woman and the beast,—they
shall ‖surely be put to death‖—‖their
blood‖ shall be upon themselves.[b]
17 And <‖any man‖ who taketh his sister—his
father's daughter or his mother's daughter,
and vieweth her shame, and ‖she‖ vieweth
his shame> <a disgrace> it is',—they
shall therefore be cut off in the sight of
the sons of their people,[d]—<the shame of
his sister> hath he uncovered—<his
iniquity> shall he bear.
18 And <‖any man‖ who lieth with a woman
having her sickness, and uncovereth her
shame> <her[a] fountain> hath he exposed,
‖she‖ also hath uncovered her fountain of
blood,—they shall therefore both be cut
off, out of the midst of their people.
19 And <the shame of thy mother's sister, or
of thy father's sister> shalt thou not
uncover,—for <his near of kin> hath he
exposed—<their iniquity> shall they
bear.
20 And <‖any man‖ who lieth with his uncle's
wife> <the shame of his uncle> hath he
uncovered,—<their sin> shall they bear—
<childless> shall they die.
21 And <‖any man‖ who taketh his brother's
wife> <impurity> it is',—<the shame
of his brother> hath he uncovered—
<childless> shall they remain.

22 Therefore shall ye observe all my statutes,
and all my regulations, and do them,—
So shall the land, whereinto I' am bring-
ing you to dwell therein, [not vomit
you forth];[f]
23 So shall ye not walk in the statutes of the
nation[g] which I' am casting out from
before you,—
For <all these things> had they done,
Therefore I abhorred them;
24 And said unto you—
‖Ye‖ shall possess their soil,
Yea ‖I myself‖ will give it you to
possess it,

[a] Or: "unto the Idol-king."
[b] Cp. Eze. xviii. 2. Contrast: Jer. xxxi. 29.
[c] Or: "after the Idol-king."
[d] Some cod. (w. Sam. and Sep.) have: "because holy am I—Yahweh your God"—G.n.
[e] *I.e.*: the responsibility for the shedding of his blood is in himself.
[f] Some cod. (w. Sep., Syr. and Vul.): "or (and) who committeth" — G.n. — [Perh. an inadvertent repetition. Cp. P.B. p. 91.]
[g] See verse 9, n.

[a] Lit.: "a male."
[b] See verse 9, n.
[c] Or: "lewdness," "incest."
[d] Note this special warning.
[e] Some cod. (w. Onk. MS. and Syr.) have: "and her"—G.n.
[f] Observe this most significant figure of speech; cp. chap. xviii. 28.
[g] Some cod. (w. Sam., Onk., Jon., Sep., Syr. and Vul.) have: "nations"—G.n.

A land flowing with milk and honey,—
‖I—Yahweh‖ am your God, who have distinguished you′ from the peoples;
25 Therefore shall ye make a distinction—
Between the clean beasts, and the unclean,—
And between the unclean birds, and the clean,[a]—
So shall ye not make your persons[b] abominable with beast, or with bird, or with anything which creepeth upon the ground, which I have distinguished for you ‖as unclean‖.
26 Therefore shall ye be unto me, holy persons, for <holy> am ‖I—Yahweh‖,—
Therefore have I distinguished you from the peoples, that ye may be mine.
27 And ‖as touching man or woman‖ <when there shall be in them a familiar spirit, or the spirit of an oracle>[c] they shall ‖surely be put to death‖,—<with stones> shall they be stoned—‖their blood‖ shall be upon themselves.

§17. *Especial Sanctity enjoined on the Priests.*

21 1 And Yahweh said unto Moses,
Say unto the priests, the sons of Aaron,—yea thou shalt say unto them,
<For a dead person>[d] shall no one make himself unclean, among his people:
2 Saving for his kin, that are near unto him,
for his mother or for his father, or for his son or for his daughter, or for his brother; 3 or for his sister, a virgin who is near unto him, who belongeth not unto a husband,—<for her> he may make himself unclean:
4 He shall not make himself unclean, being a chief[e] among his people,—by profaning himself:
5 They shall not make a baldness behind in their head,
And <the border of their beard> shall they not cut off,—
And <in their flesh> shall they not make incisions.
6 <Holy persons> shall they be unto their God, and not profane the name of their God,—for <the altar-flames of Yahweh, the food of their God> do they bring near—
Therefore shall they be holy.
7 <A woman that is unchaste or dishonoured> shall they not take,
And <a woman divorced from her husband> shall they not take,—
For <holy> he is′ unto his God.
8 Therefore shalt thou hold him as holy, for <the food of thy God> doth he bring near,—
<Holy> shall he be to thee,
For <holy> am ‖I—Yahweh‖ who am making you holy.
9 And <the daughter of any′ priest, when she profaneth herself by unchastity>
<Her father> ‖she‖ doth profane, <with fire> shall she be consumed.
10 And <as for the high priest from among his brethren, upon whose head is poured the anointing′ oil, and who is installed, by putting on the garments>
<His head> shall he not bare,[a]
And <his garments> shall he not rend;
11 And <unto no persons[b] of the dead> shall he go in,—
<For his father or for his mother> shall he not make himself unclean;
12 And <out of the sanctuary> shall he not go forth, so shall he not profane the sanctuary of his God,—for the consecration[c] of the anointing′ oil of his God is upon him—
‖I‖ am Yahweh.
13 But ‖he‖ shall take ‖a woman in her virginity‖:
14 <A widow, or a divorced woman, or one dishonoured — an unchaste woman>
‖these‖ shall he not take,
But <a virgin from among his own kinsfolk> shall he take to wife;
15 So shall he not profane his seed, among his kinsfolk,—
For ‖I—Yahweh‖ do hallow him.
16 And Yahweh spake unto Moses, saying:
17 Speak unto Aaron, saying,—
‖No man of thy seed, unto their generations, in whom shall be any blemish‖ shall come near, to present the food of his God.
18 Surely, ‖no man in whom is any blemish‖ shall come near,— No man who is blind or lame, or hath a flat nose, or is lanky; 19 nor any man who hath a broken foot,—or a broken hand; 20 or is hump-backed or a dwarf, or hath defective vision,[d]—or hath scurvy or scab, or is crushed in the stones:
21 No ‖man in whom is a blemish, of the seed of Aaron the priest‖ shall approach, to bring near the altar-flames of Yahweh,—
‖a blemish‖ is in him, <the food of his God> shall he not approach′ to bring near:
22 <Of the food of his God, both of the most holy,—and the holy> may he eat:

[a] Here again (as in chap. x. 10, and xi. 47), mark the decussation: clean ✕ unclean. unclean ✕ clean.
[b] U.: "souls."
[c] According to O.G., p. 15, better: "a man or a woman, if there shd be among them a necromancer or wizard."
[d] U.: "for a soul."
[e] Heb *ba'al*.

[a] "Shall not suffer the hair of his head to hang loosely"—P.B.
[b] Lit.: "souls."
[c] So O.G. 634[a].
[d] So in effect O.G. "A blemish in his eye" P.B. ("White specks"—Peshita; "a running"—Targum. *Ibid.*)

23 Only' <unto the veil> shall he not come in, and <unto the altar> shall he not approach—because ‖a blemish‖ is in him, so shall he not profane my sanctuaries,
For ‖I—Yahweh‖ am hallowing them.

24 And Moses spake [these things] unto Aaron, and unto his sons,—and unto all the sons of Israel.

22 1 And Yahweh spake unto Moses, saying:
2 Speak unto Aaron, and unto his sons,
That they hold sacredly aloof[a] from the holy things of the sons of Israel, so as not to profane my holy' name,—in the things which ‖they‖ are hallowing unto me—
‖I‖ am Yahweh.

3 Say unto them—
<Unto your generations, as touching any man who cometh near from among any of your seed, unto the hallowed things which the sons of Israel may hallow unto Yahweh, while his uncleanness is upon him> then shall that person be cut off from before me—
‖I‖ am Yahweh.

4 ‖No man soever of the seed of Aaron, who is a leper, or hath a flux‖ shall eat ‖of the holy things‖ until he be clean,—
And <as for him who toucheth anything that is unclean by the dead, or a man whose seed goeth from him; 5 or a man who toucheth any creeping thing, which is unclean to him,—or [toucheth] any human being who hath uncleanness, to the extent of any thing that maketh him unclean> 6 ‖any person who toucheth any such‖ shall then be unclean until the evening,—and shall not eat of the hallowed things, unless he bathe his flesh in water. 7 <When the sun goeth in> then is he clean,—and <thereafter> he may eat of the hallowed things, for <his food> it is'. 8 <That which dieth of itself, or is torn in pieces> shall he not eat, to make himself unclean thereby,—
‖I‖ am Yahweh.

9 Therefore shall they keep my charge,[b] and shall not bear, for it, sin, and die therein, when they profane it,—
‖I—Yahweh‖ am hallowing them.

10 And ‖no stranger‖ shall eat what is hallowed,—neither ‖one who dwelleth with a priest, nor a hireling‖ shall eat what is hallowed.

11 But <when ‖a priest‖ buyeth any person,[c] as the purchase of his silver> ‖he‖ may eat thereof,—and <the children of his household> ‖they‖ may eat of his food.

12 And <when ‖a priest's daughter‖ belongeth to a husband who is a stranger> ‖she‖ <of the heave-offering of the hallowed things> may not eat.

13 But <when ‖a priest's daughter‖ cometh to be a widow or divorced, and hath ‖no seed‖, and so she returneth unto the house of her father, as in her youth> <of the food of her father> she may eat,— but ‖no stranger‖ shall eat thereof.

14 And <when ‖any man‖ eateth what is hallowed, by mistake> then shall he add the fifth part of it thereunto, and give, unto the priest, the hallowed thing:

15 So shall they not profane the hallowed things of the sons of Israel,—which they heave up unto Yahweh; 16 nor cause them to bear guilty' iniquity, when they eat their hallowed things,—
For ‖I—Yahweh‖ am hallowing them.

§ 18. *Holiness further enforced on both Priests and People by Demand for Perfect Offerings.*

17 And Yahweh spake unto Moses, saying:
18 Speak unto Aaron, and unto his sons, and unto all the sons of Israel, and thou shalt say unto them —

<What man ‖soever‖ of the house of Israel, or of the sojourners[a] in Israel, may bring near his oblation, as regardeth any of their vows, or any of their freewill offerings which they may bring near unto Yahweh, as an ascending-sacrifice>
19 <that ye may be accepted> [it must be] a male without defect, of the beeves, or of the sheep, or of the goats: 20 <whatsoever hath in it a blemish> shall ye not bring near,—for it shall not be accepted for you.

21 And <whosoever would bring near a peace'-offering unto Yahweh, to consecrate a vow, or as a freewill-offering with a bullock or a sheep> <without defect> shall it be, to be accepted, no ‖blemish‖ shall be therein. 22 Blind, or broken, or rent, or having a running sore, or scurvy, or scab> ye shall not bring these near unto Yahweh,—and no <altar-flame> shall ye present therefrom upon the altar, unto Yahweh. 23 <Whether an ox or a lamb, long or short in limb> <as a freewill offering> thou mayest offer it, but <for a vow> it shall not be accepted. 24 But <that which is bruised in the stones, or broken therein, or torn or cut> shall ye neither bring near unto Yahweh, nor <on your own land> shall ye offer. 25 <Even at the hand of the son of a stranger> shall ye not bring near the food of your God, of any of these,—for ‖their damage‖ is in them, ‖a blemish‖ is in them, they shall not be accepted for you.

[a] *I.e.*: when abstinence becomes a duty by reason of the following disabilities.

[b] Or: "observe what I have given them to observe."

[c] U.: "soul."

[a] Some cod. (w. Sam., Sep., Syr. and Vul.) add: "that sojourn"—G.n.

26 And Yahweh spake unto Moses, saying:—
27 <When ‖a beeve or a sheep or a goat‖ is brought forth> then shall it be seven days under its dam,—and <from the eighth day and onwards> it shall be accepted as an oblation of an altar-flame, unto Yahweh 28 <Whether cow or ewe—it and its young> shall ye not slaughter on one day.
29 And <when ye would offer a sacrifice of thanksgiving unto Yahweh> <for your acceptance> shall ye offer it.[a] 30 <On the same day> shall it be eaten, ye shall not leave thereof until morning,—
‖I‖ am Yahweh.
31 So then ye shall observe my commandments, and do them,—
‖I‖ am Yahweh.
32 So shall ye not profane my holy′ name,
So shall I be hallowed in the midst of the sons of Israel,—
‖I‖ am Yahweh, who am hallowing
33 you; Who brought you forth out of the land of Egypt, that I might become your′ God,—
‖I‖ am Yahweh.

§ 19. *Appointed Seasons.*

23 1 And Yahweh spake unto Moses, saying:
2 Speak unto the sons of Israel, and thou shalt say unto them,

<As for the appointed seasons of Yahweh, which ye shall proclaim as holy convocations> ‖these‖ are they — my appointed seasons:—

3 <Six days> shall work be done, but <on the seventh day> shall there be a sabbath of sacred rest, a holy convocation, <no work> shall ye do.—<a sabbath> shall it be unto Yahweh, in all your dwellings.

4 ‖These‖ are the appointed seasons of Yahweh, holy convocations,—which ye shall proclaim in their appointed season:—

5 <In the first month, on the fourteenth[b] of the month, between the evenings>[c] is a Passover unto Yahweh; 6 and <on the fifteenth day of this month> is the festival of unleavened cakes unto Yahweh,—<seven days—unleavened cakes> shall ye eat. 7 <On the first day—a holy convocation> shall there be to you: <no laborious work> shall ye do. 8 So then ye shall bring near an altar-flame unto Yahweh, seven days,—<on[d] the seventh day> [shall there be] a holy convocation, <no laborious work> shall ye do.

9 And Yahweh spake unto Moses, saying:
10 Speak unto the sons of Israel, and thou shalt say unto them:—

<When ye enter into the land which ‖I‖ am giving you, and ye reap the harvest thereof> then shall ye bring in a sheaf of the first-ripe corn of your harvest, unto the priest; 11 and he shall wave the sheaf before Yahweh, that ye may be accepted,—<on the morrow of the sabbath> shall the priest wave it. 12 And ye shall offer, on the day when ye wave the sheaf, a he-lamb without defect, the finest of its year, for an ascending-sacrifice unto Yahweh; 13 and the ‖meal-offering thereof‖ shall be two-tenth parts of fine meal, overflowed with oil, as an altar-flame unto Yahweh, a satisfying[a] odour,—and ‖the drink-offering thereof‖ [shall be] mine, the fourth of a hin. 14 And <neither bread nor roasted corn, nor garden-land grain> shall ye eat, until this selfsame′ day, until ye have brought in the oblation of your God,—an age-abiding statute unto your generations, in all your dwellings.
15 Then shall ye keep count to yourselves, from the morrow of the sabbath, from the day ye brought in the wave′ sheaf,—<seven sabbaths[b] complete> shall there be:
16 until <on the morrow of the seventh sabbath> ye count fifty days,—then shall ye bring near a new meal-offering[c] unto Yahweh. 17 <Out of your dwellings> shall ye bring in two wave loaves of two-tenths of an ephah, <of fine meal> shall they be, <with leaven> shall they be baked, — first-fruits unto Yahweh. 18 Then shall ye bring near, with the bread, seven he-lambs without defect, of the first year, and one young bullock, and two rams,—they shall be an ascending-sacrifice unto Yahweh, with their meal-offering, and their drink-offerings, an altar-flame of satisfying odour unto Yahweh. 19 Then shall ye offer one he-goat, as a sin-bearer,—and two he-lambs, of the first year, as a peace′-offering. 20 And the priest shall wave them, with the firstfruits' bread, as a wave-offering before Yahweh, with the two he-lambs,—<holy> shall they be unto Yahweh, |for the priest|. 21 And ye shall make proclamation on this selfsame′ day—<a holy convocation> shall it be unto you; <no laborious work> shall ye do,—an age-abiding statute, in all your dwellings, unto your generations. 22 And <when ye reap the harvest of your land> thou shalt not wholly clear the border of thy field, when thou reapest, and <the gleanings of thy

[a] M.C.T.: "offer" (simply); but some authorities add "it"—G.n.
[b] Some cod. (w. Sam., Sep., and Vul.) add: "day"—G.n.
[c] Cp. Exo. xii. 6, n.
[d] Some cod. (w. Sam., Sep., Syr., and Vul.) have: "and on"—G.n.
[a] "Soothing, tranquillising."—O.G.
[b] N.B.: Seven sabbaths = seven weeks. Cp. N.T. Ap. "Sabbath."
[c] See chap. ii. 1, n.

§ 21. *A Blasphemer punished—Sundry Laws repeated.*

10 And forth went the son of a woman of Israel—
‖he‖ being the son of a man of Egypt—in the
midst of the sons of Israel; 11 and the son of
the woman of Israel, and a man of Israel,
reviled one another in the camp. And the son
of the Israelitish woman uttered contemptuously
the Name, and reviled. So they brought him
in unto Moses,—now ‖the name of his mother‖
was Shelomith, daughter of Dibri, of the tribe
of Dan; 12 and they put him in ward,—that a
clear answer might be given to them, at the
mouth of Yahweh. 13 Then spake
Yahweh unto Moses, saying:

14 Bring forth him that reviled, unto the out-
side of the camp, then shall all that
heard [him] lean their hands upon his
head,—and all the assembly shall stone
him. 15 And <unto the sons of Israel>
shalt thou speak, saying,—
‖What man soever curseth his God‖ shall
bear his sin. 16 And ‖he that contemptu-
ously uttereth the name of Yahweh‖ shall
be ‖surely put to death‖, all the assembly
shall ‖surely stone‖ him,—<as the
sojourner, so the home-born> <when
he contemptuously uttereth the Name>
he shall be put to death.

17 And <when |any man| by smiting taketh
the life[a] of any human being> he shall
be surely put to death. 18 And ‖he
that by smiting taketh away the life[a] of
a beast‖ shall make it good,—life for
life.[b] 19 And <when |any man| in-
flicteth a blemish upon his neighbour>
<as he hath done>, ‖so‖ shall it be done
to him: 20 <fracture for fracture, eye for
eye, tooth for tooth> <as he inflicteth a
blemish upon a human being> ‖so‖ shall
one be inflicted upon him. 21 And ‖he
that killeth[c] a beast‖ shall make it good,—
and ‖he that killeth a human being‖
shall be put to death. 22 <One
rule>[d] shall ye have, <as the sojourner>
‖so the home-born‖ shall be,—
For ‖I—Yahweh‖ am your God.

23 So then Moses spake unto the sons of Israel,
and they took forth the reviler, unto the
outside of the camp, and stoned him with
stones. Thus ‖the sons of Israel‖
did', as Yahweh commanded' Moses.

§ 22. *The Sabbath of the Land, and the Jubilee.*

25 1 And Yahweh spake unto Moses in Mount
Sinai, saying—

2 Speak unto the sons of Israel, and thou shalt
say unto them:—
<When ye enter into the land which ‖I‖
am giving you> then shall the land keep
a sabbath unto Yahweh. 3 <Six years>
shalt thou sow thy field, and <six years>
shalt thou prune thy vineyard, — and
gather the increase thereof; 4 but <in the
seventh year—a sabbath of sacred rest>
shall there be unto the land, a sabbath
unto Yahweh: <thy field> shalt thou
not sow, and <thy vineyard> shalt thou
not prune; 5 <that which groweth of
itself of thy harvest> shalt thou not reap;
and <the grapes of thine unpruned vines>
shalt thou not cut off: <a year of sacred
rest> shall there be to the land. 6 So
shall the sabbath of the land be unto you
for food: <unto thee, and unto thy ser-
vant and unto thy handmaid,—and unto
thy hireling, and unto thy settlers that
are sojourning with thee; 7 and unto thy
tame-beasts, and unto the wild-beasts that
are in thy land> shall belong all the
increase thereof, for food.

8 And thou shalt count to thee seven weeks[a]
of years, seven years, seven times,—so
shall the days of the seven weeks[a] of years
become to thee, forty-nine years. 9 Then
shalt thou cause a signal-horn to pass
through, in the seventh month, on the
tenth of the month: <on the Day of Pro-
pitiation>[b] shall ye cause a horn to pass
throughout all your land. 10 So shall ye
hallow the fiftieth year, and proclaim
freedom throughout the land, to all the
dwellers thereof, — <a jubilee>[c] shall
it be unto you, and ye shall return, every
man unto his possession, and <every
man, unto his family> shall ye return.

11 <A jubilee> shall that fiftieth year be
unto you,—ye shall not sow, neither shall
ye reap the self-grown corn thereof, nor
cut off the grapes of the unpruned vines
thereof. 12 For <a jubilee> it is',
<holy> shall it be unto you, — <out of
the field> shall ye eat her increase.

13 <In this same jubilee' year> shall ye
return, every man unto his possession.

14 And <when ye sell anything to thy neigh-
bour, or buy aught at thy neighbour's
hand> do not overreach one another. <By

15 the number of years after the jubilee>
shalt thou buy of thy neighbour, — <by
the number of the years of increase>
shall he sell unto thee; 16 <according to
the multitude of the years> shalt thou
increase the price thereof, and <accord-
ing to the fewness of the years> shalt
thou diminish the price thereof,—be-
cause <the sum of the increase> it
is' that he selleth thee. 17 So then ye
shall not overreach one another; but thou
shalt stand in awe of thy God,—for ‖I—
Yahweh‖ am your God.

18 Wherefore ye shall do my statutes, and
<my regulations> shall ye observe, and

[a] Ml.: "smiteth the soul."
[b] Ml.: "soul for soul."
[c] Ml.: "smiteth."
[d] U.: "regulation." Heb.: *mishpâṭ*.

[a] Or: "sabbaths."
[b] Or: "the Sin-covering' Day."
[c] Or: "cry of joy."

do them,—so shall ye dwell upon the land with confidence;[a] 19 and the land shall yield her fruit; and ye shall eat to the full,—and shall dwell with confidence thereupon.

20 And <since ye may say,
What shall we eat in the seventh' year?
Lo! we are not to sow,[b] neither are we to gather our increase!>

21 Therefore will I command my blessing upon you, in the sixth' year,—and it shall make the increase of three years; 22 and ye shall sow, the eighth' year, and eat of old store,—<until the ninth' year, until the coming in of the increase thereof> shall ye eat old store.

23 The land moreover, shall not be sold beyond recovery, for <mine> is the land,—for <sojourners and settlers> ye are' with me'. 24 And <in all the land of your possession> a <right of redemption> shall ye give to the land. 25 <When[c] thy brother waxeth poor, and so selleth aught of his possession> then may his kinsman that is near unto him come in, and redeem that which was sold by his brother.

26 And <when ‖any man‖ hath no kinsman,—but his own hand getteth enough, so that he findeth what is needed to redeem it> 27 then shall he reckon the years since he sold it, and restore the overplus, to the man to whom he sold it,—and shall return to his possession. 28 But <if his hand have not found enough to get it back unto him> then shall that which he sold remain in the hand of him that bought it, until the year of the jubilee,—and shall go out in the jubilee, and he shall return unto his possession.

29 And <when ‖any man‖ selleth a dwelling-house in a walled city> then shall his right of redemption remain, until the completion of a year after he sold it,—<for [a year of] days> shall his right of redemption remain'. 30 But <if it be not redeemed before the end of a full year> then shall the house that is in the city that hath[d] walls be confirmed' |beyond recovery|, to him who bought it, unto his generations,—it shall not go out in the jubilee. 31 But <as for the houses of villages' which have no wall round about them> <with the fields of land> shall it be reckoned,—‖a right of redemption‖ shall belong to it, and <in the jubilee> shall it go out. 32 And <as for the cities of the Levites, the houses of the cities of their possession> ‖an age-abiding right of redemption‖ shall pertain unto the Levites. 33 And <if one of the Levites should not redeem>[a] then shall the sale of the house and the city of his possession go out' in the jubilee; for ‖the houses of the cities of the Levites‖ are their possession, in the midst of the sons of Israel. 34 But ‖the field of the pasture-land of their cities‖ shall not be sold,—for <an age-abiding possession> it is' unto them.[b]

35 And <when thy brother waxeth poor, and his hand becometh feeble[c] with thee> then shalt thou strengthen him, <as a sojourner and a settler> so shall he live with thee. 36 Do not accept from him interest or profit, but stand thou in awe of thy God,—so shall thy brother live with thee. 37 <Thy silver> shalt thou not give him on interest,—neither <for profit> shalt thou give him thy food.

38 ‖I—Yahweh‖ am your God, who brought you forth out of the land of Egypt,—to give unto you the land of Canaan, |to become your' God|[d]

39 And <when thy brother waxeth poor with thee, and so selleth himself unto thee> thou shalt not bind him with the bondage of a bondman: 40 <as a hired servant, as a settler> shall he remain with thee,—<until the year of the jubilee> shall he serve with thee: 41 then shall he go forth from thee, ‖he and his sons with him‖,—and shall return unto his family, and <unto the possession of his fathers> shall he return. 42 For <my bondmen> they are', whom I brought forth out of the land of Egypt,—they shall not sell themselves with the sale of a bondman. 43 Thou shalt not rule over him with rigour,—so shalt thou stand in awe of thy God.

44 And <as for thy bondman and thy bondmaid which thou shalt have> <of the nations that are round about you—from them> may ye buy bondman and bondmaid. 45 Moreover also, <of the sons of the settlers who are sojourning with you—of them> may ye buy, and of their families that are with you, which they have begotten in your land,—so shall they become yours, as a possession; 46 and ye may take them as an inheritance, for your sons after you, to inherit as a possession, <unto times age-abiding> <of them> may ye take to be bondmen,—but <over your brethren the sons of Israel—a man over his brother> ye shall not rule ‖over him‖ with rigour.

47 And <when the hand of the sojourner and

[a] Or: "safety."
[b] *I.e.*: "supposing we do not sow."—O.G. 243[b].
[c] Some cod. (w. Sam., Sep., Syr.) have: "And when"—G.n.
[d] So *read*, and some copies both *read* and *write* simply "hath," cp. G.n. [M.C.T. has *written* (*k'thiv*) "hath not": a manifest error.]

[a] So it shd be (w. Vul.)—G.n. [M.C.T. has: "should redeem."
[b] Some cod. (w. Onk. MS.) have: "unto you"—G.n.
[c] Ml.: "his hand shaketh."
[d] N.B.: By giving them Canaan, He was to become their God. Cp. chap. xxvi. 45.

settler with thee getteth possessions, and thy brother with him ⌊waxeth poor⌋,—and so he selleth himself to the sojourner, [who is] a settler[a] with thee, or to one who hath taken root, of the family of the sojourner> 48 <after that he hath sold himself> ‖a right of redemption‖ pertaineth to him, —‖one of his brethren‖ may redeem him; 49 or ‖his uncle, or his uncle's son‖ may redeem him, or ‖a near flesh-relation of his, of his family‖ may redeem him,—or ‖his own hand may have gotten enough‖ and ⌊so he may redeem himself⌋. 50 Then shall he reckon with him that bought him, from the year that he was sold to him, unto the year of the jubilee,—and the silver for which he was sold[b] shall be by the number of years, <according to the days of a hired servant> shall he be with him. 51 <If there is yet a multitude of years> <according to them>[c] shall he return, as his redemption price, of the silver of him that bought him. 52 Or <if [there is] but a small remainder of years, until the year of the jubilee'> then shall he reckon to himself, —<according to the years thereof> shall he return his price of redemption. 53 <As a servant hired year by year> shall he be with him,—he shall not rule over him with rigour, before thine eyes. 54 But <if he be not redeemed in any of these ways> then shall he go out in the jubilee' year, ‖he, and his sons with him‖. 55 For <unto me> are the sons of Israel ⌊bondmen⌋, <my bondmen> they are', whom I brought forth out of the land of Egypt.

‖I, Yahweh‖ am your God.

§ 23. *After a brief Summary of Law, the Blessings of Obedience and the Evils of Disobedience are largely set forth.*

26 1 Ye shall not make unto you idols,—<neither image,[d] nor pillar> shall ye set up for yourselves, nor <sculptured stone> shall ye place in your land, to bow yourselves down thereunto,—
For ‖I—Yahweh‖ am your God.

2 <My sabbaths> shall ye observe,
And <my sanctuary> shall ye revere,—
‖I‖ am Yahweh.

3 <If <in my statutes> ye will walk,—
And <my commandments> ye will observe, and do them>

4 Then will I give your rains in their season,—
And the land shall yield her increase,
And ‖the trees of the field‖ shall yield their fruit.

5 Then shall your threshing reach' unto the vintage,
And ‖the vintage‖ shall reach unto the seedtime,—
And ye shall eat your food to the full,
And shall dwell securely in your land.

6 And I will give peace[a] in the land,
And ye shall lie down, and nothing shall make you afraid;
And I will take away vicious beasts out of the land;
And ‖the sword‖ shall not go through your land.

7 And ye shall chase your foes,—
And they shall fall before you, by the sword;

8 And ‖five‖ of you shall chase' ‖a hundred‖
And ‖a hundred‖ of you shall put ‖ten thousand‖ to flight,—
So shall your foes fall before you, by the sword.

9 And I will turn unto you,
And make you fruitful,—
And multiply you,
And will establish my covenant with you.

10 And ye shall eat old store, well seasoned,—
And <the old from before the new> shall ye put forth.

11 And I will set my habitation in your midst,—
And my soul shall not abhor' you;

12 But I will walk to and fro[b] in your midst,
And will be unto you' a God,—
And ‖ye‖ shall be unto me' a people.

13 ‖I—Yahweh‖ am your God, who brought you forth out of the land of Egypt, that ye should not be their' bondmen; so I brake in pieces the staves of your yoke, and caused you to walk ‖erect‖.

14 But <if ye will not hearken unto me,
And will not do' all these commandments;

15 And if <my statutes> ye refuse,
And <my regulations> your souls shall abhor,—
So that ye will not do all my commandments,
But shall break my covenant>

16 ‖I also‖ will do this unto you—
I will set over you <for terror> consumption and fever,
Causing the eyes to fail, and the soul[c] to pine away,—
And ye shall sow, in vain, your seed, for it shall be eaten by your foes.[d]

17 And I will set my face against you,
And ye shall be smitten before your foes,—
And be trodden down by them who hate you,
And shall flee, when no' one is pursuing you.

[a] Some cod. (w. Sam., Onk. MS., Sep., Syr.) have: "and settler"—G.n.
[b] Lit.: "the silver of his sale."
[c] Ml.: "at their mouth."
[d] Heb.: *pésel*. Cp. Exo. xx. 4, n.

[a] Or: "prosperity."
[b] As in the Garden of Eden: Gen. iii. 8—same word.
[c] Or: "life." See N.T. Ap. "Soul."
[d] Ml.: "for your foes shall eat it."

18 And <if |even with these things| ye will not hearken unto me>
Then will I yet further correct you, seven times, for your sins.
19 So will I break your pomp of power,
And will set your heavens as iron, and your land as bronze;
20 And your strength shall be spent in vain,—
And your land shall not yield her increase,
And ‖the trees of the land‖[a] shall not yield their fruit.

21 <If, therefore, ye will go in opposition to me,
And not be willing to hearken unto me>
Then will I yet further plague you seven times, according to your sins;
22 And will send among you the wild-beast of the field,
And it shall rob you of your children,
And cut off your cattle,
And make you few in number;
And your roads shall be silent.

23 And <if |by these things| ye will not be corrected by me,—
But will go in opposition to me>
24 Then will ‖I also‖ go in opposition |to you|
And I ‖even I‖ will plague you seven times, for your sins;
25 And will bring in upon you a sword, that shall inflict the covenanted' avenging:
So shall ye be gathered into your cities,—
Then will I send a pestilence into your midst,
And ye shall be delivered into the hand of an enemy.
26 <When I have broken your staff of bread>
then shall ten women bake your bread in one oven,
And give back your bread by weight,—
And ye shall eat, and not be filled.

27 And <if |with this|, ye will not hearken to me,—
But will go in opposition to me>
28 Then will I go in a rage of opposition to you,—
And I ‖even I‖ will correct you seven times, for your sins;
29 And ye shall eat the flesh of your sons,—
Yea <even the flesh of your daughters> shall ye eat.
30 And I will destroy your high places,
And cut down your sun-pillars,
And cast your carcases upon the carcases of your manufactured gods,[b]—
Thus shall my soul abhor you.

31 And I will give your cities unto desolation',
And make your holy places[a] dumb,—
And will find no fragrance in your satisfying odour;[b]
32 And ‖I‖ will make the land dumb,
And your foes that dwell therein shall regard it with dumb amazement:
33 <When ‖even you‖ I scatter among the nations,
And make bare, after you, a sword>
Then shall your land become an astonishment,
And your cities become a desolation.

34 ‖Then‖ shall the land be paid[c] her sabbaths,
All the days she lieth desolate,
While ‖ye‖ are in the land of your foes,—
‖Then‖ shall the land keep sabbath,
And pay off[d] her sabbaths:
35 <All the days she lieth desolate> shall she keep sabbath,—the which she kept not as your sabbaths, while ye dwelt thereupon.

36 And <as for such as are left of you>
Then will I bring faintness into their heart, in the lands of their foes,—
So that the sound of a driven leaf shall chase them,
And they shall flee as though fleeing from a sword,
And they shall fall, when no' one is pursuing;
37 And they shall stumble one upon another, as from before a sword, when ‖pursuer‖ there is none';
And ye shall not have wherewith to stand before your foes;
38 And ye shall perish among the nations,—
And the land of your foes shall eat you up;
39 And ‖they who are left of you‖ shall melt away in their iniquity, in the lands of your[e] foes;
Yea also <in the iniquity of their fathers with them> shall they melt away.

40 Then shall they confess their iniquity,
And the iniquity of their fathers,
In their unfaithfulness wherewith they had been unfaithful towards me;
Yea moreover' <because they had gone in opposition to me>
41 ‖I also‖ must needs go in opposition to them, and bring them into the land of their foes,—
Save only that <if ‖even then‖ their uncircumcised heart shall be humbled,
And ‖even then‖ they shall accept as a payment the punishment of their iniquity>[f]
42 Then will I remember my covenant with Jacob,

[a] Some cod. (w. Sam. and Sep.) have: "of the field"—G.n.
[b] Lit.: "rounded or rolled things." Precise meaning uncertain; "piled-up heaps or logs"—Davies' H.L.; "logs, blocks; shapeless things, doll-images" (Ew.); "dingy things"—O.G. "As a contemptuous designation of an idol, *fetish* (i.e., *deus factitius*) is probably the nearest English equivalent"—P.B. 102.

[a] Some cod. (with one printed ed., Sam. and Syr.) have: "place"—G.n.
[b] Cp. Is. xi. 3.
[c] Ml.: "accept." "The land is conceived as a creditor"—P.B.
[d] Ml.: "cause to accept." "The land is conceived as a debtor"—P.B. Cp. also 2 Ch. xxxvi. 21.
[e] So in some authorities; but the majority of MSS. (with some pr. edns., Sam., Sep. and Syr.) have: "their"—G.n.
[f] Lit.: "ac. their iniquity."

Yea moreover' <my covenant with Isaac>
Yea moreover' <my covenant with Abraham> will I remember;
And <the land> will I remember.
43 For ‖the land‖ shall be left of them,
And shall be paid her sabbaths, while she lieth desolate without them,
‖They also‖ accepting as a payment the punishment of their iniquity,
Because, |yea because| <my regulations> they refused,
And <my statutes> their soul abhorred.
44 And yet ‖even so, when they are in the land of their foes‖
I have[a] not refused them,
Neither have I abhorred them,
To make an end of them,
To break my covenant with them,—
For ‖I—Yahweh‖ am their God.
45 Therefore will I remember in their behalf, the covenant of their ancestors,—
Whom I brought forth out of the land of Egypt, in the sight of the nations, that I might be their God— ‖I—Yahweh‖.

46 ‖These‖ are the statutes and the regulations and the laws, which Yahweh granted between himself, and the sons of Israel,—in Mount Sinai, by the mediation[b] of Moses.

§24. *Concerning Vows, Things Devoted, and Tithes.*

27 1 And Yahweh spake unto Moses, saying:
2 Speak unto the sons of Israel, and thou shalt say unto them—

<When ‖any man‖ would consecrate and pay a vow by thine estimate of lives[c] unto Yahweh> 3 then shall <thine estimate be ‖for the male‖ from twenty years of age even to sixty years of age> yea thine estimate shall be—fifty shekels of silver, by the shekel of the sanctuary; 4 but <if it be ‖a female‖> then shall thine estimate be, thirty shekels. 5 And <if it be from five years of age, even unto twenty years of age> then shall thine estimate be <for the male> twenty shekels,—and <for the female> ten shekels. 6 And, <if it be from a month old, even unto five years old> then shall thine estimate be—<for the male> five shekels of silver,—and <for the female> thine estimate [shall be] three' shekels of silver. 7 And <if it be from sixty years of age and upwards> <if a male> then shall thine estimate be fifteen shekels,—and <for the female> ten shekels. 8 But <if he be ‖too poor‖ for thine estimate> then shall he present himself before the priest, and the priest shall estimate him,—<according to that which the hand of him who would vow can attain to> shall the priest estimate him. 9 And <if it be a beast whereof men[a] may bring near an oblation unto Yahweh> ‖all that whereof aught is given to Yahweh‖ shall be holy. 10 He shall not alter it, nor change it,—good for bad, or bad for good,— <but if he ‖do‖ change beast for beast> then shall ‖both it' and what was given in exchange for it‖ be holy. 11 And <if it be any unclean beast, whereof men may not bring near an oblation to Yahweh> then shall he present the beast before the priest: 12 and the priest shall estimate it, whether it is good or bad,— <according to thine estimate, O priest> ‖so‖ shall it be.
13 But <if he ‖should please to redeem ‖it> then shall he add the fifth part thereof unto thine estimate.

14 And <when ‖any man‖ would hallow his house to be holy unto Yahweh> then shall the priest estimate it, whether it is good or bad,— <as the priest shall estimate it> ‖so‖ shall it stand. 15 But <if ‖he that halloweth it‖ would redeem his house> then shall he add the fifth part of the silver of thine estimate thereunto, and it shall be his.

16 And <if |of the field of his possession| any man would hallow unto Yahweh> then shall thine estimate be according to the seed thereof,—‖the seed of a homer of barley‖ at fifty shekels of silver.
17 <If[b] |from the year of jubilee| he would hallow his field> <according to thine estimate> shall it stand. 18 But <if |after the jubilee| he would hallow his field> then shall the priest reckon to him the silver, according to the years that remain, until the year of the jubilee,—and it shall be abated from thine estimate. 19 But <if he that hath hallowed it ‖should be pleased to redeem‖ the field> then shall he add the fifth part of the silver of thine estimate thereunto, and it shall be assured to him. 20 But <if he will not redeem the field, but have sold the field to another man> it shall be redeemable no longer; 21 so shall the field, when it goeth out in the jubilee, be holy unto Yahweh, as a devoted field,— <to the priest> shall belong the possession thereof.[c] 22 <If, however, <a field that he hath bought, which is not of the fields of his possession> he would hallow unto Yahweh> 23 then shall the priest reckon to him the amount of thine estimate, until the year of the jubilee,—and he shall give thine estimate, in that day, as holy unto Yahweh. 24 <In the year

[a] Note the tense—the prophetic perfect.
[b] Lit.: "hand."
[c] Or: "persons."

[a] Some cod. (w. Sam.) have: "one"—G.n.
[b] Some cod. (w. Sam., Sep., Syr.) have: "and if"—G.n.
[c] Or: "his possession."

of the jubilee> shall the field return unto him from whom he bought it, to him whose it was, as a possession in the land.

25 And ‖every estimate of thine‖ shall be by the holy shekel,—‖twenty gerahs‖ make the shekel.

26 Only' <the firstling which is born a firstling to Yahweh, among beasts> no man shall hallow it,— <whether ox or sheep> <unto Yahweh> it belongeth. 27 But <if it be among the beasts that are unclean> then shall he ransom it by thine estimate, and add the fifth part of it thereunto,— but <if it is not redeemed> then shall it be sold by thine estimate.

28 Only' <no devoted thing which any man shall devote unto Yahweh, of all that belongeth to him,—of man or beast, or of the field of his possession> shall be either sold or redeemed,—‖as to every devoted thing‖ <most holy> it is' unto Yahweh.

29 ‖As touching any one devoted, who may be devoted from among men‖ he shall not be ransomed,—he must be ‖surely put to death‖.

30 And ‖as for all the tithe of the land, whether of the seed of the land, [or][a] of the fruit of the trees‖ <unto Yahweh> it belongeth,—|as something holy unto Yahweh|. 31 But <if any man should be pleased ‖to redeem‖ aught of his tithes> ‖the fifth part thereof‖ shall he add thereunto. 32 And <as for all the tithe of herd and flock, all that passeth under the rod> <the tenth> shall be holy unto Yahweh. 33 He shall not examine whether it be good or bad, neither shall he change it,—or <if he ‖do' in anywise change‖ it> then shall both ‖it' and what is given in exchange for it‖ be holy, it shall not be redeemed.

34 ‖These‖ are the commandments, which Yahweh commanded Moses, for the sons of Israel,—in Mount Sinai.

[a] Some cod. (w. Sam., Jon., Sep., Syr. and Vul.) have: "or"—G.n.

THE BOOK OF

NUMBERS.

§ 1. *The Numbering of the Hosts of Israel.* (Cp. § 22).

1 1 Then spake Yahweh unto Moses, in the desert of Sinai, in the tent of meeting,—on the first of the second month, in the second year, by their coming forth out of the land of Egypt, saying:

2 Reckon ye up the sum of all the assembly of the sons of Israel, by their families, by their ancestral houses,—in the counting of names, every male, by their polls; 3 from twenty years old and upwards, every one able to go forth to war, in Israel,—ye shall number them by their hosts, ‖thou and Aaron‖; 4 and <with you> shall be one man for each tribe,—‖each man‖ <head of his ancestral house> shall be'. 5 ‖These‖, then, are the names of the men who shall stand with you,—

<Of Reuben> Elizur, son of Shedeur;

6 <Of Simeon> Shelumiel, son of Zurishaddai;

7 <Of Judah> Nahshôn, son of Amminadab;

8 <Of Issachar> Nethanêl, son of Zuar;

9 <Of Zebulun> Eliab, son of Hêlôn;

10 <Of the sons of Joseph>—

<Of Ephraim> Elishama, son of Ammihud;

<Of Manasseh> Gamaliel, son of Pedahzur;

11 <Of Benjamin> Abidan, son of Gideoni;

12 <Of Dan> Ahiezer, son of Ammishaddai;[a]

13 <Of Asher> Pagiel, son of Ochrân;

14 <Of Gad> Eliasaph son of Deuel;

15 <Of Naphtali> Ahira, son of Enân.

16 ‖These‖ are they who had been summoned by the assembly, being |princes of the tribes of their fathers,—heads of the thousands of Israel|.

17 So then Moses and Aaron took these men, who were distinguished by name; 18 <all the assembly also> called they together, on the first of the second month,—and they declared their pedigree according to their families, by their ancestral houses,—in the counting of names, from twenty years old and upwards, by their polls. 19 <As Yahweh commanded Moses> so he mustered them in the desert of Sinai. 20 And they were [as followeth]—

[a] Some cod. while writing this name as one word, preserve it in a v.r. as two—G.n.

<The sons of Reuben, the firstborn of Israel, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, by their polls, every male, from twenty years old, and upwards, every one able to go forth to war; 21 such as were numbered of them, as belonging to the tribe of Reuben> forty-six thousand, and five hundred.

22 <Of the sons of Simeon, in their pedigrees—by their families, by their ancestral houses,—such as were numbered of him,[a] in the counting of names, by their polls, every male, from twenty years old, and upwards, every one able to go forth to war; 23 such as were numbered of them, as belonging to the tribe of Simeon> fifty-nine thousand, and three hundred.

24 <Of the sons of Gad, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old and upwards, every one able to go forth to war; 25 such as were numbered of them, as belonging to the tribe of Gad> forty-five thousand, and six hundred and fifty.

26 <Of the sons of Judah, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; 27 such as were numbered of them, as belonging to the tribe of Judah> seventy-four thousand, and six hundred.

28 <Of the sons of Issachar, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; 29 such as were numbered of them, as belonging to the tribe of Issachar> fifty-four thousand, and four hundred.

30 <Of the sons of Zebulun, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; 31 such as were numbered of them, as belonging to the tribe of Zebulun> fifty-seven thousand, and four hundred.

32 <Of the sons of Joseph—[b] Of the sons of Ephraim, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; 33 such as were numbered of them, as belonging to the tribe of Ephraim> forty thousand, and five hundred. 34 <Of the sons of Manasseh, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; 35 such as were numbered of them, as belonging to the tribe of Manasseh> thirty-two thousand, and two hundred.

36 <Of the sons of Benjamin, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; 37 such as were numbered of them, as belonging to the tribe of Benjamin> thirty-five thousand and four hundred.

38 <Of the sons of Dan, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; 39 such as were numbered of them, as belonging to the tribe of Dan> sixty-two thousand, and seven hundred.

40 <Of the sons of Asher, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; 41 such as were numbered of them, as belonging to the tribe of Asher> forty-one thousand, and five hundred.

42 <The[a] sons of Naphtali, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; 43 such as were numbered of them, as belonging to the tribe of Naphtali> fifty-three thousand, and four hundred.

44 ‖These‖ are they who were numbered, whom Moses and Aaron, and the twelve princes of Israel did number, the princes acting each one for his ancestral house. 45 So then all they who were numbered of the sons of Israel, by their ancestral houses,—from twenty years old, and upwards, every one able to go forth to war in Israel; 46 so then all they who were numbered were six hundred and three thousand, and five hundred and fifty.

47 But ‖the Levites,[b] by the tribe of their fathers‖ were not numbered in their midst. 48 For Yahweh spake unto Moses, saying:

49 Only' <the tribe of Levi> shalt thou not number, nor <the sum of them> shalt thou reckon up,—in the midst of the sons of Israel. 50 But do ‖thou thyself‖ put the Levites in charge over the habitation of the testimony, and over all the furniture thereof, and over all that pertaineth thereto, ‖they‖ shall bear the habitation, and all the furniture thereof, and ‖they‖ shall attend thereupon; and <round about the habitation> shall they encamp. 51 And <when the habitation is to set forward> ‖the Levites‖ shall take it down, and <when the habitation is to be pitched> ‖the Levites‖ shall set it up,—but ‖the stranger that draweth near‖ shall be put to death. 52 So then the sons of Israel shall pitch their tents,—‖every man‖ near his own camp, and ‖every man‖ near his own standard, by

[a] Some cod. (w. 2 ear. pr. edns., Onk. MS., Jon., Sep. and Syr.) omit this clause: cp. verses 20, 24, 26, etc.—G.n.

[b] This retention of the name of Joseph, and the ranging under it of two tribes, is noteworthy. Cp. verse 10; chap. xxvi. 28.

[a] Some cod. (w. Sam., Sep., Syr. and Vul.) have: "Of the"—G.n.

[b] Much is said of the Levites in this Book; see chap. iii. 6.

their hosts; 53 but ‖the Levites‖ shall pitch their tents round about the habitation of the testimony, that there be no wrath upon the assembly of the sons of Israel,—so shall the Levites keep the watch of the habitation of the testimony.

54 Thus did the sons of Israel,—<according to all that Yahweh commanded Moses> ‖so‖ did they.

§ 2. *The Order of March—in Five Camps.*

2 1 Then spake Yahweh unto Moses and unto Aaron, saying:

2 <Every man—near his standard, with the ensigns belonging to their ancestral houses> shall the sons of Israel encamp,—<at a distance round about the tent of meeting> shall they encamp.

3 ‖And they who encamp eastwards, towards sunrise‖ [shall be] the standard of the camp[a] of Judah, by their hosts,—even the prince of the sons of Judah, Nashôn son of Amminadab; 4 and his host, ‖even they who are numbered of them‖,—seventy-four thousand, and six hundred. 5 ‖Then they who encamp by him, the tribe of Issachar‖,—even the prince of the sons of Issachar, Nethanêl son of Zuar; 6 and his host, even ‖they who are numbered of them‖,—fifty-four thousand, and four hundred. 7 The ‖tribe[b] of Zebulun‖ even the prince of the sons of Zebulun, Eliab son of Hêlôn; 8 and his host, ‖even they who are numbered of him‖ fifty-seven thousand, and four hundred. 9 <All they who are numbered to the camp of Judah, a hundred and eighty-six thousand, four hundred, by their hosts> shall first' set forward.

10 ‖The standard of the camp of Reuben southwards, by their hosts‖,—even the prince of the sons of Reuben, Elizur son of Shedeur; 11 and his host, ‖even they who are numbered of him‖,—forty-six thousand, and five hundred. 12 ‖Then they who encamp by him‖, the tribe of Simeon,—even the prince of the sons of Simeon, Shelumiel son of Zurishaddai; 13 and his host, ‖even they who are numbered of them‖,—fifty-nine thousand, and three hundred. 14 ‖Then the tribe of Gad‖, even the prince of the sons of Gad, Eliasaph son of Reuel;[c] 15 and his host, ‖even they who are numbered of them‖,—forty-five thousand, and six hundred and fifty. 16 <All they who are numbered to the camp of Reuben,—a hundred and fifty-one thousand, and four hundred and fifty, by their hosts> and they <in the second rank> shall set forward.

17 Then shall set forward the tent of meeting—the camp of the Levites, in the midst of the camps,—<as they encamp> ‖so‖ shall they set forward, every man at the side thereof, by their standards.

18 ‖The standard of the camp of Ephraim, by their hosts, westwards‖,—even the prince of the sons of Ephraim, Elishama son of Ammihud; 19 and his host, ‖even they who are numbered of them‖,—forty thousand, and five hundred. 20 ‖Then by him, the tribe of Manasseh‖, even the prince of the sons of Manasseh, Gamaliel son of Pedahzur; 21 and his host, ‖even they who are numbered of them‖,—thirty-two thousand, and two hundred. 22 Then the tribe of Benjamin‖, even the prince of the sons of Benjamin, Abidan, son of Gideoni; 23 and his host, ‖even they who are numbered of them‖,—thirty-five thousand, and four hundred. 24 <All they who are numbered to the camp of Ephraim, a hundred and eight thousand, and one hundred, by their hosts> and they <in the third rank> shall set forward.

25 ‖The standard of the camp of Dan, northwards, by their hosts‖, even the prince of the sons of Dan, Ahiezer, son of Ammishaddai:[a] 26 and his host, ‖even they who are numbered of them‖,—sixty-two thousand, and seven hundred. 27 ‖Then they who encamp by him, the tribe of Asher‖,—even the prince of the sons of Asher, Pagiel, son of Ochrân; 28 and his host, ‖even they who are numbered of them‖,—forty-one thousand, and five hundred. 29 ‖Then the tribe of Naphtali‖,—even the prince of the sons of Naphtali, Ahira, son of Enân; 30 and his host, ‖even they who are numbered of them‖,—fifty-three thousand, and four hundred. 31 <All they who are numbered to the camp of Dan, a hundred and fifty-seven thousand, and six hundred> <in the hindmost rank> shall they set forward, by their standards.

32 ‖These‖ are they who were numbered of the sons of Israel, by their ancestral houses,—‖all they who were numbered of the camps, by their hosts‖ were six hundred and three thousand, and five hundred, and fifty.

33 But ‖the Levites‖ were not numbered in the midst of the sons of Israel,—
As Yahweh commanded Moses.

34 Thus did' the sons of Israel,—<according to all that Yahweh commanded' Moses> ‖so‖ did they encamp by their standards, and ‖so‖ did they set forward, every one by his families, near his ancestral house.

§ 3. *The Numbering of the Levites as the Substituted Tribe.*

1 Now ‖these‖ were the pedigrees of Aaron and Moses,—in the day when Yahweh spake

[a] Note the difference between "camp" and "tribe"; each camp consisting of three tribes.

[b] Some cod. (w. Sam.) have: "Then the tribe." vers. 14, 22, 29—G.n.

[c] Some cod. (w. one printed edn., Onk. MS., Jon. MS. and Vul.) have: "Deuel"—G.n. [N.B.: interchange of *resh* and *daleth*! See Table I., p. 29.]

[a] Some cod.: "Ammi Shaddai" (two words)—G.n.

with Moses in Mount Sinai. 2 And
‖these‖ are the names of the sons of Aaron—
|the firstborn| Nadab,—and Abihu, Eleazar,
and Ithamar. 3 ‖These‖[a] are the names of the
sons of Aaron, the priests that were anointed,—
who were installed to minister as priests.
4 But Nadab and Abihu died' before Yahweh,
when they brought near strange fire before
Yahweh in the desert of Sinai,[b] and <sons>
had they none,—so then Eleazar and Ithamar
ministered as priests, in the presence of Aaron
their father. 5 Then spake Yahweh
unto Moses, saying—
6 Bring near the tribe of Levi,[c] and thou shalt
cause it to stand before Aaron the priest,—
so shall they wait upon him; 7 so shall they
keep his charge, and the charge of all the
assembly, before the tent of meeting,—to
do the laborious work of the habitation;
8 so shall they have charge of all the furni-
ture[d] of the tent of meeting, even the
charge of the sons of Israel,[e]—to do the
laborious work of the habitation. 9 Thus
shalt thou give the Levites unto Aaron, and
unto his sons,— <given, given> they are'
unto him, from among the sons of Israel;
10 but <unto Aaron, and unto his sons>
shalt thou give oversight, so shall they
keep charge of their priesthood,—and ‖the
stranger who cometh near‖ shall be put to
death.

11 Then spake Yahweh unto Moses, saying—
12 ‖I‖ therefore, lo! I have taken the Levites
out of the midst of the sons of Israel,
instead of every firstborn that a mother
beareth,[f] from among[g] the sons of Israel,—
so shall the Levites' be mine'; 13 for <mine>
is every firstborn, <in the day when I
smote every firstborn in the land of
Egypt> I hallowed unto myself, every
firstborn in Israel, both of man and of
beast,— <mine> did they become, [and
belong] ‖unto me, Yahweh‖.[h]

14 Then spake Yahweh unto Moses, in the desert
of Sinai, saying:—
15 Number thou the sons of Levi, by their
ancestral houses, by their families,— <every
male, from one month old and upwards>
shalt thou number them.
16 So then Moses numbered them, according to the
bidding of Yahweh,—as he was commanded.
17 And these were' the sons of Levi, by their
names,—Gershon, and Kohath, and Merari.
18 And ‖these‖ the names of the sons of Gershon,
by their families,—Libni, and Shimei.
19 And ‖the sons of Kohath, by their families
Amram, and Izhar, Hebron, and Uzziel.
20 And ‖the sons of Merari, by their families‖
Mahli and Mushi.
‖These‖ are they—the families of the
Levites, by their ancestral houses.
21 To <Gershon> belonged the family of the
Libnites, and the family of the Shimeites,—
‖these‖ are they—the families of the Ger-
shonites. 22 <They who were numbered of
them, in the counting of every male, from one
month old, and upwards,—they who were num-
bered of them> were seven thousand, and five
hundred. 23 ‖The families of the Ger-
shonites‖ <to the rear of the habitation> were
to encamp, westward. 24 And ‖the prince
of the ancestral house of the Gershonites‖ was
Eliasaph, son of Lâêl. 25 And ‖the charge
of the sons of Gershon‖ was over the tent of
meeting, the habitation, and the tent,—the[a]
covering thereof, and the screen for the entrance
of the tent of meeting; 26 and the hangings of
the court, and the screen for the entrance
of the court which was near the habitation,
and near the altar, round about,—and the
cords thereof, |as to all the laborious work
thereof|.
27 And <to Kohath> belonged the family of the
Amramites, and the family of the Izharites, and
the family of the Hebronites, and the family of
the Uzzielites,—‖these‖ are they—the families
of the Kohathites. 28 In <the counting of
every male, from one month old and upwards>
there were eight thousand, and six hundred, to
keep[b] the charge of the sanctuary. 29 The
‖families of the sons of Kohath‖ were to en-
camp,—on the side of the habitation, |south-
ward|. 30 And ‖the prince of the ancestral
house of the families of the Kohathites‖ was
Elizaphan, son of Uzziel. 31 And ‖their charge‖
was—the ark, and the table, and the lampstand
and the altars, and the utensils of the sanc-
tuary wherewith they were to minister,—and
the screen, as to all the laborious work
thereof. 32 And ‖the prince of the
princes of the Levites‖ was Eleazar, son of
Aaron the priest,—to have the oversight of
them that were to keep the charge of the
sanctuary.
33 <To Merari> belonged the family of the
Mahlites, and the family of the Mushites,—
‖these‖ are they—the families of Merari.
34 And <they who were numbered of them, in the
counting of every male, from one month old and
upwards> were six thousand, and two hundred.
35 And ‖the prince of the ancestral house of the
families of Merari‖ was Zuriel, son of Abihail,—
<on the side of the habitation> were they
to encamp |northward|. 36 And ‖the oversight
of the charge of the sons of Merari| was—the
boards of the habitation, and the bars thereof,
and the pillars thereof and the sockets thereof,—
and all the furniture thereof, as to all the

Some cod. (w. one pr. edn., Sam. MS., Onk. MS., and Syr.) have: "and these"—G.n.
[b] Lev. x. 1-7.
[c] The accounts of this tribe will repay careful study.
[d] Or: "vessels," "utensils."
[e] All Israel being under obligation to serve, and the Levites doing duty for them. Cp. verses 38, 41; chap. viii. 16 ff. Cp. Exo. xiii. 11-16.
[f] Ml.: "that bursteth open a matrix."
[g] Some cod. cited in the Mass. itself, have simply: "among"; and so Sam. and Onk. MS. Cp. verse 45—G.n.
[h] Cp. verse 41.

[a] Some cod. (w. Sam., Onk. MS. Sep., Syr. and Vul.) have: "and the"—G.r.
[b] Ml.: "keepers of."

laborious work thereof; 37 also the pillars of the court round about, and their sockets,—and their pins, and their cords.

38 But ‖they who were to encamp before the habitation, eastwards, before the tent of meeting, towards sun-rise‖ were Moses and Aaron and his sons, to keep the charge of the sanctuary, as the charge of the sons of Israel,[a] and ‖the stranger that came near‖ was to be put to death.

39 <All they who were numbered of the Levites, whom Moses [and Aaron][b] numbered at the bidding of Yahweh, by their families,—every male, from one month old and upwards> were two-and-twenty thousand.

40 And Yahweh said unto Moses:

Number thou every firstborn male belonging to the sons of Israel, from one month old and upwards,—and reckon up the number of their names; 41 then shalt thou take the Levites for me, ‖me Yahweh‖, instead of every firstborn among the sons of Israel,—also the cattle of the Levites, instead of every firstling among the cattle of the sons of Israel.

42 So then Moses numbered, as Yahweh commanded him,—every firstborn among the sons of Israel. 43 And it was so—that all the firstborn of the males, in the counting of names from one month old and upwards, of such as were numbered of them,—were two-and-twenty thousand, two hundred and seventy-three. 44 Then spake Yahweh unto Moses, saying:—

45 Take the Levites, instead of all the firstborn among the sons of Israel, and the cattle of the Levites, instead of their cattle,—so shall the Levites' belong unto me, ‖me Yahweh‖;[c] 46 and <as the ransom of the two hundred and seventy-three,—who are more than the Levites, of the firstborn of the sons of Israel> 47 thou shalt take five shekels apiece, by the poll,—<by the shekel of the sanctuary> shalt thou take it, twenty gerahs to the shekel; 48 and shalt give the silver to Aaron, and to his sons,—as the ransom[d] of them that are in excess over them.

49 So Moses took the redemption' silver from them who were in excess over them who were redeemed by the Levites: 50 <from the firstborn of the sons of Israel> took he the silver,—a thousand, three hundred, and sixty-five shekels, by the shekel of the sanctuary. 51 And Moses gave the redemption' silver to Aaron and to his sons, at the bidding of Yahweh,—

As Yahweh commanded Moses.

[a] Here again the whole assembly are regarded as primarily responsible: cp. verses 8 and 41.

[b] Marked as spurious in an ancient list of spurious words ("the Siphri"). In some MS., in Sam. and Syr., there is no space for them—G.n. and G. Intro. 320-329.

[c] Cp. verse 41, n.

[d] That Israel is a ransomed people is again and again expressed by statute.

§ 4. *The Numbering of the Levites for Active Service, under the Priests.*

4 1 Then spake Yahweh unto Moses and unto Aaron, saying:

2 Reckon up the sum of the sons of Kohath, out of the midst of the sons of Levi,—by their families, by their ancestral house;

3 from thirty years old, and upwards, even unto fifty years,—every one that can enter into the host, to do service in the tent of meeting. 4 ‖This‖ shall be the labour of the sons of Kohath, in the tent of meeting,—‖the most holy things‖. 5 So then Aaron and his sons shall enter, when the camp is to set forward, and take down the screening' veil,—and enwrap therein the ark of the testimony; 6 and put thereon a covering of badgers' skin, and spread[a] a complete wrapper of blue, over above,—and put in the staves thereof. 7 And <over the Presence'-table> shall they spread a wrapper of blue, and put thereon the dishes and the pans and the bowls and the libation cups,[b] ‖the perpetual bread[c] also‖ <thereupon> shall remain; 8 and they shall spread over them a wrapper of crimson, and cover the same with a covering of badgers' skin,—and shall put in the staves thereof. 9 Then shall they take a wrapper of blue, and cover the light'-giving lampstand, and the lamps thereof, and the snuffers thereof, and the snuff-trays thereof,—and all the oil'-vessels thereof, wherewith they minister thereunto; 10 and shall put the same, and all the vessels thereof, within a covering of badgers' skin,—and shall put it upon a frame.[d]

11 And <upon the altar of gold> shall they spread a wrapper of blue, and shall cover the same in a covering of badgers' skin,—and shall put in the staves thereof. 12 And they shall take all the utensils of attendance wherewith they attend in the sanctuary, and put them within a wrapper of blue, and cover the same in a covering of badgers' skin,—and put them on a frame. 13 Then shall they remove the fat-ashes from the altar,—and spread over it a wrapper of purple; 14 and put thereupon all the utensils thereof, wherewith they minister thereupon[e]—the fire-pans, the[f] flesh-hooks and the shovels and the tossing-bowls, all the utensils of the altar,—and shall spread over it a covering of badgers' skin, and put in the staves thereof.

15 So shall Aaron and his sons make an end of covering the sanctuary, and all the utensils of the sanctuary, when the camp is to set forward, then <after that> shall the sons of Kohath enter to bear it, but they

[a] Some cod. (w. Sam. and Sep.) add: "thereupon"—G.n.

[b] Or: "basins."

[c] Ml.: "bread of continuity" (always there)—O.G.

[d] Or: "pole."

[e] Or: "attend thereat."

[f] Some (cod. w. Sam., Onk., Jon., Sep., Syr., and Vul.) have: "and the"—G.n.

must not put forth a touch unto that which is holy, else should they die,—‖these‖ shall be the burden of the sons of Kohath, in the tent of meeting.

16 But ‖the care of Eleazar son of Aaron the priest‖ [shall be]—the light-giving' oil, and the fragrant' incense, and the perpetual' meal-offering, and the anointing' oil, the care of all the habitation, and all that is therein, both as to the sanctuary, and as to the furniture thereof.

17 Then spake Yahweh unto Moses and unto Aaron, saying:

18 Do not let the tribe of the families of the Kohathites be cut off out of the midst of the Levites. 19 ‖This‖, therefore, do ye for them, so shall they live, and not die, when they approach the most holy place,—‖Aaron and his sons‖ shall enter and set them, man by man, over his labour, and unto[a] his burden; 20 but they shall not enter to see, for a moment, that which is holy, else should they die.

21 Then spake Yahweh unto Moses, saying:

22 Reckon up the sum of the sons of Gershon ‖even of them also‖,—by their ancestral house, by their families; 23 <from thirty years old and upwards, even to fifty years> shalt thou number them,—all that may enter to take rank in the host, to do laborious work in the tent of meeting. 24 ‖This‖ shall be the labour of the families of the Gershonites,—in labouring and in bearing:—

25 they shall bear the curtains of the habitation, and the tent of meeting, the covering thereof, and the covering of badgers' skin which is over above it,—and the screen, at the entrance of the tent of meeting; 26 and the hangings of the court, and the screen for the entrance of the gate of the court which is near the habitation, and near the altar, round about, and their cords, and all their articles of service,[b] and all that is to be done to them, when they shall do their labour. 27 <At the bidding of Aaron and his sons> shall be all the labour of the sons of the Gershonites, to the extent of their every burden, and to the extent of all their labour,—so shall ye appoint unto them in charge, their every burden. 28 ‖This‖ shall be the labour of the families of the sons of the Gershonites, in the tent of meeting,—and ‖the charge of them‖ shall be in the hand of Ithamar, son of Aaron, the priest.

29 <As for the sons of Merari>,—<by their families, by their ancestral house> shall ye number them; 30 <from thirty years old and upwards, even to fifty years> shall ye number them,—all that enter into the host, to do laborious work in the tent of meeting. 31 And ‖this‖ shall be their charge of the burdens, to the extent of all their labour in the tent of meeting,—the boards of the habitation, and the bars thereof, and the pillars thereof and the sockets thereof; 32 and the pillars of the court round about, and their sockets and their pins and their cords, to the extent of all their articles, to the extent of all their labour,—and <by names> shall ye put under their care the articles of[a] their charge of burdens. 33 ‖This‖ shall be the labour of the families of the sons of Merari, to the extent of all their labour in the tent of meeting,—in the hand of Ithamar, son of Aaron, the priest.

34 Then did Moses and Aaron, and the princes of the assembly, number the sons of the Kohathites,—by their families, and by their ancestral house; 35 from thirty years old and upwards, even unto fifty years old, all that might enter the host, to labour in the tent of meeting; 36 and they who were numbered of them, by their families, were found to be—two thousand, seven hundred, and fifty. 37 ‖These‖ were they who were numbered, of the families of the Kohathites, all that might labour in the tent of meeting,—whom Moses and Aaron did number, at the bidding of Yahweh by the mediation[b] of Moses.

38 And <they who were numbered of the sons of Gershon,—by their families, and by their ancestral house; 39 from thirty years old and upwards, even to fifty years old,—all that might enter the host, to labour in the tent of meeting>: 40 yea they who were numbered of them, by their families, by their ancestral house,—were found to be—two thousand, and six hundred, and thirty. 41 ‖These‖ are they who were numbered of the families of the sons of Gershon, all who might labour in the tent of meeting,—whom Moses and Aaron did number, at the bidding of Yahweh.

42 And <they who were numbered of the families of the sons of Merari,—by their families, by their ancestral house; 43 from thirty years old and upwards, even unto fifty years old,—all that might enter the host to labour in the tent of meeting>; 44 yea they who were numbered of them, by their families,—were found to be—three thousand and two hundred. 45 ‖These‖ are they who were numbered of the families of the sons of Merari,—whom Moses and Aaron did number, at the bidding of Yahweh, by the mediation[b] of Moses.

46 <All they who were numbered, whom Moses and Aaron and the princes of Israel did number, even the Levites,—by their families, and[c] by their ancestral house; 47 from thirty years old and upwards, even unto fifty years old,—all that might enter, to toil in the work of labouring and in the work of bearing burdens, in the tent of meeting> 48 yea, they who were numbered of

[a] Some cod. (w. one ear. pr. edn. and Sam.) have: "over"—G.n.
[b] Or: "labour."
[a] Instead of "the articles of," some cod. (w. Sam., Jon. MS., and Sep.) have: "all."—G.n.
[b] Or: "hand."
[c] Omitted by some cod. (w. Sam., Sep. and Syr.) —G.n.

them were found to be—eight thousand, and five hundred, and eighty. 49 <At the bidding of Yahweh> were they put in charge, by the mediation of Moses, ‖man by man‖ over his labour, and over his burden,—yea, ‖they who were put in charge by him‖ were they ‖whom[a] Yahweh commanded Moses‖.

§ 5. *Sundry Laws.*

5 1 And Yahweh spake unto Moses, saying:—
2 Command the sons of Israel, that they send forth out of the camp, every leper, and every one that hath a flux,—and every one that is unclean by the dead: [b] 3 <whether male or female> ye shall send them forth, <unto the outside of the camp> shall ye send them,—that they make not their camps unclean, in the midst whereof ‖I‖ have my habitation.
4 And the sons of Israel |did so|, and sent them forth unto the outside of the camp,—<as Yahweh spake unto Moses> ‖so‖ did the sons of Israel.

5 And Yahweh spake unto Moses, saying:
6 Speak unto the sons of Israel: <When ‖any man or woman‖ shall do aught of any human' sin, in acting unfaithfully against Yahweh,—and that person shall become aware of his guilt> 7 then shall they confess their sin which they have done, and he shall make good that wherein he is guilty, in the principal thereof, and <the fifth part thereof> shall he add thereunto,—and give to him against whom he is guilty. 8 But <if one have no kinsman unto whom he may make good that wherein he is guilty> then ‖that wherein he is guilty, which is to be restored to Yahweh‖ shall be the priest's,—besides' the ram of propitiation, wherewith a propitiatory-covering is to be put over him. 9 And <every heave-offering, of all the hallowed things of the sons of Israel, which they bring near to the priest> ‖unto him‖ shall it belong. 10 And ‖every man's hallowed things‖ shall be ‖his own‖,—‖what[c] any man giveth to the priest‖ shall be ‖his‖.

11 And Yahweh spake unto Moses, saying:
12 Speak unto the sons of Israel, and thou shalt say unto them,—
<When ‖any man's wife‖ shall turn aside, and commit against him an act of unfaithfulness; 13 and a man shall lie with her carnally, and it shall be concealed from the eyes of her husband, and be kept close, but ‖she‖ hath committed uncleanness,—though <witness> there is none against her, and ‖she‖ hath not been caught;
14 but there shall pass over him a spirit of jealousy, and he shall become jealous of his wife, |she having committed uncleanness|,—or there shall pass over him a spirit of jealousy, and he shall become jealous of his wife, ‖she not‖ having committed uncleanness> 15 then shall the man bring in his wife unto the priest, and shall bring in her offering for her, the tenth of an ephah of the meal of barley,—he shall not pour thereon oil, nor put thereon frankincense, for <a jealousy' gift> it is', a reminding' gift, bringing to mind iniquity.
16 Then shall the priest bring her near,—and cause her to stand before Yahweh;
17 and the priest shall take hallowed water in an earthen vessel,—and <of the dust which shall be upon the floor of the habitation> shall the priest take, and put into the water; 18 and the priest shall cause the woman to stand before Yahweh, and shall bare the head of the woman, and shall place upon her hands the reminding' gift, it being ‖a jealousy' gift‖,—and <in the hand of the priest> shall be the deadly water, that bringeth a curse;
19 and the priest shall put her on oath, and shall say unto the woman:—
<If no man hath lain with thee, and if thou hast not turned aside, in uncleanness, [unto another] instead of thy husband> be thou clear from this' deadly water that causeth a curse.
20 But <if ‖thou‖ hast turned aside [to another] instead of thy husband, and if thou hast made thyself unclean,—in that a man hath known thee carnally, other' than thy husband>
21 then shall the priest put the woman on oath, with an oath of cursing, and the priest shall say unto the woman,
Yahweh give' thee up for a curse and for an oath, in the midst of thy people,—in that Yahweh shall give up[a] thy thigh to fall away, and thy womb to swell: 22 so shall this' water that causeth a curse, enter into thy body, causing womb to swell and thigh to fall away.
And the woman shall say,
Amen, Amen.
23 Then shall the priest write these curses in a scroll,—and wipe them out into the deadly water; 24 and shall cause the woman to drink the deadly' water that causeth a curse,—and the deadly water that causeth a curse shall enter into her. 25 Then shall the priest take from the hand of the woman the jealousy' meal-offering,—and shall wave the meal-offering before Yahweh, and bring it near unto the altar; 26 and the priest shall take a handful from the meal-offering, a remembrancer thereof, and make a perfume at the altar,—and <afterwards> shall cause the woman to drink the water.

[a] Sp. ;v.r. (*sevir*) after "him": "as Y." In some cod. "as" is both *written* and *read* (w. Sam., Jon., Sep., Syr., and Vul.)—G.n.
[b] Ml.: "by the soul (life)."
[c] Some cod. (w. one pr. edn., Sam., Sep., Syr. and Vul.) have: "but what"—G.n.

[a] Or: by Y.'s "giving up."

And <as soon as he causeth her to drink the water> then shall it be, that, <if she have fallen into uncleanness, and committed unfaithfulness against her husband> <as soon as the deadly water that causeth a curse hath entered into her> so soon shall her womb swell and her thigh fall away,—thus shall the woman become a curse, in the midst of her people. 28 But <if the woman have not fallen into uncleanness, but is pure> then shall she be clear, and shall bear seed. 29 ‖This‖ is the law of jealousies,—when a wife shall turn aside [to another] instead of her husband, and fall into uncleanness; 30 or <when there passeth over ‖a husband‖ a spirit of jealousy, and he becometh jealous of his wife> then shall he cause the woman to stand before Yahweh, and the priest shall execute upon her all this law: 31 thus shall the man be clear of iniquity; but ‖that woman‖ shall bear her iniquity.

§ 6. *The Law of the Nazîr'.*

6 1 **And** Yahweh spake unto Moses, saying:
2 **Speak** unto the sons of Israel, and thou shalt say unto them,—
<When ‖any man or woman‖ would make the special vow of One Separate,[a] by separating himself unto Yahweh>[3]<from wine and strong drink> shall he separate himself, <neither vinegar of wine, nor vinegar of strong drink> shall he drink,—and <no liquor of grapes> shall he drink,
4 <no grapes fresh or dried> shall he eat.
<All the days of his separation> <of nothing that is made from the grape-vine, from the seeds even to the skin> shall he eat. 5 <All the days of his vow of separation> ‖no razor‖ shall pass over his head, —<until the days are fulfilled for which he shall separate himself to Yahweh> <hallowed> shall he be, letting the locks of the hair of his head grow long. 6 <All the days for which he hath separated himself unto Yahweh>
7 <to no dead person>[b] shall he go in. <Neither for his father nor for his mother, nor for his brother, nor for his sister> shall he make himself unclean—<not even for ‖them‖, should they die>, —because ‖his separation[c] unto God‖ is upon his head. 8 <All his days of separation> <hallowed> is he unto Yahweh.
9 But <if one that is dying should die by him in a moment, suddenly> then shall he count unclean his head of separation,—and shall shave his head, on the day he cleanseth himself, <on the seventh day> shall he shave it. 10 And <on the eighth day> shall he bring in, two turtle-doves, or two young pigeons,—unto the priest, unto the entrance of the tent of meeting;
11 and the priest shall make, of one a sin-bearer, and of one an ascending-sacrifice, and so put a propitiatory-covering over him, for that he sinned[a] in respect of the dead person,[b]—thus shall he hallow his head, on that day. 12 Then shall he separate unto Yahweh his days of separation, and shall bring in a he-lamb a year old, as a guilt-bearer,—and ‖the first days‖ shall be lost[c] because his separation' [was made unclean]. 13 And ‖this‖ is the law of the Separate One,[d] on the day when he fulfilleth his days of separation, he shall be brought in unto the entrance of the tent of meeting: 14 then shall he bring near, as his offering unto Yahweh, —one he-lamb a year old, without defect, for an ascending-sacrifice, and one ewe-lamb a year old, without defect, for a sin-bearer,—and one ram, without defect, for a peace'-offering; 15 and a basket of unleavened cakes—fine meal in round cakes overflowed with oil, and thin cakes of unleavened bread, anointed with oil,—with their meal-offering and their drink-offerings. 16 Then shall the priest bring [them][e] near before Yahweh,—and offer his sin-bearer, and his ascending-sacrifice;
17 and <the ram> shall he offer as a peace'-offering unto Yahweh, besides the basket of unleavened cakes,—and the priest shall offer the meal-offering thereof, and the drink-offering thereof. 18 Then shall the Separate One[d] shave, at the entrance of the tent of meeting, his head of separation,—and take the hair of his head of separation, and put upon the fire, which is under the peace'-offering. 19 Then shall the priest take the shoulder for boiling from the ram, and one unleavened round cake from the basket, and one unleavened thin cake,—and place them on the hands of the Separate One after he hath shaven off his [hair of] separation; 20 and the priest shall wave them as a wave-offering before Yahweh, <hallowed> it is' for the priest, besides the wave' breast, and besides the heave' leg,—and <afterwards> may the Separate One[d] drink wine.
21 ‖This‖ is the law of One Separate,[d] what he shall vow, his offering unto Yahweh with respect to his separation, besides' what his hand may obtain:[f] <as required by the vow that he shall vow> ‖so‖ must he do, with respect to the law of his separation.

[a] Heb.: *na nazîr'*. Cp. Gen. xlix. 26; Jud. xiii. 5; Lam. iv. 7.
[b] Lit.: "no soul of one dead."
[c] Evidently = the sign of his separation.
[a] Or: "missed the mark," "failed."
[b] Lit.: "the soul."
[c] "Fall" = "fall out" = "be lost."
[d] Heb.: the *nazîr'*.
[e] Or: "him."
[f] Or: "besides what his convenience addeth." That is: if able, he may make a voluntary addition to the appointed offering.

§ 7. *The Priestly Benediction.*

22 And Yahweh spake unto Moses, saying:
23 Speak unto Aaron, and unto his sons, saying,
‖Thus‖ shall ye bless the sons of Israel,—
saying unto them:

24 Yahweh bless thee, and keep thee:
25 Yahweh cause his face to shine upon thee,
and be gracious unto thee:
26 Yahweh lift up his face unto thee, and
appoint unto thee, peace.

27 Thus shall they put my name upon the sons
of Israel,—and ‖I myself‖ will bless them.

§ 8. *The Dedication of the Altar, and the Offerings of the Princes.*

7 1 And it came to pass <on the day when Moses
made an end of rearing up the habitation, and
anointing it, and hallowing it, and all the furni-
ture thereof, and the altar, and all the utensils
thereof,—both of anointing them, and hallowing
them> 2 that the princes of Israel, the heads of
their ancestral houses |made an offering|,—
‖they' being princes of the tribes, they' being
the men who stood over them who were num-
bered‖: 3 yea, then brought they in, as their
offering, before Yahweh—six covered waggons,
and twelve oxen, a waggon for every two of
the princes, and an ox for each one,—yea
they brought them near before the habita-
tion. 4 Then spake Yahweh unto
Moses, saying:

5 Take [them] of them, so shall they be for
doing the laborious work of the tent of
meeting,—and thou shalt give them unto
the Levites, to every man according to the
need[a] of his laborious work.

6 So Moses took the waggons, and the oxen,—
and gave them unto the Levites: 7 <two of the
waggons and four of the oxen> gave he unto
the sons of Gershon,—according to the need of
their laborious work; 8 and <four of the wag-
gons, and eight of the oxen> gave he unto the
sons of Merari,—according to the need of their
laborious work, in the hand of Ithamar son of
Aaron the priest; 9 but <unto the sons of
Kohath> gave he none,—because ‖as to the
laborious work of the sanctuary [which] per-
tained unto them‖ <upon their shoulders>
were they to carry it.

10 So then the princes offered for the dedication
of the altar, on the day it was anointed,—yea
the princes offered their oblation before the
altar. 11 And Yahweh said unto
Moses:
<Each prince on his appointed day> thus
shall they offer their oblation, for the dedi-
cation of the altar.

12 And so it was, that ‖he who <on the first
day> offered his oblation‖,—was Nahshôn son of
Amminadab, of the tribe of Judah; 13 and ‖his
offering‖ was—one charger of silver, <a hundred
and thirty shekels> the weight thereof, one
tossing bowl, of silver, seventy shekels, by
the shekel of the sanctuary,—‖both of them‖
full of fine meal overflowed with oil, for a meal-
offering; 14 one spoon of ten [shekels] of gold,
full of incense; 15 one choice young bullock,
one ram, one he-lamb of the first year, as an
ascending-sacrifice; 16 one[a] young he-goat, as
a sin-bearer; 17 and <as a peace'-offering> two
oxen, five rams, five he-goats, five he-lambs of
the first year,[b]—‖this‖ was the offering of
Nashôn, son of Amminadab.

18 <On the second day> Nethanêl, son of
Zuar, prince of Issachar, brought his offering.
19 He offered as his oblation—one charger of
silver, <a hundred and thirty [shekels]> the
weight thereof, one tossing bowl, of silver,
seventy shekels, by the shekel of the sanc-
tuary,—‖both of them‖ full of fine meal over-
flowed with oil, as a meal-offering; 20 one spoon
of ten [shekels] of gold, full of incense; 21 one
choice young bullock, one ram, one he-lamb of
the first year, as an ascending-sacrifice; 22 one[a]
young he-goat, as a sin-bearer; 23 and <as a
peace'-offering two oxen, five rams, five he-
goats, five he-lambs of the first year,—‖this‖
was the offering of Nethanêl, son of Zuar.

24 <On the third day> the prince of the sons of
Zebulun,—Eliab, son of Hêlôn: 25 ‖his offer-
ing‖—one charger of silver <a hundred and
thirty [shekels]> the weight thereof, one
tossing bowl of silver, seventy shekels, by
the shekel of the sanctuary,—‖both of them‖
full of fine meal overflowed with oil, as a meal-
offering; 26 one spoon, of ten [shekels] of gold,
full of incense; 27 one choice young bullock, one
ram, one he-lamb of the first year, as an
ascending-sacrifice; 28 one[a] young he-goat, as
a sin-bearer; 29 and <as a peace'-offering> two
oxen, five rams, five he-goats, five he-lambs of
the first year,—‖this‖ was the offering of Eliab,
son of Hêlôn.

30 <On the fourth day> the prince of the sons
of Reuben,—Elizûr, son of Shedeûr: 31 ‖his
offering‖ one charger of silver, <a hundred
and thirty [shekels]> the weight thereof, one
tossing bowl, of silver, seventy shekels, by
the shekel of the sanctuary,—‖both of them‖
full of fine meal overflowed with oil, as a meal-
offering; 32 one spoon of ten [shekels] of gold,
full of incense: 33 one choice young bullock, one
ram, one he-lamb of the first year, as an
ascending-sacrifice; 34 one[a] young he-goat for a
sin-bearer; 35 and <as a peace'-offering> two
oxen, five rams, five he-goats, five he-lambs of
the first year,—‖this‖ was the offering of Elizûr,
son of Shedeûr.

36 <On the fifth day> the prince of the sons of
Simeon,—Shelumiel, son of Zurishaddai: 37 ‖his

[a] Lit.: "mouth."

[a] Some cod. (w. Sam., Sep., Syr., and Vul.) have: "and one"—G.n.

[b] N.B.: the proportions; 3 ascending-sacrifices, 1 sin-bearer, 17 peace-offerings. The utilisation of so many as food deserves very careful consideration—not here only, but throughout the Levitical economy.

offering‖ one charger of silver <a hundred and thirty [shekels]> the weight thereof, one tossing bowl of silver, seventy shekels, by the shekel of the sanctuary; ‖both of them‖ full of fine meal overflowed with oil, as a meal-offering; 38 one spoon of ten [shekels] of gold, full of incense; 39 one choice young bullock, one ram, one he-lamb of the first year, as an ascending-sacrifice; 40 one[a] young he-goat, as a sin-bearer; 41 and <as a peace'-offering> two oxen, five rams, five he-goats, five he-lambs of the first year,—‖this‖ was the offering of Shelumiel, son of Zurishaddai.

42 <On the sixth day> the prince of the sons of Gad,—Eliasaph, son of Deuel: 43 ‖his offering‖ one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one tossing bowl of silver, seventy shekels, by the shekel of the sanctuary,—‖both of them‖ full of fine meal overflowed with oil, as a meal-offering; 44 one spoon of ten [shekels] of gold, full of incense; 45 one choice young bullock, one ram, one he-lamb of the first year, as an ascending-sacrifice; 46 one[a] young he-goat, as a sin-bearer; 47 and <as a peace'-offering> two oxen, five rams, five he-goats, five he-lambs of the first year,—‖this‖ was the offering of Eliasaph, son of Deuel.

48 <On the seventh day> the prince of the sons of Ephraim,—Elishama, son of Ammihud; 49 ‖his offering‖ one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one tossing bowl of silver, seventy shekels, by the shekel of the sanctuary,—‖both of them‖ full of fine meal overflowed with oil, as a meal-offering; 50 one spoon of ten [shekels] of gold, full of incense; 51 one choice young bullock, one ram, one he-lamb of the first year, as an ascending-sacrifice; 52 one[a] young he-goat, as a sin-bearer; 53 and <as a peace'-offering> two oxen, five rams, five he-goats, five he-lambs of the first year,—‖this‖ was the offering of Elishama, son of Ammihud.

54 <On the eighth day> the prince of the sons of Manasseh,—Gamaliel, son of Pedahzur: 55 ‖his offering‖ one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one tossing bowl of silver, seventy shekels, by the shekel of the sanctuary,—‖both of them‖ full of fine meal overflowed with oil, as a meal-offering; 56 one spoon of ten [shekels] of gold, full of incense; 57 one choice young bullock, one ram, one he-lamb of the first year, as an ascending-sacrifice: 58 one[a] young he-goat, as a sin-bearer; 59 and <as a peace'-offering> two oxen, five rams, five he-goats, five he-lambs of the first year,—‖this‖ was the offering of Gamaliel, son of Pedahzur.

60 <On the ninth day> the prince of the sons of Benjamin,—Abidan, son of Gideoni: 61 ‖his offering‖ one charger of silver, <a hundred and thirty [shekels]> the weight thereof,—one tossing bowl of silver, seventy shekels, by the shekel of the sanctuary,—‖both of them‖ full of fine meal overflowed with oil, as a meal-offering; 62 one spoon, of ten [shekels] of gold full of incense; 63 one choice young bullock, one ram, one he-lamb of the first year, as an ascending-sacrifice; 64 one[a] young he-goat, as a sin-bearer; 65 and <as a peace'-offering> two oxen, five rams, five he-goats, five he-lambs of the first year,—‖this‖ was the offering of Abidan, son of Gideoni.

66 <On the tenth day> the prince of the sons of Dan,—Ahiezer, son of Ammishaddai:[b] 67 ‖his offering‖ one charger of silver, <a hundred and thirty [shekels]> the weight thereof,—one tossing bowl, of silver, seventy shekels, by the shekel of the sanctuary,—‖both of them‖ full of fine meal overflowed with oil, as a meal-offering; 68 one spoon, of ten [shekels] of gold, full of incense; 69 one choice young bullock, one ram, one he-lamb of the first year, as an ascending-sacrifice; 70 one[a] young he-goat, as a sin-bearer; 71 and <as a peace'-offering> two oxen, five rams, five he-goats, five he-lambs of the first year,—‖this‖ was the offering of Ahiezer, son of Ammishaddai.[b]

72 <On the eleventh day> the prince of the sons of Asher,—Pagiel, son of Ochrân; 73 ‖his offering‖ one charger of silver <a hundred and thirty [shekels]> the weight thereof, one tossing bowl, of silver, seventy shekels, by the shekel of the sanctuary,—‖both of them‖ full of fine meal overflowed with oil, as a meal-offering; 74 one spoon of ten [shekels] of gold, full of incense; 75 one choice young bullock, one ram, one he-lamb of the first year, as an ascending-sacrifice; 76 one[a] young he-goat, as a sin-bearer; 77 and <as a peace'-offering> two oxen, five rams, five he-goats, five he-lambs of the first year,—‖this‖ was the offering of Pagiel, son of Ochrân.

78 <On the twelfth day> the prince of the sons of Naphtali,—Ahira, son of Enân: 79 ‖his offering‖ one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one tossing bowl, of silver, seventy shekels, by the shekel of the sanctuary,—‖both of them‖ full of fine meal overflowed with oil, as a meal-offering; 80 one spoon, of ten [shekels] of gold, full of incense; 81 one choice young bullock, one ram, one he-lamb of the first year, as an ascending-sacrifice; 82 one[a] young he-goat, as a sin-bearer; 83 and <as a peace'-offering> two oxen, five rams, five he-goats, five he-lambs of the first year,—‖this‖ was the offering of Ahira, son of Enân.

84 ‖This‖ was the offering for the dedication of the altar, in the day[c] when it was anointed, from the princes of Israel,—twelve chargers of silver, twelve tossing bowls of silver, twelve spoons of gold; 85 <a hundred and thirty [shekels]> each' charger of silver, and <seventy> each' tossing bowl,—‖all the

[a] Some cod. (w. Sam., Sep., Syr. and Vul.) have: "and one"—G.n.

[b] Some cod. v.r.: Ammi Shaddai (2 words)—G.n.

[c] N.B.: "day" = 12 days.

silver of the vessels‖ two thousand and four hundred [shekels], by the shekel of the sanctuary; 86 ‖twelve spoons of gold, full of incense‖ ten' shekels each' spoon, by the shekel of the sanctuary,—‖all the gold of the spoons‖ a hundred and twenty [shekels]. 87 ‖All the herd for the ascending-sacrifice‖,—twelve bullocks, twelve rams, twelve he-lambs of the first year, with their meal-offerings,—twelve young he-goats for the bearing of sin; 88 and ‖all the herd for the peace-offering‖, twenty-four bullocks, sixty rams, sixty he-goats, sixty he-lambs of the first year,—‖this‖ was the offering for the dedication of the altar, after it was anointed.

89 And <when Moses entered into the tent of meeting, that He might speak with him> then heard he the[a] Voice speaking unto him, from off the propitiatory that was upon the ark of the testimony, from between the two cherubim, —so He spake unto him.

§ 9. *The Priests are to light the Lamps. The Levites are consecrated in the place of all Israel.*

8 1 And Yahweh spake unto Moses, saying:

2 Speak unto Aaron, and thou shalt say unto him,—

<When thou lightest up the lamps> <over against the front of the lampstand> shall the seven lamps give light.

3 And Aaron did so, <over against the front of the lampstand> lighted he up the lamps thereof,—

As Yahweh commanded Moses.

4 Now ‖this‖ was the work of the lampstand—beaten work of gold <both in the shaft thereof and in[b] the flowers[c] thereof> was it ‖beaten work‖ <according to the appearance which Yahweh caused to appear unto Moses> ‖so‖ made he the lampstand.

5 And Yahweh spake unto Moses, saying:

6 Take the Levites, out of the midst of the sons of Israel,—and thou shalt purify them.

7 And ‖thus‖ shalt thou do unto them, to purify them, sprinkle upon them sin-cleansing water,[d]—then shall they cause a razor to pass over all their flesh, and shall wash their clothes, and so make themselves pure. 8 Then shall they take a choice young bullock, with the meal-offering thereof, even fine meal overflowed with oil,—and <a second choice young bullock> shalt thou take, as a sin-bearer. 9 Then shalt thou bring the Levites near, before the tent of meeting,—and shalt call together all the assembly of the sons of Israel; 10 and shalt bring the Levites near before Yahweh,—and the sons of Israel shall lean their hands upon the Levites; 11 and Aaron shall offer[a] the Levites, as a wave-offering before Yahweh, from among the sons of Israel,—so shall they be for performing the laborious work of Yahweh. 12 And ‖the Levites‖ shall lean their hands upon the head of the bullocks; then make thou of the one a sin-bearer, and of the other an ascending-sacrifice unto Yahweh, to put a propitiatory-covering over the Levites. 13 Thus shalt thou cause the Levites to stand before Aaron, and before his sons,—thus shalt thou offer them as a wave-offering unto[b] Yahweh;

14 thus shalt thou separate the Levites out of the midst of the sons of Israel,—thus shall the Levites become mine'. 15 And <after that> shall the Levites enter to do the labour[c] of the tent of meeting,—so shalt thou purify them, and offer them as a wave-offering. 16 For <given, given> they are' [unto me], out of the midst of the sons of Israel,—<instead of every firstborn that a mother beareth[d] from among[e] the sons of Israel> have I taken them' unto me. 17 For <mine> is every firstborn, among the sons of Israel, among men, and among beasts,—<on the day when I smote every firstborn in the land of Egypt> did I hallow them' unto me. 18 Therefore have I taken the Levites,—instead of every firstborn among the sons of Israel; 19 therefore have I given the Levites, as a gift unto Aaron and unto his sons, out of the midst of the sons of Israel, to do the laborious work of the sons of Israel, in the tent of meeting, and to put a propitiatory-covering over the sons of Israel,—so shall there be, among the sons of Israel, no plague, by the coming nigh of the sons of Israel unto the sanctuary.

20 And Moses and Aaron and all the assembly of the sons of Israel did' thus unto the Levites,—<according to all that Yahweh commanded Moses as touching the Levites> ‖so‖ did the sons of Israel unto them. 21 And the Levites accepted the cleansing from sin, and washed their clothes, and Aaron offered them as a wave-offering before Yahweh,—and Aaron put a propitiatory-covering over them, to make them pure. 22 And <after that> went the Levites in, to do their laborious work in the tent of meeting, before Aaron, and before his sons,—<as Yahweh commanded Moses concerning the Levites> ‖so‖ did they unto them.

23 And Yahweh spake unto Moses, saying;

24 ‖This‖ is what concerneth the Levites,—

[a] Or: "a."
[b] Ml.: "even the s. t., even the f. t." Some cod. (w. Sam., Onk. MS. and Jon.) have: "and even"—G.n.
[c] So it shd. be (w. Sam. and Sep.) [but M.C.T. has lit.: "flower"]—G.n.
[d] Or: water prepared by contact with a "sin-bearer."
[a] Lit.: "wave."
[b] Some cod. (w. Onk., Jon., and Sep.) have: "before"—G.n.
[c] Some cod. (w. Sam., Onk., Jon., and Sep.) have: "to perform the laborious work" [as in ver. 11.]—G.n.
[d] Ml.: "every firstborn bursting open a matrix." So it should be—G.n. [M.C.T. scarcely intelligible.—Tr.]
[e] Some cod. (w. Sam., Onk., Syr. and Vul.) have simply: "among."—G.n.

<from twenty-five years old and upwards> shall they enter to take rank in the host, for doing the laborious work of the tent of meeting; 25 but <from the age of fifty years> shall they retire from taking rank in the labour, and shall do laborious work no more; 26 yet shall they wait upon their brethren in the tent of meeting, by keeping charge, but <laborious work> shall they not perform,[a]—‖thus‖ shalt thou do unto the Levites, as touching their charges.

§ 10. *The First Commemorative Passover.*

9 1 And Yahweh spake unto Moses in the desert of Sinai, in the second year by their coming forth out of the land of Egypt, in the first month, saying:

2 Let the sons of Israel, therefore, keep the passover, in its appointed season: 3 <on the fourteenth day of this month, between the two evenings> shall ye keep it, in its appointed season,—<according to all the statutes thereof, and according to all the regulations thereof> shall ye keep it.

4 Then spake Moses unto the sons of Israel, that they should keep the passover. 5 So they kept the passover, in the first [month], on the fourteenth day of the month, between the two evenings,[b] in the desert of Sinai,—<according to all that Yahweh commanded Moses> ‖so‖ did' the sons of Israel. 6 But so it was, that there were[c] certain men who had become unclean, by a dead person,[d] and could not keep the passover on that day,—therefore came they near, before Moses and before Aaron, on that day. 7 Then said those men unto him,

‖We‖ are unclean by a dead person,[d]—wherefore' should we become of less esteem, for want of offering the oblation of Yahweh in its appointed season, in the midst of the sons of Israel?

8 And Moses said unto them,—

Stay, and let me hear, what Yahweh shall command concerning you!

9 Then spake Yahweh unto Moses, saying:

10 Speak unto the sons of Israel, saying,—

<Though ‖any man‖ be unclean by a dead person,[e] or[f] be on a journey afar off, whether in the case of yourselves or of your generations> yet shall he keep a passover unto Yahweh. 11 <In the second month, on the fourteenth day between the two evenings> shall they keep it,—with unleavened cakes and bitter herbs> shall they eat it. 12 They shall not leave thereof until morning, and <no bone> shall they break therein—<according to all the statutes of the passover> shall they keep it. 13 But <as for the man who |is| clean, and <no a journey> doth not chance to be, and yet faileth to keep the passover> that person shall be cut off from among his kinsfolk,—for <the oblation of Yahweh> hath he not offered in its appointed season, <his own sin> shall |that' man| bear. 14 <When, moreover, there may sojourn with you a sojourner, who would keep a passover unto Yahweh> <according to the statute of the passover, and according to the regulation thereof> ‖so‖ must he keep [it],—‖one statute‖ shall there be for you, both for the sojourner, and for the native of the land.

§ 11. *The Guiding Cloud.*

15 Now <on the day the habitation was reared> the cloud covered the habitation, even the tent of the testimony,—and <in the evening> it was over the habitation, like an appearance of fire, until morning. 16 ‖Thus‖ came it to pass continually, ‖the cloud‖ covered it,—and an appearance of fire, by night; 17 but <at the bidding of the upgoings of the cloud from off the tent> then ‖after that‖ the sons of Israel set forward,—and <in the place where the cloud abode> ‖there‖ the sons of Israel encamped: 18 <at the bidding of Yahweh> the sons of Israel set forward, and <at the bidding of Yahweh> they encamped,—<all the days that the cloud abode upon the habitation> they remained encamped. 19 And <when the cloud lengthened out its stay upon the habitation, many days> then would the sons of Israel keep the watch of Yahweh, and would not set forward. 20 And ‖so it was‖ <when the cloud would be a few days[a] upon the habitation> <at the bidding of Yahweh> they remained encamped, and <at the bidding of Yahweh> they set forward. 21 And ‖so it was‖ <when the cloud would be from evening until morning> <as soon as the cloud went up in the morning> so soon did they set forward: <whether by day or by night> <as soon as the cloud went up> so soon did they set forward. 22 <Whether for two days, or a month, or a year,[b] the cloud lengthened out its stay upon the habitation, abiding thereupon> the sons of Israel remained encamped, and set not forward,—but <at the upgoings thereof> they set forward. 23 <At the bidding of Yahweh> they encamped, and <at the bidding of Yahweh> they set forward,—<the watch of Yahweh> they kept, at the bidding of Yahweh, by the hand[c] of Moses.[d]

§ 12. *The Ordinance of the Silver Trumpets.*

10 1 And Yahweh spake unto Moses, saying:

2 Make thee two trumpets of silver, <of beaten work> shalt thou make them,—and they

[a] There is something touchingly gracious in this partial release from service of the elder Levites.
[b] Cp. Exo. xii. 6, n.
[c] Sp. v.r. (*sevie*), more simply: "and there were"; and so some cod. (w. Sam., Onk., Jon., Sep. and Vul.)—G.n.
[d] Ml.: "by a human soul."
[e] Here ml.: "by a soul."
[f] See G. Intro., pp. 319, 322.

[a] Lit.: "days of number" = days easily counted = a short time.
[b] Ml.: "days"; cp. Lev. xxv. 29.
[c] Or: "mediation."
[d] Cp. Exo. xl. 36–38.

shall be unto thee for calling the assembly, and for setting forward the camps. 3 <As soon as they blow therewith> so soon shall all the assembly assemble themselves unto thee, unto the entrance of the tent of meeting. 4 And <if ‖only once‖ they blow> then shall the princes, the heads of the thousands of Israel, gather themselves unto thee. 5 But <when ye blow an alarm>[a] then shall set forward the camps that are encamped eastwards; 6 and <when ye blow a second alarm> then shall set forward the camps that are encamped southwards,—<an alarm> shall they blow, for setting them forward. 7 But <in calling together the convocation>[b] ye shall blow, but shall not sound an alarm. 8 And ‖the sons of Aaron the priests‖ shall blow with the trumpets,—and it shall be unto you for a statute age-abiding, unto your generations. 9 And <when ye go into war in your land, against the[c] assailant that assaileth you>, then shall ye blow an alarm with the trumpets,—and bring yourselves to mind before Yahweh your God, and be saved, from your enemies. 10 And <in your day of rejoicing and in your appointed seasons, and in the beginnings of your months> then shall ye blow with the trumpets, over your ascending-sacrifices, and over your peace'-offerings,—so shall they be unto you for a memorial before your God.[d]

‖I—Yahweh‖ am your God.

§ 13. *The March of the Marshalled Hosts begun, and the Desert of Sinai left. Hobab invited to join in the March.*

11 And so it came to pass <in the second year, in the second month, on the twentieth of the month> that the cloud lifted itself up, from off the habitation of the testimony; 12 and the sons of Israel set forward, by their removals, from the desert of Sinai,—and then the cloud abode in the desert of Paran. 13 Thus then did they set forward, for the first time,—at the bidding of Yahweh, by the hand of Moses.

14 So the standard of the camp[e] of the sons of Judah set forward first, by their hosts, and <over his own host> was Nahshôn,[f] son of Amminadab; 15 and <over the host of the tribe of the sons of Issachar> Nethanêl, son of Zuar; 16 and <over the host of the tribe of the sons of Zebulun> Eliab, son of Hêlôn.

17 Then was taken down[g] the habitation,—and the sons of Gershon and the sons of Merari set forward, bearing the habitation.

18 Then set forward the standard of the camp of Reuben, by their hosts,—and <over his own host> Elizur, son of Shedeûr; 19 and <over the host of the tribe of the sons of Simeon> Shelumiel, son of Zurishaddai; 20 and <over the host of the tribe of the sons of Gad> Eliasaph, son of Deuel.

21 Then set forward the Kohathites, bearing the sanctuary,—and so the habitation was reared' by the time they came in.

22 Then set forward the standard of the camp of the sons of Ephraim, by their hosts,—and <over his own host> was Elishama, son of Ammihud; 23 and <over the host of the tribe of the sons of Manasseh> Gamaliel, son of Pedahzur; 24 and <over the host of the tribe of the sons of Benjamin> Abidan, son of Gideoni.

25 Then set forward the standard of the camp of the sons of Dan, bringing up the rear of all the camps, by their hosts,—and <over his own host> Ahiezur, son of Ammishaddai;[a] 26 and <over the host of the tribe of the sons of Asher> Pagiel, son of Ochrân; 27 and <over the host of the tribe of the sons of Naphtali> Ahira, son of Enân.

28 ‖These‖ were the settings-forward of the sons of Israel, by their hosts,—thus did they set forward.

29 Then said Moses to Hobab, son of Raguel the Midianite, father-in-law of Moses:

<Setting forward> are we' unto the place of which Yahweh hath said,

<The same> will I give unto you,—

Oh come with us, and we will do thee good, for ‖Yahweh‖ hath spoken good, concerning Israel.

30 And he said unto him,

I will not go,—but <unto my own land, and unto my own kindred> will I go.

31 Then said he:

I beseech thee, do not forsake us,—for <on this account> hast thou come to know of our encamping in the desert, so shalt thou be unto us [as eyes]; 32 and it shall be <if thou wilt go with us>,—yea it shall be that <with the very good wherewith Yahweh shall do us' good> will we do good unto thee.

33 So then they went forward, from the mountain of Yahweh,[b] a journey of three days,—and ‖the ark of the covenant of Yahweh‖ was going before them, a journey of three days, to search out for them a resting-place. 34 And ‖the cloud of Yahweh‖ was over them by day,—when they set forward out of the camp. 35 And it came to pass <when the ark set forward> that Moses said:

[a] Heb.: *teru'ah*, which seems—a protracted or repeated blowing.

[b] Is this "convocation" that of the "princes" named in verse 4?

[c] Or: "a."

[d] Thus then these silver trumpets were prayer trumpets.

[e] Note here again the distinction between "camp" and "host"—comp. chap. ii. 3.

[f] Cp. chap. i. 7; ii. 3.

[g] Or: "Then would be [or, "used to be"] taken down." So, according to Driver, "Tenses in Hebrew," § 148. But see rather Dav. Heb. Syn., p. 85, c.

[a] V.r. in some cod.: "Ammi Shaddai" (2 words)—G.n.

[b] Well might Mount Sinai be thus named.

Arise, O Yahweh! and scattered' be thy foes,
Let them that hate thee flee before thee;
[36] But <when it rested> he said,—
Return, O Yahweh! unto the myriads of the thousands of Israel.[a]

§14. *The Murmuring of the People occasions the Satisfying (and the Smiting) of the Flesh, and the wider Gift of the Spirit.*

11 [1] And it came to pass, that <when the people were giving themselves up to murmuring> it was grievous in the ears[b] of Yahweh,—so Yahweh hearkened, and kindled was his anger, and the fire of Yahweh burned among them, and consumed the uttermost part of the camp. [2] Then did the people make outcry unto Moses,—and Moses prayed unto Yahweh, and the fire sank down. [3] So he called the name of that place, Taberah [*i.e.* "A Burning"],—because there burned among them the fire of Yahweh.

Moreover ‖the mixed multitude[c] that was in their midst‖ concealed not their lusting,—and so even the sons of Israel |fell away and wept|, and said:

Who will grant us to eat |flesh|? [5] We remember the fish that we did eat in Egypt, without money,—the cucumbers, and the water-melons, and the leeks and the onions, and the garlick. [6] But ‖now‖ our soul[d] is dried up, there is nothing at all,—unless <unto the manna> [we turn] our eyes.

[7] Now ‖the manna‖ was |like coriander seed|, and the appearance thereof like the appearance of bdellium. [8] The people used to go about and pick it up, and grind it with a pair of mill-stones, or pound it in a mortar, and boil it in a pot, and make it into round cakes,—then was the taste thereof like the taste of a sweet cake made with oil. [9] <When the dew came down upon the camp by night> the manna came down thereupon.

[10] So then Moses heard the people weeping by their families, every one at the entrance of his tent,—then kindled the anger of Yahweh fiercely, and <in the eyes of Moses> it was grievous.[e] [11] And Moses said unto Yahweh—

Wherefore hast thou let thy servant come to grief, and wherefore have I not found favour in thine eyes,—that thou shouldest lay the burden of all this people |upon me|?

[12] Did ‖I‖ conceive all this people, or ‖I‖ beget them,[a]—that thou shouldest say unto me,

Carry them in thy bosom,
as a nursing father carrieth a suckling,
unto the soil which thou didst swear unto their fathers?

[13] Whence should ‖I‖ have flesh to give to all this people,—for they keep weeping by me, saying,

Oh give us flesh, that we may eat!

[14] <Unable> am ‖I, by myself‖ to carry all this people,—for they are too heavy for me.

[15] But <if ‖in this way‖ thou art going to deal with me> ‖slay me‖, I beseech thee, ‖slay‖, if I have found favour in thine eyes,—and let me not see my grief.[b]

[16] Then said Yahweh unto Moses—

Gather thou unto me seventy men, from among the elders of Israel, of whom thou knowest that they are' elders of the people, and their overseers,—then shalt thou take them unto the tent of meeting, and they shall station themselves there, with thee.

[17] Then will I come down, and speak with thee there, and will take[c] of the spirit that is upon thee, and put upon them,—and they shall carry, with thee, the burden of the people, and ‖thou‖ shalt not carry it |by thyself|. [18] And <unto the people> shalt thou say:

Hallow yourselves by to-morrow, and ye shall eat flesh, for ye have wept in the ears of Yahweh, saying—
Who will grant us to eat flesh? for it was well with us in Egypt,—

so then Yahweh will give' you flesh, and ye shall eat. [19] <Not one day> shall ye eat, nor two days,—nor five days, nor ten days, nor twenty days: [20] for a month of days, until it cometh forth out of your nostrils, so shall it become to you a loathsome thing,—because ye have refused Yahweh who is in your midst, and have wept before him, saying,

Wherefore', now', came we forth out of Egypt?[d]

[a] These two verses are bracketed by the earliest Massoretic authorities (by means of "inverted nuns") to indicate some dislocation. Ginsburg concludes that the arrangement in the Sep. [where the order is—vers. 35, 36, 34] shows their "proper place" —Intro. pp. 342, 343.

[b] Some cod. (w. Onk., Jon., Sep. and Syr.) have: "eyes"—G.n.

[c] "Collection, rabble"—O.G.

[d] That is, "our appetite" —O.G.

[e] Same word as in verses 11 and 15.

[a] Lit.: "him" — which, though rather strange in English, is easy in Hebrew, and lends itself well to the figure employed by Moses.

[b] This is attested to be an alteration made by the Sopherim [=Editorial Scribes]. Some authorities state that the text originally was, "Kill me, I pray Thee, out of hand, that I may not see Thy evil"—*i.e.* the evil or punishment wherewith Thou wilt visit Israel. As this might be so construed as to ascribe evil to the Lord, the Sopherim altered it into "that I may not see *my evil*." From the Jerusalem Targum it is evident that in some Schools the textual reading was, "the evil of the people," or "their evil" —Condensed from G. Intro. p. 353.

[c] Lit.: "Withdraw," "secrete," "steal away." What can be the meaning of this? Must Moses needs be a channel through which the Spirit might be imparted to the Seventy; as if in adumbration of the mediatorial position of the Messiah in reference to the same gift? Comp. (Ps. lxviii. 18) Eph. iv. 7, 8; Acts ii. 33.

[d] Cp. O.G. 261, 4, c.

21 And Moses said,
<Six hundred thousand footmen> are the people in whose midst am ‖I‖: yet ‖thou‖ hast said—
<Flesh> will I give unto them,[a] and they shall eat for a month of days.
22 Shall ‖the flocks and herds‖ be slaughtered for them, that it may suffice for them? Shall ‖all the fishes of the sea‖ be gathered together unto them, that it may suffice for them?
23 Then said Yahweh unto Moses,
Shall ‖the hand of Yahweh‖ fail?
‖Now‖ shalt thou see whether my word come to pass unto thee, or not.

24 And Moses went forth, and spake unto the people the words of Yahweh,—and gathered together seventy men from among the elders of the people,[b] and caused them to stand, round about the tent. 25 Then Yahweh |came down| in the cloud, and spake unto him, and took[c] of the spirit that was upon him, and gave unto the seventy men—the elders. And it came to pass, that <when the spirit rested upon them> they prophesied,[d] and then did so no more. 26 Now there were two men left behind in the camp—‖the name of the one‖ was Eldad, and ‖the name of the other‖ Medad, so then the spirit |rested on them|—‖they‖ being among them who were written,[e] though they had not gone forth unto the tent,—but they prophesied in the camp. 27 And there ran a young man,[f] and told Moses, and said,—
‖Eldad and Medad‖ are prophesying in the camp!
28 Then responded Joshua, son of Nun, the attendant of Moses from his youth,[g] and said,—
My lord Moses, forbid them!
29 But Moses said unto him,
Art ‖thou‖ jealous for |me|? Oh would that ‖all the people of Yahweh‖ were prophets! Yea, let Yahweh put his spirit upon them!
30 Then was Moses received back into the camp,—‖he, and the elders of Israel‖.

31 Now ‖a wind‖ had sprung up[h] from Yahweh, and cut off quails from the sea, and let them lie over the camp—as it were a day's journey here, and a day's journey there, round about the camp,—and as it were two cubits, on the face of the land.[i] 32 And the people rose up all that day and all the night and all the next day, and gathered the quails, ‖he that did least‖ gathered ten homers,—and they spread them out for themselves, spreading away, round about the camp. 33 ‖The flesh‖ was yet between their teeth, not yet chewed,—when ‖the anger of Yahweh‖ had kindled upon the people, and Yahweh smote the people, with an exceeding great plague. 34 And the name of that place was called, Kibroth-hattaavah,[a]—because ‖there‖ they buried the people who had lusted. 35 ‖From Kibroth-hattaavah‖ the people set forward to Hazeroth,—and they remained in Hazeroth.

[a] One School, a sp. v.r. (*sevir*) and many MS. have: "unto you"—G.n.
[b] Some cod. (w. Jon. and Vul.) have: "elders of Israel"—G.n.
[c] Cp. on ver. 17—same word.
[d] Or: "were moved to prophesy."
[e] Or: "enrolled"—O.G.
[f] Lit.: "the y. m."—but *what* young man? Article clearly generic—"article of species."
[g] Or: "of his chosen young men."
[h] Ml.: "had set out"—O.G. 652[b].
[i] Some cod. (w. Onk. MS., and one ear. pr. edn.) have: "face of all the land"—G.n.

§15. *Miriam and Aaron jealous of Moses.*

12 1 And Miriam and Aaron spake against Moses, on account of the Cushite woman whom he had taken,—for <a Cushite woman> had he taken.
2 And they said:
Is it <only' and solely' with Moses> that Yahweh hath spoken?
<With us also> hath he not spoken?
And Yahweh heard it. 3 Now ‖the man Moses‖ was patient[b] exceedingly,—above all the sons of earth, who were on the face of the ground. 4 Then said Yahweh, suddenly, unto Moses, and unto Aaron, and unto Miriam,
Come out, ye three, unto the tent of meeting.
And they three went' out. 5 Then Yahweh came down in a pillar of cloud, and stood at the entrance of the tent,—and called Aaron and Miriam, and they both went forth. 6 Then said he,
Hear, I beseech you, my words.
<When ye have your prophet>[c]
<As Yahweh, in a vision> will I make myself known |unto him|;
<In a dream> will I speak with him.
7 <Not so> my servant Moses,—
<In all my house> ‖trusty‖ is he':
8 <Mouth to mouth> do I speak with him,
And plainly—not in dark sayings,
And <the form of Yahweh>[d] doth he discern,—
Wherefore, then, were ye not afraid to speak against my servant—against Moses?
9 And the anger of Yahweh kindled upon them,[e] and he departed.
10 And <when ‖the cloud‖ removed from off the tent> —lo! ‖Miriam‖ leprous, like snow! And Aaron turned unto Miriam, and lo![f] . . . leprous![g] 11 Then said Aaron unto Moses,—
Oh my lord, do not, I beseech thee, lay upon us sin, although we have made ourselves foolish, and although we have sinned.
12 Let her not, I beseech thee, remain like the still-born,—which <when it is born of its mother>[h] the half of its flesh is consumed.[i]

[a] *I.e.* "The graves of lust."
[b] Or: "tried."
[c] *Gk.*: "a prophet among you"—G.n. Adopting this conjecture, we shd render: "Should there be [or "arise"] a prophet among you."
[d] Yet even this must be understood so as not to contradict Ex. xxxiii. 20.
[e] With instant effect.
[f] Or: "there she was."
[g] Aaron, seeing, stood aghast. Note the abruptness of the record.
[h] Ml.: "when it cometh forth from its mother's womb."
[i] The text originally was: "Let her not, I pray, be

13 Then Moses made outcry unto Yahweh, saying,—
O GOD, I beseech thee, grant healing, I beseech thee, unto her.[a]

14 And Yahweh said unto Moses:
<If ‖her own father‖ had ‖but spat‖ in her face> would she not have acknowledged the shame for seven days?
Let her shut herself up for seven days, outside the camp, and <afterwards> let her be received back.

15 So Miriam shut herself up, outside the camp, for seven days,—and ‖the people‖ set not forward, until Miriam had been received back. 16 Then <afterwards> did the people set forward from Hazeroth, and encamped in the desert of Pârân.

§ 16. *The Spies: the Land lost for a Generation.*
(Cp. Deu. i. 22—36.)

13 1 Then spake Yahweh unto Moses, saying:
2 Send for thee men, and let them spy out the land of Canaan, which I' am giving unto the sons of Israel,— <one man each, for the tribe of his fathers> shalt thou send, each one a prince among them.
3 So then Moses sent them out of the desert of Pârân, at the bidding of Yahweh,—‖all of them‖ great men,[b] <heads of the sons of Israel> were they'. 4 And ‖these‖ are their names,—
<Of the tribe of Reuben> Shammua, son of Zaccur;
5 <Of the tribe of Simeon> Shaphat, son of Hori;
6 <Of the tribe of Judah> Caleb, son of Jephunneh;
7 <Of the tribe of Issachar> Igal, son of Joseph;
8 <Of the tribe of Ephraim> Hoshea,[c] son of Nun;
9 <Of the tribe of Benjamin> Palti, son of Raphu;
10 <Of the tribe of Zebulun> Gaddiel, son of Sodi;
11 <Of the tribe of Joseph—of the tribe of Manasseh> Gaddi, son of Susi;
12 <Of the tribe of Dan> Ammiel, son of Gemalli;
13 <Of the tribe of Asher> Sethur, son of Michael;
14 <Of the tribe of Naphtali> Nahbi, son of Vophsi;
15 <Of the tribe of Gad> Geuel, son of Machi.

16 <These> are the names of the men, whom Moses sent, to spy out the land,—
but Moses called Hoshea[a] son of Nun, Joshua.[b]

17 So Moses sent them, to spy out the land of Canaan,—and said unto them—
Go up, here, in the South,
Yea ye shall go up the mountain;
18 And shall see the land, what it is,—
And the people that dwell thereupon.[c]
Whether they are ‖strong‖ or |weak|,
Whether they are ‖few‖ or |many|;
19 And what ‖the land‖ is, wherein they dwell,
Whether it is ‖good‖ or |bad|,—
And the cities within which they dwell,
Whether in camps, or in strongholds;
20 And what the land is,
Whether ‖fat‖ or |lean|,
Whether there is' timber therein, or is not',
Then shall ye pluck up courage, and take of the fruit of the land.[d]
Now ‖the days‖ were the days of the first-fruits of grapes. 21 So they went up, and spied out the land,—from the wilderness of Zin unto Rehob, at the entering in of Hamath.
22 Yea they went up in the South, and entered[e] as far as Hebron, and <there> were Ahiman, Sheshai and Talmai, descendants of the Anak.[f] Now ‖Hebron‖ was built |seven years| ‖before Zoan of Egypt‖. 23 And they entered as far as the ravine of Eschol, and cut down, from thence, a branch with one cluster of grapes, and bare it on a pole, between two,—also of the pomegranates and of the figs. 24 ‖That place‖ was called, The Ravine of Eschol [= "Cluster-ravine"]—on account of the cluster, which was cut down from thence by the sons of Israel.[g] 25 And they returned from spying out the land,—at the end of forty days. 26 So they took their journey, and came in unto Moses and unto Aaron, and unto all the assembly of the sons of Israel, into the wilderness of Pârân, towards Kadesh,—and brought back word—unto them, and unto all the assembly, and showed them the fruit of the land. 27 And they recounted unto him, and said,
We entered into the land whither thou didst send us,—and surely it doth' ‖flow with milk and honey‖, and ‖this‖ is the fruit thereof. 28 Nevertheless' surely <mighty> are the people that dwell in the land,—and ‖the cities‖ walled in, exceeding great, moreover also, <the descendants of the Anak>[h] saw we there.
29 ‖Amalek‖ dwelleth in the land of the South;

as the dead-born child, which when proceeding from **our mother's** (*'imw-dnw*) womb the half of **our flesh** (*bsrdnw*) is consumed. This was regarded as derogatory to the mother of the great lawgiver by depicting her as having given birth to a partially decomposed body. The simile was therefore altered from the first person plural into the impersonal"—Ginsburg's Intro., pp. 353-354.

[a] Heb.: *hôshea'*.
[b] Heb.: *yehoshua'*. Cp. Exo. xvii. 9, n.
[c] R.V. "therein": but "thereon" is right if "land" just above be taken as = "soil."
[d] Which would, of course, be an act of daring, requiring "courage."
[e] M.C.T.: "he entered"
[f] Heb.: *Ĕl-na'*, *repha-na'*, *lah*. How expressive of anguish these few abrupt and doleful sounds!
[g] For this use of *'ish*, cp. Is. v. 15, etc.
[h] Heb.: *hôshen'*. Cp. ver. 16.
[a] For this use of *'ish*, cp. Is. v. 15, etc.
[b] Heb.: *hôshea'*. Cp. ver. 16.
[c] Heb.: *Ĕl-na'*, *repha-na'*, *lah*. How expressive of anguish these few abrupt and doleful sounds!
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[e] M.C.T.: "he entered"
[f] Heb.: *Ĕl-na'*, *repha-na'*, *lah*. How expressive of anguish these few abrupt and doleful sounds!
[g] Ml.: "which the sons of Israel cut down from thence."
[h] Cp. ver. 22.
but sp. vr. (*sevîr*), some cod., and Sam., Jon., Sep., Syr., and Vul., have: "they e."—G.n.
[i] "The long-necked," "the giant."

And ‖the Hittite and the Jebusite and
the Amorite‖ dwell in the mountain,
And ‖the Canaanite‖ dwelleth by the
sea, and by the side of the Jordan.

30 And Caleb stilled the people unto Moses,—and
said unto them—[a]
Let us go ‖straight up‖ and possess it, for we
shall ‖surely prevail‖ against it.

31 But ‖the men who went up with him‖ said,
We cannot go up against the people,—for
<stronger> are they′ than we′.

32 So they sent forth a rumour[b] of the land which
they had spied out, <among the sons of Israel>
saying,—
<As touching the land through which we
passed, to spy it out> it is ‖a land that
eateth up them who dwell therein‖.
And ‖all the people that we saw in the midst
thereof‖ were men of great stature.[c]

33 And <there> saw we the giants, sons of
Anak, [descended] of the giants,—
And we were <in our own eyes> as grass-
hoppers,
And ‖so‖ were we in their′ eyes.

14 1 Then did all the assembly lift up, and give forth
their voice,—and the people wept throughout
that night. 2 And all the sons of Israel |mur-
mured against Moses and against Aaron|,—and
all the assembly said unto them—
Oh that we had died in the land of Egypt!
Or <in this wilderness> oh that we had died!

3 Wherefore, then, is Yahweh bringing us
into this land, to fall by the sword?
‖Our wives and little ones‖ will become a
prey!
Would it not be well for us to go back towards
Egypt?

4 And they said, one to another,—
Let us appoint a head, and let us go back
towards Egypt.

5 Then did Moses and Aaron fall upon their
faces,—before all the convocation of the assem-
bly of the sons of Israel.

6 But ‖Joshua son of Nun, and Caleb son of
Jephunneh, of them who spied out the land‖
rent their clothes; 7 and spake unto all the
assembly of the sons of Israel, saying,—
<As for the land through which we passed to
spy it out>
‖Good‖ is the land, |exceedingly|[d]

8 <If Yahweh delight in us> then will he bring
us into this land, and give it unto us,—
|A land which doth′ flow with milk and
honey|.

9 Only <against Yahweh> do not rebel.
Do not ‖ye‖ fear the people of the land,
For <our food> they are′,—
Their shade hath departed′ from over
them,
And ‖Yahweh‖ is with us,
Do not fear them!

10 But <when all the assembly bade stone them
with stones> ‖the glory of Yahweh‖ appeared
in the tent of meeting, unto all the sons of
Israel. 11 Then said Yahweh unto
Moses,
‖How long‖ must this people |despise me|?
And ‖how long‖ can they not believe in me,
in view of all the signs which I have done
in their midst?

12 Let me smite them with pestilence, and disin-
herit them,—
And make thee′ into a nation greater and
more mighty than they!

13 Then said Moses unto Yahweh,[a]—
So shall the Egyptians hear,
For thou hast brought up, in thy might, this
people, out of their midst;

14 And will tell it unto the inhabitants of this
land:
They have heard
That ‖thou, Yahweh‖ art in the midst of
this people,—
That <eye to eye> is he seen—‖thou,
Yahweh‖,
And ‖thy cloud‖ is standing over them,
And <in a pillar of cloud> ‖thou thyself‖
art going on before them by day,
And <in a pillar of fire> by night.

15 <As soon, therefore, as thou hast put to death
this people, as one man> so soon will the
nations who have heard thy fame speak,
saying:

16 <Because Yahweh |was not able| to
bring in this people into the land which
he had sworn unto them> therefore
did he slay them in the desert.

17 ‖Now‖, therefore, I beseech thee, let the might
of My Lord[b] ‖be magnified‖,—according as
thou didst speak, saying:

18 *Yahweh—slow to anger and great in*
lovingkindness,[c]
Forgiving iniquity and transgression:[d]
Though he will not leave ‖wholly un-
punished‖[e]
Visiting the iniquity of fathers upon sons,
Upon a third generation, and upon a
fourth.

19 Pardon, I beseech thee, the iniquity of this
people,
According to the greatness of thy loving-
kindness,—
And according as thou hast forgiven this
people, from Egypt, even thus far.

20 And Yahweh said,
I have pardoned, according to thy word;

[a] Or: "him."
[b] This seems to have been an account given aside from their public report as recorded in vers. 27-29. Sinister one-sidedness and exaggeration appear in *this* story.
[c] Lit.: "men of length" = "tall men."
[d] Ml.: "very, very."

[a] Here again Moses appears as the bold and prevailing intercessor. Cp. Exo. xxxii. 11-14.
[b] *I.e.:* "of Adhonây." In many MS. copies: "of Yahweh"; and so in first pr. edn. of entire Bible—G.n.
[c] Some cod. (w. Sam., Jon., and Sep.) add: "and faithfulness." Cp. Exo. xxxiv. 6.
[d] Some cod. (w. Sam., Jon., and Sep.) add: "and sin." Cp. Exo. xxxiv. 7.—G.n.
[e] See note on Exo. xxxiv. 7.

21 Nevertheless <as I' live,—and that all the earth may be filled with the glory of Yahweh>
22 Verily, ‖none of the men who have been beholding my glory and my signs, which I have done in Egypt, and in the desert,—and have put me to the proof these ten times, and have not hearkened unto my voice‖ 23 shall see the land, which I sware to their fathers,—yea, ‖none of my despisers‖ shall see it.[a]
24 But ‖my servant Caleb‖— <because there was another spirit with him, and he followed me fully> therefore will I bring him into the land whereinto he entered, and ‖his seed‖ shall possess it. 25 Now ‖the Amalekites and the Canaanites‖ are dwelling in the valley,— <to-morrow> turn ye away; and set yourselves forward towards the desert, by the way of the Red Sea.

26 Then spake Yahweh unto Moses and unto Aaron, saying:
27 How long, <as regardeth this evil assembly> are ‖they‖ to be murmuring against me? <The murmuring of the sons of Israel, which ‖they‖ have been murmuring against me> have I heard. 28 Say unto them:

<As I live> is the oracle of Yahweh:
Surely <as ye have spoken in mine ears> ‖so‖ will I do unto you:—
29 <In this desert> shall your dead bodies fall,
And <none of you who were numbered, in all your counting, from twenty years old and upwards,—who have murmured against me> 30 ‖none of you‖ shall enter into the land, as to which I uplifted my hand, to give you an abode therein,—save Caleb son of Jephunneh, and Joshua, son of Nun: 31 whereas <your little ones, of whom ye said, they should become ‖a prey‖> I will bring them' in, and they shall acknowledge[b] the land which ye refused.
32 But ‖your own' dead bodies‖ shall fall in this desert; 33 and ‖your sons‖ shall be shepherds in the desert forty years, and shall bear your unchastities,[c]—until your dead bodies are consumed in the desert.
34 <By the number of the days, wherein ye spied out the land—|forty days|> <each day for a year> shall they bear your iniquities—|forty years|,—so shall ye know my opposition.
35 ‖I—Yahweh‖ have spoken,
Verily <this> will I do to all this evil assembly, who have conspired against me,—
<In this desert> shall they be consumed
And <there> shall they die.

36 Now <as for the men whom Moses sent to spy out the land,—who returned and caused all the assembly to murmur against him, by giving out a rumour against the land> 37 they died—the men who gave out an evil rumour[a] of the land,—|by the plague, before Yahweh|. 38 But ‖Joshua son of Nun, and Caleb son of Jephunneh‖ remained alive—of those men who went to spy out the land.
39 And Moses spake these words unto all the sons of Israel,—and the people were greatly depressed. 40 So they arose early in the morning, and went up into the top of the mountain, saying,—
We are here— therefore will we go up into the place as to which Yahweh hath said, that we have sinned.
41 But Moses said,
Wherefore is it that ‖ye‖ are going beyond the bidding of Yahweh,—since ‖that‖ cannot prosper?
42 Do not go up,
For Yahweh is not' in your midst,—
Lest ye be smitten down before your enemies.
43 For ‖the Amalekites and the Canaanites‖ are there before you,
So shall ye fall by the sword,—
For <inasmuch[b] as ye have turned back from following Yahweh>
Therefore[b] will Yahweh not be with you.
44 But they presumptuously' ascended[c] into the top of the mountain,—though ‖neither the ark of the covenant of Yahweh, nor Moses‖ moved out of the midst of the camp. 45 So then the Amalekites and the Canaanites, that dwelt in that mountain, |came down|,—and smote them and routed them, even unto Hormah.

§ 17. *Legislation again.*

15 1 Then spake Yahweh unto Moses, saying:
2 Speak unto the sons of Israel, and thou shalt say unto them,—
<When ye shall enter into the land of your dwelling-places, which ‖I‖ am giving unto you; 3 and ye would offer, as an altar-flame unto Yahweh, an ascending-offering or a sacrifice,[d] for celebrating a vow or as a freewill-offering, or in your appointed seasons,—by way of offering a satisfying

[a] Cp. Ps. xcv. 11.
[b] Or: "get to know."
[c] Here then is a clear case of children suffering for their parents, and of the punishment of the parents being mitigated thereby. Though not suffered to enter the land, all this generation, except the principal offenders, were spared, and fed, guided, cared for, and honoured with Yahweh's presence. Ere their carcases fell in the desert, they may, many of them, have learned invaluable lessons. Cp. note on Exo. xxxiv. 7; also Deu. xxiv. 16.

[a] Cp. chap. xiii. 32 n.
[b] Or render "for therefore . . . and"—O.G. 475[b].
[c] Lit.: "were presumptuous to ascend." For like idiom, see chap. xxxv. 31; also Gen. ii. 3; xxxi. 27. Cp. Deu. i., 41, 43.
[d] Prob. = "peace-offering" Cp. P.B., Leviticus, pp. 60 (iii), 62 (5).

odour unto Yahweh, from the herd or from the flock> 4 then shall he that bringeth near his oblation bring near unto Yahweh a meal-offering, of fine meal a tenth part [of an ephah] overflowed with the fourth part of a hin of oil; 5 <wine also for a drink-offering, the fourth part of a hin> shalt thou offer with the ascending-offering or with the sacrifice,[a] — for each' he-lamb. 6 Or <with a ram> thou shalt offer a meal-offering, of fine meal, two tenths,—overflowed with oil, the third of a hin; 7 <wine also, for a drink-offering, the third of a hin> shalt thou bring near as a satisfying odour unto Yahweh.

8 And <when thou wouldest offer a choice young bullock, as an ascending-offering or sacrifice,—for celebrating a vow, or as a peace-offering unto Yahweh> 9 then shall he bring near, with his choice young bullock, a meal-offering, of fine meal, three tenths,—overflowed with half a hin of oil; 10 <wine also> shalt thou bring near for a drink-offering, half a hin,—for an altar-flame of satisfying odour, unto Yahweh. 11 <Thus and thus> shall it be done, for each' ox, and for each' ram,—and for each' young one among the sheep, or among the goats: 12 <according to the number which ye shall offer> <thus and thus> shall ye do for each' one, according to their number.

13 <Every one born in the land> <thus and thus> shall offer these things,—when bringing near an altar-flame of a satisfying odour unto Yahweh.

14 And <when there shall sojourn with you a sojourner, or one who is in your midst to your generations, and he would offer an altar-flame of a satisfying odour, unto Yahweh> <as ye' offer> ‖so‖ shall he' offer. 15 <In the convocation> ‖one statute‖ shall there be, for you' and for the sojourner who sojourneth,—an age-abiding statute, unto your generations, <as ye' are> so' ‖the sojourner‖ shall be, before Yahweh: 16 <one law and one regulation> shall there be, for yourselves' and for the sojourner that sojourneth with you.

17 Then spake Yahweh unto Moses, saying:

18 Speak unto the sons of Israel, and thou shalt say unto them,—

<When ye enter into the land whereinto ‖I‖ am bringing you> 19 then shall it be, <when ye eat the bread of the land> that ye shall heave up a heave-offering unto Yahweh. 20 <Of the first of your meal> shall ye heave up ‖a cake‖ as a heave-offering, — <like the heave-offering of grain> ‖so‖ shall ye heave it. 21 <Of the first of your meal> shall ye give unto Yahweh, a heave-offering, — unto your generations.

22 And <when ye shall make a mistake,[a] and not observe all these commandments,— which Yahweh hath spoken unto Moses; 23 even all that Yahweh hath given unto you in command, by the hand of Moses,— from the day that Yahweh gave command, and onward, unto your generations> 24 then shall it be — <if |away from the eyes of the assembly| it hath been done |by mistake|> that all the assembly shall offer one choice young bullock for an ascending-sacrifice, as a satisfying odour unto Yahweh, with the meal-offering thereof and the drink-offering thereof, according to the regulation,— and one young he-goat, as a sin-bearer.

25 So shall the priest put a propitiatory-covering over all the assembly of the sons of Israel, and pardon shall be granted unto them,—because <a mistake> it was', ‖they‖ therefore have brought in their offering — an altar-flame unto Yahweh, and their sin-bearer before Yahweh, for their mistake: 26 and pardon shall be granted unto all the assembly of the sons of Israel, and unto the sojourner that sojourneth in their midst,—for <in the case of all the people> it was |by mistake|.

27 And <if ‖any one' person‖ shall sin by mistake> then shall he bring near a she-goat of the first year, as a sin-bearer; 28 and the priest shall put a propitiatory-covering over the person who hath made the mistake, when he hath sinned by mistake before Yahweh,—even put a propitiatory-covering over him, and pardon shall be granted him. 29 <For the native born among the sons of Israel, and for the sojourner that sojourneth in their midst> ‖one law‖ shall there be unto you—for acting by mistake. 30 But <as for the person who acteth with a high hand — of the native born or of the sojourners> <Yahweh himself> ‖he‖ reproacheth,—therefore shall that person be cut off out of the midst of his people.

31 <Because <the word of Yahweh> hath he despised, and <his commandment> hath he broken> that person shall be ‖surely cut off‖, ‖his iniquity‖ is in himself'.

32 <While the sons of Israel were in the desert> they found a man gathering sticks on the sabbath' day. 33 And they who found him gathering sticks |brought him near| unto Moses, and unto Aaron, and unto all the assembly. 34 And they put him in ward, — because it was not clear what they should do unto him. 35 Then said Yahweh unto Moses,

The man shall be ‖put to death‖,—all the assembly ‖stoning him with stones‖, outside the camp.

[a] Prob. = "peace-offering." Cp. P.B., Leviticus, pp. 60 (iii), 62 (5).

[a] Cp. Lev. iv. 13.

36 So then all the assembly ‖put him forth‖ outside
the camp, and stoned him with stones, and he
died,—
As Yahweh commanded Moses.

37 And Yahweh spake unto Moses, saying:
38 Speak unto the sons of Israel, and thou shalt
say unto them,
That they shall make them fringes on the
corners[a] of their garments, unto their
generations — and shall put upon the
fringe of the corner, a cord of blue: 39 so
shall they serve you as fringes, and when
ye see then, then shall ye call to mind all
the commandments of Yahweh, and shall
do them,—and shall not spy out, |after
your own hearts, and after your own eyes|
for things, after which ‖ye‖ are ready to
go unchastely away: 40 to the intent ye
may call to mind, and do all my com-
mandments, and be[b] holy unto your
God.
‖I — Yahweh‖ am your God — who
brought you forth out of the land
of Egypt, to become your' God,—
‖I—Yahweh‖ am your God.

§ 18. *The Conspiracy against Moses under Korah, Dathan and Abiram.*

16 1 Then took[c] Korah, son of Izhar, son of
Kohath, son of Levi,—and Dathan and Abiram,
sons of Eliab, and On, son of Peleth, sons[d] of
Reuben; 2 and rose up[c] before Moses, with
certain men of the sons of Israel, two hundred
and fifty,—princes of assembly, called to the
stated meeting, men of renown; 3 and gathered
themselves together against Moses and against
Aaron, and said unto them,
‖Too much for you‖ when ‖all the assembly‖
are ‖all of them‖ holy, and <in the midst
of them> is Yahweh,—
Wherefore, then, should ye set yourselves up,
above the convocation of Yahweh?
4 And <when Moses heard it> he fell upon his
face. 5 Then spake he unto Korah, and
unto all his assembly, saying,
<In the morning> will Yahweh make known
—who are his, and who is the holy one, and
will cause him to come near unto himself,—
yea <him whom he shall choose> will he
cause to come near unto himself.
6 ‖This‖ do,—
Take to you censers, Korah, and all his
assembly; 7 and place therein fire, and
put thereon incense, before Yahweh, to-
morrow,
So shall it be—that <the man whom Yahweh
shall choose> ‖he‖ shall be the holy one.
Too much for you, ye sons of Levi!

8 And Moses said unto Korah,—
Hear, I pray you, ye sons of Levi! 9 Is it too
small a thing for you, that the God of Israel
hath separated you from the assembly of
Israel, to bring you near unto himself,—to
do the laborious work of the habitation of
Yahweh, and to stand before the assembly,
to wait upon them? 10 But <having
brought thee near, and all thy brethren
the sons of Levi with thee> must ye seek
|priesthood also|?
11 Wherefore' ‖thou and all thine assembly‖ are
conspiring against Yahweh,—
But <Aaron> what is he', that ye should
murmur against him'?

12 Then sent Moses, to call for Dathan and for
Abiram, sons of Eliab,—and they said,
We will not come up:
13 Was it ‖a small thing‖ that thou didst bring
us up out of a land flowing with milk and
honey, to put us to death[a] in the desert,
but thou must ‖continue even to lord it‖
over us?
14 Certainly <not into a land flowing with milk
and honey> hast thou brought us, nor
given unto us an inheritance of field and
vineyard,—
<The eyes of those men> wilt thou dig out?
We will not come up.

15 Then was Moses very angry, and he said unto
Yahweh,
Do not thou have respect unto their meal-
offering.
<Not one ass, from them> have I taken,
neither have I wronged one of them.
16 And Moses said unto Korah,
‖Thou, and all thine assembly‖ come ye be-
fore Yahweh,—|thou, and they, and Aaron|
‖to-morrow‖.
17 And take ye each man his censer, and put
thereon incense, then shall ye bring near
before Yahweh, each man his censer, two
hundred and fifty censers,—and ‖thou and
Aaron‖ each man his censer.
18 So they took each man his censer, and put
thereon fire, and placed thereon incense,—and
took their stand at the entrance of the tent of
meeting with Moses and Aaron.[b] 19 And Korah
gathered together against them all the assembly,
unto the entrance of the tent of meeting,—then
appeared the glory of Yahweh, unto all the
assembly. 20 Then spake Yahweh
unto Moses and unto Aaron, saying:
21 Separate yourselves out of the midst of this
assembly,—that I may consume them in a
moment.
22 And they fell upon their faces, and said,
O God, the God of the spirits of all flesh,[c]—

[a] "Wings."
[b] Or: "remain." Cp. chap. xxxvi. 12.
Gk. c "Then rose up . . . [2]yea rose up"—G.n.
[d] Some cod. (w. Sam. and Sep.) have: "son"—G.n.

[a] Or (permissive hiph.): "let us die." Cp. O.T. Ap., "Pharaoh's Heart," etc.
[b] Some cod. (w. Sep., Syr. and Vul.) read: "and Moses and Aaron took their stand," etc.—G.n.
[c] Hence the futility of the opinion of some, that there is no spirit in man as a constituent part of his personality. Comp. chap. xxvii. 16; also Is. lvii. 16; Zech. xii. 1.

shall ‖one man‖ sin, and <against all the assembly> wilt thou be wroth?

23 And Yahweh spake unto Moses, saying,

24 Speak unto the assembly, saying,—
Get ye up from round about the habitation of Korah, Dathan and Abiram.

25 So Moses rose up, and went, unto Dathan and Abiram,—then went, after him, the elders of Israel. 26 And he spake unto the assembly, saying—
Remove, I pray you, from beside the tents of these lawless men, and do not touch aught that pertaineth unto them, — lest ye be carried off, in all their sins.

27 So they went up from beside the habitation of Korah, Dathan and Abiram, on every side,—and ‖Dathan and Abiram‖ came out and stationed themselves, at the entrance of their tents, with their wives and their sons, and their little ones. 28 Then said Moses,
<Hereby> shall ye know, that ‖Yahweh‖ hath sent me, to do' all these works,—verily, not out of my own heart:—

29 <If <as all human beings die> these' do die, and ‖the visitation of all human beings‖ be visited upon them> ‖Yahweh‖ hath not sent me.

30 But <if <a creation> Yahweh create,[a] and the ground open wide her mouth, and swallow them up, with all that pertain unto them, and so they go down, alive, unto hades> then shall ye know, that these men have despised' Yahweh.

31 And it came to pass, <as he made an end of speaking all these words> that the ground which was under them |clave asunder|; 32 and the earth opened' her mouth, and swallowed up them, and their households,—and all the human beings who pertained unto Korah, with all their goods: 33 so ‖they‖, and all that pertained unto them, |went down|, alive', unto hades,—and the earth |closed upon them|, and they perished out of the midst of the convocation. 34 And ‖all Israel who were round about them‖ fled at their cry,[b]—for they said,
Lest the earth |swallow us up|.

35 ‖Fire also‖ came forth, from Yahweh, —and consumed the two hundred and fifty men, who offered the incense.

36 Then spake Yahweh unto Moses, saying:

37 Say unto Eleazar, son of Aaron the priest, that he take up the censers out of the midst of the burning, and <the fire> scatter thou yonder,—for they have been hallowed.

38 <As for the censers of these sinners against their own persons> they shall be made into beaten-out plates, as an overlay for the altar, for they had brought them near before Yahweh, and hallowed them,—so shall they become a sign, unto the sons of Israel.

39 And Eleazar the priest took the censers of bronze, which the consumed men had brought near,—and beat them out into plates for an overlaying the altar: 40 a memorial unto the sons of Israel,
That no stranger, who is ‖not of the seed of Aaron‖ shall draw near to offer incense before Yahweh,—lest he become like Korah and like his assembly,
As spake Yahweh by the hand of Moses, with regard thereto.

41 And all the assembly of the sons of Israel murmured, on the morrow, against Moses and against Aaron, saying,—
‖Ye‖ have caused the death of the people Yahweh.

42 And it came to pass, <when the assembly gathered themselves together[a] against Moses and against Aaron> that they turned toward the tent of meeting, and lo! the cloud |had covered it|: and the glory of Yahweh |appeared|.

43 And Moses and Aaron came in, before the tent of meeting. 44 Then spake Yahweh unto Moses, saying:

45 Lift yourselves up out of the midst of this assembly, that I may consume them, as in a moment,—
And they fell upon their faces. 46 Then said Moses unto Aaron—
Take the censer and place thereon fire, from off the altar, and put incense [thereon], and going quickly into the assembly, put a propitiatory-covering over them,—for wrath |hath gone forth| from before Yahweh, the plague |hath begun|.

47 Then took Aaron, as Moses spake, and ran into the midst of the convocation, and lo! the plague |had begun| among the people,—so he placed the incense, and put a propitiatory-covering over the people: 48 thus did he take his stand between the dead and the living,—and the plague |was restrained|. 49 And so it was that they who died in the plague were fourteen thousand, and seven hundred,—besides them who died over the matter of Korah. 50 And Aaron returned unto Moses, unto the entrance of the tent of meeting,—when ‖the plague‖ had been restrained.

§ 19. *Aaron's Budding Staff.*

1 Then spake Yahweh unto Moses, saying:

2 Speak unto the sons of Israel, and take of them, one staff each for an ancestral house, of all their princes, by their ancestral houses, ‖twelve staves‖,—<each man's name> shalt thou write upon his staff:

3 and <Aaron's name> shalt thou write upon the staff of Levi,—for <one staff>

[a] Showing that "to create" in the Biblical sense is not "to make something out of nothing," but simply to make a new thing, realise a new idea. Cp. Gen. i. 1, note c.

[b] Lit.: "voice" or "sound."

[a] Or: "were (had been) called together."

shall there be for the head of their ancestral house. 4 Then shalt thou lay them up in the tent of meeting,—before the testimony, where I meet with you.[a] 5 So shall it come to pass, that <the man whom I shall choose> ‖his staff‖ shall bud,—so will I cause to cease from against me' the murmurings of the sons of Israel, wherewith ‖they‖ are murmuring against you'.

6 And Moses spake unto the sons of Israel, and every one of their princes gave unto him ‖a staff apiece, for each prince‖ by their ancestral houses, ‖twelve staves‖,—and ‖the staff of Aaron‖ was in the midst of their staves. 7 So Moses laid up the staves before Yahweh,—in the tent of the testimony.

8 And it came to pass [on the morrow], that Moses entered into the tent of the testimony; and lo! the staff of Aaron for the house of Levi [had budded],—yea it had brought forth buds, and bloomed blossoms, and borne ripe almonds. 9 So then Moses brought forth' all the staves, from before Yahweh, unto all the sons of Israel,—and they saw and took, each man his own staff.

10 And Yahweh said unto Moses—

Put back the rod of Aaron, before the testimony, to be kept as a sign unto such as are perverse,[b]—that thou mayest bring to an end their murmurings against[c] me, that they die not.

11 Thus did Moses,—<as Yahweh commanded him> ‖so‖ did he.

12 Then spake the sons of Israel unto Moses, saying:

Lo! we have breathed our last—we are lost, we are ‖all‖ lost: 13 ‖whosoever draweth near—draweth near—unto the habitation of Yahweh‖ dieth,—are we ever to have made an end of breathing our last?

§20. *Provision for Priests and Levites.*

18 1 And Yahweh said unto Aaron,[d]

‖Thou, and thy sons, and the house of thy father with thee‖[e] shall bear the iniquity of the sanctuary,—and ‖thou, and thy sons with thee‖ shall bear the iniquity of your priesthood. 2 Therefore also <thy brethren of the tribe of Levi, the stem of thy father> bring thou near with thee, and let them be joined[f] unto thee, and let them wait upon thee,—‖both on thee and on thy sons with thee‖,[g] before the tent of the testimony.[g] 3 So shall they keep thy charge, and the charge of all the tent,—only' <unto the vessels[a] of the sanctuary, and unto the altar> shall they not come near, lest they die—‖both they, and ye‖.

4 So shall they be joined unto thee, and shall keep the charge of the tent of meeting, as to all the laborious work of the tent,—but ‖a stranger‖ shall not come near unto you.

5 So shall ye keep the charge of the sanctuary, and the charge of the altar,—that there no more' be wrath against the sons of Israel.

6 ‖I‖ therefore, lo! I have taken your brethren the Levites, out of the midst of the sons of Israel,—<unto you> as a gift' are they given, unto Yahweh, to do the laborious work of the tent of meeting. 7 But ‖thou and thy sons with thee‖ shall keep the charge of your priesthood, as to every matter of the altar, and as to the interior of the veil, and shall do the laborious work.—<as a laborious service of gifts> do I give your priesthood, and ‖the stranger who cometh near‖ shall be put to death.

8 And Yahweh spake unto Aaron,

‖I‖, therefore, lo! I have given unto thee' the charge of my heave-offerings,—as to all the hallowed things of the sons of Israel—<unto thee> have I given them, as pertaining to the anointing, and unto thy sons, for a statute age-abiding. 9 ‖This‖ shall be thine, out of the things most holy, out of the fire,—their every oblation—to the extent of their every meal-offering, and their every sin-bearer, and their every guilt-bearer wherewith they make amends[b] unto me, <most holy unto thee> shall it be, and unto thy sons. 10 <As something most holy> shall ye eat it,—‖every male‖ shall eat it, <holy> shall it be unto thee.

11 ‖This‖, therefore, shall be thine—the heave-offering of their gift, even all the wave-offerings of the sons of Israel, <unto thee> have I given them, and unto thy sons and unto thy daughters with thee, by a statute age-abiding,—‖every one that is clean in thy house‖ shall eat it. 12 <All the best of oil, and all the best of new-wine and corn,—the firstfruits thereof, which they shall give unto Yahweh> <unto thee> have I given them. 13 <The firstfruits of all that is in their land, which they shall bring in unto Yahweh> <thine> shall it be,—‖every one that is clean in thy house‖ shall eat it:

14 <every devoted thing in Israel> <thine> shall it be: 15 <every thing that is born first[c]—of all flesh that may be offered unto Yahweh, among men and among beasts> shall be thine,—only' thou shalt ‖redeem‖ the firstborn of men, and <the firstborn of unclean beasts> shalt thou redeem.

16 And <as to the redemption price thereof> <from a month old> shalt thou redeem, by thine estimate, five shekels of silver, by

[a] Some cod. (w. Sam., Sep., and Vul.) have: "thee"—G.n.
[b] Lit.: "sons of perverseness."
[c] Ml.: "from against."
[d] N.B.: To Aaron, once more!
[e] Here referring to the Levites. Note the more limited description that follows as to the priesthood.
[f] Cp. Gen. xxix. 34. By "word-play"—O.G. 530b.
[g] Or, possibly, as R.V.: "but thou, and thy sons with thee shall be before the tent of the testimony."
[a] Or: "furniture."
[b] Or: "which they give back."
[c] Ml.: "every thing that bursteth open a matrix."

the shekel of the sanctuary,—<twenty gerahs> it is'. 17 Only' <a firstling ox or a firstling sheep or a firstling goat> shalt thou not redeem, ‖hallowed‖ they are',—<their blood>[a] shalt thou dash against the altar, and <of their fat> shalt thou make a perfume, an altar-flame, for a satisfying odour unto Yahweh: 18 and ‖their flesh‖ shall be thine,—<as the wave-breast and as the right leg> <thine> shall it be: 19 <all the heave-offerings[b] of the holy things, which the sons of Israel shall heave up unto Yahweh> have I given unto thee, and unto thy sons and unto thy daughters with thee, by a statute age-abiding,—<an age-abiding covenant of salt> it is', before Yahweh, for thee, and for thy seed with thee.

20 Then said Yahweh unto Aaron:
<In their land> thou shalt have no inheritance, and no <allotted portion> shalt thou have in their midst,—‖I‖ am thine allotted portion and thine inheritance in the midst of the sons of Israel. 21 And <unto the sons of Levi> lo! I have given all the tenth in Israel for an inheritance,—the allotted portion for their laborious work which ‖they‖ are performing, the laborious work of the tent of meeting: 22 that the sons of Israel |come near no more|, unto the tent of meeting,—to bear sin, to die. 23 So shall the Levites themselves' perform the laborious work of the tent of meeting, and ‖they‖ shall bear their iniquity, a statute age-abiding, unto your generations, and <in the midst of the sons of Israel> shall they take no inheritance. 24 Because <the tenth of the sons of Israel, which they shall offer up unto Yahweh as a heave-offering> have I given unto the Levites, as an inheritance,—<for this cause> said I regarding them,
<In the midst of the sons of Israel> shall they take no inheritance.

25 Then spake Yahweh unto Moses, saying:
26 <Unto the Levites> therefore, shalt thou speak, and shalt say unto them,
<When ye shall take of the sons of Israel the tenth which I have given unto you from them, as your inheritance> then shall ye offer[c] up therefrom the heave-offering of Yahweh, ‖a tenth of the tenth‖. 27 So shall your heave-offering be reckoned your own,—as corn out of the threshing-floor, and as the abundance, out of the wine-press. 28 ‖Thus‖ shall ‖ye also‖ offer[c] up the heave-offering of Yahweh, out of all your tenths which ye shall take from the sons of Israel,—and give therefrom the heave-offer Yahweh, unto Aaron the priest. 29 of all your gifts> shall ye offe every[b] heave-offering of Yahweh,— all the best thereof, the hallowe thereof, out of it.
30 And thou shalt say unto them,—
<When ye offer the best thereof, out then shall it be reckoned to belon the Levites, as the increase of the t ing-floor, and as the increase o wine-press. 31 And ye shall eat it place, ‖ye, and your household‖,[c]— reward‖ it is, unto you, the a portion for your laborious work tent of meeting. 32 And ye shall n reason of it, bear sin, when ye o the best thereof, out of it; and hallowed things of the sons of I shall ye not profane, neither shall y

§ 21. *The Ashes of the Red Heifer and the* [illegible] *of Separation.*

1 And Yahweh spake unto Moses and Aaron, saying:
2 ‖This‖ is the statute of the law, which Y hath commanded, saying,—
Speak unto the sons of Israel—Tha bring unto thee a red heifer, w defect, wherein is no blemish, and upon hath come no yoke. 3 Then ye give her unto Eleazar the pries he shall take her forth unto the o of the camp, and she shall be slain, him; 4 and Eleazar the priest shal of her blood, with his finger,—and sprinkle, towards the front of the t meeting, of her blood, seven times; the heifer shall be burned up befo eyes,—‖her skin, and her flesh, an blood, with her dung‖ shall be burn
6 Then shall the priest take cedar- and hyssop and crimson,—and cas the midst of the burning up of the h
7 And the priest shall wash his clothe bathe his flesh in water, and after come into the camp,—but the priest be unclean until the evening. 8 An that burneth her‖ shall wash his c in water,[d] and bathe his flesh in wa and be unclean, until the evening. 9 shall a man that is clean gather u ashes of the heifer, and put ther outside the camp, in a clean plac shall they be for the assembly of th of Israel, to keep for water of separ it is ‖a taking away of sin‖.[e] 10

[a] Some cod. (w. Sam. MS., Onk. MS., Jon., Sep. and Syr.) have: "and [or "but"] their blood"—G.n.

[b] Some cod. (w. Sam., Onk., Jon., Sep., and Syr.) have: "every heave-offering"—G.n.

[c] Lit.: "heave."

[a] Lit.: "heave."
[b] Some cod. (w. Sep. and Vul.) have simply: "the"—G.n.
[c] Some cod. (w. Sam., Onk., Jon., Sep., and Vul.) have: "households" (pl.)—G.n.
[d] Some cod. (w. Sep., Syr., and Vul.) omi water" in this Cp. Lev. xvi. 28.—
[e] Or: "a cleansing sin." Lit.: "sin," *ḥaṭṭâth*. Cp. O. T "Sin=Sin-offerin bearer."

shall he that gathered up the ashes wash his clothes, and be unclean until the evening,—so shall it be for the sons of Israel, and for the sojourner that sojourneth in your midst, by a statute age-abiding.

11 <He that toucheth the dead, even any human person> shall be unclean seven days. 12 ‖He‖ shall cleanse himself from sin therewith, on the third day, then <on the seventh day> shall he be clean,—but <if he cleanse not himself from sin on the third day> then <on the seventh day> shall he not be clean. 13 <Whosoever toucheth the dead, the person of the human being that dieth, and doth not cleanse himself from sin> <the habitation of Yahweh> hath he made unclean; that person, therefore, shall be cut off out of Israel,—<because ‖the water of separation‖ was not dashed upon him> <unclean> shall he be, his uncleanness is yet' upon him. 14 ‖This‖ is the law—<When ‖a human being‖ shall die in a tent> ‖every one who goeth into the tent, and every one who is in the tent‖ shall be unclean, seven days. 15 And ‖in the case of every open vessel, on which no' cover is fastened‖ <unclean> it is'. 16 And ‖whosoever toucheth, on the face of the field, one slain with a sword, or one who hath died, or a human bone, or a grave‖ shall be unclean, seven days. 17 And they shall take, for him that is unclean, of the ashes of the burning of the sin-bearer,—and living water shall be put thereon, in a vessel. 18 Then shall a man that is clean |take hyssop, and dip in the water|, and sprinkle upon the tent, and upon all[a] the vessels,[b] and upon the persons who were there,—and upon him that touched the bone, or him who had been slain, or him who had died of himself, or the[c] grave; 19 and the clean person shall sprinkle upon the unclean, on the third day, and on the seventh day,—so shall he cleanse himself from sin, on the seventh day, and shall wash his clothes, and bathe in water, and be clean in the evening. 20 But <in the case of the man who shall be unclean and shall not cleanse himself from sin> that person |shall be cut off|, out of the midst of the convocation, — for <the sanctuary of Yahweh> hath he made unclean, ‖the water of separation‖ hath not been dashed upon him, <unclean> he is'. 21 So shall it be unto them[d] for a statute age-abiding,—and ‖he that sprinkleth the water of separation‖ shall wash his clothes, and ‖he that toucheth the water of separation‖ shall be unclean until the evening; 22 and ‖whatsoever the unclean person toucheth‖ shall be unclean,—and ‖the person who toucheth it‖ shall be unclean until the evening.

[a] Some cod. (w. Sam., Sep., and Syr.) omit "all"—G.n.
[b] Or: "articles of furniture."
[c] These definite articles, referring back to the particular cases specified, should scarcely be suppressed in English.
[d] Some cod. (w. Onk. MS., Jon., Sep., and Syr.) have "unto you"—G.n.

§ 22. *The Waters of Meribah* (="*Contention*").

20 1 Then came the sons of Israel, the whole assembly, into the desert of Zin, in the first month, and the people dwelt in Kadesh,—and Miriam died there, and was buried there.

2 And there was no water for the assembly,—so they gathered together against Moses, and against Aaron. 3 And the people contended with Moses,—and spake, saying,

Would, then, we had died[a] when our brethren died,[a] before Yahweh!

4 Wherefore' then, hast thou[b] brought the convocation of Yahweh into this desert,—to die there, ‖we, and our cattle‖?

5 And wherefore' did ye[c] cause us to come up out of Egypt, to bring us into this wretched place?—not a place of seeds, and figs, and vines, and pomegranates! <even water> is there none' to drink.

6 And Moses and Aaron went in, from the presence of the multitude[d] unto the entrance of the tent of meeting, and fell upon their faces,—and the glory of Yahweh appeared' unto them. 7 Then spake Yahweh unto Moses, saying:

8 Take the staff, and gather together the assembly, ‖thou, and Aaron thy brother‖, then shall ye speak unto the cliff, before their eyes, and it shall give forth its waters,—so shalt thou bring forth unto them water, out of the cliff, and shalt cause the assembly, and their cattle, to drink.

9 And Moses took the staff, from before Yahweh,—as he commanded him. 10 And Moses and Aaron gathered together the convocation, before the cliff,—and he said unto them:

Hear, I pray you, ye rebels!
<Out of this cliff> must we bring forth for you, water?

11 And Moses lifted high his hand, and smote the cliff, with his staff, twice,—and there came forth water in abundance, and the assembly and their cattle |did drink|.

12 Then said Yahweh unto Moses and unto Aaron,
<Because ye believed not in me, to hallow me in the eyes of the sons of Israel>
‖therefore‖ shall ye not bring in this convocation into the land which I have given unto them.

13 ‖The same‖ were the waters of Meribah [that is "Contention"] in that the sons of Israel contended with Yahweh,—and so he hallowed himself among them.

[a] Ml.: "breathed our—their last."
[b] So it should be (w. Sep.), but M.C.T. has: "have ye"—G.n.
[c] *Gt.*: "didst thou"—G.n.
[d] Or: "convocation." Heb.: *kŏhâl*.

§ 23. *Edom refuses Israel a Passage.*

14 And Moses sent messengers from Kadesh unto the king of Edom,—
‖Thus‖ saith thy brother Israel,
‖Thou thyself‖ knowest all the distress which befell us; 15 and how our fathers went down to Egypt, and we abode in Egypt many days, —and that the Egyptians ill-treated us and our fathers; 16 and we made outcry unto Yahweh and he heard our voice, and sent a messenger, and brought us forth out of Egypt,—lo! then ‖we‖ are in Kadesh, a city at the extremity of thy boundary.
17 Let us, we pray thee, pass through thy land— we will not pass through field or vineyard, nor will we drink the waters of a well,— <by the king's road> will we go—we will turn neither to the right hand nor to the left, until we get through thy boundary.
18 And Edom said unto him,
Thou shalt not pass through my land,[a]—lest <with the sword> I come out to meet thee.
19 And the sons of Israel said unto him—
<By the highway> will we go up, and <if <thy waters> we should drink—‖I, and my cattle‖> then would I give the price thereof,—only'—it is nothing!—<with my feet> would I pass through.
20 And he said,
Thou shalt not pass through.
And Edom came out to meet him, with a strong people, and with a firm hand. 21 Thus did Edom refuse to give Israel passage through his boundary,—and Israel turned away from him.

§ 24. *The Death of Aaron on Mount Hor.*

22 Then set they forward from Kadesh,—and the sons of Israel, all the assembly, came in to Mount Hor. 23 Then spake Yahweh unto Moses and unto Aaron, in Mount Hor,—near the boundary of the land of Edom, saying:
24 Aaron shall be withdrawn unto his kinsfolk, for he shall not enter into the land, which I have given unto the sons of Israel,— because ye spurned my bidding, at the waters of Meribah.
25 Take thou Aaron, and Eleazar his son,—and bring them up Mount Hor; 26 and strip thou Aaron of his garments, and put them upon Eleazar his son,—and ‖Aaron‖ shall be withdrawn, and shall die there.
27 And Moses did as Yahweh commanded,—and they went up into Mount Hor, in sight of all the assembly. 28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son, and Aaron died there, in the top of the mount,—and Moses and Eleazar came down out of the mount. 29 And all the assembly saw that Aaron was dead;[a] and they bewailed Aaron thirty days, even all the house of Israel.

§ 25. *The Seraph Serpents.*

21 1 And the Canaanite, the king of Arad, who dwelt in the South,[b] heard that Israel had entered[c] by the way of Atharim,[d]—so he made war with Israel, and took some of them captive.
2 Then Israel vowed a vow unto Yahweh, and said,—
<If thou wilt ‖surely deliver up‖ this people into my hand> then will I utterly destroy their cities.
3 And Yahweh hearkened unto the voice of Israel, and delivered up the Canaanite into his hand,[e] so he utterly destroyed them, and their cities,—and called the name of the place Hormah [that is, "Utter Destruction"].
4 Then brake they up from Mount Hor, by way of the Red Sea, to go round the land of Edom, —and the soul of the people became impatient because of the way. 5 So then the people spake against God, and against Moses,
Wherefore' have ye brought us up out of Egypt, to die in the desert? for there is neither bread, nor water, and ‖our soul‖ doth loathe this contemptible bread!
6 And Yahweh sent among the people the poisonous serpents,[f] and they bit the people,—and much people out of Israel died'. 7 Then came the people of Israel unto Moses, and said—
We have sinned, in that we spake against Yahweh, and against thee,
Pray thou unto Yahweh, that he may take from us the serpent.
So Moses prayed for the people. 8 Then said Yahweh unto Moses—
Make thee a like serpent,[g] and put it upon a standard,—and it shall come to pass, that ‖any one who is bitten‖ <as soon as he seeth it> shall live.
9 So Moses made a serpent of bronze, and put it upon the standard,—and it came to pass—that <if the serpent had bitten any man> <as soon as he directed his look unto the serpent of bronze> he lived.[h]

§ 26. *From Edom to Moab.*

10 And the sons of Israel brake up,—and encamped in Oboth. 11 And they brake up from Oboth,—and encamped in Ije-Abarim, in the desert which is over against Moab, towards the rising of the sun. 12 <From thence> brake they up,—and encamped in the ravine of Zered. 13 <From thence> brake they up, and encamped on the other side of Arnon which

[a] Lit.: "through me."

[a] Or: "had breathed his last."
[b] Heb.: *negev*.
[c] Or: "was entering."
[d] "Perh. name of caravan-route"—O.G.
[e] So it should be (w. Sam. and Sep.)—G.n. [M.C.T. has not these three words.]
[f] Or: "the seraph serpents." Cp. ver. 8.
[g] Heb.: "a *sirâph*'." Cp. ver. 6.
[h] Cp. Jn. iii. 14, 15.

is in the desert, that cometh forth out of the boundary of the Amorites,—for ‖Arnon‖ is the boundary of Moab, between Moab and the Amorites. 14 For this cause is it said, in the Book of the Wars of Yahweh,—

. . . Waheb[a] with a hurricane,
And the ravines of Arnon;
15 And the bottom of the ravines, that extendeth
toward the dwelling of Ar,—
And adjoineth to the boundary of Moab,
16 And <from thence> towards Beer,—‖the same‖ is the well, whereof Yahweh said unto Moses,
Gather together the people, that I may give them water.
17 ‖Then‖ sang Israel this song,—

Spring thou up, O well!
Respond ye thereunto;
18 A well!—princes digged' it,
‖Nobles of the people‖ delved it,
With a sceptre,
With their staves.

And <from the desert> to Mattanah'; 19 and <from Mattanah> to Nahaliel'; and <from Nahaliel> to Bamoth'; 20 and <from Bamoth of the valley, which is in the field-country of Moab> to the top of Pisgah,—which overlooketh Jeshimon.[b] 21 Then sent Israel, messengers, unto Sihon king of the Amorites, saying:

22 Let me pass through thy land—we will not turn aside into field or into vineyard, nor will we drink the water of a well,— <by the king's road> will we go, until we get through thy boundary.

23 And Sihon suffered not Israel to pass through his boundary, but Sihon gathered together all his people, and came forth to meet Israel, towards the desert, and entered Jahaz,—and fought with Israel. 24 And Israel smote him with the edge of the sword,[c]—and took possession of his land, from Arnon unto Jabbok, unto the sons of Ammon, for ‖strong‖ was the boundary of the sons of Ammon. 25 So Israel took all these cities,—and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all her villages;[d] 26 for ‖as for Heshbon‖ <the city of Sihon king of the Amorites> it was',—‖he‖ having fought with the former king of Moab, and taken all his land out of his hand, unto Arnon. 27 <For this cause> say the poets—

Enter ye Heshbon,—
Built and prepared be the city of Sihon;
28 For ‖a fire‖ hath come forth out of Heshbon,
‖A flame‖ out of the stronghold of Sihon;
It hath consumed Ar of Moab,
The lords[a] of the high places[b] of Arnon.
29 Woe to thee, Moab,
Thou art lost, O people of Chemosh,—
He hath given up his sons as fugitives
And his daughters into captivity,
Unto the king of the Amorites, Sihon.
30 Then we shot them—
Heshbon is destroyed, as far as Dibon,—
Then laid we waste as far as Nophah,
A fire[c] reacheth unto Medeba.

31 So then Israel dwelt in the land of the Amorites. 32 And Moses sent to spy out Jazer, and they captured the villages[d] thereof,—and dispossessed the Amorites that were there. 33 Then turned they, and went up by the way of Bashan,—and Og, king of Bashan, came forth to meet them—‖he, and all his people‖, to give battle at Edrei. 34 Then said Yahweh unto Moses—

Do not fear him, for <into thy hand> have I delivered him, and all his people, and his land,—
Therefore shalt thou do unto him, as thou didst unto Sihon, king of the Amorites, who was dwelling in[e] Heshbon.

35 So then they smote him, and his sons, and all his people, until there was not left him a remnant,—and took possession of his land.

22 1 Then did the sons of Israel break up,—and encamp in the waste plains of Moab, on the other side of the Jordan by Jericho.

§ 27. *Balak King of Moab sends for Balaam.*

2 And Balak son of Zippor saw' all that Israel had done unto the Amorites; 3 and Moab shrank with great fear from the presence of the people, because <many> they were',—and Moab was alarmed at the presence' of the sons of Israel.
4 So Moab said unto the elders of Midian—

‖Now‖ shall the gathered host[e] lick up all that are round about us, as the ox doth lick up the verdure of the field.

But ‖Balak son of Zippor‖ was king unto Moab at that time. 5 So he sent messengers unto Balaam son of Beor, to Pethor, which was by the river of the land of the sons of his people,[f] to call him,—saying—

Lo! ‖a people‖ hath come forth out of Egypt
Lo![g] he hath covered the eye of the land,
Yea ‖he‖ is tarrying over against me.
6 ‖Now‖ therefore, do come, I pray thee, curse me this people,
For <stronger> he is' than I',

[a] Lit: *eth-waheb*. "Object of a verb lost out of the text"—O.G. 255.
[b] "Prob. some part of the wilderness of Judah bordering on Dead Sea"—O.G.
[c] "According to the mouth of the sword, *i.e.*, as the sword can devour=without quarter"—O.G. 352.
[d] Lit.: "daughters"="farmsteads," "environs," "villages."
[a] Or: "the baalim."
[b] Or: "height."
[c] So it should be (w. Sam. and Sep.)—G.n. M.C.T. has "which" (*asher*), but with a stigma on the *resh* (r). Cp., however, G. Intro. 326-328, where the following reading of the final couplet is favourably suggested:
The women also even unto Nopha
And the men even unto Medeba.
[d] Lit.: "daughters."
[e] Heb.: *kâhâl*.
[f] Some cod. (w. Sam., Syr., and Vul.) have: "sons of Ammon"—G.n.
[g] Some cod. (w. sp. v.r. [*sevir*] Sam., Onk. MS., Jon., Sep., and Syr.) have here: "and lo!"—G.n.

<If peradventure I prevail> we shall smite him,
That I may drive him out of the land,—
For I know that ‖he whom thou dost bless‖ is to be' blessed,
And ‖he whom thou dost curse‖ is to be' cursed.

7 And the elders of Moab and the elders of Midian, went their way, with the rewards of divination in their hand,—so they came in unto Balaam, and spake unto him the words of Balak. 8 And he said unto them—
Tarry ye here for the night, and I will bring you back word, as Yahweh shall speak unto me.
So the princes of Moab abode with Balaam. 9 And God came in unto Balaam,—and said,
Who are these men, with thee?
10 Then said Balaam unto God,—
‖Balak, son of Zippor, king of Moab‖ hath sent unto me:
11 Lo! ‖the people that hath come forth out of Egypt‖—he covereth the eye of the land.
‖Now‖[a] do come, do revile me him,
Peradventure I shall prevail in making war with him,
And shall drive him out.
12 And God said unto Balaam,
Thou shalt not go with them,—
Thou shalt not[b] curse the people,
For <blessed> he is'.
13 And Balaam rose up in the morning, and said unto the princes of Balak,
Get you into your own land,—
For Yahweh hath refused' to let me go with you.
14 So the princes of Moab arose, and came in unto Balak,—and said,
Balaam refused' to come with us.
15 Then added Balak again,—to send princes, more and weightier than these. 16 And they came in unto Balaam,—and said unto him—
‖Thus‖ said Balak son of Zippor,
Do not be withheld, I pray thee, from coming unto me:
17 For I will ‖honour‖ thee, ‖exceedingly‖, and <all that thou shalt say unto me> will I do.
Do come therefore, I pray thee, oh revile me this people.
18 And Balaam responded, and said unto the servants of Balak,
<Though Balak would give me his house full of silver and gold> I could not go beyond the bidding of Yahweh my God, to do less or more.
19 ‖Now‖ therefore, abide here, I pray you, even ‖ye‖—for the night,—that I may get to know what further' Yahweh may be speaking with me.
20 And God came in unto Balaam, by night, and said unto him—
<If ‖to call thee‖ the men have come in> arise, go with them,—
‖But only‖ <the thing that I shall speak unto thee> ‖that‖ shalt thou do.
21 So Balaam arose' in the morning, and saddled his ass,—and went with the princes of Moab. 22 Then kindled the anger of God, because he' ‖was going‖,[a] and the messenger of Yahweh stationed' himself in the way, to withstand him,—‖as he was riding upon his ass, his two young men being with him‖. 23 And the ass saw the messenger of Yahweh, stationed in the road, with his drawn sword in his hand, so the ass turned aside out of the road, and went into the field,—and Balaam smote the ass, to make her turn back into the road. 24 But the messenger of Yahweh took his stand, in a hollow pass of the vineyards,—with a fence on this side, and a fence on that side. 25 And <when the ass saw the messenger of Yahweh> she squeezed herself against the wall, and squeezed the foot of Balaam, against the wall,—and again' he smote her. 26 And the messenger of Yahweh went on further', and took his stand in a narrow place, where there was no way to turn, to the right hand or to the left. 27 And <when the ass saw' the messenger of Yahweh> she sank down under Balaam,—then was Balaam's anger kindled, and he smote the ass with the staff. 28 And Yahweh opened the mouth of the ass,—and she said unto Balaam—
What have I done to thee, that thou hast smitten me, these three times?
29 And Balaam said unto the ass,
Surely thou hast been making sport of me,—
Would there had' been a sword in my hand, for ‖now‖ would I have slain thee.
30 Then said the ass unto Balaam—
Am not ‖I‖ thine own ass, on which thou hast ridden all thy life, until this day? Have I ‖been wont‖ to do unto thee ⌊thus⌋?
And he said,
Nay!
31 Then did Yahweh unveil the eyes of Balaam, and he saw the messenger of Yahweh stationed in the road, with his sword drawn, in his hand,—so he bent his head and bowed down before him. 32 And the messenger of Yahweh said unto him,
Wherefore' hast thou smitten thine ass, these three times?
Lo! ‖I myself‖ am come forth to withstand thee, because headlong' was thy way before me.
33 And the ass hath seen' me, and hath turned aside at my presence, these three times:
<Unless she had turned aside from my

[a] Some cod. (w. Sam., Jon., and Sep.) have: "Now therefore"—G.n.
[b] A sp. v.r. (*sevir*) (w. most MSS., Sam., Jon., Sep., Syr., Vul.): "Neither shalt thou"—G.n.

[a] Or: "was really going." The emphasis here (strangely overlooked by both A.V. and R.V.) is significant. It seems to suggest that the command of ver. 20 scarcely even amounted to a permission, but was rather a piece of irony, or at most, intimated that if Balaam was determined to go, he would not be forcibly prevented. Cp. O.T. Ap. "Pharaoh's heart, The hardening of."

presence> yea |now| <even thee>[a] had
I slain, but <her> had I suffered to live.
34 Then said Balaam unto the messenger of
Yahweh—
I have sinned, for I knew not, that ‖thou‖
wast stationed to meet me in the road,—
‖Now‖, therefore, <if it be displeasing in
thine eyes> I must get me back again.
35 And the messenger of Yahweh said unto
Balaam—
Go with the men:
Only' <the word that I shall speak unto
thee> ‖that‖ shalt thou speak.
So Balaam went his way with the princes of
Balak. 36 And Balak heard' that
Balaam |was coming|,—so he went forth to meet
him, unto a city of Moab which was upon the
boundary of Arnon, which was in the utmost
part of the boundary. 37 And Balak said
unto Balaam:
Did I not ‖send‖ unto thee', to call thee?
Wherefore' didst thou not come unto me?
Am I not <in very deed> able to honour
thee?
38 And Balaam said unto Balak—
Lo! I am come unto thee,
‖Now‖ ‖can‖ I ‖possibly‖ promise ‖any-
thing‖?
<The word that God shall put in my
mouth> ‖that‖ must I speak.
39 So Balaam went with Balak,—and they entered
Kiriath-huzoth. 40 And Balak sacrificed
herd and flock,—and sent unto Balaam, and
unto the princes that were with him. 41 And it
came to pass in the morning, that Balak took
Balaam, and brought him up the high places of
Baal,—and he saw from thence the utmost part
of the people.

§ 28. *Balaam's First Prophecy.*

23 1 Then said Balaam unto Balak:
Build me here, seven altars,—and prepare me
here, seven bullocks and seven rams.
2 And Balak did' as Balaam had spoken',—and
Balak and Balaam caused to ascend a bullock
and a ram on each altar. 3 Then said
Balaam unto Balak:
Station thyself by thine ascending-sacrifice,
and let me go my way—peradventure'
Yahweh may come and meet me, and <what
thing soever he may shew me> I will tell
thee.
So he went his way to a bare height. 4 And
God came unto Balaam,—so he said unto him—
<The seven altars> have I built in a row,[b]
and have caused to ascend, a bullock and a
ram on each altar.
5 And Yahweh put a word into the mouth of
Balaam,—and said—
Return unto Balak, and ‖thus‖ shalt thou
speak.
6 So he returned unto him, and lo! he was
stationed by his ascending-sacrifice,—‖he, and
all the princes of Moab‖. 7 So he took up
his parable and said,—

<From Aram> doth Balak' conduct me,
‖The king of Moab‖ from the mountains of
the East,

Come thou! curse me Jacob,
Yea, come thou! rage on Israel.

8 How can I revile one whom GOD' hath not'
reviled?
Yea, how can I rage on one on whom Yahweh'
hath not' raged?

9 Surely <from the head of the rocks> do I
see him,
Yea <from the hills> do I observe him,—
Lo! ‖a people‖ who alone' doth dwell,
And <among the nations> he doth not
reckon himself.
10 Who' hath counted the dust of Jacob?
Or who' hath numbered[a] the fourth part of
Israel?

Let me[b] die the death of the upright,
And let my hereafter[c] be like his!

11 Then said Balak unto Balaam,
What hast thou done for me?
<To revile mine enemies> I summoned thee,
and lo! thou hast ‖kept on blessing‖.[d]
12 And he answered and said,—
Was it not [to be so] that <whatsoever
Yahweh should put into my mouth> ‖the
same‖ should I take heed to speak?[e]

§ 29. *Balaam's Second Prophecy.*

13 Then said Balak unto him—
Come, I pray thee, with me, unto another
place, from whence thou mayest see him,
<nothing but his utmost part> shalt thou
see, but <all of him> shalt thou not see,—
and so revile me him, from thence.
14 And he took him to the field of Zophim, unto
the head of Pisgah,—and built seven altars, and
caused to ascend a bullock and a ram on each
altar. 15 Then said he to Balak,
Station thyself here, by thine ascending-sacri-
fice,[f]—while ‖I‖ meet him yonder.
16 And Yahweh met Balaam, and put a word into
his mouth,—and said—
Return unto Balak, and ‖thus‖ shalt thou
speak.
17 So he came in unto him, and |there he was|—
stationed by his ascending-sacrifice, and the
princes of Moab, with him. And Balak said
unto him,
What hath Yahweh spoken?

[a] Cp. for inversion Gen. xli. 13, and Intro., Chap. II., p. 9, *ante*.
[b] So O.G. 789[b].
[a] So it should be (w. Sam. MS. and Sep.)—G.n. Cp. G. Intro. 168. [M.C.T. has a form which might be rendered: "Or is able to number."]
[b] Ml.: "my soul."
[c] Or: "latter end."
[d] The infinitive here *following* the finite verb: see Intro., Chap. II., Synopsis, *B*, *b*, end.
[e] Or: "heedfully ('scrupulously') speak."
[f] Some cod., one ear. pr. ed., (w. Sam. and Syr.) have: "sacrifices"—G.n.

odour unto Yahweh, from the herd or
from the flock> 4 then shall he that
bringeth near his oblation bring near unto
Yahweh a meal-offering, of fine meal a
tenth part [of an ephah] overflowed with
the fourth part of a hin of oil; 5 <wine
also for a drink-offering, the fourth part
of a hin> shalt thou offer with the ascend-
ing-offering or with the sacrifice,[a] — for
each' he-lamb. 6 Or <with a ram> thou
shalt offer a meal-offering, of fine meal,
two tenths,—overflowed with oil, the third
of a hin; 7 <wine also, for a drink-offer-
ing, the third of a hin> shalt thou bring
near as a satisfying odour unto Yahweh.
8 And <when thou wouldest offer a choice
young bullock, as an ascending-offering or
sacrifice,—for celebrating a vow, or as a
peace-offering unto Yahweh> 9 then
shall he bring near, with his choice young
bullock, a meal-offering, of fine meal,
three tenths,—overflowed with half a hin
of oil; 10 <wine also> shalt thou bring
near for a drink-offering, half a hin,—for
an altar-flame of satisfying odour, unto
Yahweh. 11 <Thus and thus>
shall it be done, for each' ox, and for each'
ram,—and for each' young one among the
sheep, or among the goats: 12 <according
to the number which ye shall offer>
<thus and thus> shall ye do for
each' one, according to their number.
13 <Every one born in the land> <thus
and thus> shall offer these things,—
when bringing near an altar-flame of a
satisfying odour unto Yahweh.
14 And <when there shall sojourn with you a
sojourner, or one who is in your midst to
your generations, and he would offer an
altar-flame of a satisfying odour, unto
Yahweh> <as ye' offer> ‖so‖ shall he'
offer. 15 <In the convocation> ‖one
statute‖ shall there be, for you' and for
the sojourner who sojourneth,—an age-
abiding statute, unto your generations,
<as ye' are> so' ‖the sojourner‖ shall be,
before Yahweh: 16 <one law and one regu-
lation> shall there be, for yourselves' and
for the sojourner that sojourneth with you.
17 Then spake Yahweh unto Moses, saying:
18 Speak unto the sons of Israel, and thou shalt
say unto them,—
<When ye enter into the land whereinto
‖I‖ am bringing you> 19 then shall it be,
<when ye eat the bread of the land>
that ye shall heave up a heave-offering
unto Yahweh. 20 <Of the first of your
meal> shall ye heave up ‖a cake‖ as a
heave-offering, — <like the heave-offering
of grain> ‖so‖ shall ye heave it. 21 <Of
the first of your meal> shall ye give unto
Yahweh, a heave-offering, — unto your
generations.

22 And <when ye shall make a mistake,[a] and
not observe all these commandments,—
which Yahweh hath spoken unto Moses;
23 even all that Yahweh hath given unto
you in command, by the hand of Moses,—
from the day that Yahweh gave com-
mand, and onward, unto your genera-
tions> 24 then shall it be — <if |away
from the eyes of the assembly| it hath
been done |by mistake|> that all the
assembly shall offer one choice young
bullock for an ascending-sacrifice, as a
satisfying odour unto Yahweh, with the
meal-offering thereof and the drink-offer-
ing thereof, according to the regulation,—
and one young he-goat, as a sin-bearer.
25 So shall the priest put a propitiatory-
covering over all the assembly of the sons
of Israel, and pardon shall be granted
unto them,—because <a mistake> it was',
‖they‖ therefore have brought in their
offering — an altar-flame unto Yahweh,
and their sin-bearer before Yahweh, for
their mistake: 26 and pardon shall be
granted unto all the assembly of the sons
of Israel, and unto the sojourner that
sojourneth in their midst,—for <in the
case of all the people> it was |by mis-
take|.
27 And <if ‖any one' person‖ shall sin by mis-
take> then shall he bring near a she-goat
of the first year, as a sin-bearer; 28 and
the priest shall put a propitiatory-covering
over the person who hath made the mis-
take, when he hath sinned by mistake
before Yahweh,—even put a propitiatory-
covering over him, and pardon shall be
granted him. 29 <For the native born
among the sons of Israel, and for the
sojourner that sojourneth in their midst>
‖one law‖ shall there be unto you—for
acting by mistake. 30 But <as
for the person who acteth with a high
hand — of the native born or of the
sojourners> <Yahweh himself> ‖he‖
reproacheth,—therefore shall that person
be cut off out of the midst of his people.
31 <Because <the word of Yahweh> hath
he despised, and <his commandment>
hath he broken> that person shall be
‖surely cut off‖, ‖his iniquity‖ is in him-
self'.

32 <While the sons of Israel were in the desert>
they found a man gathering sticks on the sab-
bath' day. 33 And they who found him gathering
sticks |brought him near| unto Moses, and
unto Aaron, and unto all the assembly.
34 And they put him in ward, — because it
was not clear what they should do unto
him. 35 Then said Yahweh unto Moses,
The man shall be ‖put to death‖,—all the
assembly ‖stoning him with stones‖, outside
the camp.

[a] Prob. = "peace-offering." Cp. P.B., Leviticus, pp. 60 (iii), 62 (5).

[a] Cp. Lev. iv. 13.

36 So then all the assembly ‖put him forth‖ outside the camp, and stoned him with stones, and he died,—

As Yahweh commanded Moses.

37 And Yahweh spake unto Moses, saying:

38 Speak unto the sons of Israel, and thou shalt say unto them,

That they shall make them fringes on the corners[a] of their garments, unto their generations — and shall put upon the fringe of the corner, a cord of blue: 39 so shall they serve you as fringes, and when ye see then, then shall ye call to mind all the commandments of Yahweh, and shall do them,—and shall not spy out, |after your own hearts, and after your own eyes| for things, after which ‖ye‖ are ready to go unchastely away: 40 to the intent ye may call to mind, and do all my commandments, and be[b] holy unto your God.

‖I — Yahweh‖ am your God — who brought you forth out of the land of Egypt, to become your' God,—

‖I—Yahweh‖ am your God.

§ 18. *The Conspiracy against Moses under Korah, Dathan and Abiram.*

16 1 Then took[c] Korah, son of Izhar, son of Kohath, son of Levi,—and Dathan and Abiram, sons of Eliab, and On, son of Peleth, sons[d] of Reuben; 2 and rose up[c] before Moses, with certain men of the sons of Israel, two hundred and fifty,—princes of assembly, called to the stated meeting, men of renown; 3 and gathered themselves together against Moses and against Aaron, and said unto them,

‖Too much for you‖ when ‖all the assembly‖ are ‖all of them‖ holy, and <in the midst of them> is Yahweh,—

Wherefore, then, should ye set yourselves up, above the convocation of Yahweh?

4 And <when Moses heard it> he fell upon his face. 5 Then spake he unto Korah, and unto all his assembly, saying,

<In the morning> will Yahweh make known —who are his, and who is the holy one, and will cause him to come near unto himself,— yea <him whom he shall choose> will he cause to come near unto himself.

6 ‖This‖ do,—

Take to you censers, Korah, and all his assembly; 7 and place therein fire, and put thereon incense, before Yahweh, to-morrow,

So shall it be—that <the man whom Yahweh shall choose> ‖he‖ shall be the holy one.

Too much for you, ye sons of Levi!

8 And Moses said unto Korah,—

Hear, I pray you, ye sons of Levi! 9 Is it too small a thing for you, that the God of Israel hath separated you from the assembly of Israel, to bring you near unto himself,—to do the laborious work of the habitation of Yahweh, and to stand before the assembly, to wait upon them? 10 But <having brought thee near, and all thy brethren the sons of Levi with thee> must ye seek |priesthood also|?

11 Wherefore' ‖thou and all thine assembly‖ are conspiring against Yahweh,—

But <Aaron> what is he', that ye should murmur against him'?

12 Then sent Moses, to call for Dathan and for Abiram, sons of Eliab,—and they said,

We will not come up:

13 Was it ‖a small thing‖ that thou didst bring us up out of a land flowing with milk and honey, to put us to death[a] in the desert, but thou must ‖continue even to lord it‖ over us?

14 Certainly <not into a land flowing with milk and honey> hast thou brought us, nor given unto us an inheritance of field and vineyard,—

<The eyes of those men> wilt thou dig out?

We will not come up.

15 Then was Moses very angry, and he said unto Yahweh,

Do not thou have respect unto their meal-offering.

<Not one ass, from them> have I taken, neither have I wronged one of them.

16 And Moses said unto Korah,

‖Thou, and all thine assembly‖ come ye before Yahweh,—|thou, and they, and Aaron| ‖to-morrow‖.

17 And take ye each man his censer, and put thereon incense, then shall ye bring near before Yahweh, each man his censer, two hundred and fifty censers,—and ‖thou and Aaron‖ each man his censer.

18 So they took each man his censer, and put thereon fire, and placed thereon incense,—and took their stand at the entrance of the tent of meeting with Moses and Aaron.[b] 19 And Korah gathered together against them all the assembly, unto the entrance of the tent of meeting,—then appeared the glory of Yahweh, unto all the assembly. 20 Then spake Yahweh unto Moses and unto Aaron, saying:

21 Separate yourselves out of the midst of this assembly,—that I may consume them in a moment.

22 And they fell upon their faces, and said,

O God, the God of the spirits of all flesh,[c]—

[a] "Wings."
[b] Or: "remain." Cp. chap. xxxvi. 12. *Gk.*: "Then rose up . . . [2]yea rose up"—G.n.
[c] Some cod. (w. Sam. and Sep.) have: "son"—G.n.

[a] Or (permissive hiph.): "let us die." Cp. O.T. Ap., "Pharaoh's Heart," etc.
[b] Some cod. (w. Sep., Syr. and Vul.) read: "and Moses and Aaron took their stand," etc.—G.n.
[c] Hence the futility of the opinion of some, that there is no spirit in man as a constituent part of his personality. Comp. chap. xxvii. 16; also Is. lvii. 16; Zech. xii. 1.

shall ‖one man‖ sin, and <against all the assembly> wilt thou be wroth?

23 And Yahweh spake unto Moses, saying,

24 Speak unto the assembly, saying,—
Get ye up from round about the habitation of Korah, Dathan and Abiram.

25 So Moses rose up, and went unto Dathan and Abiram,—then went after him the elders of Israel. 26 And he spake unto the assembly, saying—
Remove, I pray you, from beside the tents of these lawless men, and do not touch aught that pertaineth unto them, — lest ye be carried off in all their sins.

27 So they went up from beside the habitation of Korah, Dathan and Abiram, on every side,— and ‖Dathan and Abiram‖ came out and stationed themselves at the entrance of their tents, with their wives and their sons, and their little ones. 28 Then said Moses,
<Hereby> shall ye know, that ‖Yahweh‖ hath sent me, to do' all these works,— verily, not out of my own heart:—

29 <If <as all human beings die> these' do die, and ‖the visitation of all human beings‖ be visited upon them> ‖Yahweh‖ hath not sent me.

30 But <if <a creation> Yahweh create,[a] and the ground open wide her mouth, and swallow them up, with all that pertain unto them, and so they go down, alive, unto hades> then shall ye know, that these men have despised' Yahweh.

31 And it came to pass, <as he made an end of speaking all these words> that the ground which was under them |clave asunder|; 32 and the earth opened' her mouth, and swallowed up them, and their households,—and all the human beings who pertained unto Korah, with all their goods: 33 so ‖they‖, and all that pertained unto them, |went down|, alive', unto hades,—and the earth |closed upon them|, and they perished out of the midst of the convocation. 34 And ‖all Israel who were round about them‖ fled at their cry,[b]—for they said,
Lest the earth |swallow us up|.

35 ‖Fire also‖ came forth, from Yahweh, —and consumed the two hundred and fifty men, who offered the incense.

36 Then spake Yahweh unto Moses, saying:

37 Say unto Eleazar, son of Aaron the priest, that he take up the censers out of the midst of the burning, and <the fire> scatter thou yonder,—for they have been hallowed.

38 <As for the censers of these sinners against their own persons> they shall be made into beaten-out plates, as an overlay for the altar, for they had brought them near before Yahweh, and hallowed them,—so shall they become a sign unto the sons of Israel.

39 And Eleazar the priest took the censers of bronze, which the consumed men had brought near,—and beat them out into plates for overlaying the altar: 40 a memorial unto the sons of Israel,
That no stranger, who is ‖not of the seed of Aaron‖ shall draw near to offer incense before Yahweh,—lest he become like Korah and like his assembly,
As spake Yahweh by the hand of Moses, with regard thereto.

41 And all the assembly of the sons of Israel murmured, on the morrow, against Moses and against Aaron, saying,—
‖Ye‖ have caused the death of the people of Yahweh.

42 And it came to pass, <when the assembly gathered themselves together[a] against Moses and against Aaron> that they turned towards the tent of meeting, and lo! the cloud |had covered it|: and the glory of Yahweh |appeared|.

43 And Moses and Aaron came in, before the tent of meeting. 44 Then spake Yahweh unto Moses, saying:

45 Lift yourselves up out of the midst of this assembly, that I may consume them, as in a moment.—
And they fell upon their faces. 46 Then said Moses unto Aaron—
Take the censer and place thereon fire, from off the altar, and put incense [thereon], and, going quickly into the assembly, put a propitiatory-covering over them,—for wrath |hath gone forth| from before Yahweh, the plague |hath begun|.

47 Then took Aaron, as Moses spake, and ran into the midst of the convocation, and lo! the plague |had begun| among the people,—so he placed the incense, and put a propitiatory-covering over the people: 48 thus did he take his stand between the dead and the living,—and the plague |was restrained|. 49 And so it was, that they who died in the plague were fourteen thousand, and seven hundred,—besides them who died over the matter of Korah. 50 And Aaron returned unto Moses, unto the entrance of the tent of meeting,—when ‖the plague‖ had been restrained.

§ 19. *Aaron's Budding Staff.*

17 1 Then spake Yahweh unto Moses, saying:

2 Speak unto the sons of Israel, and take of them, one staff each for an ancestral house, of all their princes, by their ancestral houses, ‖twelve staves‖,—<each man's name> shalt thou write upon his staff;

3 and <Aaron's name> shalt thou write upon the staff of Levi,—for <one staff>

[a] Showing that "to create" in the Biblical sense is not "to make something out of nothing," but simply to make a new thing, realise a new idea. Cp. Gen. i. 1, note *c*.

[b] Lit.: "voice" or "sound."

[a] Or: "were (had been) called together."

shall there be for the head of their ancestral house. 4 Then shalt thou lay them up in the tent of meeting,—before the testimony, where I meet with you.[a] 5 So shall it come to pass, that <the man whom I shall choose> ‖his staff‖ shall bud,—so will I cause to cease from against me' the murmurings of the sons of Israel, wherewith ‖they‖ are murmuring against you'.

6 And Moses spake unto the sons of Israel, and every one of their princes gave unto him ‖a staff apiece, for each prince‖ by their ancestral houses, ‖twelve staves‖,—and ‖the staff of Aaron‖ was in the midst of their staves. 7 So Moses laid up the staves before Yahweh,—in the tent of the testimony.

8 And it came to pass |on the morrow|, that Moses entered into the tent of the testimony; and lo! the staff of Aaron for the house of Levi |had budded|,—yea it had brought forth buds, and bloomed blossoms, and borne ripe almonds. 9 So then Moses brought forth' all the staves, from before Yahweh, unto all the sons of Israel,—and they saw and took, each man his own staff.

10 And Yahweh said unto Moses—

Put back the rod of Aaron, before the testimony, to be kept as a sign unto such as are perverse,[b]—that thou mayest bring to an end their murmurings against[c] me, that they die not.

11 Thus did Moses,—<as Yahweh commanded him> |so‖ did he.

12 Then spake the sons of Israel unto Moses, saying:

Lo! we have breathed our last—we are lost, we are ‖all‖ lost: 13 ‖whosoever draweth near—draweth near—unto the habitation of Yahweh‖ dieth,—are we ever to have made an end of breathing our last?

§ 20. *Provision for Priests and Levites.*

18 1 And Yahweh said unto Aaron,[d]

‖Thou, and thy sons, and the house of thy father with thee‖[e] shall bear the iniquity of the sanctuary,—and ‖thou, and thy sons with thee‖ shall bear the iniquity of your priesthood. 2 Therefore also <thy brethren of the tribe of Levi, the stem of thy father> bring thou near with thee, and let them be joined[f] unto thee, and let them wait upon thee,—‖both on thee and on thy sons with thee‖,[g] before the tent of the testimony. 3 So shall they keep thy charge, and the charge of all the tent,—only' <unto the vessels[a] of the sanctuary, and unto the altar> shall they not come near, lest they die—‖both they, and ye‖.

4 So shall they be joined unto thee, and shall keep the charge of the tent of meeting, as to all the laborious work of the tent,—but ‖a stranger‖ shall not come near unto you.

5 So shall ye keep the charge of the sanctuary, and the charge of the altar,—that there no more' be wrath against the sons of Israel.

6 ‖I‖ therefore, lo! I have taken your brethren the Levites, out of the midst of the sons of Israel,—<unto you> as a gift' are they given, unto Yahweh, to do the laborious work of the tent of meeting. 7 But ‖thou and thy sons with thee‖ shall keep the charge of your priesthood, as to every matter of the altar, and as to the interior of the veil, and shall do the laborious work.—<as a laborious service of gifts> do I give your priesthood, and ‖the stranger who cometh near‖ shall be put to death.

8 And Yahweh spake unto Aaron,

‖I‖, therefore, lo! I have given unto thee' the charge of my heave-offerings,—as to all the hallowed things of the sons of Israel—<unto thee> have I given them, as pertaining to the anointing, and unto thy sons, for a statute age-abiding. 9 ‖This‖ shall be thine, out of the things most holy, out of the fire,—their every oblation—to the extent of their every meal-offering, and their every sin-bearer, and their every guilt-bearer wherewith they make amends[b] unto me, <most holy unto thee> shall it be, and unto thy sons. 10 <As something most holy> shall ye eat it,—‖every male‖ shall eat it, <holy> shall it be unto thee.

11 ‖This‖, therefore, shall be thine—the heave-offering of their gift, even all the wave-offerings of the sons of Israel, <unto thee> have I given them, and unto thy sons and unto thy daughters with thee, by a statute age-abiding,—‖every one that is clean in thy house‖ shall eat it. 12 <All the best of oil, and all the best of new-wine and corn,—the firstfruits thereof, which they shall give unto Yahweh> <unto thee> have I given them. 13 <The firstfruits of all that is in their land, which they shall bring in unto Yahweh> <thine> shall it be,—‖every one that is clean in thy house‖ shall eat it:

14 <every devoted thing in Israel> <thine> shall it be: 15 <every thing that is born first[c]—of all flesh that may be offered unto Yahweh, among men and among beasts> shall be thine,—only' thou shalt ‖redeem‖ the firstborn of men, and <the firstborn of unclean beasts> shalt thou redeem.

16 And <as to the redemption price thereof> <from a month old> shalt thou redeem, by thine estimate, five shekels of silver, by

[a] Some cod. (w. Sam., Sep., and Vul.) have: "thee"—G.B.
[b] Lit.: "sons of perverseness."
[c] Ml.: "from against."
[d] N.B.: To Aaron, once more!
[e] Here referring to the Levites. Note the more limited description that follows as to the priesthood.
[f] Cp. Gen. xxix. 34. By "word-play"—O.G. 530b.
[g] Or, possibly, as R.V.: "but thou, and thy sons with thee shall be before the tent of the testimony."

[a] Or: "furniture."
[b] Or: "which they give back."
[c] Ml.: "every thing that bursteth open a matrix."

the shekel of the sanctuary,—<twenty gerahs> it is'. 17 Only' <a firstling ox or a firstling sheep or a firstling goat> shalt thou not redeem, ‖hallowed‖ they are',—<their blood>[a] shalt thou dash against the altar, and <of their fat> shalt thou make a perfume, an altar-flame, for a satisfying odour unto Yahweh: 18 and ‖their flesh‖ shall be thine,—<as the wave-breast and as the right leg> <thine> shall it be: 19 <all the heave-offerings[b] of the holy things, which the sons of Israel shall heave up unto Yahweh> have I given unto thee, and unto thy sons and unto thy daughters with thee, by a statute age-abiding,—<an age-abiding covenant of salt> it is', before Yahweh, for thee, and for thy seed with thee.

20 Then said Yahweh unto Aaron:
<In their land> thou shalt have no inheritance, and no <allotted portion> shalt thou have, in their midst,—‖I‖ am thine allotted portion and thine inheritance, in the midst of the sons of Israel. 21 And <unto the sons of Levi> lo! I have given all the tenth in Israel, for an inheritance,—the allotted portion for their laborious work which ‖they‖ are performing, the laborious work of the tent of meeting: 22 that the sons of Israel |come near no more|, unto the tent of meeting,—to bear sin, to die. 23 So shall the Levites themselves' perform the laborious work of the tent of meeting, and ‖they‖ shall bear their iniquity, a statute age-abiding, unto your generations, and <in the midst of the sons of Israel> shall they take no inheritance. 24 Because <the tenth of the sons of Israel, which they shall offer up unto Yahweh as a heave-offering> have I given unto the Levites, as an inheritance,—<for this cause> said I regarding them,
<In the midst of the sons of Israel> shall they take no inheritance.

25 Then spake Yahweh unto Moses, saying:
26 <Unto the Levites> therefore, shalt thou speak, and shalt say unto them,
<When ye shall take of the sons of Israel the tenth which I have given unto you from them, as your inheritance> then shall ye offer[c] up therefrom the heave-offering of Yahweh, ‖a tenth of the tenth‖. 27 So shall your heave-offering be reckoned your own,—as corn out of the threshing-floor, and as the abundance, out of the wine-press. 28 ‖Thus‖ shall ‖ye also‖ offer[c] up the heave-offering of Yahweh, out of all your tenths which ye shall take from the sons of Israel,—and give therefrom the heave-offering of Yahweh, unto Aaron, the priest. 29 <Out of all your gifts> shall ye offer[a] up every[b] heave-offering of Yahweh,—out of all the best thereof, the hallowed part thereof, out of it.
30 And thou shalt say unto them,—
<When ye offer the best thereof, out of it> then shall it be reckoned to belong unto the Levites, as the increase of the threshing-floor, and as the increase of the wine-press. 31 And ye shall eat it in any place, ‖ye, and your household‖,[c]—for ‖a reward‖ it is, unto you, the allotted portion for your laborious work in the tent of meeting. 32 And ye shall not, by reason of it, bear sin, when ye offer up the best thereof, out of it; and <the hallowed things of the sons of Israel> shall ye not profane, neither shall ye die.

[a] Some cod. (w. Sam. MS., Onk. MS., Jon., Sep. and Syr.) have: "and [or "but"] their blood"—G.n.

[b] Some cod. (w. Sam., Onk., Jon., Sep., and Syr.) have: "every heave-offering"—G.n.

[c] Lit.: "heave."

§ 21. *The Ashes of the Red Heifer and the Waters of Separation.*

19 1 And Yahweh spake unto Moses and unto Aaron, saying:
2 ‖This‖ is the statute of the law, which Yahweh hath commanded, saying,—
Speak unto the sons of Israel—That they bring unto thee a red heifer, without defect, wherein is no blemish, and whereupon hath come no yoke. 3 Then shall ye give her unto Eleazar the priest, and he shall take her forth unto the outside of the camp, and she shall be slain, before him; 4 and Eleazar the priest shall take of her blood, with his finger,—and shall sprinkle, towards the front of the tent of meeting, of her blood, seven times; 5 and the heifer shall be burned up before his eyes,—‖her skin, and her flesh, and her blood, with her dung‖ shall be burned up.
6 Then shall the priest take cedar-wood, and hyssop and crimson,—and cast into the midst of the burning up of the heifer.
7 And the priest shall wash his clothes, and bathe his flesh in water, and afterwards' come into the camp,—but the priest shall be unclean until the evening. 8 And ‖he that burneth her‖ shall wash his clothes in water,[d] and bathe his flesh in water,—and be unclean, until the evening. 9 Then shall a man that is clean gather up the ashes of the heifer, and put them by, outside the camp, in a clean place,—so shall they be for the assembly of the sons of Israel, to keep for water of separation, it is ‖a taking away of sin‖.[e] 10 Then

[a] Lit.: "heave."

[b] Some cod. (w. Sep. and Vul.) have simply: "the"—G.n.

[c] Some cod. (w. Sam., Onk., Jon., Sep., and Vul.) have: "households" (pl.)—G.n.

[d] Some cod. (w. Sep., Syr., and Vul.) omit "in water" in this clause. Cp. Lev. xvi. 28.—G.n.

[e] Or: "a cleansing from sin." Lit.: "sin," Heb.: *ḥaṭṭâth*. Cp. O. T. Ap., "Sin = Sin-offering = Sin-bearer."

shall he that gathered up the ashes wash his clothes, and be unclean until the evening,—so shall it be for the sons of Israel, and for the sojourner that sojourneth in your midst, by a statute age-abiding.

11 <He that toucheth the dead, even any human person> shall be unclean seven days. 12 ‖He‖ shall cleanse himself from sin therewith, on the third day, then <on the seventh day> shall he be clean,—but <if he cleanse not himself from sin on the third day> then <on the seventh day> shall he not be clean. 13 <Whosoever toucheth the dead, the person of the human being that dieth, and doth not cleanse himself from sin> <the habitation of Yahweh> hath he made unclean; that person, therefore, shall be cut off out of Israel,—<because ‖the water of separation‖ was not dashed upon him> <unclean> shall he be, his uncleanness is yet' upon him. 14 ‖This‖ is the law—<When ‖a human being‖ shall die in a tent> ‖every one who goeth into the tent, and every one who is in the tent‖ shall be unclean, seven days. 15 And ‖in the case of every open vessel, on which no' cover is fastened‖ <unclean> it is'. 16 And ‖whosoever toucheth, on the face of the field, one slain with a sword, or one who hath died, or a human bone, or a grave‖ shall be unclean, seven days. 17 And they shall take, for him that is unclean, of the ashes of the burning of the sin-bearer,—and living water shall be put thereon, in a vessel. 18 Then shall a man that is clean |take hyssop, and dip in the water|, and sprinkle upon the tent, and upon all[a] the vessels,[b] and upon the persons who were there,—and upon him that touched the bone, or him who had been slain, or him who had died of himself, or the[c] grave; 19 and the clean person shall sprinkle upon the unclean, on the third day, and on the seventh day,—so shall he cleanse himself from sin, on the seventh day, and shall wash his clothes, and bathe in water, and be clean in the evening. 20 But <in the case of the man who shall be unclean and shall not cleanse himself from sin> that person |shall be cut off|, out of the midst of the convocation, — for <the sanctuary of Yahweh> hath he made unclean, ‖the water of separation‖ hath not been dashed upon him, <unclean> he is'. 21 So shall it be unto them[d] for a statute age-abiding,—and ‖he that sprinkleth the water of separation‖ shall wash his clothes, and ‖he that toucheth the water of separation‖ shall be unclean until the evening; 22 and ‖whatsoever the unclean person toucheth‖ shall be unclean,—and ‖the person who toucheth it‖ shall be unclean until the evening.

[a] Some cod. (w. Sam., Sep., and Syr.) omit "all"—G.n.
[b] Or: "articles of furniture."
[c] These definite articles, referring back to the particular cases specified, should scarcely be suppressed in English.
[d] Some cod. (w. Onk. MS., Jon., Sep., and Syr.) have "unto you"—G.n.

§ 22. *The Waters of Meribah* (="*Contention*").

20 1 Then came the sons of Israel, the whole assembly, into the desert of Zin, in the first month, and the people dwelt in Kadesh,—and Miriam died there, and was buried there.

2 And there was no water for the assembly,—so they gathered together against Moses, and against Aaron. 3 And the people contended with Moses,—and spake, saying,

Would, then, we had died[a] when our brethren died,[a] before Yahweh!

4 Wherefore' then, hast thou[b] brought the convocation of Yahweh into this desert,—to die there, ‖we, and our cattle‖?

5 And wherefore' did ye[c] cause us to come up out of Egypt, to bring us into this wretched place?—not a place of seeds, and figs, and vines, and pomegranates! <even water> is there none' to drink.

6 And Moses and Aaron went in, from the presence of the multitude[d] unto the entrance of the tent of meeting, and fell upon their faces,—and the glory of Yahweh appeared' unto them. 7 Then spake Yahweh unto Moses, saying:

8 Take the staff, and gather together the assembly, ‖thou, and Aaron thy brother‖, then shall ye speak unto the cliff, before their eyes, and it shall give forth its waters,—so shalt thou bring forth unto them water, out of the cliff, and shalt cause the assembly, and their cattle, to drink.

9 And Moses took the staff, from before Yahweh,—as he commanded him. 10 And Moses and Aaron gathered together the convocation, before the cliff,—and he said unto them:

Hear, I pray you, ye rebels!
<Out of this cliff> must we bring forth for you, water?

11 And Moses lifted high his hand, and smote the cliff, with his staff, twice,—and there came forth water in abundance, and the assembly and their cattle |did drink|.

12 Then said Yahweh unto Moses and unto Aaron,
<Because ye believed not in me, to hallow me in the eyes of the sons of Israel> ‖therefore‖ shall ye not bring in this convocation into the land which I have given unto them.

13 ‖The same‖ were the waters of Meribah [that is "Contention"] in that the sons of Israel contended with Yahweh,—and so he hallowed himself among them.

[a] Ml.: "breathed our—their last."
[b] So it should be (w. Sep.), but M.C.T. has: "have ye"—G.n.
[c] *Ot.*: "didst thou"—G.n.
[d] Or: "convocation." Heb.: *kâhâl*.

§ 23. *Edom refuses Israel a Passage.*

14 And Moses sent messengers from Kadesh unto the king of Edom,—
‖Thus‖ saith thy brother Israel,
‖Thou thyself‖ knowest all the distress which befell us; 15 and how our fathers went down to Egypt, and we abode in Egypt many days, —and that the Egyptians ill-treated us and our fathers; 16 and we made outcry unto Yahweh and he heard our voice, and sent a messenger, and brought us forth out of Egypt,—lo! then ‖we‖ are in Kadesh, a city at the extremity of thy boundary.
17 Let us, we pray thee, pass through thy land— we will not pass through field or vineyard, nor will we drink the waters of a well,— <by the king's road> will we go—we will turn neither to the right hand nor to the left, until we get through thy boundary.
18 And Edom said unto him,
Thou shalt not pass through my land,[a]—lest <with the sword> I come out to meet thee.
19 And the sons of Israel said unto him—
<By the highway> will we go up, and <if <thy waters> we should drink—‖I, and my cattle‖> then would I give the price thereof,—only'—it is nothing!—<with my feet> would I pass through.
20 And he said,
Thou shalt not pass through.
And Edom came out to meet him, with a strong people, and with a firm hand. 21 Thus did Edom refuse to give Israel passage through his boundary,—and Israel turned away from him.

§ 24. *The Death of Aaron on Mount Hor.*

22 Then set they forward from Kadesh,—and the sons of Israel, all the assembly, came in to Mount Hor. 23 Then spake Yahweh unto Moses and unto Aaron, in Mount Hor,—near the boundary of the land of Edom, saying:
24 Aaron shall be withdrawn unto his kinsfolk, for he shall not enter into the land which I have given unto the sons of Israel,— because ye spurned my bidding, at the waters of Meribah.
25 Take thou Aaron, and Eleazar his son,—and bring them up Mount Hor; 26 and strip thou Aaron of his garments, and put them upon Eleazar his son,—and ‖Aaron‖ shall be withdrawn, and shall die there.
27 And Moses did as Yahweh commanded,—and they went up into Mount Hor, in sight of all the assembly. 28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son, and Aaron died there, in the top of the mount,—and Moses and Eleazar came down out of the mount. 29 And all the assembly saw that Aaron was dead;[a] and they bewailed Aaron thirty days, even all the house of Israel.

§ 25. *The Seraph Serpents.*

21 1 And the Canaanite, the king of Arad, who dwelt in the South,[b] heard that Israel had entered[c] by the way of Atharim,[d]—so he made war with Israel, and took some of them captive.
2 Then Israel vowed a vow unto Yahweh, and said,—
<If thou wilt ‖surely deliver up‖ this people into my hand> then will I utterly destroy their cities.
3 And Yahweh hearkened unto the voice of Israel, and delivered up the Canaanite into his hand,[e] so he utterly destroyed them, and their cities,—and called the name of the place Hormah [that is, "Utter Destruction"].
4 Then brake they up from Mount Hor, by way of the Red Sea, to go round the land of Edom, —and the soul of the people became impatient because of the way. 5 So then the people spake against God, and against Moses,
Wherefore' have ye brought us up out of Egypt, to die in the desert? for there is neither bread, nor water, and ‖our soul‖ doth loathe this contemptible bread!
6 And Yahweh sent among the people the poisonous serpents,[f] and they bit the people,—and much people out of Israel died'. 7 Then came the people of Israel unto Moses, and said—
We have sinned, in that we spake against Yahweh, and against thee,
Pray thou unto Yahweh, that he may take from us the serpent.
So Moses prayed for the people. 8 Then said Yahweh unto Moses—
Make thee a like serpent,[g] and put it upon a standard,—and it shall come to pass, that ‖any one who is bitten‖ <as soon as he seeth it> shall live.
9 So Moses made a serpent of bronze, and put it upon the standard,—and it came to pass—that <if the serpent had bitten any man> <as soon as he directed his look unto the serpent of bronze> he lived.[h]

§ 26. *From Edom to Moab.*

10 And the sons of Israel brake up,—and encamped in Oboth. 11 And they brake up from Oboth,—and encamped in Ije-Abarim, in the desert which is over against Moab, towards the rising of the sun. 12 <From thence> brake they up,—and encamped in the ravine of Zered. 13 <From thence> brake they up, and encamped on the other side of Arnon which

[a] Lit.: "through me."

[a] Or: "had breathed his last."
[b] Heb.: *negev*.
[c] Or: "was entering."
[d] "Perh. name of caravan-route"—O.G.
[e] So it should be (w. Sam. and Sep.)—G.n. [M.C.T. has not these three words.]
[f] Or: "the seraph serpents." Cp. ver. 8.
[g] Heb.: "a *sĕrâph*." Cp. ver. 6.
[h] Cp. Jn. iii. 14, 15.

is in the desert, that cometh forth out of the
boundary of the Amorites,—for ‖Arnon‖ is the
boundary of Moab, between Moab and the
Amorites. 14 For this cause is it said, in the
Book of the Wars of Yahweh,—
. . . Waheb[a] with a hurricane,
And the ravines of Arnon;
15 And the bottom of the ravines, that extendeth
toward the dwelling of Ar,—
And adjoineth to the boundary of Moab,
16 And <from thence> towards Beer,—‖the
same‖ is the well, whereof Yahweh said unto
Moses,
Gather together the people, that I may give
them water.
17 ‖Then‖ sang Israel this song,—

Spring thou up, O well!
Respond ye thereunto;
18 A well!—princes digged' it,
‖Nobles of the people‖ delved it,
With a sceptre,
With their staves.

And <from the desert> to Mattanah'; 19 and
<from Mattanah> to Nahaliel'; and <from
Nahaliel> to Bamoth'; 20 and <from Ba-
moth of the valley, which is in the field-country
of Moab> to the top of Pisgah,—which over-
looketh Jeshimon.[b] 21 Then sent Israel
messengers, unto Sihon king of the Amorites,
saying:
22 Let me pass through thy land—we will not
turn aside into field or into vineyard, nor
will we drink the water of a well,— <by
the king's road> will we go, until we get
through thy boundary.
23 And Sihon suffered not Israel to pass through
his boundary, but Sihon gathered together all
his people, and came forth to meet Israel,
towards the desert, and entered Jahaz,—and
fought with Israel. 24 And Israel smote
him with the edge of the sword,[c]—and took
possession of his land, from Arnon unto Jabbok,
unto the sons of Ammon, for ‖strong‖ was the
boundary of the sons of Ammon. 25 So
Israel took all these cities,—and Israel dwelt in
all the cities of the Amorites, in Heshbon, and
in all her villages;[d] 26 for ‖as for Heshbon‖
<the city of Sihon king of the Amorites> it
was',—‖he‖ having fought with the former
king of Moab, and taken all his land out of his
hand, unto Arnon. 27 <For this cause>
say the poets—

Enter ye Heshbon,—
Built and prepared be the city of Sihon;
28 For ‖a fire‖ hath come forth out of Heshbon,
‖A flame‖ out of the stronghold of Sihon;
It hath consumed Ar of Moab,
The lords[a] of the high places[b] of Arnon.
29 Woe to thee, Moab,
Thou art lost, O people of Chemosh,—
He hath given up his sons as fugitives
And his daughters into captivity,
Unto the king of the Amorites, Sihon.
30 Then we shot them—
Heshbon is destroyed, as far as Dibon,—
Then laid we waste as far as Nophah,
A fire[c] reacheth unto Medeba.

31 So then Israel dwelt in the land of the Amo-
rites. 32 And Moses sent to spy
out Jazer, and they captured the villages[d]
thereof,—and dispossessed the Amorites that
were there. 33 Then turned they, and
went up by the way of Bashan,—and Og,
king of Bashan, came forth to meet them—
‖he, and all his people‖, to give battle at
Edrei. 34 Then said Yahweh unto Moses—
Do not fear him, for <into thy hand> have
I delivered him, and all his people, and his
land,—
Therefore shalt thou do unto him, as thou
didst unto Sihon, king of the Amorites,
who was dwelling in[e] Heshbon.
35 So then they smote him, and his sons, and all
his people, until there was not left him, a
remnant,—and took possession of his land.

22 1 Then did the sons of Israel break up,—and
encamp in the waste plains of Moab, on the
other side of the Jordan by Jericho.

§ 27. *Balak King of Moab sends for Balaam.*

2 And Balak son of Zippor saw' all that Israel
had done unto the Amorites; 3 and Moab shrank
with great fear from the presence of the people,
because <many> they were',—and Moab was
alarmed at the presence' of the sons of Israel.
4 So Moab said unto the elders of Midian—
‖Now‖ shall the gathered host[e] lick up all
that are round about us, as the ox doth lick
up the verdure of the field.
But ‖Balak son of Zippor‖ was king unto Moab
at that time. 5 So he sent messengers unto
Balaam son of Beor, to Pethor, which was by
the river of the land of the sons of his people,[f]
to call him,—saying—
Lo! ‖a people‖ hath come forth out of Egypt
Lo![g] he hath covered the eye of the land,
Yea ‖he‖ is tarrying over against me.
6 ‖Now‖ therefore, do come, I pray thee, curse
me this people,
For <stronger> he is' than I',

[a] Lit: *eth-waheb*. "Object of a verb lost out of the text"—O.G. 255.
[b] "Prob. some part of the wilderness of Judah bordering on Dead Sea"—O.G.
[c] "According to the mouth of the sword, *i.e.*, as the sword can devour=without quarter"—O.G. 352.
[d] Lit.: "daughters" = "farmsteads," "environs," "villages."

[a] Or. "the baalim."
[b] Or: "height."
[c] So it should be (w. Sam. and Sep.)—G.n. M.C.T. has "which" (*asher*), but with a stigma on the *resh* (r). Cp., however, G. Intro. 326-328, where the following reading of the final couplet is favourably suggested:
The women also even unto Nopha
And the men even unto Medeba.
[d] Lit.: "daughters."
[e] Heb.: *kâhâl*.
[f] Some cod. (w. Sam., Syr., and Vul.) have: "sons of Ammon"—G.n.
[g] Some cod. (w. sp. v.r. [*sevir*] Sam., Onk. MS., Jon., Sep., and Syr.) have here: "and lo!"—G.n.

2 <If peradventure I prevail> we shall smite
him,
That I may drive him out of the land,—
For I know that ‖he whom thou dost bless‖
is to be' blessed,
And ‖he whom thou dost curse‖ is to be' cursed.

7 And the elders of Moab and the elders of
Midian, went their way, with the rewards of
divination in their hand,—so they came in unto
Balaam, and spake unto him the words of
Balak. 8 And he said unto them—
Tarry ye here for the night, and I will bring
you back word, as Yahweh shall speak unto
me.
So the princes of Moab abode with Ba-
laam. 9 And God came in unto
Balaam,—and said,
Who are these men, with thee?
10 Then said Balaam unto God,—
‖Balak, son of Zippor, king of Moab‖ hath
sent unto me:
11 Lo! ‖the people that hath come forth out of
Egypt‖—he covereth the eye of the land.
‖Now‖[a] do come, do revile me him,
Peradventure I shall prevail in making
war with him,
And shall drive him out.
12 And God said unto Balaam,
Thou shalt not go with them,—
Thou shalt not[b] curse the people,
For <blessed> he is'.
13 And Balaam rose up in the morning, and said
unto the princes of Balak,
Get you into your own land,—
For Yahweh hath refused' to let me go with
you.
14 So the princes of Moab arose, and came in unto
Balak,—and said,
Balaam refused' to come with us.
15 Then added Balak again,—to send princes,
more and weightier than these. 16 And they
came in unto Balaam,—and said unto him—
‖Thus‖ said Balak son of Zippor,
Do not be withheld, I pray thee, from
coming unto me:
17 For I will ‖honour‖ thee, ‖exceedingly‖, and
<all that thou shalt say unto me> will I do.
Do come therefore, I pray thee, oh revile
me this people.
18 And Balaam responded, and said unto the
servants of Balak,
<Though Balak would give me his house full
of silver and gold> I could not go beyond
the bidding of Yahweh my God, to do less
or more.
19 ‖Now‖ therefore, abide here, I pray you, even
‖ye‖—for the night,—that I may get to know
what further Yahweh may be speaking
with me.
20 And God came in unto Balaam, by night, and
said unto him—
<If ‖to call thee‖ the men have come in>
arise, go with them,—
‖But only‖ <the thing that I shall speak unto
thee> ‖that‖ shalt thou do.
21 So Balaam arose' in the morning, and sad-
dled his ass,—and went with the princes of
Moab. 22 Then kindled the anger
of God, because he' ‖was going‖,[a] and the
messenger of Yahweh stationed' himself in the
way, to withstand him,—‖as he was riding
upon his ass, his two young men being with
him‖. 23 And the ass saw the messenger of
Yahweh, stationed in the road, with his drawn
sword in his hand, so the ass turned aside out
of the road, and went into the field,—and
Balaam smote the ass, to make her turn back
into the road. 24 But the messenger
of Yahweh took his stand, in a hollow pass of
the vineyards,—with a fence on this side, and a
fence on that side. 25 And <when the ass
saw the messenger of Yahweh> she squeezed
herself against the wall, and squeezed the foot
of Balaam, against the wall,—and again' he
smote her. 26 And the messenger of
Yahweh went on further', and took his stand in
a narrow place, where there was no way to turn,
to the right hand or to the left. 27 And <when
the ass saw' the messenger of Yahweh> she
sank down under Balaam,—then was Balaam's
anger kindled, and he smote the ass with the
staff. 28 And Yahweh opened the
mouth of the ass,—and she said unto Balaam—
What have I done to thee, that thou hast
smitten me, these three times?
29 And Balaam said unto the ass,
Surely thou hast been making sport of me,—
Would there had' been a sword in my hand,
for ‖now‖ would I have slain thee.
30 Then said the ass unto Balaam—
Am not ‖I‖ thine own ass, on which thou hast
ridden all thy life, until this day? Have
I ‖been wont‖ to do unto thee |thus|?
And he said,
Nay!
31 Then did Yahweh unveil the eyes of Balaam,
and he saw the messenger of Yahweh stationed
in the road, with his sword drawn, in his
hand,—so he bent his head and bowed down
before him. 32 And the messenger of
Yahweh said unto him,
Wherefore' hast thou smitten thine ass, these
three times?
Lo! ‖I myself‖ am come forth to withstand
thee, because headlong' was thy way
before me.
33 And the ass hath seen' me, and hath turned
aside at my presence, these three times:
<Unless she had turned aside from m

[a] Some cod. (w. Sam., Jon., and Sep.) have: "Now therefore."—G.n.

[a] Or: "was really going." The emphasis here (strangely overlooked by both A.V. and R.V.) is significant. It seems to suggest that the command of ver. 20 scarcely even amounted to a permission, but was rather a piece of irony, whereby Yahweh intimated that if Balaam was determined to go he would not be forcibly prevented. Cp. O.T. "Pharaoh's heart, hardening of."

[b] MSS., Sam., Jon., Sep., Syr., Vul.]: "Neither shalt thou"—G.n.

presence> yea |now| <even thee>[a] had
I slain, but <her> had I suffered to live.
34 Then said Balaam unto the messenger of
Yahweh—
I have sinned, for I knew not, that ‖thou‖
wast stationed to meet me in the road,—
‖Now‖, therefore, <if it be displeasing in
thine eyes> I must get me back again.
35 And the messenger of Yahweh said unto
Balaam—
Go with the men:
Only' <the word that I shall speak unto
thee> ‖that‖ shalt thou speak.
So Balaam went his way with the princes of
Balak. 36 And Balak heard' that
Balaam |was coming|,—so he went forth to meet
him, unto a city of Moab which was upon the
boundary of Arnon, which was in the utmost
part of the boundary. 37 And Balak said
unto Balaam:
Did I not ‖send‖ unto thee, to call thee?
Wherefore' didst thou not come unto me?
Am I not <in very deed> able to honour
thee?
38 And Balaam said unto Balak—
Lo! I am come unto thee,
‖Now‖ ‖can‖ I ‖possibly‖ promise ‖any-
thing‖?
<The word that God shall put in my
mouth> ‖that‖ must I speak.
39 So Balaam went with Balak,—and they entered
Kiriath-huzoth. 40 And Balak sacrificed
herd and flock,—and sent unto Balaam, and
unto the princes that were with him. 41 And it
came to pass in the morning, that Balak took
Balaam, and brought him up the high places of
Baal,—and he saw from thence the utmost part
of the people.

§ 28. *Balaam's First Prophecy.*

23 1 Then said Balaam unto Balak:
Build me here, seven altars,—and prepare me
here, seven bullocks and seven rams.
2 And Balak did' as Balaam had spoken',—and
Balak and Balaam caused to ascend a bullock
and a ram on each altar. 3 Then said
Balaam unto Balak:
Station thyself by thine ascending-sacrifice,
and let me go my way—peradventure'
Yahweh may come and meet me, and <what
thing soever he may shew me> I will tell
thee.
So he went his way to a bare height. 4 And
God came unto Balaam,—so he said unto him—
<The seven altars> have I built in a row,[b]
and have caused to ascend, a bullock and a
ram on each altar.
5 And Yahweh put a word into the mouth of
Balaam,—and said—
Return unto Balak, and ‖thus‖ shalt thou
speak.
6 So he returned unto him, and lo! he was
stationed by his ascending-sacrifice,—‖he, and
all the princes of Moab‖. 7 So he took up
his parable and said,—

<From Aram> doth Balak' conduct me,
‖The king of Moab‖ from the mountains of
the East,

Come thou! curse me Jacob,
Yea, come thou! rage on Israel.

8 How can I revile one whom God' hath not'
reviled?
Yea, how can I rage on one on whom Yahweh'
hath not' raged?

9 Surely <from the head of the rocks> do I
see him,
Yea <from the hills> do I observe him,—
Lo! ‖a people‖ who alone' doth dwell,
And <among the nations> he doth not
reckon himself.
10 Who' hath counted the dust of Jacob?
Or who' hath numbered[a] the fourth part of
Israel?

Let me[b] die the death of the upright,
And let my hereafter[c] be like his!

11 Then said Balak unto Balaam,
What hast thou done for me?
<To revile mine enemies> I summoned thee,
and lo! thou hast ‖kept on blessing‖.[d]
12 And he answered and said,—
Was it not [to be so] that <whatsoever
Yahweh should put into my mouth> ‖the
same‖ should I take heed to speak?[e]

§ 29. *Balaam's Second Prophecy.*

13 Then said Balak unto him—
Come, I pray thee, with me, unto another
place, from whence thou mayest see him,
<nothing but his utmost part> shalt thou
see, but <all of him> shalt thou not see,—
and so revile me him, from thence.
14 And he took him to the field of Zophim, unto
the head of Pisgah,—and built seven altars, and
caused to ascend a bullock and a ram on each
altar. 15 Then said he to Balak,
Station thyself here, by thine ascending-sacri-
fice,[f]—while ‖I‖ meet him yonder.
16 And Yahweh met Balaam, and put a word into
his mouth,—and said—
Return unto Balak, and ‖thus‖ shalt thou
speak.
17 So he came in unto him, and |there he was|—
stationed by his ascending-sacrifice, and the
princes of Moab, with him. And Balak said
unto him,
What hath Yahweh spoken?

[a] So it should be (w. Sam. MS. and Sep.)—G.n. Cp. G. Intro. 168. [M.C.T. has a form which might be rendered: "Or is able to number."]
[b] Ml.: "my soul."
[c] Or: "latter end."
[d] The infinitive here *following* the finite verb: see Intro., Chap. II., Synopsis, *B*, *b*, end.
[e] Or: "heedfully ('scrupulously') speak."
[f] Some cod., one esr. pr. ed., (w. Sam. and Syr.) have: "sacrifices"—G.n.

[a] Cp. for inversion Gen. xli. 18, and Intro., Chap. II., p. 9, *ante*.
[b] So O.G. 789[b].

18 Then took he up his parable, and said,—
Rise, Balak, and hear,
Give ear unto me, son of Zippor!

19 God is ‖not a man‖, that he should lie,
Nor ‖a son of Adam‖ that he should repent,—
Hath ‖he‖ said, and will not perform?
Yea spoken, and will not make it stand fast?

20 Lo! <to bless> have I received [command],—
And I will bless,[a] nor will I take it back.

21 He[b] hath not discovered trouble, in Jacob,
Neither hath he[b] seen wretchedness in Israel,—
‖Yahweh, his God‖ is with him,
And ‖the acclaim of a king‖ in his midst:
22 <God having brought them forth out of Egypt>
‖The very[c] horns of the buffalo‖ are his:

23 Surely, there is no enchantment against Jacob,
Nor divination against Israel,—
‖Now‖ shall it be said—
Of Jacob, and of Israel,
What' hath God' wrought!

24 Lo ‖a people‖ <like a lioness> shall rise,
And <like a strong lion> shall rouse himself up;
He will not lie down, till he eat the torn,
And <the blood of the slain> he drink.

25 Then said Balak unto Balaam,
Thou shalt neither ‖revile‖ him,—nor ‖bless‖ him.

26 And Balaam responded, and said unto Balak,—
Spake I not unto thee, saying,
<All that Yahweh shall speak> ‖that‖ must I do?

§ 30. *Balaam's Third and Fourth Prophecies.*

27 And Balak said unto Balaam,
Come, I pray thee! let me take thee unto another place,—peradventure' <it may be right in the eyes of God> that thou revile me him, from thence.
28 So Balak took Balaam,—unto the head of Peor, that looketh over the face of the Jeshimon.[d] 29 And Balaam said unto Balak,
Build me here, seven altars,—and prepare me here, seven bullocks and seven rams.
30 And Balak did as Balaam said,—and caused to ascend a bullock and a ram on each altar.

24 1 And <when Balaam saw that it was good in the eyes of Yahweh, to bless Israel> he went not as at other times, to invoke enchantments,—but set [towards the desert] his face. 2 So Balaam lifted up his eyes, and saw Israel, dwelling, according to his tribes,[e]—then came upon him, the Spirit of God; 3 and he took up his parable, and said,—

The oracle of Balaam, son of Beor,
Yea the oracle of the man, of opened eye;
4 The oracle of one hearing sayings of God,
Who <the sight of the Almighty> receiveth in vision,
Who, falleth down, but hath unveiled eyes:—

5 How pleasing are thy tents, O Jacob,—
Thy[a] habitations, O Israel:
6 Like ravines extended,[b]
Like gardens by a river,—
Like aloe-trees Yahweh hath planted,[c]
Like cedars by waters:
7 He poureth forth water from his buckets,[d]
And ‖his seed‖ is among many waters,—
And taller than Agag is his King,
And exalted is his kingdom.

8 <God having, brought him[e] forth out of Egypt>
‖The very horns of the buffalo‖ are his,—
He eateth up nations that assail him,
And <the bones of them> he breaketh,
And <the loins of him> he crusheth:
9 He hath knelt—hath lain down,
Like a strong lion, yea like a lioness,
Who shall rouse him up?

‖Such as bless thee‖ are each one blessed,
But ‖such as curse thee‖ are each one cursed.

10 Then kindled the anger of Balak against Balaam, and he smote together his hands,—and Balak said unto Balaam—
<To revile my foes> I called thee,
And lo! thou hast ‖kept on blessing‖,[f] these three times.
11 ‖Now‖ therefore, flee thou unto thy place,—
I said, I will ‖highly honour‖ thee; but lo! Yahweh hath kept thee back from honour.
12 And Balaam said unto Balak,—
Was it not so, that <even unto thy messengers whom thou didst send unto me> I spake, saying—
13 <Though Balak would give me his house full of silver and gold> yet could I not go beyond the bidding of Yahweh, to do good or ill, out of my own heart,—<what Yahweh shall speak> ‖that‖ must I speak?
14 ‖Now‖ therefore, behold me! going to my own people,—
Come now! let me advise thee, what this people shall do unto thy people, in the after-part of the days.[g]

[a] So it should be (w. Sam. and Sep.)—G.n. [M.C.T. has: "And he hath blessed."]
[b] Or: "one."
[c] Prob. "*kaph veritatis*." Cp. O.G. 454.
[d] Cp. chap. xxi. 20, n.
[e] *I.e.*, with his tribes encamped in beautiful order: see chap. ii. The sight seems to have greatly impressed Balaam: cp. vers. 5, 6.
[a] Some cod. (w. Sam., Jon., Syr., and Vul.) have: "And thy"—G.n.
[b] Perh.: "Like palm-trees spread out"—O.G.
[c] Some cod. (w. Jon., Sep., and Syr.) have: "Like tents Y. hath pitched"—G.n. [Cp. He. viii. 2.]
[d] N.B.: According to the Massoretic pointing: "his two buckets." Cp. Is. xlviii. 1.
[e] Some cod. (w. Onk., Jon., and Syr.) have; "them": cp. chap. xxiii. 22—G.n.
[f] See chap. xxiii. 11, n.
[g] Cp. Is. ii. 2.

15 So he took up his parable, and said,—

The oracle of Balaam, son of Beor,
Yea the oracle of the man, of opened eye;
16 The oracle of one hearing sayings of GOD,
And knowing the knowledge of the Most High,—
Who <the sight of the Almighty> receiveth in vision,
Who falleth down, but hath unveiled eyes:—

17 I see One, who is not now,
I observe One, who is not nigh,—
There hath marched forth[a] a Star out of Jacob,
And arisen a Sceptre out of Israel,
That hath dishonoured the beard of Moab,
Yea the crown of the head[b] of all the tumultuous;[c]
18 So Edom hath become a possession,
Yea a possession' is Seir to his foes,—
But ‖Israel‖ is doing valiantly;
19 Yea One wieldeth dominion out of Jacob,—
Who hath destroyed the remnant out of the fortress.

20 And <when he saw Amalek> he took up his parable, and said—

<The beginning of nations> —Amalek,
But ‖his latter end‖ is even to perish.

21 And <when he saw the Kenite> he took up his parable, and said,—

Enduring' thy dwelling-place,
Set thou, then, <in the crag> thy nest;[d]
22 Yet shall it be for destruction, O Kain,—
How long shall Assyria hold thee captive?

23 And he took up his parable,[e] and said,—

Alas! who shall survive its fulfilment by GOD;
24 When ‖ships‖ [come] from the coast of the isles,[f]
And humble Assyria, and humble the Hebrew,—
And ‖he too‖[g] is even to perish?

25 Then Balaam arose, and went, and returned unto his place,—and ‖Balak also‖ went his way.

§ 31. *Israel and the Daughters of Moab; Phinehas jealous for his God.*

25 1 And Israel remained among the acacias,[h]—and the people began to go away unchastely unto the daughters of Moab; 2 who invited the people unto the sacrifices of their[i] gods,—so the people did eat, and did bow themselves down unto their[a] gods. 3 Thus Israel let himself be bound unto Baal-peor,[b]—and the anger of Yahweh kindled upon Israel. 4 And Yahweh said unto Moses—

Take all the heads of the people, and crucify[c] them unto Yahweh, in the face of the sun,—that the heat of the anger of Yahweh may turn away' from Israel.

5 And Moses said unto the judges of Israel,—

Slay ye each one his men, who have let themselves be bound unto Baal-peor.

6 And lo! ‖a man of the sons of Israel coming in‖ who brought near unto his brethren a Midianite woman, before the eyes of Moses, and before the eyes of all the assembly of the sons of Israel,—‖when they' were weeping at the entrance of the tent of meeting‖. 7 And Phinehas, son of Eleazar, son of Aaron the priest, saw' it,—so he rose up out of the midst of the assembly, and took a spear in his hand; 8 and went in after the man of Israel, into the pleasure-tent, and thrust both of them through, the man of Israel, and the woman, in her parts of shame,—so the plague was restrained, from against the sons of Israel. 9 Then was it found that they who had died by the plague were four and twenty thousand. 10 Then spake Yahweh unto Moses, saying:

11 ‖Phinehas, son of Eleazar, son of Aaron the priest‖ hath turned back my wrath from against the sons of Israel, in that he was jealous with my jealousy, in their midst,—so that I made not an end of the sons of Israel, in my jealousy. 12 Wherefore' say,—

Behold me! giving unto him my covenant of peace; 13 so shall it prove to be unto him, and unto his seed after him, the covenant of our age-abiding priesthood,—because he was jealous for his God, and did put a propitiatory-covering over the sons of Israel.

14 Now ‖the name of the man of Israel that was smitten, who was smitten with the Midianitish woman‖ was Zimri, son of Salu,—prince of an ancestral house of the Simeonites; 15 and ‖the name of the woman who was smitten, the Midianitess‖ was Cozbi, daughter of Zur,—<the head of his kindred, of an ancestral house in Midian> was he.

16 And Yahweh spake unto Moses, saying:
17 Besiege the Midianites,—and ye shall smite them: 18 for ‖besiegers‖ were they' unto you', with their wiles wherewith they beguiled you, over the matter of Peor,—and over the matter of Cozbi, daughter of a prince of Midian, |their sister|, who was smitten in the day of the plague, over the matter of Peor.

[a] Evidently the prophetic perfect, as the previous couplet shows. Cp. Dav. Heb. Syn., pp. 61, 62.
[b] So it shd. be (w. Sam.). Cp. Jer. xlviii. 45—G.n. [M.C.T. has: "And hath undermined the tumultuous."]
[c] Ml.: "the sons of tumult."
[d] Heb.: *kēn*. N.B.: *kēni*, *kēm*, *kain*.
[e] This is added as a general strain.
[f] Or: "Kittim (Cyprus)-side."
[g] The emphasis suggests that the person here intended is the master of the ships, who has himself humbled Asshur and Heber.
[h] *I.e.*, in the valley of the a., a valley in Moab.
[i] This pronoun is feminine.

[a] This pronoun is feminine.
[b] "Master of the generative organ; a Moabitish idol in whose worship females prostituted themselves"—Davies' H. L.
[c] *To fasten*, to a stake, *to impale*, *to nail to*—*i.e.* to crucify, as the Vul. rightly translates"—Fuerst, Davies. "Some solemn form of execution, but meaning uncertain"—O.G.

§ 82. *The Second Numbering.* Cp. §1.

1 And it came to pass <after the plague> that Yahweh spake unto Moses, and unto Eleazar, son of Aaron the priest, saying:

2 Reckon ye up the sum of all the assembly of the sons of Israel, from twenty years old and upwards, by their ancestral houses,—every one able to go forth to war, in Israel.

3 So then Moses and Eleazar the priest spake with them, in the waste plains of Moab,—by the Jordan near Jericho, saying:

4 From twenty years old and upwards,
As Yahweh commanded Moses, and the sons of Israel, who had come forth out of the land of Egypt.

5 ‖Reuben, the firstborn of Israel,— the sons of Reuben‖,
<[To] Hanoch> [pertained] the family of the Hanochites;
<To Pallu> the family of the Palluites;
6 <To Hezron> the family of the Hezronites,—
<To Carmi> the family of the Carmites.
7 ‖These‖ are the families of the Reubenites,—and they who were numbered of them were found to be—forty-three thousand, and seven hundred, and thirty.[a]
8 Now ‖the sons[b] of Pallu‖ were Eliab; 9 and ‖the sons of Eliab‖ Nemuel, and Dathan and Abiram,—
‖The same‖ Dathan and Abiram, notable men of the assembly, who contended against Moses, and against Aaron, in the assembly of Korah, when they contended against Yahweh; 10 and the earth opened her mouth, and swallowed them up—with Korah also, when the assembly died,—when the fire consumed two hundred and fifty men, and they became a warning;[c]
11 But ‖the sons of Korah‖ died not.

12 ‖The sons of Simeon, by their families‖,
<To Nemuel> pertained the family of the Nemuelites,
<To Jamin> the family of the Jaminites,—
<To Jachin> the family of the Jachinites:
13 <To Zerah> the family of the Zerahites,—
<To Shaul> the family of the Shaulites:
14 ‖These‖ are the families of the Simeonites,—‖two and twenty thousand, and two hundred‖.[d]

15 ‖The sons of Gad, by their families‖,
<To Zephon> pertained the family of the Zephonites;
<To Haggi> the family of the Haggites,—
<To Shuni> the family of the Shunites;
16 <To Ozni> the family of the Oznites,—
<To Eri> the family of the Erites:
17 <To Arod> the family of the Arodites,—
<To Arelites> the family of the Arelites:
18 ‖These‖ are the families of the sons of Gad, as to them who were numbered of them,—‖forty thousand, and five hundred‖.[a]

19 ‖The sons of Judah‖,
Er and Onan,—but Er and Onan died' in the land of Canaan.

20 And so, as to the sons of Judah, by their families, it was found that—
<To Shelah> pertained the family of the Shelanites,
<To Perez> the family of the Perezites,—
<To Zerah> the family of the Zerahites;
21 And, as to the sons of Perez, it was found that—
<To Hezron> pertained the family of the Hezronites,—
<To Hamul> the family of the Hamulites:
22 ‖These‖ are the families of Judah, as to them who were numbered of them,—‖seventy-six thousand, and five hundred‖.[b]

23 ‖The sons of Issachar, by their families‖,
<Unto Tola> [pertained][c] the family of the Tolaites,—
<To Puvah> the family of the Punites;
24 <To Jashub> the family of the Jashubites,—
<To Shimron> the family of the Shimronites:
25 ‖These‖ are the families of Issachar, as to them who were numbered of them,—‖sixty-four thousand, and three hundred‖.[d]

26 ‖The sons of Zebulun, by their families‖,
<To Sered> pertained the family of the Seredites,
<To Elon> the family of the Elonites,—
<To Jahleel> the family of the Jahleelites:
27 ‖These‖ are the families of the Zebulunites, as to them who were numbered of them,—‖sixty thousand, and five hundred.[e]

28 ‖The sons of Joseph, by their families,—
Manasseh, and Ephraim‖.
29 ‖The sons of Manasseh‖,
<To Machir> pertained the family of the Machirites, and ‖Machir‖ begat Gilead,—
<To Gilead> pertained the family of the Gileadites.
30 ‖These‖ are the sons of Gilead:
<Iezer> the family of the Iezerites,—
<To Helek> the family of the Helekites;
31 And <Asriel> the family of the Asrielites;

[a] Then, 46,500; Now, 43,730: less, 2770.
[b] A sp. v.r. (*sevir*) has: "son"—G.n.
[c] Or: "signal."
[d] Then, 59,300; Now, 22,200: less, 37,100.
[a] Then, 45,650; Now, 40,500: less, 5,150.
[b] Then, 74,600; Now, 76,500: more, 1,900.
[c] Some cod. (w. Sam. and Sep.) have: "Unto"—G.n. [And imply the verb, as in other cases.]
[d] Then, 54,400; Now, 64,300: more, 9,900.
[e] Then, 57,400; Now, 60,500: more, 3,100.

And <Shechem> the family of the Shechemites;
32 <And Shemida> the family of the Shemidaites;
And <Hepher> the family of the Hepherites.
33 Now ‖Zelophehad, son of Hepher‖ had no sons', but only ‖daughters‖,[a] —and ‖the names of the daughters of Zelophehad‖ were Mahlah and Noah, Hoglah, Milcah,[b] and Tirzah.
34 ‖These‖ are the families of Manasseh,— and ‖they who were numbered of them‖,—‖fifty-two thousand, and seven hundred‖.[c]

35 ‖These‖ are the sons of Ephraim by their families,
<To Shuthelah> pertained the family of the Shuthelahites,
<To Becher> the family of the Becherites,—
<To Tahan> the family of the Tahanites.
36 And[d] ‖these‖ are the sons of Shuthelah,
<To Eran>[e] pertained the family of the Eranites.[e]
37 ‖These‖ are the families of the sons of Ephraim, as to them who were numbered of them,—‖thirty-two thousand, and five hundred‖.[f]

‖These‖ are the sons of Joseph, by their families.

38 ‖The sons of Benjamin, by their families‖,
<To Bela> pertained the family of the Belaites,
<To Ashbel> the family of the Ashbelites,—
<To Ahiram> the family of the Ahiramites;
39 <To Shephupham> the family of the Shuphamites,—
<To Hupham> the family of the Huphamites.
40 And the sons of Bela were Ard and Naaman,—
[<To Ard> pertained] the family of the Ardites,
<To Naaman> the family of the Naamites.
41 ‖These‖ are the sons of Benjamin, by their families,—and they who were numbered of them,—were ‖forty-five thousand, and six hundred‖.[g]

42 ‖These‖ are the sons of Dan, by their families:
<To Shuham> pertained the family of the Shuhamites,—
‖These‖ are the families of Dan, by their families:
43 ‖All the families of the Shuhamites, as to them who were numbered of them, were ‖sixty-four thousand, and four hundred‖.[a]

44 ‖The sons of Asher, by their families‖:
<To Imnah> pertained the family of the Imnites,
<To Ishvi> the family of the Ishvites,—
<To Beriah> the family of the Beriites;
45 <To the sons of Beriah>
<To Heber> pertained the family of the Heberites,
<To Malchiel> the family of the Malchielites;
46 And ‖the name of the daughter of Asher‖ was Serah.
47 ‖These‖ are the families of the sons of Asher, as to them who were numbered of them,—‖fifty-three thousand, and four hundred‖.[b]

48 ‖The sons of Naphtali, by their families‖,
<To Jahzeel> pertained the family of the Jahzeelites;
<To Guni> the family of the Gunites;
49 <To Jezer> the family of the Jezerites;
<To Shillem> the family of the Shillemites.
50 ‖These‖ are the families of Naphtali, by their families,—and they who were numbered of them, were ‖forty-five thousand, and four hundred‖.[c]

51 ‖These‖ are they who were numbered of the sons of Israel, ‖six hundred and one thousand,—seven hundred, and thirty‖.[d]

52 Then spake Yahweh unto Moses, saying:
53 <Unto these> shall be apportioned the land, as an inheritance, by the number of names.
54 <For the large one> thou shalt make large his inheritance, and <for the small one> thou shalt make small his inheritance,—<unto each one, in proportion to them who were numbered of him> shall be given his inheritance.
55 Nevertheless' <by lot> shall the land be apportioned,—<by the names of the tribes of their fathers> shall they inherit.
56 <At the bidding of the lot> shall be apportioned his inheritance,—between large and small.

57 And ‖these‖ are they who were numbered of the Levites, by their families,
<To Gershon> pertained the family of the Gershonites,
<To Kohath> the family of the Kohathites;
<To Merari> the family of the Merarites.
58 ‖These‖ are the families of Levi—
The family of the Libnites,
The family of the Hebronites,
The family of the Mahlites,

[a] Cp. chap. xxvii. 1; xxxvi. 1-12.; Josh. xvii. 3, 4.
[b] Some cod. (w. Sep., Syr., and Vul.) have: "and Milcah"—G.n.
[c] Then, 32,200; Now, 52,700: more, 20,500.
[d] Some cod. (w. Sam., Jon., and Sep.) omit: "and"—G.n.
[e] Some cod. (w. Sam., Sep., and Syr.) have: "Edan... Edanites"—G.n. [N.B. interchange of *Daleth* and *Resh*.]
[f] Then, 40,500; Now, 32,500: less, 8,000.
[g] Then. 35,400; Now, 45,600: more, 10,200.

[a] Then, 62,700; Now, 64,400: more, 1,700.
[b] Then, 41,500; Now, 53,400: more, 11,900.
[c] Then, 53,400; Now, 45,400: less, 8,000.
[d] Then, 603,550; Now, 601,730: less, 1,820.

The family of the Mushites.
The family of the Korahites,—
And ‖Kohath‖ begat Amram; 59 and ‖the name of the wife of Amram‖ was Jochebed, daughter of Levi, who was born to Levi in Egypt,—and she bare to Amram, Aaron and Moses, and Miriam, their sister.
60 And ‖there were born to Aaron‖, Nadab, and Abihu,—Eleazar, and Ithamar;
61 But Nadab and Abihu died',—when they brought near strange fire before Yahweh:
62 And they who were numbered of them were found to be—‖twenty-three thousand‖, [all the males, from one month old and upwards],—for they had not numbered themselves in the midst of the sons of Israel, because there was given unto them no inheritance, in the midst of the sons of Israel.

63 ‖These‖ are they who were numbered by Moses, and Eleazar, the priest,—when they numbered the sons of Israel, in the waste plains of Moab, by Jordan, near Jericho. 64 And <among these> was there not found a man' of them who had been numbered by Moses, and Aaron the priest,—when they numbered the sons of Israel, in the desert of Sinai. 65 For Yahweh had said' of them,
They shall ‖surely die‖ in the desert.
And there was not left of them a man', save only ‖Caleb son of Jephunneh, and Joshua son of Nun‖.

§ 33. *The Daughters of Zelophehad.*

27 1 Then came near the daughters of Zelophehad, son of Hepher, son of Gilead, son of Machir, son of Manasseh, pertaining to the families of Manasseh, son of Joseph,—‖these‖ being the names of his daughters, Mahlah, Noah, and Hoglah and Milcah, and Tirzah. 2 So they stood before Moses, and before Eleazar the priest, and before the princes, and all the assembly,—at the entrance of the tent of meeting, saying:
3 ‖Our father‖ died in the desert, although ‖he‖ was not among the assembly that conspired against Yahweh, in the assembly of Korah,—but <in his own sin> died he; and <sons> had he none.
4 Wherefore' should the name of our father be withdrawn, out of the midst of his family, because he had no son?
Give ye[a] unto us a possession, in the midst of the brethren of our father.
5 And Moses brought near their cause, before Yahweh. 6 Then spake Yahweh unto Moses, saying:
7 <A right thing> are the daughters of Zelophehad speaking: Thou shalt ‖surely give‖ them a possession for an inheritance, in the midst of the brethren of their father,—and shalt cause the inheritance of their father to pass over unto them.
8 And <unto the sons of Israel> shalt thou speak, saying,—
<When ‖any man‖ shall die, having no' ‖son‖> then shall ye cause his inheritance to pass over to his daughter.
9 And <if he hath no' daughter> then shall ye give his inheritance unto his brethren. 10 And <if he hath no' brethren> then shall ye give his inheritance unto the brethren of his father.
11 And <if his father' hath no' brethren> then shall ye give his inheritance unto his blood-relation that is near unto him, of his family, and he shall possess it,—
So shall it serve the sons of Israel as a regulative statute.[a]
As Yahweh commanded Moses.

§ 34. *Moses warned of his Death, and Joshua appointed.*

12 And Yahweh said unto Moses,
Go up into this mount of Abarim,—and see the land which I have given unto the sons of Israel;
13 And <when thou hast seen it> then shalt ‖thou also‖ be withdrawn unto thy kinsfolk,—as |Aaron thy brother| was withdrawn; 14 because ye resisted my bidding—in the desert of Zin, when the assembly contended,—that ye should hallow me regarding the waters, before their eyes,—‖the same‖ were the waters of Meribah, of Kadesh, in the desert of Zin.
15 Then spake Moses unto Yahweh, saying:
16 Let Yahweh, God of the spirits of all flesh,[b] appoint' a man over the assembly; 17 who may go out before them, and who may come in before them, and who may take them out, and who may bring them in,—that the assembly of Yahweh become not as sheep that have no' shepherd.
18 And Yahweh said unto Moses:
Take thee Joshua[c] son of Nun, a man in whom is spirit,—then shalt thou lean thy hand upon him; 19 and shalt cause him to stand, before Eleazar the priest, and before all the assembly,—and shalt charge him, before their eyes; 20 and shalt put some of thine honour upon him,—that all the assembly of the sons of Israel |may hearken|.
21 And <before Eleazar the priest> shall he stand,[d] and shall ask by him for the decision of the Lights,[e] before Yahweh,—<at the

[a] So it should be (w. Sam. and Sep.)—G.n. [M.C.T. has: "Give thou."] Reminding us of our modern English "Rules of Court"; cp. chap. xxxv. 29.
[b] See chap. xvi. 22, n.
[c] Heb.: *y'hoshua'*. Exo. xvii. 9.
[d] Mark this!
[e] Heb.: *'urim*. Referring to the breasplate, and probably to the precious stones therein: see Exo. xxviii. 30, n.

bidding thereof> shall they go out, and <at the bidding thereof>[a] shall they come in—‖he, and all the sons of Israel with him, even all the assembly‖.

22 And Moses did' as Yahweh commanded him,—
and took Joshua, and caused him to stand
before Eleazar the priest, and before all the
assembly; 23 and leaned his hands upon him,
and charged him,—
As Yahweh spake by the hand of Moses.

§ 35. *The Appointed Festivals.*

28 1 And Yahweh spake unto Moses, saying:
2 Command the sons of Israel, and thou shalt say unto them,—

<My offering, my food, for my altar-flames, my satisfying odour> shall ye take heed to offer unto me, in its season. 3 Therefore shalt thou say to them,

‖This‖ is the altar-flame, which ye shall offer[b] unto Yahweh,—he-lambs a year old, without defect, ‖two daily‖, as a continual ascending-sacrifice. 4 <The one lamb> shalt thou offer in the morning,—and <the other lamb> shalt thou offer between the two evenings; 5 also the tenth of an ephah of fine meal, for a meal-offering,—overflowed with beaten oil, the fourth of a hin: 6 a continual ascending-sacrifice,—which was offered in Mount Sinai, as a satisfying odour, an altar-flame, unto Yahweh. 7 Also the drink-offering thereof, the fourth of a hin for each' lamb,—<in a holy place> shall it be poured out, as a libation of strong drink unto Yahweh. 8 And <the other' lamb> shalt thou offer, between the two evenings; <like the meal-offering of the morning, and like the drink-offering thereof> shalt thou offer, an altar flame, a satisfying odour, unto Yahweh.

9 But <on the sabbath day> two he-lambs a year old, without defect,—and two-tenths of fine meal as a meal-offering, overflowed with oil, and the drink-offering thereof: 10 the ascending-sacrifice of a sabbath, on its own sabbath,—besides the continual ascending-sacrifice, and the drink-offering thereof.

11 And <in the beginnings of your months> shall ye bring near an ascending-sacrifice unto Yahweh,—two choice bullocks, and one ram, seven he-lambs a year old, without defect; 12 and three-tenths of fine meal, as a meal-offering,[c] overflowed with oil, to each' bullock,—and two-tenths of fine-meal, as a meal-offering, overflowed with oil, to each' ram; 13 and a tenth, severally, of fine meal, as a meal-offering, overflowed with oil, to each' lamb,—an ascending-sacrifice, a satisfying odour, an altar-flame unto Yahweh. 14 And ‖as their drink-offerings‖, |half a hin| shall be to a bullock, and the third of a hin to a ram, and the fourth of a hin to a lamb, ‖of wine'‖,—‖This‖ is the ascending-sacrifice of a month, in its month, ‖for the months of the year‖. 15 Also one he-goat, as a sin-bearer unto Yahweh,—<besides the continual' ascending-sacrifice> shall it be offered, with the drink-offering thereof.

16 And, <on the first month, on the fourteenth day' of the month> shall be a passover unto Yahweh; 17 and <on the fifteenth day of this month> a festival,—<seven days> ‖unleavened cakes‖ shall be eaten.

18 <On the first day> a holy convocation,—<no laborious work>, shall ye do; 19 but ye shall bring near—as an altar-flame—an ascending-sacrifice unto Yahweh,—two choice bullocks, and one ram,—and seven he-lambs a year old, <without defect> must they be for you; 20 and <for their meal-offering> fine meal, overflowed with oil,—<three-tenths for a bullock, and two-tenths for a ram> shall ye offer; 21 ‖a tenth, severally‖ shalt thou offer, for each' lamb,—‖for the seven lambs‖; 22 also one he-goat for bearing sin, to put a propitiatory-covering over you: 23 <|in addition to| the ascending-sacrifice of the morning, which is for the continual' ascending-sacrifice> shall ye offer these. 24 <Like these> shall ye offer, daily, for seven days, as the food of the altar-flame of a satisfying odour, unto Yahweh,—<besides the continual' ascending-sacrifice> shall it be offered, with the drink-offering thereof. 25 And <on the seventh day> shall ye have |a holy convocation|,—<no laborious work> shall ye do.

26 And <on the day of firstfruits, when ye bring near a new meal-offering unto Yahweh, in your weeks> ‖a holy convocation‖ shall there be unto you, <no laborious work> shall ye do; 27 but ye shall bring near as an ascending-sacrifice, for a satisfying odour unto Yahweh, two choice bullocks, one[a] ram,—seven he-lambs a year old; 28 also their meal-offering, fine meal, overflowed with oil,—three-tenths for each' bullock, two[b]-tenths for the one' ram; 29 a tenth, severally, for each' lamb,—of the seven lambs; 30 one[c] young he-goat,—for putting a propitiatory-covering over you: 31 <|in addition to| the continual ascending-sacrifice, with the meal-offering thereof> shall ye offer them,—<without defect> shall they be for you, with their drink-offerings.

29 1 And <in the seventh month, on the first of the month> ‖a holy convocation‖ shall there be unto you, <no laborious work>

[a] That is, at the bidding of the sign so obtained.
[b] Or: "bring near."
[c] Or: "gift."

[a] Some cod. (w. one ear. pr. ed., Sam., Jon., and Syr.) have: "and one"—G n.
[b] Some cod. (w. one ear. pr. ed., Sam., Sep., and Syr.) have: "and two"—G.n.
[c] Some cod. (w. Sam., Sep., Syr., and Vul.) have: "and one"—G.n.

shall ye do,—<a day of loud acclamation> shall it be unto you. 2 Therefore shall ye offer, as an ascending-sacrifice, for a satisfying odour unto Yahweh, one choice bullock, one ram,—seven he-lambs a year old, without defect; 3 and as their meal-offering, fine meal, overflowed with oil,—three-tenths to a bullock, two-tenths to a ram; 4 and one-tenth to each' lamb,—of the seven lambs; 5 and one young he-goat as a sin-bearer,—for putting a propitiatory-covering over you: 6 in addition' to the monthly ascending-sacrifice, with the meal-offering thereof, and the continual' ascending sacrifice, with the meal-offering thereof and the drink-offering thereof, according to their regulation,—for a satisfying odour, an altar-flame, unto Yahweh.

7 And <on the tenth of this seventh month> ‖a holy convocation‖ shall there be unto you,—when ye shall humble your souls,—<no work> shall ye do; 8 but ye shall bring near, as an ascending-sacrifice unto Yahweh, a satisfying odour, one choice bullock, one ram,—seven he-lambs a year old, <without defect> shall they be for you; 9 and, as their meal-offering, fine meal overflowed with oil,—three-tenths to a bullock, two-tenths to the one' ram; 10 a tenth severally to each' lamb,—of the seven lambs; 11 one[a] young he-goat as a sin-bearer,—|in addition' to| the propitiatory sin-bearer,[b] and the continual' ascending-sacrifice, with its meal-offering and their drink-offerings.

12 And <on the fifteenth day of the[c] seventh month> ‖a holy convocation‖ shall there be unto you, <no laborious work> shall ye do,—but ye shall celebrate a festival unto Yahweh, seven days. 13 Then shall ye bring near as an ascending-sacrifice —an altar-flame of a satisfying odour unto Yahweh,—thirteen choice bullocks, two rams,—fourteen he-lambs a year old, <without defect> shall they be; 14 and <as their meal-offering> fine-meal overflowed with oil, three-tenths to each' bullock, of the thirteen bullocks, two-tenths to each' ram, of the two rams; 15 and a tenth severally, to each' lamb,—of the fourteen lambs; 16 also one young he-goat, as a sin-bearer,—in addition' to the continual ascending-sacrifice, the[d] meal-offering thereof, and the drink-offering thereof. 17 And <on the second day> twelve choice bullocks, two rams,—fourteen he-lambs a year old, without defect; 18 with their meal-offerings and their drink-offerings—to the bullocks, to the rams, and to the lambs, by their number, according to the regulation; 19 also one young he-goat as a sin-bearer,—in addition' to the continual' ascending-sacrifice, with its meal-offering, and their drink-offerings. 20 And <on the third day> eleven bullocks, two rams,—and fourteen he-lambs a year old, |without defect|; 21 with their meal-offering and their drink-offerings, to the bullocks, to the rams, and to the lambs, by their number, according to the regulation; 22 also one young he-goat as a sin-bearer,—in addition' to the continual' ascending-sacrifice, with the meal-offering thereof, and the drink-offering thereof. 23 And <on the fourth day> ten bullocks, two rams,—fourteen he-lambs a year old, |without defect|; 24 their[a] meal-offering, and their drink-offerings, to the bullocks, to the rams, and to the lambs, by their number, according to the regulation; 25 also one he-goat as a sin-bearer,—in addition' to the continual' ascending-sacrifice, the[b] meal-offering thereof, and the drink-offering thereof. 26 And <on the fifth day> nine bullocks, two rams,—fourteen he-lambs a year old, without defect; 27 with their meal-offering and their drink-offerings,—to the bullocks, to the rams, and to the lambs, by their number, according to the regulation; 28 also one young he-goat as a sin-bearer,—in addition' to the continual' ascending-sacrifice, with the meal-offering thereof, and the drink-offering thereof. 29 And <on the sixth day> eight bullocks, two rams,—fourteen he-lambs a year old, without defect; 30 with their meal-offering and their drink-offerings —to the bullocks, to the rams, and to the lambs, by their number, according to the regulation; 31 also one young he-goat as a sin-bearer,—in addition' to the continual' ascending-sacrifice, the[c] meal-offering thereof, and the drink-offerings[d] thereof. 32 And <on the seventh day> seven bullocks, two rams,—fourteen he-lambs a year old, without defect; 33 with their meal-offering and their drink-offering, to the bullocks, to the rams, and to the lambs—by their number, according to their[e] regulation; 34 also one young he-goat as a sin-bearer,—in addition' to the continual' ascending-sacrifice, the[e] meal-offering thereof, and the drink-offering thereof. 35 [And] <on the eighth day> ‖a closing feast‖ shall there be unto you,—<no laborious work> shall ye do;

[a] Some cod. (w. Sam., Sep., Syr., and Vul.) have: "and one"—G.n.
[b] The principal offering on this, the great Day of Propitiation, as ordained in Lev. xvi. Cp. O.T. Ap. Article, "Sin=Sin-offering=Sin-bearer."
[c] Some cod. (w. Sam., Sep., Syr., and Vul.) have: "this"—G.n.
[d] Some cod. (w. Sam., Sep., Syr., and Vul.) have: "and the"—G.n.

[a] Some cod. (w. Sam., Sep., Syr., and one ear. pr. edn.) have: "and their"—G.n.
[b] Some cod. (w. Sam., Onk. Syr., and Vul.) have: "and the"—G.n.
[c] Some cod. (w. Sam., Onk., Syr. and one ear. pr. edn.) have: "and the."—G.n.
[d] Some cod. (w. Jon. and Syr.) have: "drink-offering" [singular].—G.n.
[e] Some cod. (w. Sam., Syr., and Vul.) have: "the r."—G.n.

but ye shall bring near—as an ascending-sacrifice, an altar-flame of a satisfying odour, unto Yahweh—one bullock, one ram,—seven he-lambs a year old, without defect: 37 [with][a] their meal-offering and their drink-offerings—to the bullock, to the ram, and to the lambs—by their number, according to the regulation; 38 also one young he-goat as a sin-bearer,—in addition' to the continual' ascending-sacrifice, with the meal-offering thereof, and the drink-offering thereof.

39 These‖ shall ye offer unto Yahweh, in your appointed seasons,—besides' your vow-offerings and your freewill offerings—as your ascending-sacrifices, and as your meal-offerings, and as your drink-offerings, and as your peace-offerings.

40 Moses told the sons of Israel,—
According to all that Yahweh commanded Moses.

§ 36. *The Vows of Wives and Daughters.*

30 1 And Moses spake unto the heads of the tribes of the sons of Israel, saying:
‖This‖ is the thing which Yahweh hath commanded—
2 <When ‖a man‖ shall vow a vow unto Yahweh, or swear an oath to bind a bond upon his soul> he shall not break his word,
—<according to all that proceedeth out of his mouth> shall he do.
3 And <when ‖a woman‖ shall vow a vow unto Yahweh,—and bind a bond, in the house of her father, in her youth; 4 and her father shall hear her vow or her bond which she bindeth upon her soul, and her father shall hold his peace at her> then shall all her vows stand', and ‖every bond which she hath bound upon her soul‖ shall stand. 5 But <if her father forbade' her, in the day when he heard> ‖none of her vows or her bonds which she hath bound upon her soul‖ shall stand, — and ‖Yahweh‖ will pardon her, because her father forbade' her. 6 But <if she ‖belonged‖ to a husband, when her vows were taken upon her,—or a rash utterance fell from her lips, wherewith she put a bond upon her soul; 7 and her husband heard' it, and <on the day that he heard> he held his peace at her> then shall her[b] vows stand', and ‖her bonds which she hath bound upon her soul‖ shall stand. 8 But <if |on the day her husband heard|, he forbade her> then shall he have made of none effect her vow that is upon her, or the rash utterance of her lips, wherewith she put a bond upon her soul,—and ‖Yahweh‖ will pardon her. 9 But <as for the vow of a widow, or of a woman divorced> ‖whatsoever she hath bound on her soul‖ shall stand against her. 10 But <if <in the house of her husband> she vowed,—or bound a bond upon her soul, with an oath; 11 and her husband heard, and held his peace at her, did not forbid her> then shall all her vows stand', and ‖every bond which she hath bound upon her soul‖ shall stand. 12 But <if her husband |did make| them |of none effect| on the day he heard> ‖nothing which came forth out of her lips—of her vows, or of the bond of her soul‖ shall stand, —‖her husband‖ made it of none effect, and ‖Yahweh‖ will pardon her. 13 <As for any vow, or any oath of binding, to humble one's soul> ‖her husband‖ may make it stand, or ‖her husband‖ may make it of none effect. 14 But <if her husband ‖do hold his peace‖ at her, from day to day> then shall he cause all her vows to stand, or all her bonds which are upon her,—‖cause them to stand‖ because he held his peace at her, on the day when he heard. 15 And <if he ‖do make them of none effect‖ after that he hath heard them> then shall he bear her iniquity.

16 ‖These‖ are the statutes which Yahweh commanded Moses, between a man and his wife,—between a father and his daughter, ‖in her youth, in the house of her father‖.

§ 37. *The Avenging of Israel on the Midianites.*

31 1 Then spake Yahweh unto Moses, saying:
2 Exact thou, the avenging of the sons of Israel, from the Midianites,—and <afterwards>[a] shalt thou be withdrawn unto thy kinsfolk.
3 So Moses spake unto the people, saying,
Arm ye from among you men, for the war,—and let them go against Midian, to render the avenging of Yahweh upon Midian. 4 <A thousand from each tribe,—of all the tribes of Israel> shall ye send forth unto the war.
5 And there volunteered out of the thousands of Israel, a thousand of each tribe,— twelve thousand, armed[b] for war. 6 And Moses sent them, a thousand of each tribe, to the war,—‖them, and Phinehas son of Eleazar the priest‖ to the war, with the vessels of the sanctuary, and the alarm trumpets,[c] in his hand. 7 So they made war upon Midian, as Yahweh had commanded Moses,—and slew every male: 8 and <the kings of Midian> slew they besides their other slain—namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian,—<Balaam also, son of Beor> slew they with the sword. 9 And the sons of Israel took

[a] Some cod. (w. Sam., Syr., and Vul.) have: "with" [*wow*]—G.n.

[b] Some cod. (w. Sam., Sep., Syr., and Vul.) have: "all her"—G.n.

[a] So it shd be (w. Sam., Jon., Sep., Syr., and Vul.) — G.n. [M.C.T. omits "and."]

[b] "Delivered over to, assigned to"—O.G.

[c] Which were also prayer-trumpets. Cp. chap. x. 10.

captive the women of Midian, and their little ones,—<all their cattle also, and all their flocks, and all their substance> carried they off as a prey; 10 <all their cities also, in their sites, and all their encampments> burned they up with fire. 11 Then took they all the spoil, and all the booty,—both of man and beast; 12 and brought in unto Moses, and unto Eleazar the priest, and unto the[a] assembly of the sons of Israel—the captives, and the booty, and the spoil, unto the camp,—unto the waste plains of Moab, which are by Jordan, near Jericho. 13 And Moses, and Eleazar the priest, and all the princes of the assembly, went forth to meet them,—unto the outside of the camp. 14 Then was Moses sore displeased with the officers of the force,—the princes of thousands, and the princes of hundreds, who were coming in from the warring' host.

15 And Moses said unto them,—

Have ye saved alive every female? 16 Lo! ‖they‖ became unto the sons of Israel, by the advice of Balaam, the cause of daring[b] acts of treachery against Yahweh, over the affair of Peor,—and then came the plague against the assembly of Yahweh!

17 ‖Now‖ therefore, slay ye every male among the young,—<every woman also that hath cohabited with man> slay ye. 18 But <all the young of womankind that have not cohabited with man> preserve alive for yourselves.

19 ‖Ye‖ then, pitch outside the camp, for seven days,—<whosoever hath killed a person, and whoever hath touched the slain> cleanse yourselves (from sin) on the third' day, and on the seventh' day, ‖ye, and your captives‖.

20 Every garment also, and every article of skin, and every thing made of goat's-hair, and every article of wood> shall ye cleanse (from sin).

21 Then said Eleazar the priest unto the men of the host, who had been to the war:

‖This‖ is the statute of the law, which Yahweh hath commanded Moses:

22 Surely <the gold, and the silver,—the[c] bronze, the[c] iron, the[c] tin and the lead>

23 ‖whatsoever thing can go into fire‖ ye shall pass through fire, and it shall be clean, only' <with the water of separation> shall ye cleanse it (from sin).

But <whatsoever cannot go into fire> ye shall pass through water.

24 And ye shall wash your clothes, on the seventh day, and be clean,—and <afterwards> shall ye come into the camp.

25 Then spake Yahweh unto Moses, saying:

26 Reckon thou up the sum of the booty that was captured, both of man and of beast,—‖thou, and Eleazar the priest, and the ancestral heads of the assembly‖: 27 and divide the booty into two parts, between them who took upon them the war, who went out in the host,—and all the [rest of the] assembly.

28 Then shalt thou levy a tribute unto Yahweh —<from the men of war, who went forth in the host>, one living thing, out of five hundred,—of the human beings, and of the herd, and of the asses, and of the flock: 29 <out of their half> shall ye take [them],—and thou shalt give [them] unto Eleazar the priest, as a heave-offering unto Yahweh.

30 And <out of the half allotted to the sons of Israel> shalt thou take one allotted portion out of fifty, of the human beings, of[a] the herd, of[a] the asses and of the flock, of all[b] the cattle,—and shalt give them unto the Levites, who keep the charge of the habitation of Yahweh.

31 And Moses and Eleazar the priest did',—

As Yahweh commanded Moses.

32 And it came to pass that the booty, <over and above the prey which the people of the host had seized> was,—<of the flock> six hundred and seventy-five thousand; 33 and <of the herd> seventy-two thousand; 34 and <of the asses> sixty-one thousand; 35 and <of the human persons, even of the woman-kind who had not cohabited with man>,—‖all the persons‖, thirty-two thousand.

36 And the half, the share of them who had gone forth in the host, was,—‖the number of the flock‖—three hundred and thirty-seven thousand, and five hundred; 37 and so, ‖the tribute unto Yahweh, out of the flock‖ was—six hundred and seventy-five; 38 and ‖the herd‖ thirty-six thousand,—and ‖the tribute of them unto Yahweh‖—seventy-two; 39 and ‖the asses‖ thirty thousand, and five hundred,—and ‖the tribute of them unto Yahweh‖, sixty-one; 40 and ‖the human persons‖ sixteen thousand,—and ‖the tribute of them unto Yahweh‖, thirty-two persons. 41 And Moses gave the tribute—the heave-offering of Yahweh, unto Eleazar the priest,—

As Yahweh commanded Moses.

42 And <of the half, allotted unto the sons of Israel,—which Moses halved away from the men who had gone out in the host> 43 ‖the half allotted unto the assembly‖ was—<of the flock> three hundred and thirty-seven thousand, and five hundred; 44 and <of the herd>, six and thirty thousand; 45 and <of asses> thirty thousand and five hundred; 46 and <human persons>, sixteen thousand. 47 So then Moses

[a] Some cod. (w. Sam., Jon., Sep., Syr., and Vul.) have: "all the"—G.n.

[b] So prob.—Davies' H.L. Cp., however, 2 Ch. xxxvi. 14. Perh. another reading = cause of committing treachery.—O.G.

[c] Some cod. (w. Sam., Jon., Sep., Syr., and Vul.) have "and the" [also in these three instances]—G.n.

[a] Some cod. (w. Sam., Jon., Sep., Syr., and Vul.) have: "and of"—G.n.

[b] Some cod. (w. Sam. MS., Jon., Sep., Syr., and Vul.) have: "and of all"—G.n.

took—out of the half belonging to the sons of Israel, the allotted portion, one out of fifty, of the human beings, and of the beasts,—and gave them unto the Levites, ‖the keepers of the charge of the habitation of Yahweh‖,

As Yahweh commanded Moses.

48 Then came near unto Moses, the officers who belonged unto the thousands of the host,—the princes of thousands, and the princes of hundreds; 49 and said unto Moses,

‖Thy servants‖ have reckoned up the sum of the men of war who are in our hand,—and there is not missed from among us ‖a man‖!

50 Therefore have we brought near an offering unto Yahweh, what ‖each man‖ hath found—articles of gold, ankle chains and bracelets, rings, earrings and buckles,—to put a propitiatory-covering over our souls,[a] before Yahweh.

51 So Moses and Eleazar the priest took the gold of them,—all the wrought articles. 52 And all the gold of the heave-offering which they offered up[b] unto Yahweh, was—sixteen thousand, seven hundred and fifty shekels,—‖of the princes of thousands, and of the princes of hundreds‖.

53 ‖The men of the host‖ had taken prey, each man for himself.[c] 54 So then Moses and Eleazar the priest took' the gold of the princes of thousands, and hundreds,—and brought it into the tent of meeting, as a memorial for the sons of Israel, before Yahweh.

§ 38. *The Trans-Jordanic Inheritance of the Two-and-a-Half Tribes.*

32 1 Now ‖much cattle‖ had come into the possession of the sons of Reuben, and of the sons of Gad, ‖an exceeding mighty number‖. And <when they saw the land of Jazer and the land of Gilead> lo! ‖the place‖ was a place for cattle. 2 So the sons of Gad and the sons of Reuben came in,—and spake unto Moses, and unto Eleazar the priest, and unto the princes of assembly, saying:

3 <As touching Ataroth and Dibon, and Jazer and Nimrah, and Heshbon, and Elealeh,—and Sebam and Nebo, and Beôn — 4 the land which Yahweh smote' before the assembly of Israel> <a land for cattle> it is',—and ‖thy servants‖ have cattle.

5 And they said—

<If we have found favour in thine eyes> let this land be given unto thy servants, for a possession,—do not take us over the Jordan.

6 Then said Moses unto the sons of Gad and unto the sons of Reuben,—

Shall ‖your brethren‖ go into the war, and ‖ye‖ settle down here? 7 Wherefore, then, should ye dissuade the heart of the sons of Israel,—from passing over into the land which Yahweh hath given' to them?

8 ‖Thus‖ did your fathers,—when I sent them from Kadesh-barnea, to view the land, 9 and they went up as far as the ravine of Eshcol,[a] and viewed the land, and then dissuaded the heart of the sons of Israel from entering into the land, which Yahweh |had given them|. 10 Then was the anger of Yahweh kindled, on that day,—and he sware, saying:

11 Surely none of the men that came up out of Egypt, from twenty years old and upwards, shall see the soil, which I sware unto Abraham, unto Isaac, and unto Jacob,—because they have not followed after me fully; 12 save Caleb son of Jephunneh, the Kenezite, and Joshua, son of Nun,—for they followed after Yahweh |fully|.

13 So the anger of Yahweh kindled upon Israel, and he made them wander in the desert, forty years,—until all the generation who had done the evil in the eyes of Yahweh |had wasted away|.

14 Lo! therefore, ye have arisen in the room of your fathers, a brood of sinful men,—to heap up yet more upon the heat of the anger of Yahweh, towards Israel.

15 <If ye do turn away from following him> then will he yet again leave them behind in the desert,—so shall ye bring destruction upon all this people.

16 Then came they near unto him, and said,

<Folds for flocks> would we build for our cattle |here|,—and cities for our little ones;

17 but ‖we‖ would arm ourselves promptly, before the sons of Israel, until that we have brought them into their place,—so should our little ones remain in the fortified' cities, because of the inhabitants of the land. 18 We would not return unto our houses,—until the sons of Israel have possessed themselves |each man| of his inheritance. 19 For we would not inherit with them, over the Jordan, and onwards,—because our inheritance hath come unto us on this side the Jordan, towards sunrise.

20 And Moses said unto them,

<If ye will indeed do this thing,—if ye will arm yourselves, before Yahweh, for the war; 21 and every armed man of you pass over the Jordan before Yahweh,—until he hath dispossessed his enemies, from before him; 22 and the land be subdued' before Yahweh> then <afterwards> shall ye return, and shall be acquitted by Yahweh and by Israel,—and this land shall be' yours for a possession before Yahweh.

23 But <if ye shall not do this> lo![b] ye will have sinned against Yahweh,—and take note of your sin, that it will find you out.

24 Build you cities for your little ones, and folds for your flocks,—and then <that which hath gone forth from your mouth> ye shall do.

[a] Or: "persons." [b] Ml.: "heaved." [c] See ver. 32.

[a] Cp. chap. xiii. 23, 24. lo!"—G.n.
[b] Sp. v.r. (*sevir*): "then

25 Then spake the sons of Gad, and the sons of Reuben, unto Moses, saying,—
‖Thy servants‖ will do, as ‖my lord‖ is giving command. 26 ‖Our little ones, our wives, our cattle, and all our beasts‖ shall remain there, in the cities of Gilead; 27 and ‖thy servants‖ will pass over, every one armed for war, before Yahweh, to battle,—as ‖my lord‖ is speaking.
28 So Moses gave command concerning them, unto Eleazar the priest, and unto Joshua son of Nun,—and unto the heads of the fathers of the tribes, of the sons of Israel; 29 and Moses said unto them—
<If the sons of Gad and the sons of Reuben will pass' with you over the Jordan, every one armed for the war, before Yahweh, and the land be subdued' before you> then shall ye give unto them the land of Gilead, for a possession.
30 But <if they will not pass over armed, with you>[a] then shall they accept a possession in your midst, in the land of Canaan.
31 Then responded the sons of Gad and the sons of Reuben, saying,—
<That which Yahweh had spoken unto thy servants> ‖so‖ will we do.
32 ‖We‖ will pass over, armed, before Yahweh, into the land of Canaan,—then shall be ‖ours‖ the possession of our inheritance across the Jordan.

33 So then Moses gave unto them—even unto the sons of Gad, and unto the sons of Reuben, and unto the half tribe of Manasseh son of Joseph—the kingdom of Sihon, king of the Amorites, and the kingdom of Og, the king of Bashan,[b] the land, by her cities, with boundaries, even the cities of the land round about.
34 And the sons of Gad built Dibōn, and Ataroth,—and Aroer; 35 and Atroth-shophân and Jazer, and Jogbehah; 36 and Beth-nimrah, and Beth-hârân,—fortified cities, and folds for flocks. 37 And ‖the sons of Reuben‖ built Heshbon, and Elealeh,—and Kiriathaim, 38 and Nĕbô and Baal-meôn—their names being changed, and Sibmah,—and they gave names[c] to the cities which they built. 39 Then went the sons of Machir, son of Manasseh, to Gilead, and captured it, and dispossessed the Amorites who were therein. 40 So Moses gave Gilead unto Machir, son of Manasseh,—and he dwelt therein. 41 And ‖Jair, son of Manasseh‖ went, and captured their encampments,—and called them Havvoth-jair [="The encampments of Jair"].[d] 42 And ‖Nobah‖ went, and captured Kenâth, with the villages[e] thereof,—and called it Nobah, after his own name.

[a] Sep. has here: "to do battle before Y., then shall ye bring over their little ones and their wives and their cattle before you into the land of Canaan; so shall they accept," etc.—G.n.
[b] Prob. "the Bashan," but precisely in what sense is doubtful.
[c] Prob. = "their own names."
[d] Cp. Deu. iii. 14, n.
[e] Lit.: "daughters."

§ 39. *The Itinerary of the Israelites.*

33 1 ‖These‖ are the departures[a] of the sons of Israel, whereby they came forth out of the land of Egypt, by their hosts,—in the hand of Moses and Aaron. 2 And Moses wrote' their comings forth, by their departures, at the bidding of Yahweh,—and ‖these‖ are their departures, by their comings forth.

3 So then they brake up from Rameses, in the first month, on the fifteenth day of the first month,— <on the morrow of the passover> came forth the sons of Israel, with an uplifted hand, in the sight of all the Egyptians; 4 when ‖the Egyptians‖ were burying them whom Yahweh had smitten among them, every first-born,—when <upon their gods> Yahweh had executed judgments. 5 Thus then the sons of Israel brake up from Rameses,—and encamped in Succoth. 6 And they brake up from Succoth,—and encamped in Etham, which is at the edge of the desert. 7 And they brake up from Etham, and turned upon Pi-hahiroth, which is over against Baal-zĕphôn,—and encamped before Migdôl. 8 And they brake up from before Hahiroth,[b] and passed through the midst of the sea, towards the desert,—and went their way a journey of three days in the desert of Etham, and encamped in Marah. 9 And they brake up from Marah, and came in towards Elim; there being <in Elim> twelve fountains of water, and seventy palm-trees, so they encamped there. 10 And they brake up from Elim,—and encamped by the Red Sea. 11 And they brake up from the Red Sea,—and encamped in the desert of Sin. 12 And they brake up from the desert of Sin,—and encamped in Dophkah. 13 And they brake up from Dophkah,—and encamped in Alush. 14 And they brake up from Alush,—and encamped in Rephidim, where was no water, for the people to drink. 15 And they brake up from Rephidim,—and encamped in the desert of Sinai. 16 And they brake up from the desert of Sinai,—and encamped in Kibroth-hattaavah. 17 And they brake up from Kibroth-hattaavah,—and encamped in Hazeroth. 18 And they brake up from Hazeroth,—and encamped in Rithmah. 19 And they brake up from Rithmah,—and encamped in Rimmon-perez. 20 And they brake up from Rimmon-perez,—and encamped in Libnah. 21 And they brake up from Libnah,—and encamped in Rissah. 22 And they brake up from Rissah,—and encamped in Kehelathah. 23 And they brake up from Kehelathah,—and encamped in Mount Shepher. 24 And they brake up from Mount Shepher,—and encamped in Haradah. 25 And they brake up from Haradah,—and encamped in Makheloth. 26 And they brake up from Makhe-

[a] Lit: "the pullings-out," "the breakings up."
[b] Sp. v.r. and some cod. (w. one ear. pr. edn., Sam., Jon., Syr. and Vul.) have: "from Pi-hahiroth"—G.n.

loth,—and encamped in Tahath. 27 And they brake up from Tahath,—and encamped in Terah. 28 And they brake up from Terah,—and encamped in Mithkah. 29 And they brake up from Mithkah,—and encamped in Hashmonah. 30 And they brake up from Hashmonah,—and encamped in Moseroth. 31 And they brake up from Moseroth,—and encamped in Bene-jaakan. 32 And they brake up from Bene-jaakan, and encamped in Hor-haggidgad. 33 And they brake up from Hor-haggidgad,—and encamped in Jotbathah. 34 And they brake up from Jotbathah,—and encamped in Abronah. 35 And they brake up from Abronah,—and encamped in Ezion-geber. 36 And they brake up from Ezion-geber,—and encamped in the desert of Zin, ‖the same‖ is Kadesh. 37 And they brake up from Kadesh,—and encamped in Mount Hor, on the outskirts of the land of Edom; 38 and Aaron the priest went up into Mount Hor, at the bidding of Yahweh, and died there,—in the fortieth year, by the coming forth of the sons of Israel out of the land of Egypt, in the fifth month, on the first of the month. 39 Now ‖Aaron‖ was a hundred and twenty-three years old, when he died in Mount Hor. 40 And a Canaanite, king of Arad, who was dwelling in the South, in the land of Canaan, heard' of the coming in of the sons of Israel. 41 And they brake up from Mount Hor,—and encamped in Zalmonah. 42 And they brake up from Zalmonah,—and encamped in Punon. 43 And they brake up from Punon,—and encamped in Oboth. 44 And they brake up from Oboth,—and encamped in Iye-abarim, within the bounds of Moab. 45 And they brake up from Iyim,—and encamped in Dibon-gad. 46 And they brake up from Dibon-gad,—and encamped in Almon-diblathaim. 47 And they brake up from Almon-diblathaim,—and encamped among the mountains of Abarim, before Nebo. 48 And they brake up from the mountains of Abarim,—and encamped in the waste plains of Moab, by Jordan near Jericho. 49 Thus did they encamp by the Jordan, from Beth-jeshimoth unto Abel-Shittim [that is, "The acacia-meadows"],[a]—in the waste plains of Moab.

50 And Yahweh spake unto Moses, in the waste plains of Moab,—by Jordan near Jericho, saying:

51 Speak unto the sons of Israel, and thou shalt say unto them,—
<When ye do pass over the Jordan, into the land of Canaan> 52 then shall ye dispossess all the inhabitants of the land, from before you, and shall destroy all their figured stones,— <all their molten images> also shall ye destroy, and <all their high places> shall ye lay waste.
52 So shall ye possess the land, and settle down therein,—for <unto you> have I given the land, to possess it.

54 And ye shall take your inheritance in the land by lot, by your families— <for the large one> ye shall make large his inheritance, and <for the small one> make small his inheritance, <whithersoever the lot cometh out to him> ‖his‖ shall it be,— <by the tribes of your fathers> shall ye take your inheritance.

55 But <if ye do not dispossess the inhabitants of the land from before you> then shall it be, that ‖they whom ye leave remaining of them‖ will become pricks in your eyes, and thorns in your sides,—and will harass you, concerning the land, wherein |ye| are settling down. 56 And it shall be,—that <as I thought to do unto them> I will do unto you.

§ 40. *The Boundaries of the Land.*

34 1 And Yahweh spake unto Moses, saying:
2 Command the sons of Israel, and thou shalt say unto them,
<When ‖ye‖ are coming into the land of Canaan> this is the land which shall fall unto you, as an inheritance, even the land of Canaan, by the boundaries thereof.
3 Ye shall therefore have a south corner, from the desert of Zin, on the side of Edom,—so shall ye have a south boundary, from the end of the salt sea, eastward; 4 and the boundary shall go round for you from the south towards the cliffs of Akrabbim, then cross over towards Zin, and the extension thereof shall be from the south to Kadesh-barnea,—then shall it reach out to Hazar-addar, and cross over towards Azmon;
5 then shall the boundary turn round from Azmon towards the ravine of Egypt,—and the extension thereof shall be towards the sea.
6 And <for a west' boundary>—ye shall have the great sea, even a boundary,—‖this‖ shall serve you as a west' boundary.
7 And ‖this‖ shall serve you as a north' boundary,—<From the great sea> ye shall draw a line for you, to Mount Hor:[a]
8 <From Mount Hor> ye shall draw a line to the entering in of Hamath,—and the extension of the boundary shall be towards Zedad; 9 then shall the boundary reach out towards Ziphron, and the extension thereof, be to Hazar-enân. ‖This‖ shall serve you as a north' boundary.
10 Then shall ye draw for yourselves a line, for an east boundary,—from Hazar-enân towards Shephâm; 11 and the boundary shall go down from Shephâm towards Riblah, on the east of Ain,—then shall the boundary go down, and strike on the side of the Sea of Chinnereth, eastward; 12 then shall the boundary go down towards the Jordan, and the extension thereof be to the salt' sea.
‖This‖ shall be your land, by the boundaries thereof, round about.

[a] Cp. chap. xxv. 1.

[a] A spur of the Lebanon.

13 And Moses commanded the sons of Israel, saying,—
‖This‖ is the land, which ye shall inherit by lot, which Yahweh had commanded to be given to the nine tribes, and the half tribe.
14 For the tribe of the sons of the Reubenites, by their ancestral house, and the tribe of the sons of Gad, by their ancestral house, have received,—and ‖the half tribe of Manasseh‖ have received, their inheritance:
15 ‖the two tribes, and the half tribe‖ have received their inheritance—on this side Jordan near Jericho, eastwards, towards sunrise.

16 Then spake Yahweh unto Moses, saying:
17 ‖These‖ are the names of the men who shall receive for you the land, as an inheritance,—
Eleazar, the priest, and Joshua, son of Nun.
18 Also <one prince from each tribe> shall ye take to receive the land' as an inheritance.
19 ‖These‖ therefore, are the names of the men,—
<For the tribe of Judah> Caleb, son of Jephunneh;
20 And <for the tribe of the sons of Simeon> Shemuel, son of Ammihud:
21 <For the tribe of Benjamin> Elidad, son of Chislon;
22 And <for the tribe of the sons of Dan> a prince—Bukki, son of Jogli:
23 <For the sons of Joseph>
<For the tribe of the sons of Manasseh> a prince,—Hanniel, son of Ephod;
24 And <for the tribe of the sons of Ephraim> a prince,—Kemuel, son of Shiphtân;
25 And <for the tribe of the sons of Zebulun> a prince,—Elizaphân, son of Parnach;
26 And <for the tribe of the sons of Issachar> a prince,—Paltiel, son of Azzân;
27 And <for the tribe of the sons of Asher> a prince,—Ahihud, son of Shelomi;
28 And <for the tribe of the sons of Naphtali> a prince,—Pedahel,[a] son of Ammihud.
29 ‖These‖ are they whom Yahweh hath commanded, to receive—for the sons of Israel—their inheritance, in the land of Canaan.

§ 41. *The Cities of the Levites and the Cities of Refuge.*

35 1 And Yahweh spake unto Moses in the waste plains of Moab,—by Jordan, near Jericho, saying:
2 Command the sons of Israel, that they give unto the Levites—out of the inheritance which they possess—|cities to dwell in|,—<pasture land also unto the cities, round about them> shall ye give unto the Levites.
3 So shall the cities be theirs, to dwell in,—and ‖their pasture lands‖ shall be for their cattle and for their goods, and for all their beasts. 4 And ‖the pasture lands of the cities which ye shall give unto the Levites‖ shall be,—from the wall of the city, and outwards, a thousand cubits, round about. 5 So ye shall measure—on the outside of the city—the eastward' quarter two thousand by the cubit, and the south' quarter two thousand by the cubit, and the west' quarter two thousand by the cubit, and the north' quarter two thousand by the cubit, with ‖the city‖ in the midst. ‖This‖ shall be unto them[a] the pasture lands of the cities. 6 And <among the cities which ye shall give unto the Levites> shall be the six cities of refuge, which ye shall give that the manslayer' may flee thither,—and <besides them> ye shall give, forty-two cities. 7 ‖All the cities which ye shall give unto the Levites‖ shall be forty-eight cities,—‖them, and their pasture lands‖. 8 And <as touching the cities which ye shall give out of the possession of the sons of Israel> <from the many> shall ye take many, and <from the few> shall ye take few,—<each, according to his inheritance, which they shall inherit> shall give of his cities, unto the Levites.

9 Then spake Yahweh unto Moses, saying:
10 Speak unto the sons of Israel, and thou shalt say unto them,—
<When ye are passing over the Jordan, unto the land of Canaan> 11 then shall ye find for you, convenient cities, <cities of refuge> shall they be unto you,—and the manslayer, who hath slain a person[b] |by mistake|, ‖shall flee thither.‖ 12 So shall the cities serve you for places of refuge from the redeemer,[c]—that the manslayer may not die, until he has stood before the assembly, for judgment.[d]
13 And <as touching the cities which ye shall give> <six cities of refuge> shall there be unto you. 14 <Three of the cities> shall ye give, on this side the Jordan, and <three of the cities> shall ye give in the land of Canaan,—<cities of refuge> shall they be.
15 <For the sons of Israel, and for the sojourner, and for the settler in your midst> shall these six cities serve, |as places of refuge|,—that any one may flee thither who hath slain[b] a person, |by mistake|.
16 <If, then, <with an instrument of iron> he smote him, and he died> <a manslayer> he is',—a manslayer ‖shall surely die‖. 17 Or

[a] In some copies of the Massorah: Pedah-el (two words)—G.n.

[a] Sp. v.r. (*sevīr*) and some eod. (w. Sam., Jon., Sep., Syr., and one ear. pr. edn.) have: "unto you"—G.n.
[b] Or (ml.): "smitten a soul."
[c] Heb.: *gō'ēl*. It seems important not to vary the rendering here. *Our* Redeemer does more for the slain than this! Still, is He not an avenger?
[d] Or: "judicial sentence."

<if <with a stone thrown by hand,[a] whereby one might die> he smote him, and he died> <a manslayer> he is',—the manslayer ‖shall surely die‖. 18 Or <if <with hand-weapon of wood, wherewith one might die> he smote him, and he died> <a manslayer> he is',—the manslayer ‖shall surely die‖. 19 <The blood'-redeemer> ‖he‖ shall put to death the manslayer,—<when he lighteth upon him> ‖he‖ shall put him to death.

20 Or <if <with hate> he shall thrust at him, or hurl at him designedly, and he have died> 21 or <if <with enmity> he hath smitten him with his hand, and he is dead> then shall he that dealt the blow ‖be surely put to death‖, <a manslayer> he is,—‖the blood'-redeemer‖ shall put to death the manslayer |when he lighteth upon him|.

22 But <if <suddenly, without enmity> he shall thrust him, or hurl upon him any missile, |without design|; 23 or with any stone whereby one might die, without seeing [him], and it fall upon him, and he dieth; ‖he‖ not being at enmity with him, nor seeking to harm him> 24 then shall the assembly judge, between him that smote and the blood'-redeemer,—|according to these regulations|; 25 and the assembly shall rescue the manslayer out of the hand of the blood'-redeemer, and the assembly shall restore him unto his city of refuge, whither he had fled,—and he shall dwell therein, until the death of the high priest, who hath been anointed with the hallowing' oil. 26 But <if the manslayer ‖go out‖ of the bounds of his city of refuge, whereinto he hath fled; 27 and the blood'-redeemer |find him|, outside the bounds of his city of refuge> then may the blood-redeemer slay' the slayer, without' being guilty of blood; 28 for <in his city of refuge> should he have remained, until the death of the high priest,—and <after the death of the high priest> might he have returned into the land which he doth possess.

29 So shall these serve you as a regulative statute[b] unto your generations,—‖whereso-ever ye may dwell‖.[c]

30 <Whosoever taketh away life>[d] <at the mouth of witnesses> shall the slayer be slain,—but ‖one witness‖ shall not testify[e] against a person, to put [him] to death.

31 And ye shall accept no ransom for the life of him that slayeth, if he have unlawfully caused[f] death,—but he ‖must surely be put to death‖. 32 And ye shall accept no ransom for him that hath fled to his city of refuge, if he should return to dwell in the land before the death of the priest.[a]

33 So shall ye not pollute the land wherein ye are,[b] for ‖blood‖[c] doth pollute the land,—and ‖for the land‖ no propitiatory-covering can be made, as touching blood, that is shed therein, |save with the blood of him that shed it|;[d] 34 thou[e] must not then make unclean the land wherein ‖ye‖ are dwelling, in the midst of which ‖I‖ have my habitation; for ‖I—Yahweh‖ am making my habitation in the midst of the sons of Israel.

§ 42. *The Marriage of Heiresses circumscribed.*

36 1 Then came near the heads of fathers, belonging to the family of the sons of Gilead, son of Machir, son of Manasseh, out of the families of the sons of Joseph,—and spake before Moses, and before the princes, heads of fathers, belonging to the sons of Israel; 2 and they said—

<Unto my lord> did Yahweh give command, to bestow the land as an inheritance, by lot, unto the sons of Israel,—‖my lord'‖ therefore, was commanded by Yahweh, to give the inheritance of Zelophehad our brother, unto his daughters. 3 <When, therefore, <unto any one from among the sons of the [other] tribes of the sons of Israel> they become wives> their inheritance shall disappear' out of the inheritance of our fathers, and be added to the inheritance of the tribe to which they shall be received,—and so <out of the lot of our inheritance> shall it disappear'. 4 And <when the jubilee shall come to the sons of Israel> then shall their inheritance be added' unto the inheritance of the tribe to which they shall be received, —and <out of the inheritance of the tribe of our fathers> shall their' inheritance disappear'.

5 Then Moses commanded the sons of Israel, at the bidding of Yahweh, saying,—

<A right thing> are ‖the tribe of the sons of Joseph‖ speaking.

6 ‖This‖ is the thing which Yahweh hath commanded, as to the daughters of Zelophehad, saying: <Unto whomsoever it may be good in their eyes> let them become wives,—save only' <unto the family of the tribe of their father> let them become wives. 7 So shall no inheritance belonging to the sons of Israel go round' from tribe to tribe,—for the sons of Israel shall ‖each one‖ cleave ‖unto the inheritance of the tribe of his fathers‖. 8 And ‖every daughter possessing an inheritance, from among the tribes of the sons of Israel‖ <unto one of the family of the tribe of her father> shall become wife,—to the intent that the sons of

[a] Ml. = "a stone of hand = a hand stone."
[b] Comp. chap. xxvii. 11, and Ex. xii. 14.
[c] Ml. = "in all your dwelling-places."
[d] Or: "slayeth a person"; ml.: "smiteth a soul."
[e] Ml.: "answer."
[f] Cp. for idiom: Gen. ii. 3; xxxi. 27, etc.

[a] Some cod. (w. Sam., Sep., and Syr.) have: "high priest"; cp. ver. 28—G.n.
[b] Some cod. (w. Sam., Sep., Syr. and Vul.) have: "are dwelling"—G.n. Cp. ver. 34.
[c] *I.e.*: "the blood" lawlessly shed = innocent blood wantonly shed.
[d] Cp. Gen. ix. 6.
[e] Some cod. (w. Sam., Onk., Jon., Sep., Syr. and Vul.) have: "ye"—G.n.

Israel may possess, |each one| the inheritance of his fathers; 9 and no inheritance go round' from one tribe to another tribe,—for the tribes of the sons of Israel shall cleave ‖each one unto his own inheritance‖.

10 <As Yahweh commanded Moses> ‖so‖ did' the daughters of Zelophehad. 11 Thus then did Mahlah, Tirzah, and Hoglah, and Milchah, and Noah, the daughters of Zelophehad, become wives |unto the sons of their father's brethren|.

12 <Unto men from among the families of the sons of Manasseh, son of Joseph> became they wives,—and so their inheritance remained' with the tribe of the family of their father.

13 ‖These‖ are the commandments and the regulations which Yahweh gave in charge, by the hand of Moses, unto the sons of Israel,—in the waste plains of Moab, by Jordan, near Jericho.

THE BOOK OF

DEUTERONOMY.

§ 1. *Historical Introduction—Editorial, written West of the Jordan:* cp. vers. 1 and 5.[a]

1 1 ‖These‖ are the words, which Moses spake unto all Israel, over the Jordan,—in the wilderness, in the waste plain[b] over against Suph, between Paran and Tophel, and Laban and Hazeroth, and Di-zahab: 2 eleven days from Horeb, by way of Mount Seir,—as far as Kadesh-barnea.[c]

3 And it came to pass, <in the fortieth year, in the eleventh month, on the first of the month> that Moses spake unto the sons of Israel, according to all that Yahweh had given him in charge, for them; 4 after he had smitten Sihon, king of the Amorites, who dwelt in Heshbon,—and Og, king of Bashan,[d] who dwelt in Ashtaroth, in[e] Edrei: 5 <over the Jordan, in the land of Moab> did Moses take in hand[f] to expound this law, saying:—

§ 2. *A Retrospect—Spoken by Moses, with an Occasional Editorial Explanation thrown in.*

6 ‖Yahweh our God‖ spake unto us in Horeb, saying,—

<Long enough> have ye dwelt in this mountain:

7 Turn ye and set yourselves forward, and enter into the hill country of the Amorites, and into all the places near, in the plain, in the mountain, and in the lowland, and in the south, and in the coast of the sea,—the land of Canaan, and the Lebanon, as far as the great river, the river Euphrates.[a]

8 See! I have set before you, the land,—enter, and possess the land, which Yahweh sware unto your fathers, to Abraham, to Isaac, and to Jacob, to give unto them, and unto their seed after them.

9 So I spake unto you, at that time, saying,—

I am unable |by myself|, to carry[b] you.

10 ‖Yahweh your God‖ hath multiplied you,—and |here ye are| to-day, like the stars of the heavens, for multitude. 11 ‖Yahweh, the God of your fathers‖ be adding unto you the like of you, a thousand times,—and bless you, as he hath spoken unto you![c]

12 How' should I carry[b] |by myself| the fatigue of you and the burden of you, and your controversies?

13 Set forth, for you—men wise and discerning, and known to your tribes,—that I may appoint them to be heads over you.

14 And ye answered me,—and said,

‖Good‖ is the word which thou hast spoken, to be done'.

15 So I took heads for your tribes, wise men and known, and placed them as heads over you,—captains of thousands, and captains of hundreds, and captains of fifties, and captains of tens, and overseers for your tribes.

16 And I charged your judges, at that time, saying,—

Ye are to hear, between your brethren,

[a] See O.T. Ap. art.: "Deuteronomy, Authorship of."
[b] Heb.: *'arabah*.
[c] So short a time ought the journey to Canaan to have taken; but now the fortieth year has come and they are only just about to enter! Cp. chap. ii. 14.
[d] Lit.: "the Bashan": *i.e.*, "the champaign." Num. xxi. 33.
[e] Some cod. (w. Sep., Syr., and Vul.) have: "and in." Cp. Jos. xii. 4—G.n.
[f] "Take upon himself"—O.G.

[a] Cp. Gen. xv. 18.
[b] Num. xi. 12-14.
[c] Note this outburst; so natural on the lips of the real Moses.

and shall judge righteously, between each man and his brother, and his sojourner. 17 Ye shall not take note of faces, in judgment—<so' the small, as' the great> shall ye hear, ye shall not shrink from the face of any man, for ‖judgment‖[a] <unto God> belongeth,—but <the thing which is too hard for you> shall ye bring near unto me, and I will hear it.

So I commanded you, at that time, all the things which ye should do.

And <when we brake up from Horeb> we came through all that great and terrible desert[b] which ye saw, by way of the hill-country of the Amorites, as Yahweh our God commanded us,—and we entered in, as far as Kadesh-barnea. 20 Then said I unto you,—

Ye are come in as far as the hill-country of the Amorites, which ‖Yahweh our God‖ is giving unto us.

See thou—Yahweh thy God hath set' before thee, the land,—go up—take possession, as Yahweh the God of thy fathers hath spoken unto thee, do not fear, neither be dismayed.

And ye came near unto me, all of you, and said—

Let us send men before us, that they may search out for us, the land,—and bring us back word, the way by which we must go up, and the cities whereinto we must enter.[c]

And the thing |was good in mine eyes|,—so I took from among you twelve men, one man for each tribe. 24 And they turned and went up the hill-country, and entered in as far as the ravine of Eshcol, and explored it.[d]

And they took in their hand of the fruit of the country, and bare it down unto us,—and brought us back word, and said,

Good' is the land, which ‖Yahweh our God‖ is giving unto us.

Nevertheless ye were not willing to go up,—but rebelled against the bidding of Yahweh, your God; 27 and murmured in your tents, and said,

<Because Yahweh hated' us> hath he brought us forth out of the land of Egypt,—to deliver us into the hand of the Amorites, to destroy us.

‖Whither‖ are ‖we‖ to go up? ‖Our own brethren‖[e] have made our heart[f] melt, saying—

<A people greater and taller[g] than we, cities large and walled-up into the heavens,—yea, moreover', sons of Anakim> have we seen there.

29 Then I said unto you,—

Ye must not tremble, nor be afraid of them:

30 <Yahweh your God, who is going before you> ‖he‖ will fight for you,—according to all that he did with you in Egypt, before your eyes; 31 also in the desert which thou hast seen, where Yahweh thy God carried thee as a man will carry his son,[a] throughout all the way that ye journeyed, until ye entered as far as this place.

32 But <in this thing> ye were putting no' trust in Yahweh your God; 33 who was going before you in the way—to search out for you a place,[b] where ye might encamp,—in the fire by night, that ye might get sight of the way wherein ye should go, and in the cloud, by day.

34 And Yahweh heard' the voice of your words, —and was wroth, and sware—saying:

35 Surely, not one of these men, this wicked generation,—shall see' the good land, which I sware to give unto your fathers:

36 saving Caleb, son of Jephunneh, ‖he‖ shall see it, and <unto him> will I give the land through which he hath trodden, |and unto his sons|,—because he hath wholly followed Yahweh.

37 <Even with me> did Yahweh show himself angry, for your sakes, saying,—

‖Even thou‖ shalt not enter therein.

38 <Joshua son of Nun, who standeth before thee> ‖he‖ shall enter in thither,—<him> strengthen thou, for ‖he‖ shall cause Israel to inherit it.

39 And <your little ones, of whom ye said they should become ‖a prey‖, and your sons, who to-day know not good and evil> ‖they‖ shall enter in thither,—and <unto them> will I give it, and ‖they‖ shall possess it.

40 But <as for you> turn ye, for your' part,—and set forward towards the desert, by way of the Red Sea.

41 Then responded ye and said unto me—

We have sinned against Yahweh,

‖We, ourselves‖ will go up, and fight, according to all that Yahweh our God hath commanded' us.

And <when ye had girded on every man his weapons of war> ye foolishly' went up[c] towards the hill-country. 42 Then said Yahweh unto me—

Say unto them,

Ye shall not go up, nor fight, for I am not' in your midst,—‖lest ye should be smitten before your enemies‖.

43 So I spake unto you, howbeit ye hearkened not,—but rebelled against the bidding of

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[a] Cp. Num. xi. 11, 12.

[b] Cp. Exo. xv. 7; Num. x. 33; Josh. iii. 3, 4; Eze. xx. 6.

[c] Cp. for construction, Num. xiv. 44, n.

[d] Lit.: "footed it," "tracked it."

[e] Cp. Num. xiii. 28.

[f] Some cod. (w. 1 ear. pr. edn.) have: "hearts" (pl.) —G.n.

[g] Some cod. (w. Sam. and Sep.) have: "more in number (larger)"—G.n.

1. = "the judgment"—suited to each occasion; but prob. the rt. is that of "species"; seems better omitted, as in text.

Cp. chap. viii. 15. Note the trace of vivid remembrance.

Cp. Num. xiii., xiv.

Yahweh, and presumptuously' went up the hill-country. 44 Then came forth the Amorites who were dwelling in that country, to meet you, and they chased you, as do |bees|;[a] and struck you down in Seir, as far as Hormah. 45 So then ye returned and wept, before Yahweh,—but Yahweh hearkened not unto your voice, nor gave ear unto you. 46 And ye abode in Kadesh many days,—how many' were the days that ye abode [there]!

2 1 Then turned we, and set forward towards the desert, by way of the Red Sea, as Yahweh, spake' unto me; and we encompassed Mount Seir many days. 2 And Yahweh spake unto me, saying:

3 <Long enough> have ye encompassed this mountain,—turn yourselves northwards. 4 And <the people> command thou, saying,

Ye' are about to pass through the boundary of your brethren, the sons of Esau, who are dwelling in Seir,—and <should they be afraid of you> take ye good' heed to yourselves: 5 do not engage in strife with them, for I will not give you of their land, so much as place for the tread of a foot-sole,—for <as a possession to Esau> have I given Mount Seir.

6 <Food> shall ye buy of them with silver, so shall ye eat,—<yea even water> shall ye buy of them with silver, so shall ye drink. 7 For ‖Yahweh thy God‖ hath blessed thee, in all the work of thy hand,[b] he hath considered thy traversing of this great desert,—<these forty years> hath Yahweh thy God been with thee, thou hast lacked |nothing|.

8 So we passed on, away from our brethren the sons of Esau, who dwell in Seir, from the way of the waste plain, from Elath, and from Ezion-geber,—and we turned and passed on by way of the desert of Moab.

9 And Yahweh said unto me—

Do not lay siege to Moab, nor engage in strife with them, in battle,—for I will not give unto thee of his land, as a possession, for <unto the sons of Lot>[c] have I given Ar, as a possession.

10 ‖The Emim‖ formerly dwelt therein,—a people great and many and tall, like the Anakim. 11 <Giants> used ‖they also‖ to be accounted, like the Anakim,—but ‖the Moabites‖ called them Emim.[d] 12 And <in Seir> dwelt the Horim aforetime, but ‖the sons of Esau‖ dispossessed them, and destroyed them from before them, and dwelt in their stead,—as did Israel unto the land of his own possession, which Yahweh had given unto them.

13 ‖Now‖[a] arise, and pass ye over the ravine of Zered.

So we passed over the ravine of Zered.

14 Now ‖the days in which we journeyed from Kadesh-barnea, as far as where we crossed the ravine of Zered‖ were thirty-eight years,[b]—until all the generation of the men of war were consumed' out of the midst of the camp, as Yahweh had sworn unto them.

15 Yea ‖even the hand of Yahweh‖ was against them, to destroy them out of the midst of the camp,—until they were consumed.

16 So it came to pass <when all the men of war were consumed, by dying, out of the midst of the people> 17 then spake Yahweh unto me, saying:

18 ‖Thou‖ art passing, to-day, the boundary of Moab, even Ar; 19 so wilt thou draw near over against the sons of Ammon, do not thou besiege them, neither engage in strife with them,—for I will not give of the land of the sons of Ammon unto thee, as a possession, for <unto the sons of Lot>[c] have I given it as a possession.

20 <A land of giants> used ‖that also‖ to be accounted,—‖giants‖ dwelt therein aforetime, but ‖the Ammonites‖ called them Zamzummim: 21 a people great and many and tall, like the Anakim,—but Yahweh destroyed them from before them, and they took their possessions, and dwelt in their stead: 22 as he did for the sons of Esau, who are dwelling in Seir,—when he destroyed the Horim from before them, and they took their possessions, and have dwelt in their stead, ‖even unto this day‖. 23 <The Avvim also, who dwelt in settlements[d] as far as Gaza> ‖Caphtorim,[e] who were coming forth out of Caphtor‖, destroyed them, and dwelt in their stead.

24 Arise ye, set forward, and cross over the ravine of Arnon, see! I have given into thy hand—Sihon king of Heshbon, the Amorite, and his land, begin—take possession,—and engage in strife with him in battle.

25 ‖This day‖ will I begin to extend the dread of thee, and the fear of thee, over the face of the peoples under all the heavens,—who will hear the report of thee, then will they quake, and writhe in pain because of thee.

26 So I sent messengers out of the desert of Kademoth, unto Sihon, king of Heshbon,—with words of peace saying:

27 I would pass along through thy land, <by

[a] Lit.: "the bees"; here again art. of "species."
[b] Some cod. (w. some ear. pr. edns. and Sam., Jon., Sep., Syr. and Vul.) have: "hands" (pl.)—G.n.
[c] Cp. Gen. xix. 37.
[d] Prop.: "Frights."

[a] Some cod. (w. Sam. and Sep.) have: "Now therefore"—G.n.
[b] Cp. chap. i. 2, n.
[c] Cp. Gen. xix. 38; and ver. 9, *ante*.
[d] Or: "villages."
[e] Or: "Cretans"—O.G. Cp. Gen. x. 14.

the road, by the road> will I go,—I will not turn aside, to the right hand or to the left: 28 <Food for silver> shalt thou sell me, so will I eat, and <water for silver> shalt thou let me have, so will I drink,—only' I would pass through on my feet;—29 as the sons of Esau, who are dwelling in Seir, did to me, and the Moabites, who are dwelling in Ar,—until that I pass over the Jordan, into the land which ‖Yahweh our God‖ is giving unto us.

30 But Sihon king of Heshbon |was not willing|, to let us pass along through it,—for Yahweh thy God had suffered[a] him to make his spirit harsh, and his heart bold, that he might give him into thy hand—(as [appeareth] this day).

31 Then said Yahweh unto me,

See! I have begun to deliver up before thee, Sihon and his land,—begin, take possession, that thou mayest make a possession of his land.

32 So then Sihon came out to meet us, ‖he, and
33 all his people‖, to give battle at Jahaz. And Yahweh our God delivered him up before us,—and we smote him, and his sons,[b] and all his people. 34 And we captured all his cities, at that time, and devoted to destruction every city of males, with the women, and the little ones,—we left not remaining a survivor: 35 only' <the cattle> made we our' prey,—and the spoil of the cities which we captured. 36 <From Aroer, which is on the edge of the ravine of Arnon, and the city that is in the ravine, even as far as Gilead> there was not a fortress that proved too high for us,—<the whole> did
37 Yahweh our God deliver up before us. Only' <unto the land of the sons of Ammon> didst thou not come near,—all the side of the Jabbok ravine, nor the cities of the hill country, nor any which Yahweh our God had forbidden to us.

3 1 Then turned we, and went up, the way of Bashan;[c] and Og king of Bashan |came out| to meet us, ‖he, and all his people‖ to give battle at Edrei. 2 And Yahweh said unto me:

Do not fear him, for <into thy hand> have I delivered him, and all his people, and his land,—so then thou shalt do unto him, as thou didst unto Sihon king of the Amorites, who was dwelling in Heshbon.

3 Then did Yahweh our God deliver into our hand,[d] Og also, king of Bashan, and all his people,—so we smote him, until there was
4 not left remaining to him a survivor. And we captured all his cities, at that time, there was no fortress, which we took not from them,—sixty cities, all the region of Argob,[e] ‖the kingdom of Og in Bashan‖.
5 ‖All these‖ were fortified cities, each with a high wall, folding gates[b] and a bar,—besides country towns exceeding many.
6 And we devoted them to destruction, [doing unto them] as we did unto Sihon king of Heshbon,—devoting to destruction every city of males, the[c] women, and the little ones. 7 But <all the cattle, and the spoil of the cities> made we our' prey.
8 Thus did we, at that time, take the land out of the hand of the two kings of the Amorites (which was over the Jordan),[d]—from the ravine of Arnon as[e] far as Mount Hermon.
9 ‖Sidonians‖ call Hermon, Sirion,—but ‖the Amorites‖ call it Senir.[f]
10 All the cities of the table-land, and all Gilead,[g] and all Bashan,—unto Salecah, and Edrei,—cities of the kingdom of Og, in Bashan.
11 For ‖only Og, king of Bashan‖ was left remaining of the remnant of the giants, lo![h] ‖his bedstead‖ was a bedstead of iron, is not ‖the same‖ in Rabbath, of the sons of Ammon? <nine cubits> the length thereof, and <four cubits> the breadth thereof, by the fore-arm of a man.[i]
12 And <this land> took we in possession at that time,—<from Aroer which is by the ravine of[k] Arnon, and half the hill-country of Gilead and the cities thereof> gave I unto the Reubenites, and unto the Gadites;
13 but <the remainder of Gilead, and all Bashan, the kingdom of Og> gave I unto the half tribe of Manasseh,—all the region of the Argob, with[l] all Bashan.

‖The same‖ is called, A land of giants. 14 ‖Jair, son of Manasseh‖ took all the region of Argob, as far as the boundary of the Geshurites, and the Maachathites,—and called them, after his own name, The Bashan of Havvoth-jair[m] unto this day.

15 And ‖unto Machir‖ gave I Gilead;
16 And <unto the Reubenites and unto the Gadites> gave I—from Gilead, even as far as the ravine of Arnon, the middle of the ravine, and boundary,—even as far as the Jabbok ravine, the boundary of the sons of

[a] Cp. Exo. iv. 21, and O.T. Ap. article, "Pharaoh's Heart, The Hardening of."
[b] So *read*; but *written* "son" (sing.)—G.n.
[c] See Num. xxxii. 33, n.
[d] Some cod. (w. 3 ear. pr. edns. and Sep. and Vul.) have: "hands"—G.n.
[e] "Argob = rich in clods, deep-soiled, fertile. Its present name is Rājib: it abounds with ruins" —Davies' H. L.
[f] Or: "doors."
[g] Some cod. (w. Jon., Sep., Syr. and Vul.) have: "and the"—G.n.
[h] Obviously an explanatory editorial clause. See O.T. Ap.: art. "Deuteronomy, Authorship of."
[i] Some cod. (w. Sam., Sep. and Syr.) have: "and (even) as."—G.n.
[k] This also is probably an editorial explanation. See O.T. Ap.: "Deuteronomy, Authorship of."
[l] *I.e.* "the rough country."
[m] Sp. v.r. (*sevir*): "and lo!"
[n] This again may well be editorial.
[o] Some cod. (w. Sam., Onk., Jon., Sep., Syr. and Vul.) have: "edge (lip) of the ravine"—G.n.
[p] Ml.: "(reaching) to" [in M.C.T.]; but some cod. (w. Jon., Sep., Syr., Vul.) have: "and"—G.n.
[q] Cp. Num. xxxii. 41; Josh. xiii. 30; Jdg. x. 4; 1 Kings iv. 13; 1 Ch. ii. 23.

Ammon; 17 the Waste Plain also, and the Jordan and boundary,—from Chinnereth, even as far as the sea of the Waste Plain, the Salt Sea, under the slopes of Pisgah, on the east.

18 So I commanded you, at that time, saying,—
‖Yahweh your God‖ hath given unto you this land to possess it, <armed> shall ye pass over before your brethren the sons of Israel, all the sons of valour.[a]
19 Only' ‖your wives and your little ones and your cattle‖—I know that ye have |much cattle|—shall abide in your cities' which I have given unto you; 20 until that Yahweh shall give rest unto your brethren, as well as you, so shall ‖they too‖ possess the land which ‖Yahweh your God‖ is giving unto them,[b] over the Jordan,—then shall ye return, every man unto his possession, which I have given unto you.

21 <Joshua[c] also> commanded I, at that time, saying,—
‖Thine' are the eyes‖ that have seen all that Yahweh your God hath done unto these two kings, ‖thus‖ will Yahweh do unto all the kingdoms, whereunto ‖thou‖ art passing over: 22 ye shall not fear them,—for <Yahweh your God> ‖he‖ it is that is fighting for you.

23 Then sought I Yahweh, at that time, for a favour, saying:[d]
24 My Lord Yahweh, ‖thou thyself‖ hast begun to shew thy servant thy greatness, and thy firm hand,—as to which, what God is there, in the heavens or in the earth, that can do according to thy doings, and according to thy mighty deeds? 25 Let me pass over, I pray thee, that I may see the good land that is over the Jordan,—this good mountain, and the Lebanon.
26 But Yahweh had been provoked' with me, for your sakes, and hearkened not unto me,—and Yahweh said' unto me,
Enough for thee! do not add a word unto me further, in this matter. 27 Ascend the top of the Pisgah, and lift up thine eyes—westward, and northward, and southward and eastward—and see with thine own eyes,—for thou shalt not pass over this Jordan. 28 But command thou Joshua, and confirm him and embolden him,—for ‖he‖ shall pass over before this people, and ‖he‖ shall cause them to inherit the land, which thou shalt see.
29 So we abode in the valley, over against Beth-peor.

[a] N.B. = "valiant men."
[b] A sp. v.r. (*sevir*), some cod. (w. 1 ear. pr. edn.) have: "unto you"—G.n. [But the word in the text better maintains the continuity of the discourse—Tr.]
[c] Heb.: *y'hoshua'*. Exo. xvii. 9, n.
[d] Would a romancist have dared to forge this prayer also?

§ 3. *A Charge based upon the Retrospect and upon further Reminiscences—spoken by Moses.*

4 1 ‖Now‖ therefore, O Israel, hearken thou unto the statutes, and unto the regulations, which ‖I‖ am teaching you, to do [them],—to the end ye may live, and enter, and possess the land, which ‖Yahweh, the God of your fathers‖ is giving unto you. 2 Ye shall not add unto the word which ‖I‖ am commanding you, neither shall ye take away[a] therefrom,—that ye may keep the commandments of Yahweh your God, which ‖I‖ am commanding you. 3 ‖Yours are the eyes‖ that have seen what Yahweh did in Baal-peor, for <every man who went after Baal-peor> did Yahweh thy God destroy' out of thy midst; 4 but ‖ye who kept on cleaving unto Yahweh your God‖ <alive> are ye all' to-day.[b]
5 See! I have taught you statutes, and regulations, as Yahweh my God commanded' me,—that ye should do so', in the midst of the land whereinto ye' are entering to possess it. 6 Therefore shall ye observe, and do [them], for ‖that‖ will be your wisdom, and discernment, in the eyes of the peoples,—who will hear all these statutes, and will say—
Nevertheless'[c] <a people wise and discerning> is this great nation.
7 For what' great nation is there which hath gods[d] nigh unto it,—like Yahweh our God, whensoever we have cried out unto him?
8 Or what' great nation which hath righteous statutes and regulations, like all this law, which ‖I‖ am setting before you, to-day?
9 Only' take thou heed to thyself, and keep thy soul diligently, so that thou forget not the things which thine own eyes have seen, and so that they go not out of thy heart, all the days of thy life,—but thou shalt make them known unto thy sons, and unto thy sons' sons:—
10 What day thou didst stand before Yahweh thy God, in Horeb,[e] when Yahweh said unto me,
Gather unto me the people, that I may let them hear my words,—which they must learn, that they may revere me, all the days which they' are living upon the soil, <their children also> must they teach.
11 So ye drew near and stood, under the mountain. Now ‖the mountain‖ was burning with fire, up to the midst of

[a] Cp. chap. xii. 32.
[b] A vivid reminder of a recent event.
[c] As if to say: "However much we may fear or despise them, yet this we must acknowledge—that," &c.
[d] Or: "a god."
[e] Observe that before Moses cites the Ten Commandments (chap. v.) he enlarges on the awe-inspiring manner in which they were spoken, herein following the general method of Exo. xix. and xx. nn. Cp. also chaps. xxxi. and xxxii. of this Book in illustration of the same anticipatory style.

the heavens,—darkness, cloud, and thick gloom.[a]

Then spake Yahweh unto you, out of the midst of the fire,— <a voice of words> ye' were hearing, <no' form> were ye seeing, [there was] ‖only a voice‖.[b] 13 Then declared he unto you his covenant, which he commanded you to do, |the ten words|,— and wrote them upon two tables of stone.

And <unto me>[c] gave Yahweh command, at that time, to teach you, statutes and regulations,—that ye should do them, in the land whereinto ye' are passing over, to possess it.

Ye must take diligent heed, therefore, unto your own souls,—for ye saw no manner of form, on the day Yahweh spake unto you* in Horeb, out of the midst of the fire; lest ye should break faith, and make you an image,[d] a form of any likeness,—a model of male or female; 17 a model of any beast, that is in the earth,—a model of any winged bird, that flieth in the heavens; 18 a model of any thing that creepeth on the ground,—a model of any fish that is in the waters beneath the earth; 19 or lest thou shouldest lift up thine eyes towards the heavens, and see the sun, and the moon, and the stars—all* the host of the heavens, and shouldest be seduced, and shouldest bow thyself down to them, and be led to serve them,—the which Yahweh thy God hath assigned' unto all the peoples under all the heavens; whereas <you> hath Yahweh taken, and brought you forth out of a smelting-pot of iron, |out of Egypt|,—that ye might become his own' inherited' people, as at this day.

But ‖Yahweh‖ shewed himself angry with me, for your sakes,[f]—and sware, that I should not pass over the Jordan, and that I should not enter into the good land, which ‖Yahweh thy God‖ is giving unto thee, as an inheritance; 22 for ‖I‖ am about to die in this land, I' am not' to pass over the Jordan,—but ‖ye‖ are to pass over, and possess this good land.

Take heed to yourselves, lest ye forget the covenant of Yahweh your God, which he hath solemnised with you,—and so make for yourselves an image,[d] the form of anything, the which[g] Yahweh thy God hath forbidden thee; 24 seeing that ‖as for Yahweh thy God‖ <a consuming fire> he is',—a jealous God.

25 When thou shalt beget sons, and sons' sons, and become careless[h] in the land, and break faith, and make an image,[d] the form of any thing, and shalt do the thing that is wicked in the eyes of Yahweh thy God, provoking him to anger> 26 I take both the heavens and the earth to witness against you, to-day, that ye shall ‖perish‖ speedily from off the land which ye' are passing over the Jordan to possess,—ye shall not prolong your days thereupon; for ‖ye shall surely be laid waste‖; 27 and Yahweh will scatter you among the peoples,—and ye shall have left remaining of you, men easily counted,[a] among the nations whither Yahweh will drive you; 28 and ye will serve, there, gods made by the hands of man,—wood or stone, which neither see, nor hear, nor eat, nor smell. 29 <If thou shalt[b] seek from thence, Yahweh thy God> then shalt thou find him,—when thou shalt search after him with all thy heart, and with all thy soul. 30 <In thy distress, when all these things |have found thee out| —in the afterpart of the days> thou wilt return unto Yahweh thy God, and wilt hearken to his voice. 31 For <*a GOD of compassion*>[c] is Yahweh thy God, he will not forsake thee, neither will he destroy thee,—nor forget the covenant of thy fathers which he sware unto them.

32 For ask, I pray you, of the former days which were before thee, even from the day when God created man upon the earth, yea from one end of the heavens, even to the other end of the heavens,—whether aught was ever brought to pass, like this great thing, or was ever heard of like it: 33 Did' a people ever hear the voice of a god[d] speaking out of the midst of fire, as ‖thou‖ |didst hear|, and yet live? 34 Or did a god ever make trial of entering in, to take unto him a nation, out of the midst of a nation,[e] by provings, by signs and by wonders, and by fighting,[f] and by a firm hand and by a stretched-out arm, and by great terrors,—according to all that Yahweh your God |did for you| in Egypt, before your eyes?

35 ‖Thou‖ wast allowed to see, that thou mightest know, that ‖Yahweh‖ he' is God, there is' none other than ‖he alone‖.

36 <Out of the heavens> he let thee hear his voice, to instruct thee,—and <upon the earth> he let thee see his great fire, and <his own words> thou didst hear, out of the midst of the fire. 37 And <because that he loved thy fathers> therefore chose he his seed after him,—and brought thee forth, with his presence, with his great might, out of Egypt; 38 to dispossess nations, greater and stronger than thou, from before thee,—to bring thee in, to give unto thee their land for an inheritance: As at this day.

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* Exo. xx. 21.

a Would any godly man in the days of Hezekiah or Manasseh have dared to invent these details?

b This emphasis marks the resumption of Moses' recitation, which Exo. xxi.—xxiii. shews to have been employed in giving Israel a collection of By-laws.

d Heb.: *pésel*. Cp. Exo. xx. 4, n.

e Or: "any of."

f Ml.: "over your words" (or "affairs").

g A sp. v.r. (*sevir*) would lead us to translate: "as" (instead of: "the which.")—Cp. G.n.

h Or: "asleep."

a So few!

b So it shd be (w. Sam.)—G.n. [M.C.T. has: "If ye shall."]

c Cp. Exo. xxxiv. 6, 7.

d Some cod. (w. Sam. and Sep.) have: "a Living God." Cp. chap. v. 26—G.n.

e A most apt and striking description, summarising what the Book of Exodus details.

f Cp. Exo. xiv. 25.

39 So then thou must consider to-day, and bring
it back to thy heart, that ‖Yahweh‖ he' is
God,[a] in the heavens above, and upon the
earth beneath,—there is' none' other. 40 So
shalt thou keep his statutes and his com-
mandments, which ‖I‖ am commanding
thee, to-day, that it may go well with thee,
and with thy sons, after thee,—and to the
end thou mayest prolong [thy] days upon
the soil, which ‖Yahweh thy God‖ is giving
thee, |all the days|.

§ 4. *Appointment of Three Cities of Refuge in the Newly-Conquered Provinces—Editorial.*

41 ‖Then‖ did Moses set apart three cities, over
the Jordan,—towards the rising of the sun:[b]
42 that the manslayer might flee thither, who should
slay his neighbour, unawares, ‖he‖ not having
hated him,[c] aforetime,[d]—and might flee unto
one of these cities, and live: 43 namely Bezer,
in the desert of the table-land, for the Reu-
benites,—and Ramoth in Gilead, for the Gadites,
and Golan in Bashan, for the Manassites.

§ 5. *An Editorial Introduction leads up to Moses' Recapitulation of the Ten Commandments and his further Description of the Circumstances under which the Divine Voice uttered them.*

44 ‖This‖ then is the law which Moses set before
the sons of Israel: 45 ‖These‖ are the testi-
monies, and the statutes, and the regulations,—
which Moses spake unto the sons of Israel,
when they came forth out of Egypt: 46 over
the Jordan, in the valley over against Beth-
peor,[e] in the land of Sihon king of the Amorites,
who dwelt in Heshbon,—whom Moses and the
sons of Israel smote, when they came forth out of
Egypt: 47 so they took possession of his land,
and the land of Og king of Bashan, the two
kings of the Amorites, who were over the
Jordan,—towards the rising of the sun;[f] 48 from
Aroer which is on the edge of the ravine of
Arnon, even unto Mount Siôn, ‖the same‖ is
Hermon; 49 and all the waste plain over the
Jordan, towards sunrise, even unto the sea of
the waste plain,—under the slopes of the Pisgah.

5 1 Then called Moses unto all Israel, and said unto
them—
Hear, O Israel, the statutes and the regulations,
which I' am speaking in your ears to-day,—
so shall ye learn them, and observe, to do
them.
2 ‖Yahweh our God‖ solemnised with us a
covenant in Horeb: 3 ‖not with our
fathers,‖[g] did Yahweh solemnise this cove-
nant,—but with us, |ourselves|—‖these here
to-day, all of us living‖. 4 <Face to face>
spake Yahweh with you, in the mount, out
of the midst of the fire,
5 (I' was standing between Yahweh and
you, at that time, to declare unto you
the word of Yahweh,—for ye shrank
with fear from the presence of the fire,
and went not up in the mount)
saying:—
6 ‖I‖ am Yahweh thy God, who have
brought thee forth out of the land of
Egypt, out of the house of servants:[h]—
7 Thou shalt not have other gods, besides me:
8 Thou shalt not make unto thee an image,[c]
any[d] form that is in the heavens above,
or that is in the earth beneath, or that
is in the waters beneath the earth: 9 thou
shalt not bow thyself down to them, nor
be led to serve them,—for ‖I Yahweh,
thy God‖ am a jealous God, visiting
the iniquity of fathers upon sons, even[e]
unto three generations and unto four,
unto them that hate me; 10 *but shewing
lovingkindness unto a thousand genera-
tion,—unto them who love me, and keep
my commandments:*[f]
11 Thou shalt not utter the name of Yahweh
thy God, for falsehood,—for Yahweh
will not let him go unpunished who
uttereth his name, for falsehood:
12 Observe the sabbath' day, to hallow it,—
as Yahweh thy God |hath commanded
thee|: 13 <six days> shalt thou labour,
and do all thy work; 14 but ‖the
seventh day‖ is a sabbath unto Yahweh
thy God,—thou shalt do no work—‖thou,
nor thy son, nor thy daughter, nor thy
servant nor thy handmaid, nor thine ox
nor thine ass, nor any of thy cattle, nor
thy sojourner who is within thy gates‖,
that |thy servant and thy handmaid|
may rest' |as well as thou|.[g] 15 So shalt
thou remember that <a servant> wast
thou, in the land of Egypt, and that
Yahweh thy God brought thee forth
from thence, with a firm hand, and
with a stretched-out arm,—<for this
cause> hath Yahweh thy God com-
manded thee to keep the sabbath' day:[h]
16 Honour thy father, and thy mother, as
Yahweh thy God hath commanded'
thee,—that thy days may be prolonged,
and that it may go well with thee, upon

[a] Ml.: "the God" [Heb. *hâ-'elohim*].
[b] Note here again how Moses is spoken of in the third person, by an editor who, judging from what follows in the next section, is on the west of the Jordan at the time of writing.
[c] "He being a not-hater to him aforetime"—O.G. 519[b].
[d] Ml.: "yesterday, the third."
[e] Cp. chap. iii. 29; Num. xxv. 3.
[f] Cp. ver. 41, n.
[g] *I.e.*: "not with our fathers only"—a well-known idiom.
[h] = "Servitude" (as to concrete for abstract, cp. Gen. ii. 7, note *c*).
[c] Heb.: *peçel*. Cp. Exo. xx. 4, n.
[d] Some cod. (w. Sam., Jon., Sep., Syr., Vul.) have "nor any." Cp. Exo. xx. 4—G.n.
[e] Some cod. (w. 1 ear. pr. edn., Onk., Jon., Sep., Syr., Vul.) omit: "even."
[f] *Written*, "his commandment"; *read*, "his commandments"—G.n. [This "his" is plainly a corruption for "my"—cp. Exo. xx. 6—Tr.]
[g] For em. cp. Intro., Chap. II., Synopsis, *A*, *c*.
[h] Ml.: "to make (keep) the day of rest."

the soil which Yahweh thy God is about
to give unto thee:
Thou shalt not commit murder:
Neither shalt thou[a] commit adultery:
Neither shalt thou[a] steal:
Neither shalt thou[a] testify[b] against thy
neighbour, with a witness of falsehood:
Neither shalt thou[a] covet thy neighbour's
wife,—neither shalt thou desire thy
neighbour's house, his field, or his ser-
vant, or his handmaid, his ox[c] or his ass,
or anything that is thy neighbour's.

<These words> spake Yahweh, unto all the
convocation[d] of you, in the mount, out of
the midst of the fire, the cloud, and the
thick gloom, ‖a loud voice, and added not‖,
—and he wrote them upon two tables of
stone, and gave them unto me.

And it came to pass, <when ye heard the
voice, out of the midst of the darkness,
the mountain' also burning with fire>
then drew ye near unto me, even all the
heads of your tribes, and your elders, [24] and
ye said—

Lo! Yahweh our God hath let us see' his
glory and his greatness, <his voice
also> have we heard out of the midst of
the fire,—<this day> have we seen,
that God' may speak with man', who
yet may live.

‖Now‖ therefore, why' should we die?
for this great fire |will consume| us,—
<if ‖we ourselves‖ hear the voice of
Yahweh our God any more> we shall
die. [26] For who [is there] of all flesh,
that ever heard the voice of a Living
God, speaking out of the midst of fire,
‖as we‖, and yet lived?

Go ‖thou‖ near, and hear, all that
Yahweh our God shall say,—so shalt
‖thou‖ speak unto us, all that Yahweh
our God shall speak unto thee, and we
will hear and do.

And Yahweh heard' the voice of your words,
when ye spake unto me,—and Yahweh said
unto me—

I have heard the voice of the words of
this people, which they have spoken
unto thee, they have well said all which
they have spoken. [29] Oh that this their
heart[e] might remain in them, to revere
me, and to keep all my commandments,
all the days,—that it might be well
with them and with their sons, unto
times age-abiding. [30] Go, say unto
them,—

Return ye to your tents.

[21] ‖Thou‖ therefore, here' stand with me
and let me speak unto thee—all the
commandment, and the statutes, and
the regulations, which thou shalt teach
them,—that they may do [them] in the
land which I' am giving unto them, to
possess it.

[22] So then ye must observe to do, as Yahweh
your God hath commanded you,—ye must
not turn aside, to the right hand or to the
left. [33] <In all the way which Yahweh
your God hath commanded you> must ye
walk,—that ye may live, and it be well
with you, and that ye may prolong your
days in the land, which ye shall possess.

§ 6. *Further Exhortations—spoken by Moses.*

[1] ‖This‖ then, is the commandment,—[namely] **6**
the statutes and the regulations, which
Yahweh your God hath commanded, to
teach you,—that ye may do them in the land
whither ye' are passing over to possess it:
[2] that thou mayest revere Yahweh thy God,
[so as] to keep all his statutes and his com-
mandments which I' am commanding thee,
‖thou, and thy son and thy son's son‖, all
the days of thy life,—and that thy days
may be prolonged.

[3] Therefore shalt thou hear, O Israel, and shalt
observe to do, that it may be well with thee,
and that ye may multiply greatly, as
Yahweh the God of thy fathers hath spoken
to thee, in a land flowing with milk and
honey.

[4] Hear, O Israel:

‖Yahweh‖ is our God,—‖Yahweh alone‖.

[5] Thou shalt therefore love Yahweh thy God,—
with all thy heart, and with all thy soul,
and with all thy might;[a] [6] so shall these
words, which I' am commanding thee to-day,
be upon thy heart; [7] and thou shalt impress
them upon thy sons, and shalt speak of
them,—when thou sittest in thy house, and
when thou walkest by the way, and when
thou liest down, and when thou risest up;
[8] and thou shalt bind them for a sign upon
thy hand,[b]—and they shall serve for bands,
between thine eyes; [9] and thou shalt write
them upon the posts of thy house, and
within thy gates.

[10] So shall it be <when Yahweh thy God shall
bring thee into the land, which he sware
to thy fathers—to Abraham, to Isaac and
to Jacob, to give unto thee,—into cities great
and goodly, which thou didst not build;
[11] and houses full of all good things, which thou
filledst not, and hewn cisterns which thou
hewedst not, vineyards and oliveyards which
thou plantedst not,—and shalt eat and be
full> [12] take heed unto thyself, lest thou

[a] Some cod. (w. Sam., Sep., Syr.) have: "Thou shalt not"—G.n.
[b] Ml.: "answer."
[c] Some cod. (w. Sep., Syr.) have: "or his ox"—G.n.
[d] Or: "gathered host." Heb.: *kâhâl*. Cp. Num. xxii. 4.
[e] = "Their present temper"—O.G.

[a] If we allow that this language shews a development, in the direction of love to God, as compared with the time of the original law-giving on Mount Horeb, still how much there was in the intervening forty years' experience of Divine *nursing* (cp. chap. i. 31) to intensify this feeling in the bosom of the real Moses!
[b] Some cod. (w. Sam.) have: "hands."—G.n.

forget Yahweh,[a]— who brought thee forth
out of the land of Egypt, out of the house
of servants.[b]
13 <Yahweh thy God> shalt thou revere,
And <him> shalt thou serve,—
And <by his name> shalt thou swear.[c]
14 Ye shall not go after other gods,—of the gods
of the peoples who are surrounding you;
15 for <a jealous GOD> is Yahweh thy God,
in thy midst,—lest the anger of Yahweh thy
God kindle' upon thee, and so he destroy
thee from off the face of the ground.
16 Ye shall not put Yahweh your God to the
proof,—as ye put him to the proof in
Massah[d] [that is, "The place of proving"].
17 Ye shall ‖keep‖ the commandments of Yahweh
your God and his testimonies and his
statutes, which he hath commanded thee;
18 so shalt thou do what is right and what
is pleasing in the eyes of Yahweh,—that it
may be well with thee, and thou mayest
enter in and possess the good land, which
Yahweh sware unto thy fathers; 19 to thrust
out all thine enemies from before thee,—
‖As spake Yahweh‖.

§ 7. *The Children to be instructed in the National History.*

20 <When thy son shall ask thee in time to
come,[e] saying,—
What mean the testimonies, and the
statutes and the regulations, which
Yahweh our God commanded you? >
21 Then shalt thou say unto thy son,
<Servants>[f] were we unto Pharaoh, in
Egypt,—and Yahweh brought us forth
out of Egypt, with a firm hand; 22 and
Yahweh put forth signs and wonders,
great and sore, upon Egypt, upon
Pharaoh and upon all his household,
before our eyes; 23 but he brought ‖us‖
forth from thence,—that he might bring
us in, to give unto us the land, which
he sware unto our fathers. 24 So then
Yahweh commanded' us to do all these
statutes, to revere[g] Yahweh our God,—
for our good, all the days, to preserve
us alive, (as at this day); 25 and <right-
eousness> shall it be to us,—when we
take heed to do all this commandment,[h]
before Yahweh our God, ‖as he com-
manded us‖.

§ 8. *Canaanite Nations to be cut off—Moses still speaking.*

7 1 <When Yahweh thy God shall bring thee
into the land which thou' art going in to
possess, and shall clear away many nations
from before thee — the Hittites and the
Girgashites and the Amorites, and the
Canaanites and the Perizzites, and the
Hivites and the Jebusites — seven nations
greater in number and stronger than thou;
2 and Yahweh thy God shall deliver them up
before thee, and thou shalt smite them >
‖thou shalt devote them to destruction‖,[a]
thou shalt not solemnise with them a
covenant, neither shalt thou shew them
favour; 3 neither shalt thou intermarry
with them, — <thy daughter> shalt thou
not give unto his' son, nor <his daughter>
shalt thou take for thy' son;
4 for he will turn aside thy son from following
me,[b] and they[c] will serve other gods,—
so shall the anger of Yahweh kindle upon
you, and he will destroy thee, speedily.
5 Verily <thus> shall ye do unto them:
<Their altars> shall ye tear down,
And <their pillars> shall ye break in
pieces,—
And <their sacred stems> shall ye hew
down,
And <their carved images>[d] shall ye
burn up in the fire.
6 For <a holy people> art thou' unto
Yahweh thy God: <of thee>[e] hath
Yahweh thy God |made choice|, that thou
shouldest become his people as a treasure,[f]
above all the peoples that are on the face
of the ground: 7 <not because ye were
more in number than any of the peoples>
did Yahweh become attached to you, and
make choice of you,—for ‖ye‖ were fewer
than any of the peoples; 8 but <because
Yahweh loved' you, and because he would
keep the oath which he sware unto your
fathers> did Yahweh bring you forth with
a firm hand,—and redeem thee out of the
house of servants,[g] out of the hand of
Pharaoh, king of Egypt. 9 So then, thou
must know that ‖Yahweh thy God‖ ‖he‖
is God,—the faithful GOD, keeping his
covenant and his *lovingkindness* with them
that love him, and keep his commandments,[h]
to a thousand generations[i] 10 but requiting
them who hate him unto his face, to
destroy them,—he[k] will not be slack towards
him that hateth him, <unto his face> will
he requite him.[l] 11 So shalt thou keep the
commandment,[l] and the statutes and the
regulations, which I' am commanding thee
to-day, to do them.

[a] Some cod. (w. Sam., Jon., Sep., Syr.) have: "Y. thy God"—G.n.
[b] Cp. chap. v. 6, n.
[c] The R.V. has timidly adopted one only of these three striking and welcome inversions. Cp. *ante*, Intro., Chap. II. 4, p. 9.
[d] Ex. xvii. 2-7.
[e] Ml.: "to-morrow."
[f] Cp. chap. v. 6, n.
[g] Almost = "so revering."
[h] The whole law seems to be here and elsewhere spoken of as one great commandment. Cp. ver. 1; chap. vii. 11; xv. 5.

[a] See note at the end of the Book of Joshua.
[b] Here the speaker informally glides into a direct citation of Divine words.
[c] Some cod. (w. Sam., Syr., Vul.) have: "he"—G.n.
[d] Heb.: *pĕsîlîm*, serving as the plural of *pĕsel*. Cp. Exo. xx. 4, n.
[e] Some cod. (w. Sam., Jon., Sep., Syr.) have: "and of thee." Cp. chap. xiv. 2—G.n.
[f] Cp. ch. xxvi. 18; and Exo. xix. 5.
[g] Cp. chap. v. 6, n.; Exo. xx. 2.
[h] *Written*, "commandment"; *read*, "commandments" (pl.)—G.n.
[i] Cp. Exo. xxxiv. 6, 7.
[k] Some cod. (w. Onk., one ear. pr. edn., Jon., Sep., Vul.) have: "and he"—G.n.
[l] Cp. chap. vi. 1, 25, n.

12 Then shall it come to pass <if ye will hearken
unto these regulations, and keep and do
them> then will Yahweh thy God keep
with thee, the covenant and the loving-
kindness which he sware unto thy fathers;
13 and will love thee, and bless thee, and
multiply thee,—and bless the fruit of thy
body and the fruit of thy ground, thy corn,
and [a] thy new wine and thine oil, the young
of thy kine, and the ewes of thy flock, upon
the soil' which he sware unto thy fathers to
give unto thee. 14 Blessed' shalt thou be
beyond all the peoples,—there shall not be
in thee a barren male or female, nor among
thy cattle; 15 and Yahweh |will turn away|
from thee, all disease,—and <as for all the
sore sicknesses [b] of Egypt which thou
knowest> he will not lay them upon
thee, but will put them upon all who hate
thee; 16 and thou shalt devour all the
peoples whom ‖Yahweh thy God‖ is deliver-
ing up unto thee, thine eye shall not look
with pity upon them,—neither shalt thou
serve their gods, for <a snare> would it be
unto thee.
17 <Although thou mightest say in thy heart: [c]
<More in number> are these nations
than I, —‖how can‖ I dispossess
them?>
18 thou must not be afraid of them,—thou
must ‖remember‖ what Yahweh thy God'
did, unto Pharaoh, and unto all Egypt:
19 the great provings which thine own eyes
saw, and [d] the signs and the wonders, and
the firm hand, and the stretched-out arm,
wherewith Yahweh thy God' brought thee
forth,—‖so‖ will Yahweh thy God do unto
all the peoples, before whom thou' art
afraid. 20 Moreover also <the hornet> will
Yahweh thy God send among them,—until
they' are destroyed who are left remaining,
and who are hiding themselves from thy
face. 21 Thou shalt not be affrighted at their
presence,—for ‖Yahweh thy God in thy
midst‖ is a GOD great and to be revered.
22 So will Yahweh thy God |clear away| these
nations from before thee, |little by little|,—
thou mayest not consume them |at once|,
lest the wild beast of the field' should
multiply over thee. 23 But Yahweh thy
God will deliver them up before thee,—and
discomfit them with a great discomfiture,
until they are destroyed; 24 and will deliver
their kings into thy hand [e] and thou
shalt destroy their name, from under the
heavens, — not a man shall stand before
thee, until thou hast destroyed them.
25 <The carved images [a] of their gods> shalt
thou consume with fire, — thou shalt not
covet the silver and gold upon them, to
take unto thee, lest thou be ensnared there-
by; for <the abomination of Yahweh thy
God> it is'; 26 and thou shalt not bring an
abomination into thy house, and so become
devoted to destruction, |like it|,—thou shalt
‖abhor‖ it, and thou shalt ‖loathe‖ it,
because <a thing devoted to destruction>
it is'.

§ 9. *Lessons taught by the Sojourn in the Desert—Moses still speaking.*

8 1 <All the commandment [b] which I' am com-
manding thee to-day> shalt thou |observe|
to do,—that ye may |live|, and multiply,
and enter in and possess the land, which
Yahweh sware unto your fathers.
2 So then, thou shalt remember all the way [c] in
which Yahweh thy God caused thee to
journey these forty years in the desert,—
that he might humble thee, to put thee to
the proof, to know what was in thy heart,—
whether thou wouldest keep his command-
ments, [d] or not. 3 So he humbled thee, and
suffered thee to hunger, and fed thee with
manna which thou hadst not known, neither
had thy fathers' known,—that he might
lead thee to consider that <not on bread [e]
alone> shall the son of earth live', but <on
whatsoever cometh from the bidding of
Yahweh> shall the son of earth live'.
4 ‖Thy mantle‖ hath not fallen with age
from off thee, and ‖thy foot‖ hath not be-
come swollen,—these forty years. 5 Thou
must consider, then, with thy heart,—that
<as a man chasteneth his son> [f] ‖Yahweh
thy God‖ hath been chastening thee'.
6 Thou shalt therefore keep the command-
ments of Yahweh thy God,—to walk in his
ways, and to revere him'.

§ 10. *Dangers of Coming Abundance—Moses still speaking.*

7 For ‖Yahweh thy God‖ is bringing thee into
a good land; a land' of ravines of water, of
fountains and depths, coming forth in valley,
and in mountain: 8 a land' of wheat and
barley, and vine and fig-tree, and pome-
granate,—a land' of olive oil, and honey:
9 a land' wherein <not in scarcity> shalt
thou eat food, thou shalt lack nothing
therein,—a land' whose stones are iron, and
out of whose hills [g] thou mayest hew copper. [h]
10 So then thou shalt eat, and be satisfied,—

[a] This "and" is omitted in some cod. (w.Sam., Jon.) —G.n.
[b] Some cod. (w. one ear. pr. ed., Sep., Vul.) have "sickness" (singular)—G.n.
[c] These counsels against timid forebodings—how natural on the lips of the real Moses; but how belated and overdone from the pen of a romancist writing centuries after the conquest of Canaan had become an accomplished fact!
[d] Some cod. (w. Sam., Jon. MS., Sep., Syr.) omit this "and"—G.n.
[e] Some cod. (w. Sep., Syr., Vul.) have: "hands" (pl.)—G.n.

[a] Same word as ver. 5.
[b] Cp. chap. vi. 1, 25; and *ante*, ver. 11.
[c] The graphic word of one to whom it was a living memory; not at all apt from the pen of a romancist.
[d] *Written*, "commandment"; *read*, "commandments"—G.n. [But cp. chap. vi. 25, n—Tr.]
[e] Or: "food."
[f] N.B. and cp. Num. xi. 11-14; chap. i. 9, 31.
[g] Or: "mountains."
[h] Cp. Zech. vi. 1.

and bless Yahweh thy God, for the good land which he hath given unto thee.

11 Take heed to thyself, lest thou forget Yahweh thy God,—so as not to keep his commandments, and his regulations and his statutes, which I' am commanding thee to-day;
12 lest thou eat, and be satisfied,—and <goodly houses> thou build, and inhabit; 13 and ‖thy herd and thy flock‖ increase, and ‖silver and gold‖ increase unto thee,—and ‖all that thou hast‖ increase; 14 and so thy heart be lifted up,—and thou forget Yahweh thy God, who brought thee forth out of the land of Egypt, out of the house of servants;[a]
15 who caused thee to journey through the great and terrible desert,[b] of fiery serpents and scorpions, and thirsty wastes, where was no' water,—who brought forth for thee water out of the flinty' rock; 16 who fed thee with manna in the desert, which thy fathers' had not known,—that he might humble thee, and that he might put thee to the proof, to do thee good in thy hereafter,[c] 17 and lest thou shouldest say in thy heart,—

‖Mine own strength and the might of mine own hand‖ have gotten me this wealth.

18 But thou shalt remember Yahweh thy God, that it was ‖he‖ who had been giving thee strength to get wealth,—that so he might establish his covenant which he sware to thy fathers (as at this day).

19 But it shall be <if thou ‖forget‖ Yahweh thy God, and go after other gods, and serve them, and bow thyself down to them> I testify against you, to-day, that ye shall ‖perish‖: 20 <like the nations which ‖Yahweh‖ is causing to perish from before you> ‖so‖ shall ye |perish|,—because ye would not |hearken| unto the voice of Yahweh your God.

§ 11. *Confidence in Yahweh enjoined—with Self-distrust — More Reminiscences — Moses still speaking.*

9 1 Hear, O Israel! thou' art passing, to-day, over the Jordan, to go in to dispossess nations, greater and stronger than thou,—cities great and fortified into the heavens;
2 a people great and tall, the sons of Anakim,—whom ‖thou‖ knowest,[d] and of whom ‖thou‖ hast heard say,

Who can stand before the sons of Anak?

So then, thou must consider to-day, that <Yahweh thy God> ‖he‖ it is that is passing over before thee, as a consuming fire, ‖he‖ will destroy them, and ‖he‖ will cause them to bow down before thee,—so shalt thou dispossess them, and destroy them speedily, as Yahweh hath spoken' unto thee.

4 Do not speak in thy heart, when Yahweh thy God casteth them out from before thee, saying,

<For mine own righteousness> hath Yahweh brought me in, to possess this land,—

whereas it is <for the lawlessness of these nations> that ‖Yahweh‖ is dispossessing them from before thee. 5 <Not for thine own righteousness, nor for the uprightness of thine own heart> art thou' going in to possess their land,—but <for the lawlessness of these nations> is ‖Yahweh thy God‖ driving them out from before thee, and that he may establish the word which Yahweh sware' unto thy fathers, unto Abraham, unto Isaac, and unto Jacob. 6 So then, thou must consider that <not for thine own righteousness> is ‖Yahweh thy God‖ giving unto thee this good land, to possess it,—for <a stiff-necked people> thou art'.

7 Remember—do not forget, how thou didst provoke Yahweh thy God, in the desert,—yea <from the day when thou camest[a] forth out of the land of Egypt, until ye entered as far as this place> have ye been ‖quarrelling‖ with Yahweh.[b]

8 <Even in Horeb> ye provoked Yahweh to wrath,—so that Yahweh showed himself angry with you, to destroy you. 9 <When I went up into the mountain, to receive the tables of stone—the tables of the covenant, which Yahweh had solemnised with you> then abode I in the mountain, forty days and forty nights, <food> did I not eat, and <water> did I not drink.
10 Then did Yahweh deliver unto me the two tables of stone, written with the finger of God,—and [there was] <upon them>, according to all the words which Yahweh had spoken' with you in the mountain, out of the midst of the fire, in the day of the convocation.[c] 11 So then it came to pass <at the end of forty days, and forty nights> that Yahweh gave' unto me, the two tables of stone, the tables of the covenant. 12 Then said Yahweh unto me—

Up! get down quickly out of this mountain, for thy people whom thou hast brought forth out of Egypt |have broken faith|,—they have turned aside quickly, out of the way which I commanded them,—they have made them a molten image.

13 And Yahweh spake unto me, saying,—

I have looked on this people, and lo! <a stiff-necked people> it is'. 14 Let me alone,[d] that I may destroy them, and wipe out their name from under the heavens,—and make thee' into a

[a] Cp. chap. v. 6, n.
[b] Cp. chap. i. 19.
[c] Or: "thine aftertime."
[d] They had seen them: cp. i. 28.

[a] Some cod. (w. Sam., Sep., Syr.) have: "ye came" —G.n.
[b] Note the fulness and force of the language of these two verses. A very unlikely charge for a later romancist to have made at all!
[c] Or: "gathered host." Heb. *kĕhāl*.
[d] Cp. Exo. xxxii. 10, n.

nation stronger and more in number than they.

15 So I turned, and came down out of the mountain, now ‖the mountain‖ was burning with fire,—and the two tables of the covenant were upon my two hands. 16 Then looked I, and lo! ye had sinned against Yahweh your God, ye had made you a molten calf,—ye had turned aside quickly, out of the way which Yahweh had commanded you. 17 So I seized the two tables, and cast them from off my two hands,—and brake them in pieces before your eyes.

18 Then lay I prostrate before Yahweh, as at the first,[a] forty days and forty nights, <food> did I not eat, and <water> did I not drink,—because of all your sin which ye had sinned, in doing the thing that was wicked[b] in the eyes of Yahweh, to provoke him to anger. 19 For I shrank with fear, from the face of the anger and the hot displeasure, wherewith Yahweh was provoked against you, to destroy you,—but Yahweh hearkened unto me, even at that time. 20 And <with Aaron> did Yahweh show himself exceedingly angry, to destroy him,—so I prostrated myself, even in behalf of Aaron, at that time. 21 And <your sin which ye had made, even the calf> took I, and burned it up with fire, and pounded it very small, until it was fine as dust,—then cast I the dust thereof into the torrent, that descended out of the mountain.[c]

22 Also <at Taberah,[d] and at Massah,[e] and at Kibroth-hataavah>[f] <a cause of provocation> became ye, unto Yahweh. 23 Also <when Yahweh sent you out of Kadesh-barnea, saying,

Go up and possess the land, which I have given unto you>

then quarrelled ye with the bidding of Yahweh your God, and trusted him not, neither hearkened unto his voice. 24 Ye have been ‖quarrelling‖ with Yahweh,—‖from the day that I first knew you‖.[g]

25 Thus, then, lay I prostrate before Yahweh, the forty days and the forty nights that I did lie[h] prostrate,—‖because Yahweh spake of destroying you‖. 26 Therefore I prostrated myself unto Yahweh, and said,

My Lord Yahweh! Do not destroy thy people, even thine inheritance, which thou hast redeemed in thy greatness,—which thou hast brought forth out of Egypt with a firm hand. 27 Have remembrance of thy servants, of Abraham, of Isaac, and of Jacob,—do not regard the obduracy[a] of this people, or their lawlessness, or their sin: 28 lest the land out of which thou hast brought us forth say',

<Because Yahweh was not able to bring them into the land of which he had spoken to them,—and because he hated them> took he them forth, to put them to death in the desert.

29 Yet ‖they‖ are thy people, and thine inheritance,—whom thou hast brought forth with thy great strength, and with thy stretched-out arm.

10 1 <At that time> said Yahweh unto me—

Cut thee out two tables of stone, like the first, and come up unto me, into the mountain,—and make thee an ark of wood; 2 that I may write, upon the tables, the words which were on the first tables, which thou brakest in pieces,—then shalt thou put them in the ark.

3 So I made an ark, of acacia wood,[b] and cut out two tables of stone, like the first,—and went [up the mountain, having the two tables in my hand. 4 And he wrote upon the tables, according to the first writing—the ten words, which Yahweh had spoken unto[c] you in the mountain, out of the midst of the fire, in the day of the convocation,[d]—and Yahweh delivered them unto me. 5 Then turned I, and came down out of the mountain, and put the tables in the ark which I had made,—and they have remained there, as Yahweh commanded' me.

6 And ‖the sons of Israel‖ set forward out of Beeroth Bene-jaakan[e] to Moserah,—<there> died Aaron, and was buried there, and Eleazar, his son, became priest in his stead. 7 <From thence> set they forward unto the Gudgodah,—and from the Gudgodah to Jotbathah, a land of torrents of water.

8 <At that time> did Yahweh separate the tribe of Levi,[f] to bear the ark of the covenant of Yahweh,—to stand before Yahweh, to wait upon him, and to bless in his name (until this day). 9 <For this cause> hath Levi neither portion nor inheritance, with his brethren,—‖Yahweh‖ is his inheritance, as Yahweh thy God spake' unto him.

[a] It follows that he had lain prostrate when he first received the Tables. Cp. ver. 25.
[b] Note that, nearly everywhere, IDOLATRY is "the wicked thing."
[c] Cp. Ex. xxxii. 20. How beautifully and unexpectedly the later passage explains the earlier!
[d] Num. xi. 1-3.
[e] Exo. xvii. 7.
[f] Num. xi. 34.
[g] N.B.: "A sweeping charge which a romancist of later days would scarcely have imagined, far less expressed. Cp. ver. 7.
[h] Or: "had lain."

[a] Or: "denseness," "obstinacy."
[b] If this account, compared with Exo. xxv. 10-16; xxxiv. 1; and xxxvii. 1, points to the immediate construction of a temporary ark, there is nothing strange in that: we have already met with a temporary tent of meeting, Exo. xxxiii. 7-11.
[c] Some cod. (w. Sam., Onk., Jon.) have: "with"—G.n.
[d] Or: "gathered host." Heb.: *ḳâhâl*.
[e] *I.e.*: "The wells of the sons of Jaakan."
[f] Num. iii. 5; chap. xii. 12.

10 But ‖I‖ stayed in the mountain, according to
the former days, forty days, and forty
nights,—and Yahweh hearkened unto me,
at that time also, Yahweh |was not
willing|[a] to destroy thee. 11 So then
Yahweh said unto me,
Up with thee—to break away onward,[b]
before the people,—that they may
enter in, and possess the land, which I
sware unto their fathers, to give unto
them.

§ 12. *Further Exhortations.*

12 ‖Now‖ therefore, O Israel, what is ‖Yahweh
thy God‖ asking of thee,—but to revere
Yahweh thy God, to walk in all his ways,
and to love him, and to serve Yahweh thy
God, with all thy heart, and with all thy
soul: 13 to keep the commandments of
Yahweh, and his statutes, which I' am
commanding thee to-day,—‖for thy good‖?
14 Lo! <unto Yahweh thy God> belong the
heavens, even the highest heavens,[c]—the
earth, with all that is therein. 15 Only'
<unto thy fathers> Yahweh became
attached, so as to love them,—therefore
made he choice of their seed after them—
‖of you—out of all the peoples‖, (as at this
day). 16 Therefore must ye circumcise the
foreskin of your hearts,[d]—and <your
necks> must ye stiffen no more. 17 For
<as touching Yahweh your God> ‖he‖ is
God of gods, and Lord of lords; the great,
the mighty, and the fearful GOD, who
respecteth not persons,[e] nor accepteth a
bribe; 18 executing the vindication of the
orphan, and the widow,—and loving a
sojourner, |giving him food and raiment|.[f]
19 Therefore shall ye love the sojourner,—for
<sojourners> became ye, in the land of
Egypt.
20 <Yahweh thy God> shalt thou revere,
<Him>[g] shalt thou serve,—
And <unto him> shalt thou cleave,
And <in his name> shalt thou swear.
21 ‖He‖ is thy song of praise,[h]
And ‖he‖ thy God,—who hath done with
thee these great and fearful things, which
thine own eyes have seen.
22 <As seventy souls> went thy fathers down
to Egypt,—and ‖now‖ Yahweh thy God
hath made thee like the stars of the heavens,
for multitude.

11 1 Therefore shalt thou love Yahweh thy God,
and keep his observance, and his statutes,
and his regulations, and his commandments,
all the days. 2 And ye must know, to-day,
(for not with your sons [do I speak] who
know not, neither have they seen) the
discipline of Yahweh your God,—his great-
ness, his[a] firm hand, and his stretched-out
arm; 3 and his signs, and his doings, which
he did in the midst of Egypt,—unto
Pharaoh king of Egypt, and unto all his
land; 4 and what he did unto the forces of
Egypt—unto his horses and unto his
chariots, in that he caused the waters of
the Red Sea to flow over their faces, when
they were pursuing after you,[b]—and so
Yahweh destroyed them (unto this day);
5 and what he did unto you, in the desert,—
until ye came in as far as this place; 6 and
what he did to Dathan and to Abiram,[c]
sons of Eliab, son of Reuben, in that the
earth opened wide her mouth, and swal-
lowed-up them and their households, and
their tents,—and all the living things that
attended them, in the midst of all Israel.
7 For <yours> are the eyes that have seen'
every great deed[d] of Yahweh,—which he
hath done.
8 Therefore shall ye keep all the command-
ment[e] which I' am commanding thee, to-
day,—that ye may be strong,[f] and so enter
and possess the land, whither ye' are pass-
ing over to possess it; 9 and that ye may
prolong your days upon the soil' which
Yahweh sware unto your fathers, to give
unto them and unto their seed,—a land
flowing with milk and honey.
10 For ‖the land which thou' art entering to
possess‖ <not like the land of Egypt>, it
is', from whence ye came out,—where thou
didst sow thy seed, and then water it with
thy foot, like a garden of herbs; 11 but ‖the
land whereinto ye' are passing over to
possess it‖ is a land of hills, and valleys,—
which <of the rain of the heavens> doth
drink water: 12 a land which Yahweh thy
God' careth for,—continually' are the eyes
of Yahweh thy God upon it, from the
beginning of the year, even unto the end
of the year.[g]
13 And it shall come to pass <if ye will
‖hearken‖ unto my commandments, which
I' am commanding you, to-day,—to love
Yahweh your God, and to serve him, with
all your heart, and with all your soul>
14 then [saith he]
I will give the rain of your land in it
season, ‖the early rain[h] and the latter

[a] Some cod. (w. Sam., Sep., Syr., Vul.) have: "and (or therefore) Y. was not willing"—G.n.
[b] "For journeying"—O.G. 652[b].
[c] Lit.: "and the heavens of (the) heavens."
[d] Here charged as a duty; later on (chap. xxx. 6) promised as a blessing.
[e] Ml.: "who doth not lift up faces."
[f] Or, ml.: "bread and a mantle."
[g] Some cod. (w. Sam., Onk., Jon., Sep., Syr., Vul.) have: "and him"—G.n.
[h] Beautiful figure of speech.

[a] Some cod. (w. one ear. pr. edn., Sam., Jon., Sep., Syr., Vul.) have: "and his"—G.n.
[b] Another Massoretic reading is: "after them"—G.n.
[c] Num. xvi. 1 ff.
[d] Or: "all the great doing."
[e] Cp. chap. vi. 1, 25; vii. 11.
[f] Or: "firm."
[g] A natural and beautiful figure of speech, expressive of the constant activities of God's benign care of Palestine.
[h] Falling heavily in Palestine from middle of October till January, and preparing the ground for the seed.—Davies' H.L.

rain‖*; so shalt thou gather in thy corn, and thy new wine, and thine oil; 15 and I will give grass[b] in thy field for thy cattle,—and thou shalt eat and be satisfied.

16 Take heed to yourselves, lest your heart be befooled,—and ye turn aside, and serve other gods, and bow down to them. 17 So would the anger of Yahweh kindle upon you, and he would shut up the heavens, that there should be no rain, and ‖the ground‖ would not yield her increase,—so should ye perish speedily, from off the good land, which Yahweh' is giving unto you.

18 Therefore shall ye lay these my words upon your heart, and upon your soul,—and bind them for a sign upon your hand, and they shall serve as bands between your eyes; 19 and ye shall teach them unto your children,[c] by speaking of them,—when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up; 20 and thou shalt write them upon the door-posts of thy house, and within thy gates: 21 that your days may multiply, and the days of your children,[c] upon the soil' which Yahweh sware unto your fathers, to give unto them,—‖like the days of the heavens upon the earth‖. 22 For <if ye do ‖indeed keep‖ all this commandment, which I' am commanding you[d] to do it,—to love Yahweh your God, to walk in all his ways, and to cleave unto him> 23 then[e] will Yahweh dispossess all these nations, from before you,—and ye shall dispossess nations' greater and stronger than ye: 24 ‖every place whereon the sole of your foot shall tread‖ <yours> shall it be,—<from the desert and the Lebanon, from[f] the river[g]—the river Euphrates, even unto the hinder sea> shall be your boundary. 25 No man shall stand before you,—<the dread of you and the fear[h] of you> will Yahweh your God put forth over the face of all the land, whereon ye shall tread, ‖as he spake unto you‖.

13. *The Blessing and the Curse: Mounts Gerizim and Ebal.*

26 See! I' am setting before you, to-day,—a blessing, and a curse: 27 ‖the blessing‖ when ye shall hearken unto the commandments of Yahweh your God, which I' am commanding you, to-day; 28 and ‖the curse‖ if ye shall not' hearken unto the commandments of Yahweh your God, but shall turn aside out of the way' which I' am commanding you, to-day,—to go after other gods, which ye know not.[a]

29 And it shall come to pass <when Yahweh thy God shall bring thee into the land, which thou' art entering to possess> then shalt thou put the blessing, upon Mount Gerizim, and the curse, upon Mount Ebal.

30 Are ‖they‖ not over the Jordan, on the way towards the entering in of the sun, in the land of the Canaanite, who dwelleth in the plain[b] over against Gilgal, beside the Teacher's Terebinths?[c] 31 For ye' are passing over the Jordan, to enter to possess the land' which ‖Yahweh your God‖ is giving unto you,—so shall ye possess it, and dwell therein. 32 Therefore shall ye observe to do' all the statutes and the regulations,—which I' am setting before you, to-day.

§ 14. *All Traces of Idolatry to be removed, and Yahweh's Worship to be centralised.*

12 1 ‖These‖ are the statutes and the regulations which ye must observe to do, in the land' which Yahweh the God of thy fathers hath given unto thee,[d] to possess it,—all the days that ye' are living upon the soil:

2 Ye must ‖utterly destroy‖ all the places, where the nations whom ye' are dispossessing have served their gods,—
Upon the high mountains,
And upon the hills,
And under every green tree;

3 And ye must tear down their altars,
And break in pieces their pillars,
And ‖their sacred stems‖ must ye consume with fire,
And <the carved images[e] of their gods> must ye fell to the ground,—
And destroy their name out of that place.

4 Ye must not do thus' unto Yahweh your God; 5 but <unto the place' which Yahweh your God shall choose, out of all your tribes, to put his name there,—as his habitation> shall ye ask your way, and come in thither; 6 and bring in thither your ascending-offerings, and your sacrifices,[f] and your tithes, and the heave-offering of your hand,—and your vow-offerings, and your freewill-offerings, and the firstlings of your herd, and of your flock; 7 and shall eat there, before Yahweh your God, and rejoice in all whereunto ye are putting your hand, ‖ye, and your households,—wherewith Yahweh thy God hath blessed thee‖.

8 Ye must not do according to all that we' are doing here, to-day,—|every man, whatsoever is right in his own eyes|. 9 Because

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* Which falls in March and April, and brings on the harvest — Davies' H.L. "Important, as strengthening and maturing crops"—O.G.

[b] Or: "herbage."

[c] Lit.: "sons."

[d] Some cod. (w. Sam., Sep., Syr.) add: "to-day"—G.n.

[e] Again let us ask—Would any prophet of a later age have presumed to make the conquest of Canaan so strongly conditional as this?

[f] Some cod. (w. Sam., Sep., Syr.) have: "and from"—G.n.

[g] Some cod. (w. Sep., Vul.) have: "the great river"—G.n.

[h] Or: "terror."

[a] Or: "have not known."

[b] Heb.: *'arabah*.

[c] Cp. Gen. xii. 6: O.G. 18.

[d] N.B.: that only in the land could the whole law be kept. Cp. ver. 8.

[e] Same word as chap. vii. 25.

[f] Prob.: "peace-offerings." Cp. P.B., Lev. pp. 60, 62

ye have not entered, as yet,—into the resting-place and into the inheritance, which Yahweh thy God' is giving unto thee.[a] 10 But <when ye shall pass over the Jordan, and settle down in the land' which ‖Yahweh your God‖ is causing you to inherit,—and he shall give you rest from all your enemies round about, and ye shall dwell securely> 11 then shall it be, that <unto the place which Yahweh your God shall choose' to make a habitation for his name there> ‖thither‖ shall ye bring in all that I' am commanding you,—your ascending-offerings and your sacrifices, your tithes, and the heave-offering of your hand, and all your chosen vow-offerings which ye shall vow unto Yahweh. 12 So shall ye rejoice before Yahweh your God, ‖ye, and your sons, and your daughters, and your servants, and your handmaids,—and the Levite that is within your gates‖, forasmuch as he hath' neither' portion nor inheritance with you.[b]

13 Take heed to thyself, lest thou cause thine ascending-sacrifice to go up in just any place which thou shalt see; 14 but <in the place which Yahweh shall choose' in one of thy tribes> ‖there‖ shalt thou cause thine ascending-sacrifice to go up, and ‖there‖ shalt thou do' all that I' am commanding thee.

15 Howbeit' <of anything thy soul desireth> mayest thou sacrifice[c] and so eat flesh—according to the blessing of Yahweh thy God which he hath bestowed upon thee, in all thy gates, ‖the unclean and the clean‖ may eat thereof,—|as the gazelle and as the hart|. 16 Howbeit' <the blood> shall ye not eat,—<upon the earth> shalt thou pour it out, like water.

17 Thou mayest not' eat within thy gates, the tithe of thy corn, or[d] of thy new wine or of thine oil, or the firstlings of thy herd, or of thy flock,—nor any of thy vow-offerings which thou shalt vow, nor thy freewill-offerings, nor the heave-offering of thy hand;[e] 18 but <before Yahweh thy God> shalt thou eat it, in the place which Yahweh thy God shall choose, ‖thou, and thy son, and thy daughter, and thy servant and thy handmaid, and the Levite who is within thy gates‖,—so shalt thou rejoice before Yahweh thy God, in all whereunto thou puttest thy hand.[f] 19 Take heed to thyself, lest thou forsake the Levite,—all thy days, upon thy soil.

20 <When Yahweh thy God shall enlarge thy boundary—as he hath spoken unto thee—and thou shalt say,

I would eat flesh

because thy soul desireth' to eat flesh>

<of whatsoever thy soul desireth> mayest thou eat flesh.

21 <When the place which Yahweh thy God shall choose to put his name there, shall be |too far for thee|> then shalt thou sacrifice[a] of thy herd or of thy flock, which Yahweh hath given unto thee, |as I have commanded thee|,—and shalt eat, within thine own gates, |of whatsoever thy soul desireth|.

22 <Even as the gazelle and the hart is eaten> ‖so‖ shalt thou eat it,—‖the unclean and the clean‖ alike' shall eat it.

23 Howbeit' firmly refrain from eating the blood; for ‖the blood‖ is the life,[b]—therefore must thou not eat the life with the flesh.

24 Thou shalt not eat it,—<upon the earth> shalt thou pour it out, like water. 25 Thou shalt not eat it,[c]—that it may be well with thee, and with thy children after thee, |when thou shalt do that which is right in the eyes of Yahweh|.

26 Howbeit' <thy holy things which thou shalt have, and thy vow-offerings> shalt thou take and come in, unto the place' which Yahweh shall choose; 27 and shalt offer thine ascending-sacrifices, the flesh and the blood, upon the altar of Yahweh thy God,—and <the blood of thine [other] sacrifices>[d] shall be poured out upon the altar of Yahweh thy God, and then <the flesh> shalt thou eat. 28 Observe and hear all these things which I' am commanding thee,—that it may be well with thee, and with thy children after thee,—unto times age-abiding, |so long as thou shalt do that which is pleasing and right in the eyes of Yahweh thy God|.

29 <When Yahweh thy God shall cut off from before thee, the nations whom thou art going in to dispossess,—and thou do dispossess them, and dwell in their land> 30 take heed to thyself, lest thou be thrust after them, |after they have been destroyed from before thee|,—and lest thou enquire after their gods, saying—

<In what manner> did these nations serve' their gods, that ‖I too‖ may do likewise'?

31 Thou shalt not do likewise' unto Yahweh thy God,—for <everything that is an abomination unto Yahweh, which he doth hate> have they done unto their gods, for <even their sons and their daughters> do they consume with fire unto their

[a] Another hint that only in the land of promise could the law be fully carried out (cp. ver. 1); but at the same time a very unlikely confession for a late romancist to volunteer.

[b] Cp. chap. x. 8, 9; Num. iii. 11-13.

[c] The correct word even here. Cp. ver. 21, n.

[d] Some cod. (w. Sam., Onk. MS., Jon.) omit this "or"—G.n.

[e] Some cod. (w. Sam., Jon., Sep., Syr., Vul.) have: "hands" (pl.)—G.n.

[f] Some cod. (w. Sam., Jon., and one ear. pr. edn. [Chayim's 1524-5]) have: "hands" (pl.)—G.n.

[a] *I.e.*: "slaughter for eating"—"connected also with sacrifice, as all eating of flesh among ancient Hebrews was sacrificial"—O.G. p. 257. Cp. same usage in N.T., Lk. xv. 23 (and elsewhere).

[b] U.: "soul"; and cp. Lev. xvii. 11, 14.

[c] N.B.: Emphatic "by repetition." Intro., Chap. II., Synopsis, *B, c.*

[d] Chiefly "peace-offerings." Cp. ver. 6, n.

gods.[a] 32 <Whatsoever be the thing which I' am commanding you> ‖the same‖ shall ye observe to do,—‖thou shalt neither add thereunto, nor take away therefrom‖.[b]

§ 15. *Signs and Wonders not to tempt to Idolatry.*

13 1 <When there shall arise in thy midst—a prophet, or a dreamer of dreams,—and he shall give unto thee a sign or a wonder;
2 and the sign or the wonder |shall come in|,[c] whereof he spake unto thee, saying,—
Let us go after other gods, which ye know not, and let us serve them
3 thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams,—for Yahweh your God |is putting you to the proof|[d] to know whether ye do' love Yahweh your God, with all your heart and with all your soul.
4 <After Yahweh your God> shall ye walk,
And <him> shall ye revere,—
And <his commandments> shall ye observe,
And <unto his voice> shall ye hearken,
And <him> shall ye serve,
And <unto him> shall ye cleave.
5 And ‖that prophet, or that dreamer of dreams‖ shall be put to death, because he hath spoken revolt against Yahweh your God,—who brought you forth out of the land of Egypt, and redeemed thee out of the house of servants,[e] to seduce thee out of the way' wherein Yahweh thy God hath commanded thee to walk,—so shalt thou consume the wicked thing[f] out of thy midst.
6 <When thy brother—son of thine own mother, or thine own son or thine own daughter, or the wife of thy bosom, or thy friend who is as thine own soul, |shall entice thee secretly| saying,—
Let us go and serve other gods,
whom thou hast not known |thou, nor thy fathers|; 7 of the gods of the peoples who are round about you, who are near unto thee, or who are far off from thee,—‖from one end of the earth even unto the other end of the earth‖> 8 thou shalt not consent unto him, neither shalt thou hearken unto him,—neither shall thine eye look with pity upon him, neither shalt thou spare—neither shalt thou conceal him; 9 but thou shalt ‖slay‖ him, ‖thine own hand‖ shall be on him first, to put him to death,—and the hand of all the people, afterwards. 10 And thou shalt stone him with stones, that he die,—for he hath sought to seduce thee from Yahweh thy God, who brought thee forth out of the land of Egypt, out of the house of servants.[a] 11 And ‖all Israel‖ shall hear and fear,—and shall not again' do according to this wickedness, in thy midst.
12 <When thou shalt hear—in one of thy cities, which Yahweh thy God' is giving unto thee to dwell there—saying:
13 There have gone forth men, sons of the Abandoned One,[b] out of thy midst, and have seduced the inhabitants of their city, saying,—
Let us go, and serve other gods
which ye have not known; 14 and thou shalt enquire, and search out, and ask diligently,—and lo![c] <true—certain> is the thing, this abomination |hath been done| in thy midst> 15 then shalt thou ‖smite‖ the inhabitants of that city with the edge of the sword, devoting it' to destruction, and all that is therein, and the cattle thereof, with the edge of the sword,—16 and <all the spoil thereof> shalt thou gather together into the midst of the broadway thereof, and shalt consume with fire' the city and all the spoil thereof, |every whit| unto Yahweh thy God,—and it shall be a heap unto times age-abiding, it shall be built no more. 17 So shall there not cleave to thy hand aught' of the devoted thing,—that Yahweh |may turn away| from the glow of his anger, and grant thee compassion, and have compassion upon thee and multiply thee, as he sware unto thy fathers: 18 so long as thou shalt hearken unto the voice of Yahweh thy God, to keep all his commandments, which I' am commanding thee to-day,—to do what is right' in the eyes of Yahweh thy God.

§ 16. *Israelites neither to Disfigure nor to Defile themselves.*

14 1 <Sons> are ye' unto Yahweh your God,—ye shall not cut yourselves, neither shall ye put baldness between your eyes, for the dead. 2 For <a holy people> thou art' unto Yahweh thy God,—and <of thee> did Yahweh[d] make choice, that thou shouldest become his' people as a treasure,[e] above all the peoples that are on the face of the ground.
3 Thou shalt not eat any abominable thing.
4 ‖These‖ are the beasts which ye may eat,—the ox, the young of sheep, and the young of goats; 5 the hart and the gazelle, and the roebuck,—and the wild goat and the mountain goat,[f] and the wild ox,[g] and the mountain sheep.[h] 6 <And every beast that parteth the hoof and cleaveth the cleft into two claws, chewing the cud, among beasts>

[a] This terrible indictment should be well considered. "The iniquity of the Amorites" had at length become "full" (Gen. xv. 16). Cp. chap. xviii. 9-13; also note at end of "Joshua."
[b] Cp. chap. iv. 2.
[c] Even supernatural powers must not tempt you to idolatry.
[d] *I.e.* (permissively) "suffering you to be put to the proof." Cp. O.G. p. 650, 3.
[e] Cp. chap. v. 6, n.
[f] Cp. chap. ix. 18.
[a] Cp. chap. v. 6, n.
[b] Cp. 1 S. i. 16, n; ii. 12, n.
[c] Or: "and if" — O.G. 244 b.
[d] Some cod. (w. Sam., Jon., Sep., Syr.) have: "Y. thy God"—G.n.
[e] Cp. Exo. xix. 5.
[f] So perh. (O.G.) rather than "pygarg," as most render.
[g] Or: "antelope" — Fu. H.L.
[h] So prob.—O.G.

‖the same‖ shall ye eat. 7 Nevertheless ‖these‖ shall ye not eat, of them that chew the cud, and of them that divide the cloven hoof,—the camel, and the hare, and the rabbit, for <though they do chew the cud> yet <the hoof> do they not part, <unclean> they are' unto you. 8 And ‖the swine‖ because <though he doth divide the hoof> yet he cheweth not the cud, <unclean> he is' unto you,—<of their flesh> shall ye not eat, and <their carcases> shall ye not touch.

9 ‖These‖ may ye eat of all that are in the waters,—<whatsoever hath fins and scales> ye may eat; 10 and <whatsoever hath not' fins and scales> ye may not eat,—<unclean> it is' unto you.

11 <Of every clean bird> ye may eat; 12 saving ‖these‖ of which ye may not eat,—the eagle and the ossifrage, and the osprey; 13 and the vulture, and the kite,[a] and the falcon,[b] after its kind; 14 and every raven, after its kind; 15 and the female ostrich, and the male ostrich, and the sea-gull,—and the hawk, after its kind; 16 and[c] the pelican[d] and the bittern, and the swan; 17 and the vomiting pelican and the little vulture, and the gannet; 18 and the stork, and the parrot,[e] after its kind,—and the mountain-cock,[f] and the bat. 19 And ‖as for every creeping thing that flieth‖ <unclean> it is' unto you,—‖they[g] shall not be eaten‖ 20 <All clean fowls> ye may eat.

21 Ye shall not eat any thing that dieth of itself: <to the sojourner who is within thy gates> mayest thou give it and he may eat it, or thou mayest sell it to a foreigner, for <a holy people> art thou', unto Yahweh thy God. Thou shalt not boil a kid, in the milk of its dam.

§ 17. *Tithes to be taken to Yahweh's Habitation—Triennially.*

22 Thou shalt ‖surely tithe‖ all the increase of thy seed,—which the field bringeth forth year by year. 23 And thou shalt eat, before Yahweh thy God—in the place which he shall choose, to make a habitation for his name there,—the tithe of thy corn, thy new wine and thine oil, and the firstlings of thy herd, and of thy flock,—that thou mayest learn to revere Yahweh thy God, all the days. 24 But <when the way becometh too long for thee, because thou canst not carry it, because the place is too far for thee, which Yahweh thy God shall choose to put his name there,—because Yahweh thy God blesseth thee> 25 then shalt thou turn it into silver,—and shalt bind up the silver in thy hand, and shalt journey unto the place, which Yahweh thy God shall choose; 26 and shalt turn the silver into whatsoever thy soul desireth—of the herd or of the flock, or of wine, or of strong drink, or of whatsoever thy soul shall ask' thee for,—and shalt eat it there, before Yahweh thy God, and shalt rejoice, ‖thou' and thy household‖ 27 and <the Levite who is within thy gates> thou shalt not forsake him,—for he hath neither portion nor inheritance with thee.

28 <At the end of three years>[a] shalt thou bring forth all the tithe of thine increase, |in that year|,—and shalt lay it up within thy gates; 29 and the Levite shall come in—because he hath' neither portion nor inheritance with thee—and the sojourner, and the fatherless, and the widow, who are within thy gates, and they shall eat and be satisfied,—that Yahweh thy God may bless thee, in all the work of thy hand which thou shalt do.

§ 18. *Septennial Release.*

15 1 <At the end of seven years>[b] shalt thou make a release. 2 And ‖this‖ shall be the manner of the release, ‖Every creditor who lendeth aught to his neighbour‖ his hand shall release it,—he shall not exact it of his neighbour or his brother, because there hath been proclaimed a release, unto Yahweh.

3 <Of a foreigner> thou mayest exact it,—but <what thou hast with thy brother> thy hand shall release; 4 save' ‖when there shall be among you[c] no needy person‖,—for Yahweh[d] will ‖indeed bless‖ thee, in the land' which Yahweh thy God' is giving unto thee as an inheritance, to possess it:

5 only' if thou ‖do hearken‖ unto the voice of Yahweh thy God,—to observe to do—all this commandment'[e] which I' am commanding thee to-day. 6 <When ‖Yahweh thy God‖ hath blessed thee, as he spake unto thee> then shalt thou lend unto many nations, but ‖thou‖ shalt not borrow, and thou shalt rule over many nations, but <over thee> shall they' not rule.

§ 19. *Needy and Enslaved to be well cared for.*

7 <When there cometh to be among you[c] a needy person, any one[f] of thy brethren, within any one of thy gates, in thy land, which Yahweh thy God' is giving unto thee> thou shalt not harden thy heart, nor shut thy hand from thy needy' brother;

[a] "Falcon kite"—O.G.
[b] Poss.: "kite"—O.G.
[c] Some cod. (w. 1 ear. pr. edn., Sam., Onk., Jon., Sep., Syr.) omit this "and"—G.n.
[d] "A kind of owl"—O.G.
[e] Meaning quite dubious—O.G.
[f] Perh. "the hoopoe"—O.G.
[g] Sp. v.r. (*sevir*): "it"—G.n.

[a] "When the third year has arrived"—O.G. 281[b]. [Cp. chap. xxvi. 12 ff.]
[b] "When the seventh year has arrived"—O.G. 581[b].
[c] Ml.: "in thee."
[d] Some cod. [w. Sam., Sep., Syr., Vul.] have "Y. thy God"—G.n.
[e] Cp. chap. vi. 25, n.
[f] Ml.: "of one"; prob. = "consisting of one."

but thou shalt ‖open‖ thy hand unto him, — and ‖lend‖ him enough to meet the poverty which doth impoverish him. Take thou heed to thyself, lest there be something near thine abandoned[1] heart,[a] saying—

<Drawing nigh> is the seventh year, the year of release,

and so thine eye be ‖evil‖ against thy needy[1] brother, and thou give not unto him,—and he cry out against thee, unto Yahweh, and it become in thee a sin![b] Thou shalt ‖give‖ unto him, and thy heart |shall not be evil| when thou givest unto him,—for <on account of this very thing> will Yahweh thy God bless thee, in all that thou doest, and in all whereunto thou puttest thy hand. 11 For the needy will not cease out of the midst of the land, —<for this cause> am I[1] commanding thee, saying,

Thou shalt ‖open‖ thy hand unto thy brother, to thy poor and to thy needy, in thy land.

<When thy brother, a Hebrew man (or a Hebrew woman) selleth himself unto thee> then shall he serve thee six years,—and <in the seventh year> shalt thou let him go out free, from thee; 13 and <when thou lettest him go out free, from thee> thou shalt not let him go out |empty|: 14 thou shalt ‖richly load‖[c] him out of thy flock, and out of thy threshing-floor, and out of thy wine-vat,—<of that wherewith Yahweh thy God hath blessed thee> shalt thou give unto him; and thou shalt remember, that <a servant> thou wast in the land of Egypt, and that Yahweh thy God |redeemed thee|,—<for this cause> am I[1] commanding thee this thing, to-day. 16 And it shall be <if he shall say unto thee,

I will not go away from thee,—

because he loveth thee, and thy household, because he is well off with thee> 17 then shalt thou take an awl, and thrust it through his ear unto the door, so shall he be thy servant all his life.[d] And <unto thine handmaid also> shalt thou do thus. 18 It shall not be hard in thine eyes, when thou lettest him go out free, from thee; for <to the double of the hire of a hireling> hath he served thee, six years,—so will Yahweh thy God bless[1] thee, in all that thou doest.

§ 20. *Firstlings to be devoted to Yahweh.*

<Every firstling that is brought forth in thy herd and in thy flock, that is a male> shalt thou hallow unto Yahweh thy God,[e]—thou shalt not work with a firstling of thine oxen, neither shalt thou shear a firstling of thy flock: 20 <before Yahweh thy God> shalt thou eat it, year by year, in the place which Yahweh shall choose,—‖thou, and thy household‖. 21 But <when there is in it any blemish, lameness or blindness, any ill blemish> thou shalt not sacrifice it unto Yahweh thy God: 22 <within thine own gates> mayest thou eat it,—the unclean [of you] and the clean, alike, ‖as the gazelle and as the hart‖. 23 Only[1] <the blood thereof> shalt thou[a] not eat,—<on the earth> shalt thou pour it out, like water.

§ 21. *The Passover to be Kept.*

16 1 Observe the month of Abib,[b] when thou shalt keep a passover unto Yahweh thy God,—for <in the month of Abib> did Yahweh thy God bring thee forth out of Egypt, by night: 2 therefore shalt thou sacrifice a passover unto Yahweh thy God, of flock or[c] herd,—in the place which Yahweh shall choose, to make a habitation for his name there. 3 Thou shalt not eat therewith, any thing leavened, <seven days> shalt thou eat therewith unleavened cakes, the bread of humiliation,—for <in haste>[d] camest thou forth out of the land of Egypt, that thou mayest remember the day when thou camest forth out of the land of Egypt, all the days of thy life. 4 And there shall not be seen with thee leaven, in any of thy bounds, seven days,—neither shall there remain all night of the flesh which thou shalt sacrifice in the evening, on the first day, unto the morning. 5 Thou mayest not sacrifice the passover,—within any of thine own gates, which Yahweh thy God is giving unto thee; 6 but <in the place which Yahweh thy God shall choose[1] to make a habitation for his name> ‖there‖ shalt thou sacrifice the passover, in the evening,—at the going in of the sun,[e] at the very time thou camest forth out of Egypt. 7 Therefore shalt thou cook and eat it in the place which Yahweh thy God |shall choose|,—and shalt turn away in the morning, and go thy way unto thy tents.[f] 8 <Six days> shalt thou eat unleavened cakes,—and <on the seventh day> shall be a closing feast, unto Yahweh thy God, thou shalt do no work.[g]

§ 22. *The Festival of Weeks.*

9 <Seven weeks> shalt thou count unto thee,—<from the beginning of thrusting in the sickle into the standing corn> shalt thou

[1] Heb.: "thy heart of Belial." Cp. 1 S. i. 16; ii. 12, nn.
[a] Or: "it be found—against thee—a sin."
[b] Lit.: "thou shalt make a rich necklace for him"—O.G.
[c] Heb.: *to 'olâm* = indefinitely, without any arbitrary limit assigned.
[d] Cp. Exo. xxiii. 11-16.
[e] Some cod. (w. Onk. MS., Jon., Sep., Syr.) have: "ye"—G.n.
[a] Lit.: "sprouting or ears."
[b] Or: "and."
[c] Or: "trepidation," "hurried flight"—O.G.
[d] This then is "between the evenings"—Cp. Exo. xii. 6, n.
[e] Or: "homes."
[f] Some cod. (w. Sam., Sep., Syr.) have expressly: "no work"—G.n. [The M.C.T. is nearly equivalent: "not do work"—Tr.]

begin to count, seven weeks. 10 So shalt thou keep the festival of weeks unto Yahweh thy God, in the measure of the freewill offering of thy hand, which thou shalt give,—as Yahweh thy God |shall bless thee|. 11 So shalt thou rejoice before Yahweh thy God—‖thou, and thy son and thy daughter, and thy servant and thy handmaid, and the Levite who is within thy gates, and the sojourner, and the fatherless and the widow, who are in thy midst‖,—in the place which Yahweh thy God shall choose', to make a habitation for his name there. 12 So shalt thou remember that <a servant> thou wast, in Egypt,[a]—and shalt observe and do' these statutes.

§ 23. *The Festival of Booths.* (Cp. chap. xxxi. 10.)

13 <The festival of booths> shalt thou keep for thyself, seven days,—when thou hast gathered in out of thy threshing-floor, and out of thy wine-vat. 14 And thou shalt rejoice, in thy festival,—‖thou, and thy son and thy daughter, and thy servant and thy handmaid, and the Levite and the sojourner, and the fatherless and the widow, who are within thy gates‖. 15 <Seven days> shalt thou keep festival unto Yahweh thy God, in the place which Yahweh shall choose',—for Yahweh thy God |will bless thee| in all thine increase, and in all the work of thy hands,—therefore shalt thou do nothing but rejoice.[b]

§ 24. *Three Annual Festivals.*

16 <Three times in the year> shall each one of thy males see the face of Yahweh thy God,[c] in the place which he shall choose, at the festival of unleavened cakes, and at the festival of weeks, and at the festival of booths,—and none shall see the face of Yahweh[c] empty-handed: 17 ‖every man' according as his hand can give,—according to the blessing of Yahweh thy God, which he hath bestowed upon thee‖.

§ 25. *Concerning Petty Judges and Officers (and the Evils they are to suppress).*

18 <Judges and officers> shalt thou appoint thee, in all thy gates, which Yahweh thy God' is giving unto thee, |by thy tribes|,—and they shall judge the people, with righteous judgment. 19 Thou shalt not wrest judgment, thou shalt not[d] take note of faces,—nor shalt thou accept a bribe, for ‖the bribe‖ blindeth the eyes of wise men, and perverteth the words of righteous men.[a]

20 <What is right, what is ri ht>[b] shalt thou pursue,—that thou mayest live, and possess the land, which ‖Yahweh thy God‖ is giving unto thee.

21 Thou shalt not plant thee, as a sacred stem,[e] any tree,—near unto the altar of Yahweh thy God, which thou shalt make for thyself;

22 neither shalt thou set thee up a pillar,[d]—which Yahweh thy God |doth hate|.

17 1 Thou shalt not sacrifice unto Yahweh thy God, a bullock or a sheep, wherein is a blemish, any unseemly thing: for <an abomination unto Yahweh thy God> it would be.

2 <When there shall be found in thy midst, within any of thy gates, which Yahweh thy God' is giving unto thee, man or woman who doeth the thing which is wicked in the eyes of Yahweh thy God, by transgressing his covenant; 3 yea hath gone, and served other gods, and bowed down unto them,—whether unto the sun or unto the moon, or unto any of the host of the heavens, which I have not commanded; 4 and it shall be told thee, and thou shalt hear,—and shalt enquire diligently, and lo![e] <true—certain> is the report, this abominable thing hath been done' in Israel> 5 then shalt thou bring forth that man, or that woman, who hath done this wicked thing, within thy gates—‖the man, or the woman‖,[f]—and shalt stone them with stones, that they die. 6 <At the mouth[g] of two witnesses, or three witnesses> shall he that is to die |be put to death|,—he shall not be put to death at the mouth of one' witness.[h]

7 <The hand of the witnesses> shall be upon him first' to put him to death, and <the hand of all the people> afterwards,—so shalt thou consume the wicked thing out of thy midst.

§ 26. *Difficult Cases to be referred to Superior Judges.*

8 <When any matter of judgment |shall be too difficult for thee|—between blood and blood, between[i] plea and plea, or between stroke and stroke, matters of contention within thy gates> then shalt thou arise and go up unto the place which Yahweh thy God |shall choose|; 9 and shalt come in unto the priests, the Levites, and unto the judge, who shall be in those days,—and shalt enquire, and they shall declare unto thee,

[a] Some cod. (w. Sam., Sep.) have: "in the land of E."—G.n.

[b] Or: "be altogether rejoicing"—O.G. p. 36. This climax of rejoicing is noteworthy.

[c] See Exo. xxxiv. 23, n.

[d] Sp. v.r. (*sevir*) has: "Neither shalt thou." So in some cod. (w. Sam., Jon., Sep., Syr.)—G.n.

[a] Cp. Exo. xxiii. 8.

[b] Every reader must feel the emphatic force of this striking and characteristic repetition. Cp. Intro., Chap. II., p. 13.

[c] Here in the feminine gender—'*asherah*. See note at end of the Book of "Joshua."

[d] Or: "obelisk." Heb. *mazzevah*.

[e] Or: "and if"—O.G. 244 b.

[f] Emphatic repetition again. See Intro., Chap. II., Synopsis, *B*, *c*.

[g] Ml.: "upon the mouth" = "upon the testimony."

[h] Cp. chap. xix. 15.

[i] Some cod. (w. Sam., Jon., Sep., Syr.) have: "or between"—G.n.

the sentence of judgment; [10] and thou shalt do, according to the sentence which they shall declare unto thee, out of that place, which Yahweh |shall choose|, —yea thou shalt observe to do' according to all which they shall direct thee: [11] <according to the direction wherewith they direct thee, and after the judgment which they shall announce to thee> shalt thou do,—thou shalt not turn aside from the sentence which they shall declare unto thee, to the right hand or to the left. [12] And <the man' who shall do presumptuously, by not hearkening unto the priest that standeth to minister there, to Yahweh thy God, or unto the judge> that man |shall die|, and so shalt thou consume the wicked thing out of Israel. [13] And ‖all the people‖ shall hear and fear,—and shall not act presumptuously any more.

§ 27. *Concerning Kings.*

[14] <When thou shalt enter into the land, which Yahweh thy God' is giving unto thee, and shalt possess it, and dwell therein,—and shalt say—

I will set over me a king, like all the nations that are round about me>[a]

thou shalt ‖set‖ over thee, as king, him whom Yahweh thy God |shall choose|,—<out of the midst of thy brethren> shalt thou set over thee a king, thou mayest not appoint over thee a man that is a foreigner, who is ‖not thy brother‖.

[16] Moreover' he shall not multiply to himself horses, neither shall he cause the people to return to Egypt, that he may multiply horses,—when ‖Yahweh‖ hath said unto you,

Ye shall not again' return this way any more'.

[17] Neither shall he multiply to himself wives, that his heart turn not aside,—nor <silver and gold> shall he multiply to himself |greatly|.

[18] But it shall be, <when he sitteth upon the throne of his kingdom> then shall he write for himself a copy of this law, upon a scroll, out of [that which is] before the priests, the Levites:[b] [19] so shall it be with' him, and he shall read therein all the days of his life,—that he may learn to revere Yahweh his God, to observe all the words of this law, and these statutes, to do them: [20] that his heart may not be lifted up above his brethren, and he may not turn aside from the commandment, to the right hand or to the left,—that he may prolong his days over his kingdom—‖he, and his sons‖, in the midst of Israel.

§ 28. *Levites to be honoured and cared for.*

18 [1] Neither the priests, the Levites, [nor] any of the tribe of Levi, shall have either portion or inheritance with Israel,—<the altar-flames of Yahweh, and his inheritance> shall they eat. [2] But <inheritance> shall he not have, in the midst of his brethren,—‖Yahweh‖ is his inheritance, as he spake unto him. [3] ‖This‖ therefore, shall be the due of the priests, from the people, from them who offer the sacrifice, whether ox or lamb,—there shall be given unto the priest, the shoulder, and the two cheeks, and the maw: [4] <the firstfruit of thy corn, thy new wine, and thine oil, and the first of the fleece of thy flock> shalt thou give unto him. [5] For <of him> hath Yahweh thy God made choice, out of all thy tribes, —to stand to minister[a] in the name of Yahweh, ‖of him and his sons, all the days‖. [6] And <when the Levite shall come in, out of any of thy gates, out of any part of Israel, where he' is sojourning,—yea, shall come in with all the desire of his soul, into the place which Yahweh shall choose> [7] then may he minister[a] in the name of Yahweh his God,—like any of his brethren the Levites, who are standing there before Yahweh. [8] <Portion for portion> shall they eat,—apart from his possessions, upon his patrimony.

§ 29. *Canaanite Abominations specified and warned against: A Prophet like Moses to be expected: False Prophets not to be feared.*

[9] <When thou art' coming into the land which Yahweh thy God' is giving unto thee> thou shalt not learn to do' according to the abominable doings of those nations.[b] [10] There shall not be found in thy midst—

One who causeth his son or his daughter to pass through fire,—

Or who useth divination, hidden arts or enchantments,

Or who muttereth incantations;

[11] Or who bindeth with spells,—

Or who asketh of a familiar spirit, or an oracle,

Or who seeketh unto the dead.

[12] For <an abomination unto Yahweh>[c] is everyone who doeth these things,—and <on account of these abominations> is Yahweh thy God' dispossessing them from before thee. [13] <Blameless>[d] shalt thou be, with Yahweh thy God; [14] for ‖these nations whom thou' art dispossessing‖ <unto them who use hidden arts and unto diviners> do hearken, but <as for thee> ‖not so‖ doth Yahweh thy God |suffer thee|. [15] <A prophet[e] out of thy midst, of thy brethren,

[1] A supposition natural enough on the lips of the real Moses; but too antiquated to suit the pen of a romancist of Hezekiah's days.

[a] Or: "wait."

[b] See end of "Joshua," note.

[c] Some cod. (w. Sam., Sep., Syr.) have: "Y. thy God"—G.n.

[d] Or: "devoted," "single-hearted."

[e] Note the transition—Not

like unto me> will Yahweh thy God |raise up unto thee|—<unto him> shall ye hearken:— 16 according to all which thou didst ask of Yahweh thy God in Horeb, in the day of the convocation,[a] saying,—

Let me no further' hearken unto the voice of Yahweh my God, and <this great fire> let me not see any more, lest I die.

17 And Yahweh said unto me:

They have well said what they have spoken. 18 <A prophet> will I raise up unto them, out of the midst of their brethren, like unto thee,—and I will put my words in his mouth, so shall he speak unto them whatsoever I shall command him. 19 And it shall come to pass, that <the man who will not hearken unto my words, which he shall speak in my name> ‖I, myself‖ will require it of him. 20 Howbeit' <the prophet who shall presume to speak a word in my name, which I have not commanded him to speak, or who shall speak in the name of other gods> ‖that' prophet shall die‖.

21 And <when thou shalt say in thy heart,—

In what manner' shall we know' the word which Yahweh |hath not spoken|?>

22 <When the prophet shall speak in the name of Yahweh, and the word |shall not come to pass|, neither shall come in> ‖that‖ is the word which Yahweh |hath not spoken|, — ‖presumptuously‖ hath the prophet spoken it, thou shalt not be in dread of him.[b]

§ 30. *Three Cities of Refuge West of the Jordan—The Manslayer.* (Cp. § 4.)

19 1 <When Yahweh thy God |shall cut off| the nations, whose land Yahweh thy God' is giving thee, — and thou shalt dispossess them, and dwell in their cities, and in their houses> 2 <three cities> shalt thou set apart for thee,—in the midst of thy land' which Yahweh thy God' is giving thee to possess. 3 Thou shalt prepare for thee a way, and shalt divide into three parts the boundary of thy land which Yahweh thy God shall cause thee to inherit,—and it shall be, that every manslayer |shall flee thither|. 4 And ‖this‖ is the case of the manslayer, who shall flee thither and live, — <Whoso shall smite his neighbour unwittingly, ‖he‖ not having hated him aforetime;[a] 5 as when one entereth with his neighbour into a forest, to fell trees, and his hand fetcheth a stroke with the axe, to cut down the tree, and the head flieth off from the handle,[b] and lighteth upon his neighbour, that he die> ‖he‖ shall flee into one of these cities, and live:

6 lest the blood' redeemer pursue the manslayer, because his heart is hot, and overtake him, because the way is long, and he smite him so as to take away his life,[c]— he not' being worthy of death, seeing that he had not been hating him, aforetime.[a] 7 <For this cause> am I' commanding thee, saying, — <Three cities> shalt thou set apart for thee. 8 But <if Yahweh thy God should enlarge' thy bounds, as he sware unto thy fathers,—and should give thee all the land, which he spake of giving unto thy fathers; 9 because thou dost observe all this commandment, to do it, which I' am commanding thee to-day, to love Yahweh thy God, and to walk in his paths all the days> then shalt thou add unto thee yet three cities, unto these three;

10 that innocent blood may not be shed, in the midst of thy land, which Yahweh thy God' is giving unto thee, as an inheritance, —and so shed-blood[d] be upon thee. 11 But <when any man shall be hating his neighbour, and shall lie in wait for him, and rise up against him, and smite him so as to take away his life,[c] that he dieth,—and shall then flee into one of these cities> 12 then shall the elders of his city send' and fetch him from thence,—and deliver him into the hand of the blood' redeemer, that he die; 13 thine eye shall not look with pity upon him,—so shalt thou consume the shedding of innocent blood out of Israel, and it shall go well with thee.

§ 31. *Concerning Boundaries and Witnesses.*

14 Thou shalt not move back the boundary of thy neighbour, by which they set bounds at first,—in thine inheritance which thou shalt receive, in the land' which Yahweh thy God' is giving thee to possess.

15 One' witness |shall not rise up| against a man for any iniquity, or for any sin, with regard to any sin that he may commit,— <at the mouth of two witnesses, or at the mouth of three witnesses> must a matter be established.[e] 16 <When there shall rise up a wrongful witness against a man,—to answer[f]

to those forbidden sources of guidance shalt thou direct thine inquisitive regard, but to a prophet!—Once more: Is it likely a romancist would have imagined a prediction like this? Would he not much rather have said: No need of another prophet! Moses is enough! Simply return unto him. *That* would have been consistent with the assumed aims of the romancist. *This* is wholly inconsistent.—For what a later generation thought of Moses, see chap. xxxiv. 10-12.

[a] Or: "gathered host"; Heb.: *kâhâl*.

[b] The nature of this test suggests that need might arise for predicting events not very distant, otherwise there must needs be suspense if not dread. Jeremiah met a need like this: Jer. xxviii. 16, 17.

[a] Lit.: "yesterday, the third."

[b] Lit.: "the iron flieth off from the wood."

[c] Ml.: "smite him to the soul."

[d] Or: "blood-guiltiness" —so Leeser.

[e] Cp. chap. xvii. 6.

[f] Or: "testify."

against him, perversely> 17 then shall the two men who are at variance, stand before Yahweh, — before[a] the priests[b] and the judges, who shall be in those days; 18 and the judges shall make diligent' inquisition, —and lo! <if the witness be ‖a false witness‖ and ‖falsely‖ have answered against his brother> 19 then shall ye do unto him' as he had thought to do unto his brother,— so shalt thou consume the wicked thing out of thy midst: 20 and ‖they who remain‖ shall hear and fear,—and not go on to do again' according to this wicked thing, in thy midst: 21 neither shall thine eye[c] pity, —life[d] for life, eye for eye, tooth for tooth, hand for hand, foot for foot.[e]

§ 32. *As to Making War: Canaanite Cities only to be necessarily Destroyed.*

20 1 <When thou shalt go out to wage war against thine enemy,[f] and shalt see the horses and chariots of a people more in number than thou> thou shalt not be afraid of them,— for ‖Yahweh thy God‖ is with thee, ⌈who brought thee up out of the land of Egypt⌉.

2 And it shall be, <when ye are coming nigh unto the battle> that the priest shall approach and speak unto the people; 3 and shall say unto them,—

Hear, O Israel, ye' are coming near, today, unto battle, against your enemies, —let not your heart faint, do not fear, nor start, nor quake, because of them.

4 For ‖Yahweh your God‖ is he that is going with you,—to fight for you against your enemies, to save you.

5 Then shall the officers' speak unto the people, saying,

Who' is the man' that hath built a new house, and hath not dedicated it? let him go, and return unto his house,— lest he die in the battle, and ‖another' man‖ dedicate it.

6 And who' is the man' that hath planted a vineyard, and hath not thrown it open? let him go, and return unto his house,—lest he die in the battle, and ‖another' man‖ throw it open.

7 And who' is the man' that hath betrothed a wife, and hath not taken her? let him go, and return unto his house,—lest he die in the battle, and ‖another' man‖ take her.

8 Then shall the officers further' speak unto the people, and say—

Who' is the man' that is fearful and faint-hearted? let him go, and return unto his house,—lest his brethren's heart melt as well as his' heart.

9 And it shall be <when the officers have made an end of speaking unto the people> then shall they appoint captains of hosts, at the head of the people.

10 When thou shalt come nigh unto a city, to fight against it,—then shalt thou proclaim unto it—peace.[a] 11 And it shall be <if ‖peace‖ be the answer it giveth thee, and it open unto thee> then shall it be, that ‖all the people that are found therein‖ shall become thy' tributaries, and shall serve thee. 12 But <if it will not make peace with thee, but will make war' with thee> then shalt thou lay siege to it; 13 and Yahweh thy God will deliver it into thy hand,[b]—and thou shalt smite every male thereof, with the edge of the sword; 14 but <the women and the little ones and the cattle, and all that shall be in the city—all[c] the spoil thereof> shalt thou take as thy prey,—so shalt thou eat the spoil of thine enemies, whom Yahweh thy God hath delivered' unto thee.

15 ‖Thus‖ shalt thou do unto all the cities, that are very far away from thee,—‖which are not of the cities of those nations‖.[d] 16 But' <of the cities of these peoples, which Yahweh thy God' is giving unto thee as an inheritance> shalt thou not save alive, any breathing thing. 17 But thou shalt ‖devote them to destruction‖—the Hittites and the Amorites, the Canaanites and the Perizzites, the Hivites,[e] and the Jebusites,—as Yahweh thy God' hath commanded thee: 18 lest they teach you' to do, according to all their abominations which they have done unto their gods, —and so ye sin against Yahweh your God.[f]

19 <When thou shalt besiege a city for many days, to fight against it, to take it> thou shalt not destroy the trees thereof, by wielding against them an axe, when <of them> thou mightest eat, <them> therefore, shalt thou not cut down,—for, Is the tree of the field ‖a man‖, that it should enter, because of thee, into the siege?[g]

20 Nevertheless' <the tree of which thou knowest that it is ‖not a tree yielding food‖> ‖the same‖ mayest thou destroy, and cut down,—and so build up a siege-work against the city which is making war' with thee, until thou hast subdued[h] it.

[a] Some cod. (w. Sam. MS., Sep., Syr.) have: "and (or, even) before"—G.n.
[b] Hence the priests were to be assessors in judgment, as well as medical inspectors (Lev. xiii., xiv.)
[c] Some cod. (w. Sam., Syr., Vul.) have: "thine eye shall not"—G.n.
[d] U.: "soul."
[e] Cp. Exo. xxi. 23-25.
[f] Some cod. (w. Sam., Onk., Syr., Vul.) have: "enemies"—G.n.
[a] Or: "call to it for peace"; or, more fully: "make a proclamation with a view to peace."
[b] Some cod. (w. Jon., Sep., Syr.) have: "hands"—G.n.
[c] A sp. v.r. (*sevir*), with many cod. and 2 ear. pr. edns., has: "and all"—G.n.
[d] Cp. ver. 18, n.
[e] Some cod. (w. Sam., Jon., Sep., Syr., Vul.) have: "and the Hivites"—G.n.
[f] Mark well how carefully the terrible divine severity against the nations of Canaan is restrained within the appointed limits. Cp. end "Joshua," note.
[g] So O.G., following Sep., Tar., Syr., Vul., Ewald, Keil, A. Dillman, etc. (O.G. p. 209). It is merely a question of vocalisation.
[h] Ml.: "brought it down."

§ 33. *Purging the Land from Innocent Blood.*

1 1 <When there shall be found one slain, on
the soil which Yahweh thy God' is giving
unto thee to possess, lying prostrate in the
field,—it not being known who smote him>
2 then shall thine elders and thy judges go
forth,—and measure unto the cities' that
are round about the slain; 3 and it shall be
that <the city that is nearest unto the
slain> the elders of that city shall take a
heifer of the herd, which hath not been
wrought with, which hath not drawn
in a yoke; 4 and the elders of that city
shall take down the heifer into a ravine[a]
with an everflowing stream, which is neither
tilled nor sown,—and shall behead there,
the heifer, in the ravine. 5 Then shall the
priests, the sons of Levi, come near, for ‖of
them‖ hath Yahweh thy God made choice,
to wait upon him, and to bless, in the name
of Yahweh,—and <at their bidding> shall
be settled, every controversy and every
punishment; 6 and ‖all the elders of that
city who are nearest unto the slain‖ shall
bathe their hands' over the heifer' that hath
been beheaded in the ravine, 7 and shall
respond, and say,—

‖Our hands‖ shed not this blood, neither
did ‖our eyes‖ see [the deed]. 8 Be
propitious unto[b] thy people Israel,
whom thou hast redeemed, O Yahweh,
and do not impute innocent blood' in
the midst of thy people Israel.

So shall they obtain propitiation for the
guilt of shedding blood. 9 ‖Thou‖ therefore
shalt consume the guilt of shedding inno-
cent blood out of thy midst,—when thou
shalt do that which is right in the eyes of
Yahweh.

§ 34. *Concerning the Marriage of Female Captives.*

10 <When thou shalt go forth to war, against
thine enemies,—and Yahweh thy God shall
deliver them into thy hand,[c] and thou shalt
take them captive; 11 and shalt see among
the captives a woman of beautiful figure,—
and shalt have a desire unto her, and
wouldest take [her][d] to thee to wife> 12 then
shalt thou bring her into the midst of thy
house,[e]—and she shall shave her head and
pare her nails; 13 and put away the raiment[f]
of her captivity[g] from off her, and shall
remain in thy house, and bewail her father
and her mother, for the space of a month,—
and <after that> mayest thou go in unto
her, and be her husband, and she shall be thy
wife. 14 And it shall be, <if thou hast
no pleasure in her> then shalt thou let her
go whither she will,[a] but thou shalt not
‖sell‖ her for silver,—thou shalt not make
merchandise of her, because thou hast
humbled her.

§ 35. *The Right of the Firstborn guarded: Obedience to Parents enforced.*

15 <When a man shall have two wives—‖the
one‖ beloved and ‖the other‖ hated, and they
have borne him sons, ‖both she that is
beloved, and she that is hated‖,—and it
shall be that the firstborn son belongeth to
her that is hated> 16 then shall it be <that
in the day when he maketh his sons to
inherit that which he hath> he may not
treat the son of the beloved, instead of the
son of the hated, as the firstborn; 17 but
<the true firstborn, the son of her that is
hated> shall he treat as firstborn, by giving
him double, out of all that is found to be
his,—for ‖he‖ is the beginning of his
strength, ‖his‖[b] is the right of the first-
born.[c]

18 <When a man hath a son, rebellious and
insulting, who will not' hearken to the voice
of his father, and to the voice of his
mother,— <though they chastise him> yet
will not hearken unto them> 19 then
shall his father and his mother ‖lay hold of
him‖,—and bring him forth unto the elders
of his city, and unto the gate of his place;
20 and shall say unto the elders of his city:

‖This our son‖ is rebellious and insult-
ing,—he will not' hearken unto our
voice,—‖a glutton[d] and a tippler‖.

21 Then shall all the men of his city stone' him
with stones, that he die, so shall thou con-
sume the wicked thing out of thy midst,—
and ‖all Israel‖ shall hear and fear.

§ 36. *Concerning the Hanged (Crucified).*

22 But <when there shall be in any man a sin
worthy of death, and he is to be put to
death,—and thou shalt hang him[e] on a
tree>[f] 23 his dead body shall not remain
all night upon the tree, but thou shalt
‖bury‖ him on the same day, for <a
reproach unto God>[g] is he that is hanged,[h]
—so shalt thou not make unclean thy soil'
which Yahweh thy God' is giving unto
thee for an inheritance.

§ 37. *Sundry Laws.*

1 Thou shalt not see the ox of thy brother, or
his sheep, going astray, and turn away[i]

[a] Or: "torrent-bed."
[b] Or: "accept a propitiatory-covering for." Cp. Eze. xvi. 63.
[c] Some cod. (w. Jon., Sep., Syr.) have: "hands"—G.n.
[d] Some cod. (w. Sam., Onk., Jon., Sep., Syr.) have: "her"—G.n.
[e] Or: "household."
[f] Ml.: "mantle."
[g] *I.e.*: In which she was taken captive.
[a] Ml.: "according to her soul."
[b] Some cod. (w. Sam., Onk., MS., Sep., Syr., Vul.) have: "his therefore"—G.n.
[c] *I.e.* the right of primogeniture.
[d] Or: "squanderer."
[e] Or: "crucify him."
[f] Or: "on wood."
[g] Or: "a divine reproach."
[h] Gal. iii. 13.
[i] Ml.: "hide thyself."

from them,—thou shalt ‖bring them back‖ unto thy brother. 2 And <if thy brother be not nigh unto thee, or thou know him not> then shalt thou make room for it within[a] thine own shed,[b] and it shall be with thee, until thy brother seek after it, when thou shalt return it unto him. 3 And[c] ‖so‖ shalt thou do with his ass, and ‖so‖ shalt thou do with his mantle, and ‖so‖ shalt thou do with any lost thing of thy brother's, which shall go astray from him, and thou shalt find,—thou mayest not turn away.[d] 4 Thou shalt not see the ass of thy brother, or his ox, fallen in the way, and turn away from them,—thou shalt ‖raise‖ them with him.

A woman' shall not have on ‖the wearing apparel of a man‖, nor shall a man' put on the mantle of a woman'; for <an abomination to Yahweh thy God> is any one who doeth these things.

<When a bird's-nest chanceth to be before thee,—in the way, in any tree or upon the ground, whether with nestlings or eggs, and ‖the mother‖ be sitting upon the nestlings or upon the eggs> thou shalt not take the mother upon the young; 7 thou shalt ‖let go‖ the mother, and then <her young> mayest thou take for thyself,—that it may go well with thee, and that thou mayest prolong thy days.

<When thou buildest a new house> then shalt thou make a parapet to thy roof, so shalt thou not treasure up blood-guiltiness against thy house, for he that is in danger of falling' might fall therefrom.

Thou shalt not sow thy vineyard with two sorts of seed,—lest the fulness of the seed which thou sowest, and the increase of thy vineyard |be profaned|. 10 Thou shalt not plough with an ox and an ass, together. 11 Thou shalt not put on linsey-woolsey, of wool and flax, together. 12 <Tassels> shalt thou make thee,—on the four corners[e] of thy vesture, wherewith thou dost cover thyself.

13 <When a man taketh a wife,—and goeth in unto her, and hateth her; 14 and raiseth against her occasions of speech,[f] and bringeth upon her an evil name, and saith—

<This woman> I took, and approached her, and found not that she had the tokens of virginity>

15 then shall the father of the damsel and her mother take and bring forth the tokens of the virginity of the damsel, unto the elders of the city, in the gate; 16 and the father of the damsel shall say unto the elders,—

<My daughter> gave I unto this man to wife, and he hated her; 17 and lo! ‖he‖ hath raised[a] occasions of speech, saying—

I found not that thy daughter had the tokens of virginity

and yet ‖these‖ are the tokens of the virginity of my daughter.

And they shall spread out the garment' before the elders of the city. 18 Then shall the elders of that city take the man,—and chastise him; 19 and fine him a hundred [shekels] of silver, and give unto the father of the damsel, because he hath brought an evil name upon a virgin of Israel,—and she shall remain ‖his‖ wife, he may not put her away, all his days. 20 But <if this thing ‖be true‖,—[and the tokens of virginity] be not' found with the damsel> 21 then shall they bring forth the damsel into the entrance of her father's house, and the men of her city shall stone' her with stones, that she die, because she hath wrought wickedness in Israel, by committing unchastity in her father's house,—so shalt thou consume the wicked thing out of thy midst.

22 <When a man is found lying with a woman married to a husband>[b] then shall ‖both‖ of them die', ‖the man that lay with the woman, and the woman,—so shalt thou consume the wicked thing out of Israel.

23 <When a damsel that is a virgin is betrothed to a husband,—and a man findeth her in the city, and lieth with her> 24 then shall ye bring them |both| out unto the gate of that city, and stone them with stones, that they die, ‖the damsel‖ because she made not an outcry in the city, and ‖the man‖ because he hath humbled his neighbour's wife,—so shalt thou consume the wicked thing out of thy midst. 25 But <if <in the field> the man find the betrothed damsel, and the man force her and lie with her> then shall the man that lay with her die ‖he alone‖; 26 but <unto the damsel> shalt thou do nothing, ‖the damsel‖ is not guilty of a sin[c] worthy of death,—for <as when a man riseth up against his neighbour, and smiteth him so as to take away life>[d] ‖so‖ is this matter; 27 for <in the field> he found her,—the betrothed damsel |made an outcry|, and there was none' to save her.

28 <When a man findeth a damsel that is a virgin who is not betrothed, and layeth hold of her, and lieth with her,—and they are found> 29 then shall the man who lay with her give unto the damsel's father, fifty [shekels] of silver,—and she shall be ‖his‖ wife, because he hath humbled her, he may not put her away, all his days.

[a] Ml.: "in the midst of."
[b] Lit.: "house."
[c] Some cod. (w. Sam., Sep., Syr., Vul.) omit this "and"—G.n.
[d] Ml.: "hide thyself."
[e] Ml.: "wings."
[f] "Baseless charges"—O.G.

[a] Some cod. (w. Sam., Sep., Syr., Vul.) add: "against her"—G.n.
[b] Ml.: "owned of an owner."
[c] Ml.: "hath no sin," etc.
[d] Ml.: "smiteth him to the soul."

30 A man shall not take his father's wife,—
neither shall he turn aside his father's
coverlet.

23 1 Neither he that hath been mutilated by crush-
ing, nor he that hath had his privy member
cut off, shall enter into the convocation[a] of
Yahweh. 2 A bastard [b] shall not
enter into the convocation[a] of Yahweh,—
<even to the tenth generation> shall
none of his enter into the convocation[a] of
Yahweh. 3 Neither an Ammo-
nite nor a Moabite shall enter into the
convocation[a] of Yahweh,— <even to the
tenth generation> shall none that belong
to them enter into the convocation[a] of
Yahweh, unto times age-abiding: 4 because
they met you not with bread and water,
in the way, when ye came forth out of
Egypt,[c]—but hired against thee Balaam
son of Beor, from Pethor of Mesopotamia,[d]
to curse thee. 5 Nevertheless, Yahweh thy
God |consented not| to hearken unto Baalam,
but Yahweh thy God turned, for thee, the
curse into a blessing,—because Yahweh thy
God loved' thee. 6 Thou shalt not seek
their peace, nor their welfare,—all thy days,
unto times age-abiding.[e] 7 Thou[f]
shalt not abhor an Edomite, for <thy
brother> he is',—thou shalt not abhor an
Egyptian, for <a sojourner> becamest
thou in his land; 8 ‖the sons who are born
to them, of the third generation‖ may enter
unto them[g] in the convocation of Yahweh.

9 <When thou goest forth into camp against
thine enemies> then shalt thou beware of
everything foul. 10 <When there is in
thy midst a man who is not clean, through
a mischance of the night> then shall he
go forth unto the outside of the camp, he
shall not come into the midst of the camp;
11 but it shall be, when the evening cometh
on, he shall bathe himself in water,—and
<at the going in of the sun> he shall come
into the midst of the camp. 12 And
<a place aside> shalt thou have, without
the camp,—whither thou canst go forth
|abroad|; 13 and <a blade> shalt thou
have upon thy staff,[h]—so shall it be, that
<when thou wouldest sit down outside>
thou shalt dig therewith, and shalt turn
back, and cover that which hath passed
from thee: 14 for ‖Yahweh thy God‖
walketh to and fro in the midst of thy
camp,[i] to rescue thee, and to deliver up
thine enemies before thee, so shall thy
camps[a] be holy,—and he shall see in thee
no shameful thing, that he should turn
away from following thee.

15 Thou shalt not deliver up a slave unto his
lord,—one who maketh his escape unto thee,
from his lord: 16 <with thee> shall he
remain, in thy midst, in the place which he
shall choose in any of thy gates, where it
seemeth good to him,—thou shalt not
oppress him.

17 There shall be no female devotee'[b] of the
daughters of Israel,—neither shall there be
a male devotee[c] of the sons of Israel.
18 Thou shalt not bring the wages of an un-
chaste woman, or the hire of a dog,[d] into
the house of Yahweh thy God, for any
vow,—for <an abomination unto Yahweh
thy God> are they both.

19 Thou shalt not lend on interest to thy brother,
interest of silver, interest of food,—interest
of any thing that can be lent on interest:
20 <to a foreigner> thou mayest lend on
interest, but <to thy brother> shalt thou
not lend on interest,—that Yahweh thy
God may bless' thee, in everything where-
unto thou puttest thy hand,[e] upon the land
which thou' art entering to possess.

21 <When thou shalt vow a vow unto Yahweh
thy God> thou shalt not delay to make it
good,—for Yahweh thy God would ‖re-
quire‖ it of thee, and it should be, in
thee, ‖sin‖. 22 But <if thou refrain from
vowing> it shall not be, in thee ‖sin‖.
23 <That which goeth forth out of thy lips>
thou must observe and do,—according as
thou didst vow unto Yahweh thy God' the
free-will offering' of which thou didst speak
with thy mouth.

24 <When thou enterest into the vineyard of
thy neighbour> then mayest thou eat
grapes at thy pleasure to thy fill,[f]—
but <into thy vessel> shalt thou put
none. 25 <When thou enterest
the standing corn of thy neighbour> thou
mayest pluck off ears with thy hand,—but
<a sickle> shalt thou not wield against
the standing corn of thy neighbour.

24 1 <When a man taketh a woman, and marrieth
her> then shall it be, <if she find not
favour in his eyes, because he hath found in
her some matter of shame> that he shall
write her a scroll of divorcement, and put it
into her hand, and shall send her forth, out
of his house. 2 And <when she cometh
forth out of his house> then may she go her
way, and become another man's. 3 But

[a] Or: "gathered host"; Heb.: *kâhâl*.
[b] Or: "alien." "Either born out of wedlock, or the offspring of a Jew and a Gentile"—Davies' H.L.
[c] Cp. Num. xxii.-xxiv.
[d] Lit. "Aram (Syria) of the two rivers."
[e] Contrast with this, Matt. v. 43-48.
[f] Some cod. (w. Sam., Onk. MS., Syr., Vul.) have: "But thou"—G.n.
[g] A Massoretic annotator informs us that the ancient standard codex known as the Babylonian read, here, "unto you," instead of "unto them," thus relieving the text of an obvious difficulty. —G. Intro., pp. 595, 596.
[h] Or: "implement."
[i] Some cod. (w. Sam. MS., Sep., Syr., Vul.) have: "camps"—G.n.

[a] Some cod. (w. Onk., Jon., Sam., Vul.) have: "camp" (sing.)—G.n.
[b] Heb.: *ḳᵊdhêshah* = "female prostitute."
[c] Heb.: *ḳadhesh* = "male prostitute."
[d] Fig. of a "male temple-prostitute" — O.G. 477ᵃ. Cp. Rev. xxii. 15.
[e] Some cod. (w. 2 ear. pr. edns., Sam., Sep., Vul.) have: "hands"—G.n.
[f] U.: "soul."

—<if the latter husband hate' her, and write her a scroll of divorcement, and put it into her hand, and send her away out of his house>, —or <if the latter husband die, who had taken her to him to wife> 4 then may her first husband who sent her away not again' take her to become his wife, after that she hath been defiled, for that were ‖an abomination‖ before Yahweh,—lest thou bring sin upon the land' which Yahweh thy God' is giving unto thee for an inheritance.

5 <When a man taketh a new wife> he shall not go forth to war, neither shall he be charged with any business, —<free> shall he be for his own house one year, and shall rejoice with his wife whom he hath taken.

6 No man shall take in pledge a handmill, or an upper millstone,—for he' would be taking ‖life‖[a] in pledge.

7 When a man is found stealing any person[a] from among his brethren, of the sons of Israel, and making merchandise of him,[b] or selling him> then shall that thief die', so shalt thou consume the wicked thing out of thy midst.

8 Take heed, in the plague of leprosy, that thou observe diligently, and do,—according to all that the priests the Levites shall direct you, <as[c] I have commanded them> so shall ye observe to do.[d] 9 Remember that which Yahweh thy God did to Miriam,—by the way, as ye came forth out of Egypt.[e]

10 When thou lendest thy neighbour a loan of anything> thou shalt not enter into his house, to secure his pledge: 11 <outside> shalt thou stand, and ‖the man to whom thou' art lending‖ shall bring forth unto thee his pledge, outside. 12 And <if he be a poor man> thou shalt not sleep in his pledge: 13 thou shalt ‖restore‖ to him' the pledge, at the going in of the sun, so shall he sleep in his own mantle, and bless thee, —and <unto thee> shall it be righteousness, before Yahweh thy God.

14 Thou shalt not oppress a hired servant, that is poor and needy,—of thy brethren or of thy sojourners that are in thy land, within thy gates; 15 <for his day> shalt thou give his hire, neither shall the sun |go in upon it|, for <poor> he is', and <unto it> is he' lifting up his soul,—lest he cry out against thee, unto Yahweh, and it be, in thee, ‖a sin‖.

16 Fathers' shall not be put to death for sons', nor shall ‖sons‖ be put to death for fathers,[f] —‖every man‖ <for his own sin> shall be put to death.

17 Thou shalt not pervert the judgment of the sojourner [or] the fatherless,[a] —neither shalt thou take in pledge' the garment of a widow; 18 so shalt thou remember that <a servant> becamest thou in Egypt,[b] and that Yahweh thy God |redeemed thee| from thence,— <therefore> am I' commanding thee to do this thing.

19 <When thou cuttest down thy harvest in thy field, and forgettest a sheaf in the field> thou shalt not turn back to fetch it, <to the sojourner, to the fatherless, and to the widow> shall it belong,—that Yahweh thy God' |may bless thee|, in all the work of thy hands. 20 <When thou beatest thine olive-tree> thou shalt not glean after thee, —<to the sojourner, to the fatherless, and to the widow> shall it belong. 21 <When thou cuttest off the grapes of thy vineyard> thou shalt not go about picking after thee,—<to the sojourner, to the fatherless and to the widow> shall it belong: 22 so shalt thou remember that <a servant> becamest thou in the land of Egypt,—‖therefore‖ am I' commanding thee to do this thing.

25 1 <When there ariseth a controversy between men, and they come nigh unto judgment, and judgment is granted them> then shall they justify the righteous man, and condemn the lawless. 2 And it shall be—<if the lawless man be |worthy of stripes|>[c] then shall the judge cause him to lie down, and be beaten before him, according to the measure of his lawlessness, by number: 3 <forty stripes> may he give him, not going beyond,—lest <if he do go beyond, to smite him above these, with many stripes> then should thy brother be of no account in thine eyes.

4 Thou shalt not muzzle an ox when he is treading out the corn.

5 <When brethren dwell together, and one of them dieth, having ‖no son‖> the wife of the dead shall not marry outside, to a stranger,—‖her husband's brother‖ shall go in unto her, and take her unto him to wife, and do for her as a husband's brother. 6 And it shall be, that ‖the firstborn which she beareth‖ shall succeed in the name of his brother, who is dead,—so shall his name not be wiped out from Israel. 7 But <if the man like not to take his sister-in-law> then shall his sister-in-law go up unto the gate, unto the elders, and say—

My husband's brother hath refused, to

[a] U.: "soul."
[b] Sp. v.r. (*sepir*): "her"—G.n. ["Her" = "the soul" (fem).]
[c] Sp. v.r. (*sepir*): "which" or "for that")—G.n.
[d] See Lev. xiii. and xiv.: apparently presupposed here.
[e] Num. xii. A natural reminiscence on the lips of the real Moses; most unnatural to the pen of a romancist.
[f] Worthy of remark in connection with the present inevitable suffering of the innocent for the guilty (cp. Num. xiv. 33, n.) We are not needlessly to act on that principle: God Himself intends to stay its action by-and-by: Jer. xxxi. 29, 30, n.; Eze. xviii. 3, n.
[a] Some cod. (w. Jon., Sep.) have: "or the fatherless or the widow"—G.n.
[b] Some cod. (w. 1 ear. pr. edn., Onk., Sep.) have: "the land of E."—G.n.
[c] Lit.: "a son of smiting."

raise up unto his brother a name in
Israel, he is not willing to do as a
husband's brother unto me.
8 Then shall the elders of his city call' him, and
speak unto him,—and he shall stand and say,
I like not to take her.
9 Then shall his brother's wife come near' unto
him, in the presence of the elders, and draw
his shoe[a] from off his foot, and spit in his
face,—and respond and say,
‖Thus‖ shall it be done unto the man'
who will not build up the house of his
brother.
10 And his name shall be called in Israel,—
The house of him who had his shoe[a]
drawn off.

11 <When men strive together one with another,
and the wife of the one draweth near to
deliver her husband out of the hand of him
that smiteth him,—and she putteth forth
her hand, and seizeth him by his parts of
shame> 12 then shalt thou cut off her hand,
thine eye shall not pity.

13 Thou shalt not have, in thy bag, divers
weights,[b]—a great and a small. 14 Thou
shalt not have, in thy house, divers mea-
sures,[c]—a great and a small. 15 <A weight,
full and just> shalt thou have, <a measure,
full and just> shalt thou have,—that thy
days may be prolonged upon the soil which
Yahweh thy God' is giving unto thee.
16 For <an abomination unto Yahweh thy
God> is every one that doeth these things,
—‖every one that doeth unjustly‖.[d]

§ 38. *Amalek to be Destroyed.*

17 Remember that which Amalek did unto thee
by the way, when ye came forth out of
Egypt; 18 how he encountered thee by the
way, and cut off, in thy rear, all the worn-
out[e] behind thee, ‖thou thyself‖ being
weary and worn,—how he feared not God.
19 Therefore shall it be, <when Yahweh thy
God hath given thee rest from all thine
enemies round about, in the land which
Yahweh thy God' is giving unto thee for an
inheritance to possess it> then shalt thou
wipe out the remembrance of Amalek from
under the heavens,—‖thou shalt not
forget‖.[f]

§ 39. *Concerning the Offering of Firstfruits and Tithes: Prayers for these Occasions.*

26 1 And it shall be, <when thou shalt enter into
the land which Yahweh thy God' is giving
unto thee, for an inheritance,—and shalt
possess it, and dwell therein> 2 then shalt
thou take—of the first of all the fruit of the
soil' which thou shalt bring in from thy
land which Yahweh thy God' is giving unto
thee, and shalt put it in a basket,—and go
thy way unto the place' which Yahweh thy
God |shall choose|, to make a habitation for
his name, there. 3 And thou shalt come in
unto the priest' who shall be in those days,
—and shalt say unto him—
I declare, to-day, unto Yahweh thy God,
that I am come into the land' which
Yahweh sware' unto our fathers, that
he would give unto us.
Then shall the priest take' the basket, out of
thy hand,—and set it down before the
altar of Yahweh thy God. 5 And thou
shalt respond and say, before Yahweh thy
God—
<A Syrian' ready to perish> was my
father,[a] so he went down to Egypt, and
became a sojourner there, with men
only few; but he became there, a nation
great, mighty[b] and numerous; 6 and
the Egyptians |badly entreated us|, and
humiliated us,—and put upon us harsh
service; 7 so we made outcry' unto
Yahweh, God of our fathers,—and
Yahweh hearkened' unto our voice, and
looked upon our humiliation, and our
toil, and our oppression; 8 and Yahweh
|brought us forth| out of Egypt, with a
firm hand, and with a stretched-out
arm, and with great terror,—and with
signs, and with wonders; 9 and brought
us into this place,—and gave unto us
this land, a land flowing with milk and
honey. 10 ‖Now‖ therefore, lo! I have
brought in the first of the fruit of the
soil' which thou hast given unto me,
O Yahweh.
Thus shalt thou set it down before Yahweh
thy God, and shalt bow thyself down, be-
fore Yahweh thy God; 11 and shalt rejoice
in all the good things which Yahweh thy
God |hath given unto thee|, and unto thy
house,—‖thou, and the Levite, and the
sojourner who is in thy midst‖.

12 <When thou shalt make an end of tithing all
the tithe of thine increase, in the third
year[c] the year of tithing,—and shalt give
unto the Levite, unto the sojourner, unto
the fatherless and unto the widow, and they
shall eat within thy gates, and be satisfied>
13 then shalt thou say—before Yahweh thy
God:—
I have carefully removed that which was
hallowed out of the house, moreover
also' I have given it unto the Levite,
and unto the sojourner, unto the father-
less and[d] unto the widow, according to
all thy commandment which thou hast
commanded me,—I have not trans-

[a] Or: "sandal."
[b] Lit.: "a stone and a stone."
[c] Lit.: "an ephah and an ephah."
[d] Or: "perversely."
[e] "Shattered ones"—O.G.
[f] Exo. xvii. 8-16; Num. xxiv. 20; cp. chap. xxiii. 6.
[a] Clearly Jacob, in the days of the famine: Gen. xlii. 1, 2.
[b] Some cod. (w. Sam., Onk., Jon., Sep.) have: "and mighty"—G.n.
[c] Cp. chap. xiv. 28, 29.
[d] Some cod. (w. Sam.) omit this "and"—G.n.

gressed any of thy commandments, neither have I forgotten. 14 I have not eaten in my sorrow[a] therefrom, neither have I removed therefrom when unclean, neither have I given thereof unto the dead,[b]—I have hearkened unto the voice of Yahweh my God, I have done according to all' which thou hast commanded me.

15 Look thou down out of thy holy' habitation, out of the heavens,[c] and bless thy people Israel, and the soil' which thou hast given unto us,—as thou didst swear unto our fathers, a land flowing with milk and honey.

§ 40. *Covenanting Avowals.*

16 ‖This day‖ is Yahweh thy God' commanding thee to do these statutes, and the regulations,—thou shalt therefore observe and do them, with all thy heart and with all thy soul.

17 Thou hast avowed, to-day, that ‖Yahweh‖ shall be |thy God|, and that thou wilt walk in his ways, and keep his statutes and his commandments and his regulations, and wilt hearken unto his voice.

18 And ‖Yahweh‖ hath avowed to-day, that thou shalt be |his people| as a treasure,[d] as he spake unto thee,—and that thou shalt observe all his commandments; 19 and [hath avowed] that he will set thee on high, above all the nations which he hath made,[e] for praise, and for renown and for glory, and that thou shalt be a holy people unto Yahweh thy God, as he hath spoken.

§ 41. *Great Stones to be inscribed and an Altar to be reared in Mount Ebal.*

27 1 And Moses, with the elders of Israel, commanded the people, saying,—

Observe all the commandment which I' am commanding you, to-day.

2 So then it shall be, <in the day when ye shall pass over the Jordan, into the land which Yahweh thy God' is giving unto thee>—that thou shalt rear thee up great stones,[f] and plaster them with plaster;

3 and shalt write upon them all the words of this law,[g] when thou shalt pass over,—to the end that thou mayest enter upon the land which Yahweh thy God' is giving unto thee, a land flowing with milk and honey, as Yahweh the God of thy fathers' hath spoken' unto thee. 4 So then it shall be, <when ye shall pass over the Jordan> that ye shall rear up these stones, which I' am commanding you to-day, in Mount Ebal,[a]—and thou shalt plaster them with plaster.

5 And thou shalt build there, an altar unto Yahweh thy God,—an altar of stones, thou shalt not wield thereupon any tool of iron.[b]

6 <Of whole stones> shalt thou build' the altar of Yahweh thy God,—then shalt thou cause to go up thereon ascending-sacrifices, unto Yahweh thy God; 7 and thou shalt sacrifice peace-offerings, and shalt eat there,—and rejoice' before Yahweh thy God. 8 And thou shalt write upon the stones, all the words of this law, doing it plainly and well.

§ 42. *Provision for National Solemnisation of Blessings and Curses on Mounts Gerizim and Ebal: the Discourse passing over into a Sustained Prediction.*

9 And Moses, and the priests the Levites, spake unto all Israel, saying,—

Keep silence[c] and hear, O Israel,

‖This day‖ hast thou been made[d] a people unto Yahweh thy God. 10 Thou shalt therefore hearken unto the voice of Yahweh thy God,—and do his commandments,[e] and his statutes, which I' am commanding thee, to-day.

11 And Moses commanded the people on that day, saying:

12 ‖These‖ shall stand, to bless the people, upon Mount Gerizim, when ye have passed over the Jordan,—Simeon and Levi and Judah, and Issachar, and Joseph and Benjamin;

13 and ‖these‖ shall stand by the curse, in Mount Ebal,—Reuben, Gad and Asher, and Zebulun, Dan and Naphtali. 14 Then shall the Levites respond' and say unto every man of Israel, with voice uplifted:—

15 ‖Cursed‖ be the man that maketh an image—cut or molten[f]—an abomination unto Yahweh, the work of the hands of the craftsman, and putteth it in a secret place.

And all the people shall respond, and say— Amen.

16 ‖Cursed‖ be he that holdeth in light esteem his father or his mother.

And all the people shall say— Amen.

17 ‖Cursed‖ be he that moveth back the boundary of his neighbour.

And all the people shall say— Amen.

[a] Cp. generally Lev. xxi., xxii.
[b] Prob. to one defiled for the dead.
[c] N.B.: Yahweh's heavenly habitation recognised.
[d] Cp. chap. vii. 6; and Exo. xix. 5.
[e] Another gracious remembrance that the other nations also were His.

Cp. chap. vii. 6; Exo. xix. 5. How deeply would this language naturally impress the mind of the real Moses! No wonder it came back to him again and again.
[f] Josh. iv. 1 ff.
[g] Yet perh. not more than the central Ten Words!

[a] It would seem then that they were to convey them from near the Jordan to Mt. Ebal.
[b] Cp. Exo. xx. 25.
[c] A useful hint.
[d] Or: "made thyself."
[e] *Written*, "command-ment"; *read*, "commandments" (pl.)—G.n.

But cp. chap. vi. 25, n.
[f] A *pĕsel* or a *massēkhāh*; the former limited by the addition of the latter, but even so either carved (as wood) or chiselled (as stone), hence here rendered "cut." Cp. Exo. xx. 4, n.

18 ‖Cursed‖ be he that causeth[a] the blind
to wander in the way.
And all the people shall say— Amen.

19 ‖Cursed‖ be he that perverteth the right
of the sojourner, the fatherless, or the
widow.
And all the people shall say— Amen.

20 ‖Cursed‖ be he that lieth with his father's
wife, because he hath turned aside
his father's coverlet.
And all the people shall say— Amen.

21 ‖Cursed‖ be he that lieth with any beast.
And all the people shall say— Amen.

22 ‖Cursed‖ be he that lieth with his sister,
daughter of his father, or daughter of
his mother.
And all the people shall say— Amen.

23 ‖Cursed‖ be he that lieth with his mother-
in-law.
And all the people shall say— Amen.

24 ‖Cursed‖ be he that smiteth his neighbour
secretly.
And all the people shall say— Amen.

25 ‖Cursed‖ be he that taketh a bribe to
shed innocent blood.[b]
And all the people shall say— Amen.

26 ‖Cursed‖ be he that establisheth not the
words[c] of this law, to do them.
And all the people shall say— Amen.

28 1 And it shall be, <if thou wilt ‖hearken‖ unto
the voice of Yahweh thy God, to observe to
do[d] all his commandments' which I' am
commanding thee, to-day> then will
Yahweh thy God set thee on high, above
all the nations of the earth;[e] 2 and all these
blessings shall come in upon thee, and reach
thee,—because thou dost hearken unto the
voice of Yahweh thy God:—

3 ‖Blessed‖ shalt thou' be in the city,—and
‖blessed‖ shalt thou' be in the field:

4 ‖Blessed‖ shall be the fruit of thy body, and
the fruit of thy ground, and the fruit of thy
cattle,—the young of thy kine, and the ewes
of thy flock:

5 ‖Blessed‖ shall be thy basket, and thy
kneading-trough:

6 ‖Blessed‖ shalt thou' be when thou comest
in,—and ‖blessed‖ shalt thou' be when thou
goest out:

7 Yahweh will deliver thine enemies who rise up
against thee, to be routed' before thee,—<one
way> shall they come out against thee, and
<seven ways> shall they flee before thee:

8 Yahweh will command to be with thee, the
blessing, in thy storehouses, and in all
whereunto thou settest thy hand,[a]—and will
bless thee in the land' which Yahweh thy
God' is giving unto thee:

9 Yahweh will confirm thee unto himself for
a holy people, as he sware unto thee,—be-
cause thou dost keep the commandments of
Yahweh thy God, and dost walk in his
ways. 10 And all the peoples of the earth
shall see' that ‖the name of Yahweh‖ hath been
called upon thee,—and shall be afraid of thee.

11 And Yahweh will cause thee to abound' in
that which is good, in the fruit of thy body,
and in the fruit of thy cattle, and in the
fruit of thy soil,—upon the soil' which
Yahweh sware' unto thy fathers, to give
unto thee:

12 Yahweh will open' unto thee his rich store-
house—the heavens, to give the rain of thy
land in its season,[b] and to bless every work
of thy hand,[c] so shalt thou lend unto many
nations, but ‖thou‖ shalt not borrow:

13 And Yahweh |will give thee| to be the head,
and not the tail, and thou shalt be only
above, and shalt not be beneath,—because
thou dost hearken unto the commandments
of Yahweh thy God, which I' am com-
manding thee, to-day, to observe and to
do; 14 and dost not turn aside from any of
the words which I' am commanding you
to-day, to the right hand or to the left,—to
go after other gods, to serve them.

15 But it shall be, <if thou do not hearken unto
the voice of Yahweh thy God, to observe to
do all his commandments and his statutes,
which I' am commanding thee, to-day>
then shall come in upon thee all these
curses, and shall reach thee:—

16 ‖Cursed‖ shalt thou' be in the city,—and
‖cursed‖ shalt thou' be in the field:

17 ‖Cursed‖ shall be thy basket, and thy knead-
ing-trough:

18 ‖Cursed‖ shall be the fruit of thy body, and
the fruit of thy ground,—the young of thy
kine, and the ewes of thy flock:

19 ‖Cursed‖ shalt thou' be, when thou comest
in,—and ‖cursed‖ shalt thou' be, when
thou goest out:

20 Yahweh will send upon thee cursing, confusion,
and rebuke, in all whereunto thou settest
thy hand, that thou mayest do it,—until
thou be destroyed, and until thou perish
quickly, because of the wickedness of thy
doings, whereby thou hast forsaken me.

21 Yahweh will cause to cleave' unto thee—the
pestilence,—until he hath consumed thee,
from off the soil, which thou' art entering
to possess.

[a] Or: "suffereth."
[b] Ml.: "to smite to the soul of innocent blood."
[c] Some cod. (w. Sam., Sep.) have: "all the words"—G.n.
[d] Some cod. (w. Sam., Jon., Sep., Syr., Vul.) have: "and do"—G.n.
[e] Cp. chap. xxvi. 19.

[a] Some cod. (w. 3 ear. pr. edns., Sam., Jon., Vul.) have: "hands" (pl.)—G.n.
[b] See chap. xi. 14, n.
[c] Some cod. (w. 2 ear. pr. edns., Sam., Jon., Sep., Syr., Vul.) have: "hands" (pl.)—G.n.

22 Yahweh |will smite thee| with consumption and
with fever, and with inflammation and with
violent heat, and with the sword, and with
blight, and with mildew,—and they shall
pursue thee, until thou perish. 23 And
thy heavens which are over thy head, shall
become bronze,—and the earth which is
under thee iron.

24 Yahweh will cause the rain of thy land to be
powder and dust,—<out of the heavens>
shall it come down upon thee, until thou be
destroyed.

25 Yahweh will give thee up to be routed before
thine enemies, <one way> shalt thou go out
against them, and <seven ways> shalt thou
flee before them,—and thou shalt become a
terror unto all the kingdoms of the earth.
26 And thy dead body shall become food' for
every bird[a] of the heavens, and for the
beast of the earth,—with none to fright
them away.

27 Yahweh |will smite thee| with the burning
sores of Egypt, and with the hæmorrhoids,[b]
and with scab, and with itch,—of which
thou canst not be healed.

28 Yahweh |will smite thee| with madness, and
with blindness,—and with terror of heart;
29 and thou shalt be groping about in noonday
brightness, as the blind man gropeth in
thick darkness, and thou shalt not make
thy ways prosper,—but shalt be only'
oppressed and spoiled, all the days, with
none' to save.

30 <A wife> shalt thou betroth, and ‖another
man‖ shall lie with her,
<A house> shalt thou build, and shalt not
dwell therein,—
<A vineyard> shalt thou plant, and shalt
not throw it open;
31 <Thine ox' slaughtered before thine eyes>
and thou shalt not eat thereof,
<Thine ass' stolen from before thee> and
shall not be restored to thee,—
<Thy flock' given to thine enemies> and thou
shalt have none' to save.
32 <Thy sons and thy daughters' given to
another people> thine eyes looking on, and
failing for them all the day,—thine own
hand[c] being powerless'.
33 <The fruit of thy soil, and all thy toilsome-
produce> shall a people whom thou
knowest not, |eat up|,—and thou shalt be
only' oppressed and crushed, all the days;
34 so that thou shalt be mad,—for the sight of
thine eyes which thou shalt see.

35 Yahweh |will smite thee| with a grievous boil,
upon the knees and upon the legs, of which
thou canst not be healed,—from the sole of
thy foot, even unto the crown of thy head.

36 Yahweh will bring' thee, and thy king whom
thou wilt set up over thee, unto a nation
which thou hast not known, ‖thou, nor thy
fathers‖,—and thou shalt serve, there, other
gods, of wood and of stone.

37 Thus shalt thou become a horror, a byword,
and a mockery,—among all the peoples'
whither Yahweh thy God will drive thee.

38 <Much seed> shalt thou take out into the
field,—and <little> shalt thou gather in,
for the locust shall consume' it.

39 <Vineyards> shalt thou plant, and dress,—
but <wine> shalt thou not drink, neither
shalt thou gather the grapes, for the worm
shall eat them.

40 <Olive trees> shalt thou have in all thy
bounds,—but <with oil> shalt thou not
anoint thyself, for thine olives |shall drop
off|.

41 <Sons and daughters> shalt thou beget,—
and they shall not be thine, for they shall
go into captivity.

42 <All thy trees, and the fruit of thy ground>
shall the grasshopper[a] |devour|.[b]

43 ‖The sojourner who is in thy midst‖ shall
mount up above thee, higher and higher,—
whereas ‖thou‖ shalt come down, lower and
lower: 44 ‖he‖ shall lend to thee, but ‖thou‖
shalt not lend to him,—‖he‖ shall become
head, and ‖thou‖ shalt become tail.

45 Moreover, all these curses |shall come in upon
thee| and pursue thee and overtake thee,
until thou be destroyed,—because thou
didst not hearken unto the voice of Yahweh
thy God, to keep his commandments and
his statutes, which he hath commanded
thee; 46 and they shall be upon thee, for a
sign, and for a wonder,—and upon thy
seed, unto times age-abiding.

47 <Because thou servedst not Yahweh thy God,
with rejoicing, and with gladness of heart,
for abundance of all things> 48 therefore
shalt thou serve thine enemies, whom
Yahweh will send' against thee, with hunger,
and with thirst, and with nakedness, and
with want of all things,—and he will put a
yoke of iron upon thy neck, until he hath
destroyed thee.

49 Yahweh will bring against thee a nation from
afar, from the end of the earth, as darteth a
bird of prey,—a nation' whose tongue thou
canst not understand;[c] 50 a nation' of fierce
countenance,—who will not respect an elder,
<nor to the young> show favour; 51 then
shall he eat the young[d] of thy cattle and
the fruit of thy ground, until thou art
destroyed, who will not leave for thee corn,

[a] Some cod. (w. Sam., Onk. MS., Sep., Syr.) have: "for the bird"—G.n.
[b] *Written*, "hæmorrhoids"; *read*, "tumours" ["result of dysentery"—O.G.]—G.n.
[c] Some cod. (w. 3 ear. pr. edns., Syr.) have: "hands"—G.n.
[a] Or: "cricket."
[b] Ml.: "take possession of."
[c] Lit.: "hear"; as in Jer. v. 15: Eze. iii. 6; 1 Cor. xiv. 2.
[d] Ml.: "fruit."

new wine[a] or oil, the young of thy kine, or the ewes of thy flock,—until he hath caused thee to perish. 52 And he shall lay siege to thee in all thy gates, until thy high and fortified walls' come down, wherein thou' wast trusting, in all thy land,—yea he will lay siege to thee in all thy gates, in all thy land, which |Yahweh thy God| hath given' |unto thee|. 53 And thou wilt eat the fruit of thy body, the flesh of thy sons and of thy daughters, whom Yahweh thy God' |hath given unto thee|—in the siege and in the straitness wherewith thine enemy[b] will straiten thee. 54 <The man that is tender among you, and exceedingly delicate> his eye will be jealous' of his brother, and of the wife of his bosom, and of the remnant of his sons, whom he might leave behind; 55 so that he will not give to any one of them, of the flesh of his sons which he will eat, because he hath nothing at all left him,—in the siege and in the straitness' wherewith thine enemy |will straiten thee| within all thy gates. 56 <The tender and delicate woman among you, who hath never adventured the sole of her foot, to set it upon the ground, through delicateness and through tenderness> her eye shall be jealous' of the husband of her bosom, and of her own son, and of her own daughter; 57 both as to her afterbirth that cometh forth from between her feet, and as to her children which she shall bear, for she will eat them, for want of all things, |secretly|,—in the siege and in the straitness, wherewith thine enemy |will straiten thee| within thine own gates.

58 <If thou wilt not take heed to do all the words of this law, which are written in this scroll,—to revere this glorious and reverend name, Yahweh thy God> 59 then will Yahweh make thy plagues wonderful', and the plagues of thy seed,—plagues' great and lasting, and diseases' grievous and lasting; 60 and he will bring back on thee all the sickness[c] of Egypt, because of which thou wast afraid,—and they shall cleave unto thee; 61 <even every disease and every plague, which are not written in this scroll of the law>[d] will Yahweh bring up against thee, until thou art destroyed. 62 And ye shall be left, men few in number, whereas ye had become as the stars of the heavens, for multitude,—because thou hast not hearkened' unto the voice of Yahweh thy God.

63 And it shall come to pass, that <as Yahweh rejoiced' over you, to do you good, and to multiply you> ‖so‖ will Yahweh rejoice' over you, to cause you to perish and to destroy you,—and ye shall be torn away,[a] from off the soil, whither thou' art going in to possess it; 64 and Yahweh will scatter' thee among all the peoples, from one end of the earth, even unto the other end of the earth,—and thou wilt serve, there, other gods, whom thou hast not known—‖thou, nor thy fathers‖—of wood and of stone. 65 And <among those nations> shalt thou find no ease, neither shall there be a place of rest for the sole of thy foot,—but Yahweh will give' unto thee, there, a trembling heart, and a failing of eyes, and faintness of soul. 66 And thy life will be hung up for thee, in front,—and thou wilt be in dread by night and by day, and wilt not trust in thy life. 67 <In the morning> thou wilt say—

Oh that it were evening!

and <in the evening> thou wilt say—

Oh that it were morning!

because of the dread of thy heart, which thou wilt dread, and because of the sight of thine eyes, which thou wilt see. 68 And Yahweh |will take thee back again| to Egypt, in ships, by the way whereof I said unto thee,

Thou shalt not again' any more' see it.[b]

And ye will offer yourselves there for sale unto thine enemies, as servants and as handmaids, with no' one to buy.

29 1 ‖These‖ are the words of the covenant, which Yahweh commanded Moses to solemnise with the sons of Israel, in the land of Moab,—besides the covenant, which he solemnised with them, in Horeb.[c]

§ 43. *Renewed Exhortations; Hope in the End.*

2 And Moses called unto all Israel, and said unto them,—

‖Ye yourselves‖ saw all that Yahweh did before your eyes in the land of Egypt, unto Pharaoh and unto all his servants, and unto all his land: 3 the great provings' which thine own eyes saw,—those great signs and wonders: 4 yet hath Yahweh |not given| unto you a heart to know, or eyes to see, or ears to hear,—until this day.[d] 5 I led you, therefore, forty years in the desert,—your mantles |fell not with age| from off you, even ‖thy sandal‖ fell not with age from off thy foot; 6 <Bread> ye did not eat, and <wine and strong drink> ye did not drink,—that ye might know that ‖I, Yahweh‖ was your God. 7 And <when ye entered into this place> then came forth Sihon king of

[a] Some cod. (w. Sam., Syr.) have: "or new wine"—G.n.
[b] Some cod. (w. 1 ear. pr. edn., Sam.) have: "enemies" (pl.)—G.n.
[c] Some cod. (w. Sam., Onk., Jon., Syr., Vul.) have: "sicknesses" (pl.)—G.n.
[d] Ml. (in M.C.T.): "the scroll of this law." But some cod. (w. 1 ear. pr. edn., Sam., Jon., Syr.) have strictly: "this scroll of the law" (as in chaps. xxix. 21; xxx. 10)—G.n.

[a] How expressive of the wrench of banishment!
[b] Cp. Exo. xiv. 13.
[c] This twofold covenanting would be true in fact, granting the historical validity of both narratives (Exo. xix.-xxiv.; chap. v. 2 ff; and here), but a weak invention, if due to a romancist of the 6th or 7th century B.C.
[d] Surely a romancist would have refrained from this confession!

Heshbon and Og king of Bashan, to meet
us in battle, and we smote them; 8 and we
took their land, and gave it for an inherit-
ance unto the Reubenites, and unto the
Gadites,—and unto the half tribe of Man-
asseh. 9 Ye must, therefore, keep
the words of this covenant, and do them,—
that ye may prosper' in all that ye do.

10 Ye' are stationed, to-day, all of you, before
Yahweh your God,—your heads, your tribes,
and your elders, and your officers, ‖every
man of Israel‖: 11 your little ones, your
wives, and thy sojourner' that is in the
midst of thy camps,—from him that heweth
thy wood, unto him that draweth thy water:
12 that thou mayest pass through[a] into the
covenant of Yahweh thy God, and into his
oath,[b]—which Yahweh thy God' is solemnis-
ing with thee, to-day: 13 that he may confirm
thee to-day as his own' people,[c] while ‖he‖
becometh thine own' God, as he spake unto
thee,—and as he sware unto thy fathers, unto
Abraham, unto Isaac, and unto Jacob.
14 And <not with you alone> am I' solemnising
this covenant' and this oath; 15 but with
him who is' here, with us, standing to-day'
before Yahweh our God,—and with him who
is not' here, with us to-day. 16 (For ‖ye‖
know, how we dwelt in the land of Egypt,—
and how we passed through the midst of
the nations which ye did' pass through;
and ye saw their disgusting images, and
their manufactured gods,[d]—the wood and
the stone, the silver and the gold that are
with them.) 17 Lest there be' among you—
a man or a woman, or a family or a tribe,
whose heart is turning to-day, from Yahweh
our God, to go and serve the gods of those
nations,—lest there be' among you, a root
fruitful of poison and wormwood; 18 and
so it come to pass <while he is hearing the
words of this oath> that he will bless him-
self in his heart—saying,

<Prosperity> shall I have, although <in
the stubbornness of my heart> I go
on,—

so that the drunkenness addeth to the
thirst: 19 Yahweh will not be willing to
forgive him, but ‖then‖ will the anger of
Yahweh and his jealousy smoke' against
that man, and all the oath that is written
in this scroll |shall settle down upon him|,—
and Yahweh wipe out his name' from under
the heavens; 21 and Yahweh single him out
for calamity, out of all the tribes of Israel,
—according to all the oaths of the covenant'
that is written' in this scroll of the law.
22 So that the generation coming after—your
sons who shall rise up after you, and the
foreigner who shall come in from a far-off
land, will say'—when they see the plagues
of that land, and the sicknesses thereof
wherewith Yahweh hath made it sick:
23 brimstone and salt, burning up all the
land thereof, it shall not be sown, neither
shall it shoot forth, neither shall there come
up thereon any herbage,—like the over-
throw of Sodom and Gomorrah, Admah
and Zeboiim, which Yahweh overthrew in
his anger and in his wrath: 24 yea all the
nations will say,

<For what cause> hath Yahweh done'
‖thus‖ unto this land? what[a] meaneth
this great heat of anger?

25 Then will men say,

Because they forsook' the covenant of
Yahweh, the God of their fathers,—
which he solemnised with them, when
he brought them forth, out of the land
of Egypt; 26 and went and served other
gods, and bowed down to them,—gods'
which they had not known, and in which
he had given them no share: 27 there-
fore did the anger of Yahweh kindle
upon that land,—to bring in upon it all
the curse' that is written in this scroll;
28 and therefore hath Yahweh |rooted
them out| from off their own soil, in
anger and in wrath, and in great indig-
nation,—and cast them into another
land, as at this day.

29 ‖The secret things‖ [belong unto Yahweh our
God][b] and ‖the things that are revealed‖
belong to us and to our children, unto times
age-abiding, that we may do' all the words
of this law.

30 1 And it shall come to pass, <when all these
things shall come in' upon thee—the blessing
and the curse, which I have set before thee,—
and thou shalt bring them back unto thy
heart,[c] among all the nations' whither
Yahweh thy God hath driven thee; 2 and
thou shalt return unto Yahweh thy God,
and shalt hearken unto his voice, according
to all that I' am commanding thee to-day,—
‖thou and thy sons‖ with all thy heart, and
with all thy soul> 3 then will Yahweh thy

[a] Language prob. framed after the pattern of Gen. iv. 17; and Jer. xxxiv. 18.
[a] That oath and covenant are sometimes synonymous is clear from Gen. xxvi. 28-30.
[b] Ml.: "to himself for a people."
[c] Cp. Lev. xxvi. 30, n.
[a] Some cod. (w. 1. ear. pr. edn. containing the Massorah, Sep., Syr.) have: "and what"—G.n.
[b] A very ancient official document, the oldest form of which is found in the *Sipheî*, on Num. ix. 10, has dots (denoting spuriousness) upon the words "unto Yahweh our God." "When these are cancelled," says Dr. Ginsburg, "we obtain the sense—'The secret things and the revealed things belong to us and to our children for ever if we do all the words of this Law.' That is, the secret things, or the doctrines which have not as yet been revealed (comp. Deut. xxx. 11-14), belong to us and our children, or will be disclosed to us, if we do all the words of this Law which have been revealed to us. It is remarkable that Rashi already expresses the opinion that the words L'YHWH 'ELOHENU, *to the Lord our God*, ought to have been pointed, but that the reverence for the Divine name prevented its being done"—G. Intro., pp. 318-321, 330.
[c] = "bring them to mind."

God bring back thy captivity,[a] and have compassion upon thee,—and return and gather thee, from among all the peoples' whither Yahweh thy God hath scattered thee. 4 <Though thou be driven out unto the utmost part of the heavens> ‖from thence‖ will Yahweh thy God gather thee, and ‖from thence‖ will he fetch thee; 5 and Yahweh thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it,—and he will do thee good and multiply thee, beyond thy fathers. 6 And Yahweh thy God will circumcise thy heart,[b] and the heart of thy seed,—to love Yahweh thy God with all thy heart and with all thy soul, that thou mayest live. 7 And Yahweh thy God will put all these oaths upon thine enemies and upon them who hated thee, who persecuted thee. 8 But ‖thou‖ wilt return, and hearken unto the voice of Yahweh,[c]—and wilt do all his commandments, which I am commanding thee, to-day. 9 And Yahweh thy God will make thee pre-eminent, in every work of thy hand[d]—in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, for good,—for Yahweh will again' rejoice over thee for good, as he rejoiced over thy fathers: 10 if thou hearken unto the voice of Yahweh thy God, to keep his commandments, and his statutes, which are written in this scroll of the law,—if thou return unto Yahweh thy God, with all thy heart and with all thy soul.

11 For <as touching this commandment, which I' am commanding thee to-day> it is not ‖too wonderful‖ for thee, neither is it ‖far off‖. 12 It is ‖not in the heavens‖,—that thou shouldest say—

> Who shall ascend for us into the heavens, that he may fetch it for us, that we may hear it, and do it?

13 Neither is it ‖over the sea‖—that thou shouldest say,

> Who will pass over for us, to the other side of the sea, that he may fetch it for us, that we may hear it, and do it?

14 But <near unto thee> is the word, |exceedingly|,—‖in thy mouth and in thy heart‖, that thou mayest do it.[e]

15 See! I have set before thee, to-day, life and prosperity,—and death and calamity; 16 for thou must keep the commandments of Yahweh thy God[f] which I' am commanding thee, to-day, to love Yahweh thy God, to walk in his ways, and to keep his commandments and his statutes, and his regulations,—so shalt thou live and multiply, and Yahweh thy God will bless thee, in the land' which thou' art entering to possess. 17 But <if thy heart shall turn away, and thou wilt not hearken,—but shalt be drawn away, and shalt bow thyself down to other gods, and serve them> 18 I declare unto you, to-day, that ye shall ‖perish‖,—ye shall not prolong your days, upon the soil' which thou' art passing over the Jordan to enter and possess. 19 I call to witness against you to-day, the heavens and the earth,[a] that <life and death> have I set before thee, the blessing and the curse,—therefore shouldest thou choose life, that thou mayest live, ‖thou and thy seed‖; 20 to love Yahweh thy God, to hearken unto his voice, and to cleave unto him,—for ‖he‖ is thy life, and thy length of days, that thou mayest abide upon the soil' which Yahweh sware to thy fathers, to Abraham, to Isaac and to Jacob, to give unto them.

§ 44. *Moses, preparing to depart, commends Joshua, writes and gives in charge the Law, prepares and teaches his Witnessing Song.*

1 And Moses went, and spake these[b] words, unto all Israel; 2 and said unto them—

> <A hundred and twenty years old> am I' to-day, I can no more go out and come in,—
> ‖Yahweh‖ indeed hath said unto me,
> Thou shalt not pass over this Jordan.

3 ‖Yahweh thy God‖ is passing over before thee, ‖he‖ will destroy these nations from before thee, so shalt thou dispossess them,—‖Joshua‖ is passing over before thee, |as Yahweh hath spoken|. 4 So will Yahweh do unto them' as he did unto Sihon and unto Og, kings of the Amorites, and unto the land of them' whom he destroyed. 5 So will Yahweh deliver them up before you,—and ye shall do unto them—according to all the commandment which I have commanded you. 6 Be firm and bold, do not fear nor tremble, because of them,—for <Yahweh thy God> it is' who is going with thee, he will not fail thee nor forsake thee.

7 And Moses called for Joshua, and said unto him, in the sight of all Israel,

> Be firm and bold, for ‖thou‖ shalt go with[c] this people, into the land' which Yahweh sware unto their fathers, to give unto them, and ‖thou‖ shalt cause them to inherit it.

8 But <Yahweh> it is' who is going before thee, ‖he‖ will be with thee, he will not fail thee, nor forsake thee,—thou must not fear, nor be dismayed.

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[a] *I.e.* "captives."
[b] In chap. x. 16, circumcision of the heart is commanded as a duty.
[c] Some cod. (w. Sam., Onk. MS., Sep., Syr., Vul.) have: "Y. thy God"—G.n.
[d] Some cod. (w. 3 ear. pr. edns., Sam., Onk. MS., Sep., Syr., Vul.) have: "hands."—G.n.
[e] Cp. Ro. x. 6-8.
[f] So it shd be (w. Sep.) and as in chap. xix. 9—G.n. (Clause wanting in M.C.T.)

[a] Cp. chap. xxxii. 1.
[b] The Mas. itself (w. Onk. MS., Sep., Syr., Vul.) has: "all these"—G.n.
[c] Some cod. (w. Sam., Syr., Vul.) have (as in ver. 23): "bring in"—G.n.

9 And Moses wrote this law,[a] and delivered it
unto the priests, the sons of Levi, who were
bearing' the ark of the covenant of Yahweh,—
and unto all the elders of Israel. 10 And Moses
commanded them, saying,—
<At the end of seven years, in the appointed
season of the year of release, during the
festival of booths;[b] 11 when all Israel
cometh in to see the face of[c] Yahweh thy
God, in the place which he shall choose>
thou shalt read this law before all Israel,
in their hearing‖. 12 Call together the
people—the men, and the women, and the
little ones, and thy sojourner, who is within
thy gates,—that they may hear, and that they
may learn, so shall they revere Yahweh your[d]
God, and observe to do' all the words of this
law; 13 and that ‖their children who know
not‖ may hear and learn, that they may
revere Yahweh your[e] God,—all the days
that ye' are living upon the soil, which ye'
are passing over the Jordan, to possess.

14 Then said Yahweh unto Moses:
Lo! thy days have drawn near, that thou
must die.
Call Joshua, and station yourselves in the
tent of meeting, that I may command him.
So Moses went, with Joshua, and they took
their station in the tent of meeting. 15 And
Yahweh appeared in the tent, in a pillar of
cloud,—and the pillar of cloud stood, at the
entrance of the tent. 16 Then said
Yahweh unto Moses,
Lo! thou art about to sleep with thy fathers,—
and this people will rise up, and go away
unchastely after the gods of the foreigners
of the land, into the midst of whom they'
are entering, and will forsake me, and break
my covenant' which I solemnised with
them. 17 Then will mine anger kindle upon
them in that day, and I will forsake them,
and will hide my face from them, and they
shall be consumed,[f] and many calamities
and misfortunes shall find them out,—and
they will say, in that day,
Is it not because my God is not' in my
midst, that these calamities have found
me out?
18 But ‖I‖ will utterly ‖hide‖ my face[g] in
that day, because of all the wickedness which
they have done, in that they have turned
away unto other gods.
19 ‖Now‖ therefore, write ye for you this Song,[h]
and teach it unto the sons of Israel, put it
in their mouths,—that this Song may
become for me, a witness, against the sons
of Israel. 20 <When I bring them upon
the soil which I sware unto their fathers,
flowing with milk and honey, and they
shall eat and be filled, and wax fat> then
will they turn away unto other gods and
serve them, and despise me, and break my
covenant. 21 And it shall come to pass
<when many calamities and misfortunes
shall find them out> then shall this Song[i]
respond to their face, as a witness, for it
shall not be forgotten out of the mouth of
their seed, for I know their imagination,
which they' are forming to-day, ere yet I
bring them into the land of which I sware
unto their fathers.[b]

22 Moses therefore wrote this Song[c] on that
day,—and taught it unto the sons of Israel.
23 And he commanded Joshua, son of Nun, and
said—
Be firm and bold, for ‖thou‖ shalt bring the
sons of Israel into the land which I have
sworn to them,—and ‖I‖ will be[d] with
thee.

24 And it came to pass <when Moses had made an
end of writing[e] the words of this law, upon a
scroll,—until he had finished them>[f] 25 then
Moses commanded the Levites, who were bear-
ing the ark of the covenant of Yahweh,
saying:
26 Take this scroll of the law, and put it at the
side of the ark of the covenant of Yahweh
your God,[g]—so shall it be there in thy midst
as a witness. 27 For ‖I‖ know thy per-
verseness, and thy stiff neck,—lo! <while I
am yet' alive with you to-day> ye are
‖quarrelling‖ with Yahweh, and how much
more after my death?
28 Call together unto me, all the elders of your
tribes, and your officers,—and let me speak
in their hearing these[h] words,[i] and let me
take to witness against them' the heavens
and the earth.[k] 29 For I know that <after
my death> ye will ‖break faith‖, and turn
aside out of the way' which I have com-
manded you,—and calamity will befall you,
in the afterpart of the days, because ye will
do the thing that is wicked in the eyes of
Yahweh, to provoke him with the work of
your own hands.[l]

30 So Moses spake in the hearing of all the
convocation of Israel' the words of this Song,—
until they were ended:[m]—

[a] See further, ver. 24; also *ante*, chaps. xxviii. 61; xxx. 10.
[b] Cp. § 23.
[c] So shd this and other similar passages be vowel-pointed and rendered—G. Intro., p. 458. A sp. v.r. (*seeir*), some cod. and 4 ear. pr. edns., have: "their"—G.n.
[d] A sp. v.r. (*seeir*), some cod., 1 ear. pr. edn. (w. Sam., Syr., Vul.) have: "their"—G.n.
[e] Ml.: "shall be to consume."
[f] Some cod. (w. Sam., Onk., Jon., Sep., Syr.) add: "from them"—G.n.
[g] The Song of chap. xxxii., here first mentioned.
[h] Some cod. (w. 1 ear. pr. edn., Onk. MS., Jon.) have: "all these"—G.n.
[i] Namely, of the Song: cp. ver. 30.
[k] Cp. chap. xxxii. 1; also Isa. i. 2.
[l] "The thing that is wicked" is plainly idolatry, the caution against which ever comes uppermost.
[m] The fourth reference to the Song. And now it follows at last.
[a] Second mention of the Song.
[b] So it shd be (w. Sam., Sep., Syr.)—G.n. (M.C.T. has simply: "sware").
[c] Third reference to the Song.
[d] Cp. Exo. iii. 14 and Intro., Chap. IV. (III.)
[e] Cp. ver. 9.
[f] Moses seems to have first spoken the Law, then written it.
[g] Cp. chap. xvii. 18; 2 K. xxii. 8-14.

§ 45. *The Song.*

32 1 Give ear, O ye heavens, and I will speak,—
And let the earth hear the sayings of my mouth:
2 Let my teaching drop as the rain,
Let my speech distil as the dew,
As copious rains on tender grass,
As myriad drops on seeding plants.
3 <When ‖the name of Yahweh‖ I proclaim>
Ascribe ye greatness unto our God:—
4 A Rock! faultless' his work,
For ‖all his ways‖ are just,
A GOD of faithfulness, and without' perversity,
<Right and fair> is he!
5 They have broken faith with him, to be no son of his—their fault,—
A generation twisted and crooked.
6 Is it <Yahweh> ye thus requite,
O impious people and unwise?
Is not ‖he‖ thy father who begat thee?
‖He‖ that made thee, and established thee?
7 Remember the days of age-past times,[a]
Remark the years of many generations,—
Ask thy father, and he will tell thee,
Thine elders, and they will say to thee:—
8 <When the Most High gave inheritances unto the nations,
When he spread abroad the sons of Adam>
He set the bounds of the peoples,[b]
According to the number of the sons of Israel.
9 For ‖Yahweh's portion‖ is his people,
‖Jacob‖ his inherited possession.
10 He met him,[c] in a desert land,
And in the howling waste of a wilderness,—
He encompassed him, watched over him,
Shielded him, as the pupil of his own eye.[d]
11 <As ‖an eagle‖ stirreth up his nest,
<Over his young ones> fluttereth,—
Spreadeth abroad his wings, taketh one,[e]
Beareth it up on his pinions>
12 ‖Yahweh alone‖ did lead him,—
And there was with him, no' GOD of a stranger.
13 He made him ride on the high places of the land,[f]
Caused him to eat[g] the increase of the fields,—
And gave him to suck honey out of the cliff,
And oil out of the rock of flint:
14 Curds of kine, and milk of sheep,—
With fat of well-fed lambs,
Yea rams bred in Bashan,[a] and he-goats,
With the white of the kernels[b] of wheat,—
And <the blood of the grape> thou didst drink as it foamed.[c]
15 Then Jeshurun[d] waxed fat, and kicked:[e]
Thou wast fat,
Thou wast thick,
Thou wast gorged,[f]—
So he forsook the GOD[g] who made him,
And treated as foolish his Rock of salvation.
16 They moved him to jealousy with foreign [gods],[h]—
<With abominations> angered they him:
17 They sacrificed to mischievous demons,[i] to a No-GOD,
Gods whom they knew not,—
New ones lately come in,[k]
Your fathers never shuddered at them!
18 <Of the Rock who had begotten thee> thou wast unmindful,—
And didst forget GOD who had given thee birth.
19 <When Yahweh saw> he derided,—
Because his sons and his daughters gave provocation.
20 So he said:—
I will hide my face from them,
I will see, what will be their hereafter,—
For <a generation given to intrigue> they are',
‖Sons‖ whom there is no trusting;
21 ‖They‖ have moved me to jealousy with a No-GOD,
They have angered me with their vanities:
‖I‖, therefore, will move them to jealousy with a No-people,[l]
<With an impious nation> will I anger them.
22 For ‖a fire‖ is kindled in mine anger,
And shall burn as far as hades beneath,—
And consume the earth with her produce,
And set ablaze the foundations of the mountains:
23 I will heap' on them[m] calamities,—
<Mine arrows> will I spend upon them:
24 The meltings[n] of hunger,
The devourings of fever,[o]
And the dangerous pestilence,[p]—

[a] Or: "the days of long ago." Heb.: "the days of *'olam*."
[b] Or, possibly, "tribes"; but, in view of the immediately foregoing words, it seems more natural to take the Hebrew word in its ordinary application, as synonymous with "nations."
[c] Probably in the cloud first mentioned in Exo. xiii. 21, 22.
[d] Notably when passing through the Red Sea.
[e] Ml.: "it"; query, the failing eaglet.
[f] Fulfilled when Israel came into the mountainous region east of the Jordan.
[g] So it shd be (w. Sam., Sep.) — G.n. ‖M.C.T.: "and he did eat."
[a] Confirming the remark on ver. 13.
[b] Or: "kidney-fat" = "choicest"—O.G. 480.
[c] Or: "didst drink fermented."
[d] *I.e.*: "The Upright One." "So most recent scholars" — O.G. "A poetical title of Israel, designating the nation under its ideal character" Cheyne (P.B., Isa.) Some regard it as = "good little people," "darling honest one," "a poetical and fond or pet name for Israel" — Cp. Davies' H.L.
[e] The context plainly points to the fall into idolatry in the land of Moab — Num. xxv.
[f] These "asides" are very abrupt, but very telling.
[g] Heb.: *'elowah*.
[h] Or: "foreigners."
[i] "Evil spirits"—Leeser.
[k] Note the fine sarcasm in this.
[l] "*I.e.*, with an unorganised horde"—O.G. 519[b],*d*.
[m] Or: "catch up against them"—O.G.
[n] So Fu. H.L.; but, "sucked out" — O.G.; "exhausted by"—Davies' H.L.
[o] "*Eaten up with the Fire-bolt*, fig. of pestilence"—O.G.
[p] These then are the "arrows."

And <the tooth of beasts> will I send among them,
With the poison of crawlers of the dust:
25 <Without> shall the sword' bereave,
<In the inmost recesses> terror,—
[To] both young man and virgin,
Suckling, with man of grey hairs.
26 I said,
I would puff them away,—
I would destroy from mortals[a] their memory;
27 Were it not that <the taunt of the foe> I feared,
Lest their adversaries' should mistake,[b]—
Lest they should say—
‖Our own hand‖ is exalted',
It is ‖not Yahweh‖ therefore, who hath wrought all this!
28 For <a nation of vanished sagacity> they are',—
And there is in them no' understanding.
29 <If they had been wise>[c] they would have understood this,—
They would have given heed to their hereafter!
30 Oh! how' would'|one| have chased |a thousand|,[d]
And ‖two‖ put |ten thousand| to flight,—
Were it not that ‖their Rock‖ had sold them,
And ‖Yahweh‖ had abandoned them;
31 For <not like our Rock> is their' rock,—
‖Our enemies themselves‖ being judges;
32 For <of the vine of Sodom> is their vine,
And of the vineyards of Gomorrah,—
‖Their grapes‖ are grapes of gall,
<Clusters of bitter things> are theirs':
33 <The poison of large serpents> is their wine,—
Yea the fierce venom of asps.
34 Is not ‖that‖ stored up with me,—
Sealed up amongst my treasures;
35 Unto the days of[e] vengeance and requital:
Unto the time their foot shall totter?
For <near> is the day of their fate,
And their destiny speedeth on.
36 For Yahweh will vindicate[f] his people,
And <upon his servants> will have compassion,—
<When he seeth that strength is exhausted,
And there is no' one, shut up or at large>[g]
37 Then will he say,
Where are their gods,
The rock, in whom they have trusted;
38 Who used to eat ‖the fat of their sacrifices‖,
To drink the wine of their libations?
Let them rise up, and help you,
Let them[a] be over you for a covering![b]
39 See ‖now‖, that ‖I‖, ‖I‖ am |he that is|,
And there are no' gods with me,—
‖I‖ kill—and make alive,
I wound, and ‖I‖ heal,
And there is none' who <from my hand> can deliver,[c]
40 For I lift up, unto the heavens, my hand,—
And say,
Living' am ‖I‖ unto times age-abiding:
41 <If I whet my flashing sword,
And my hand take hold on justice>[d]
I will return vengeance unto mine adversaries,
And <them who hate me> will I requite:
42 I will make mine arrows drunk with blood,
And ‖my sword‖ shall devour flesh,—
With the blood of the slain, and the captive,
With [the flesh of] the chief leader[e] of the foe.
43 Shout for joy, O ye nations, [with] his people,[f]
For <the blood of his servants> he avengeth,—
And <vengeance> he returneth unto his adversaries,
And is propitious unto the soil of[g] his people.

44 So Moses came in, and spake all the words of this Song,[h] in the hearing of the people,—‖he, and Hoshea,[i] son of Nun‖. 45 And <when Moses made an end of speaking all these words unto all Israel> 46 he said unto them—
Apply your hearts unto all the words[k] which I' am witnessing against you,[l] to-day,—how that ye must command your sons to observe to[m] do' all the words of this law;
47 for it is not ‖too small a thing‖ for you, for ‖it‖ is your life,—and ‖hereby‖ shall ye prolong your days upon the soil' whereunto ye' are passing over the Jordan to possess it.

* Or simply: "men."
[b] "Misconstrue"—O.G.
[c] "(Which they are not)"—O.G. 530[8].
[d] Slight em. by juxtaposition. Intro., Chap. II., Synopsis, *A*, *c*.
[e] So it shd be (w. Onk., Sam., Sep.)—G.n. [M.C.T. has: "Unto me belongeth."]
[f] Or: "judge," but in the sense of "vindicate": an important use of the word *mishpaṭ*. Cp. Ps. cxxxv. 14.
[g] No hero or deliverer, whether in prison or out, whether bond or free, to save them.
[a] So it shd be (w. Onk., Sam., Sep., Syr., Vul.)—G.n. [M.C.T. has: "him."]
[b] This reference to idolatry, seemingly in the "hereafter" of the nation, cannot but be profoundly significant to students of the later prophecies.
[c] Cp. Intro., p. 14.
[d] Or: "vindication," "retribution."
[e] Lit.: "the head of the leadership" = "chief leader."
[f] Or: "O ye nations, cause his people to shout for joy."
[g] So it shd be (w. Sam., Sep.)—G.n. [M.C.T. has: "His soil—His people."]
[h] The fifth contextual reference to the Song. The iteration of Hebrew story is here well illustrated; and a due consideration of it may prove very helpful in exegesis. Cp. Exo. xix. 9, 19, nn.
[i] The earlier name of "Joshua" (properly "Jehoshua"). See Num. xiii. 8, 16; and cp. Exo. xvii. 9, n.
[k] Or: "things."
[l] Here again the reference is to the Song: chap. xxxi. 21. The Song bears witness to the law, by by showing the evil to follow its neglect.
[m] Some cod. (w. 1 ear. pr. edn., Sam., Jon., Sep., Syr.) have: "and"—G.n.

§ 46. *Moses further prepared for His Death.*

48 And Yahweh spake unto Moses, on this self-
same day, saying:
49 Get thee up into this mountain of the
Abarim,[a] Mount Nebo, which is in the land
of Moab, which is over against Jericho—
and behold the land of Canaan' which I' am
giving unto the sons of Israel, for a
possession; 50 and die thou in the mount
whither thou' art going up, and be with-
drawn unto thy kinsfolk,[b]—as Aaron thy
brother died in Mount Hor, and was with-
drawn unto his kinsfolk; 51 for that ye acted
unfaithfully against me, in the midst of
the sons of Israel, regarding the waters
of Meribah-Kadesh, in the desert of Zin,—
for that ye hallowed me' not in the midst of
the sons of Israel. 52 Yet <over against
thee> shalt thou behold the land,—but
<thereinto> shalt thou not enter, into the
land which I' am giving unto the sons of
Israel.

§ 47. *Moses' Blessing on the Tribes and on All Israel.*

33 1 Now ¦this¦ is the blessing[c] wherewith Moses,
the man of God, blessed the sons of Israel,—
before his death. 2 And he said—
‖Yahweh‖ <from Sinai> came near,—
Yea he dawned, out of Seir, upon them,
He shone forth out of Mount Paran,
Yea he came out of holy myriads,—
Out of his right hand [proceeded] fire[d] to
guide them.
3 Yea he loved the tribes.[e]
‖All his holy ones‖ were in thy hand,—
Yea ¦they¦ were encamped at thy feet,
Each one bare away some of thy words.
4 <A law> did Moses' command us,—
<A possession> for the convocation of
Jacob.
5 Thus became he ¦in Jeshurun¦ a king,—
When the heads of the people gathered them-
selves together,
<As one man> the tribes of Israel.

[Reuben]—
6 Let Reuben live' and not die,—
Nor his men be easily counted.

7 And ¦this¦ is for Judah, when he said,
Hear, O Yahweh, the voice of Judah,
That <unto his own people> thou wouldst
bring him home,—
Let ¦his own hands‖ suffice him,
And <a helper from his adversaries> do
thou become.[a]

8 And <of Levi> he said:
Let ‖thy perfections and thy lights‖[b] belong
unto thy man of lovingkindness,[c]—
Whom thou didst put to the proof at Massah,
With whom thou didst contend over the
waters of Meribah;
9 Who saith, of his father and of his mother,
I behold them not,
And <his own brethren> regardeth he not,
And <his own sons>[d] observeth he not,—
Because they watch thy speech,
That <thy covenant> they may preserve;
10 May teach thy regulations unto Jacob,
And thy law unto Israel,—
May put incense in thy nostrils,[e]
And a whole-offering upon thine altar.
11 Bless, O Yahweh, his substance,
And <with the work of his hands> wilt thou
be well pleased,—
Crush thou the loins of them who rise up
against him,
And of them who hate him, that they rise not
again.

12 <Of[f] Benjamin> he said,
‖The beloved of Yahweh‖ shall settle down
securely,[g]—
With one to throw a shade over him all the
day long,
Yea <between his shoulders> hath he found
rest.

13 And <of Joseph> he said,
<Blessed of Yahweh> be his land,—
With the precious things of the heavens,
with the dew,
And with the abyss, couching beneath;
14 And with the precious fruits of the sun,—
And with the precious yield of the moons;
15 And with the chief of the ancient moun-
tains,[h]—
And with the precious things of the age-
abiding hills;
16 And with the precious things of the earth
and its fulness,
And with the goodwill of One who dwelt in
a thorn-bush.[i]—
Let it come on the head of Joseph,
And on the crown of the head of him who
was consecrated among his brethren.
17 ‖His firstborn ox‖ be an honour to him,
<And the horns of a buffalo> be his horns,[k]
<With them> let him thrust ¦peoples¦,
‖All at once‖ to the ends of the earth,[l]—

[a] *I.e.*: "the crossings," or "passes."
[b] Some cod. (w. 1 ear. pr. edn., Sam., Sep., Syr.) have the singular = "thy people" (in the singular number).—G.n.
[c] This "blessing" differs widely from the "Witnessing Song" of the previous chapter. *There* Moses' worst fears, *here* his fondest wishes and idealisations find expression.
[d] Lit.: "*fire of a law*, or *fire was a law*, but *dâth*, law, is pers. and late; rd. perh. *'ēsh* = *fire of torches*' cf. Exo. xx. 18 or [= *burning fire*] cf. Is. lxv. 5"—O.G.
[e] Or: "peoples." "Dillmann reads 'his people'"—O.G.
[a] Or: "remain."
[b] Exo. xxviii. 30.
[c] The high priest, who was of the tribe of Levi.
[d] *Written*, "son"; *read*, "sons"—G.n.
[e] Lit.: "in thy nose."
[f] Some cod. w. Sam., Sep., Syr., have: "And of"—G.n.
[g] So it shd be w. Sam., Sep.)—G.n. [M.C.T. adds: "by him."]
[h] Or: "mountains of aforetime"; cp. ver. 27.
[i] Cp. Exo. iii. 2. "Perh. blackberry bush"—O.G.
[k] "His horns": to which his two sons are here strikingly compared.
[l] Or: "land."

Yea <[with] these> the myriads of Ephraim,
And <[with] those> the thousands of Manasseh.

18 And ‖of Zebulun‖ he said,
Rejoice, Zebulun, in thy going out,—
And [thou], Issachar, in thy tents:
19 ‖The peoples‖ <unto the mountain> will they call,
<There> will they offer the sacrifices of righteousness,—
For <the abundance of the seas> will they suck,
Hidden treasures of the sand.[a]

20 And <of Gad> he said:
‖Blessed‖ be he that hath made room for Gad,—
<As a lioness> hath he laid himself down,
And hath torn an arm, likewise the crown of the head;
21 And hath provided a first part for himself,
For <there> a commander's portion hath been hid,—
So he cometh with the heads of the people,
<The righteousness of Yahweh> he executeth,
And his regulations, with Israel.

22 And <of Dan> he said,
‖Dan‖ is a lion's whelp,—
He leapeth out of Bashan.

23 And <of Naphtali> he said,
O Naphtali! satisfied with favour,
And full with the blessing of Yahweh,—
<The west and the sunny south> do thou possess.

24 And <of Asher> he said,
‖Most blessed of sons‖ be Asher,—
Let him have the goodwill of his brethren,
And let him dip, in oil, his foot:
25 <Iron and bronze> be thy sandals,[b]
And <as thy days> be thy strength.

26 There is none' like God, O Jeshurun,—
Riding upon the heavens to thy help,—
And <for his own majesty> on the skies;
27 <Above>[c] is the God of aforetime,
And <beneath> are the Arms of the ages,—
So he driveth before thee the foe,
And doth say— Destroy!
28 Thus hath Israel settled down securely,
<Alone> the fountain of Jacob,
Within a land' both of corn and new wine,—
His heaven also droppeth down dew.

29 How happy art thou, O Israel!
Who is like unto thee,
O people victorious in Yahweh?
Thy helpful' shield, who also is thy majestic' sword,—
So that thy foes come cringing unto thee,
And ‖thou‖ <upon their heights> dost march along.

§48. *Moses views the Land: His Death, Burial, Character, and Successor.*

34 1 So then Moses went up, from the waste plains of Moab, into Mount Nebo, the head of Pisgah, which is over against Jericho,—and Yahweh showed him all the land—even Gilead as far as Dan; 2 and all Naphtali, and the land of Ephraim and Manasseh,—and all the land of Judah, as far as the hinder sea; 3 and the South,—and the circuit[a] of the valley of Jericho, the city of palm trees as far as Zoar. 4 And Yahweh said unto him—
‖This‖ is the land which I sware to Abraham, to Isaac, and to Jacob, saying,
<Unto thy seed> will I give it.
I have let thee see with thine own eyes,
But <thither> shalt thou not pass over.

5 So Moses, the servant of Yahweh [died there], in the land of Moab, at the bidding of Yahweh;
6 and he buried him, in a valley in the land of Moab, over against Beth-peor,—but no man hath known his buryingplace, until this day.

7 Now ‖Moses‖ was a hundred and twenty years old, when he died,—his eye' had not dimmed, nor had his freshness fled.

8 And the sons of Israel bewailed' Moses in the waste plains of Moab, thirty days,—then were completed the wailing-days of the mourning for Moses.

9 But ‖Joshua, son of Nun‖ was full of the spirit of wisdom, for Moses had laid his hands upon him,—so the sons of Israel hearkened unto him, and did' [as Yahweh commanded Moses].

10 And there arose not a prophet any more in Israel, like unto Moses,—whom Yahweh acknowledged, face to face; 11 by all the signs, and the wonders, which Yahweh sent him to do, in the land of Egypt,—unto Pharaoh, and unto all his servants, and unto all his land; 12 and by all the firm hand, and by all the great terror' which Moses' wrought in the sight of all Israel.

[a] Prob.: "glass."
[b] Or: "bolts, bars."
[c] So, in effect, Fuerst. "A dwelling-place" — O.G. and others.

[a] Or: "oval."

THE BOOK OF

J O S H U A.

§ 1. *Preparations for Entering Canaan.*

1 1 And it came to pass, after the death of Moses
the servant of Yahweh,—that Yahweh spake
unto Joshua son of Nun, the attendant of Moses,
saying:
2 "Moses my servant" is dead,—
"Now" therefore, arise, pass over this Jordan,
"thou, and all this people", into the land
which I' am giving unto them—unto the
sons of Israel.
3 <Every place whereon the sole of your foot
shall tread> "unto you" have I given it,—
as I spake unto Moses. 4 "From the desert
and this Lebanon, even unto the great
river—the river Euphrates, all the land
of the Hittites, and unto the great sea,
toward the going in of the sun" shall be
your boundary.
5 No man shall stand before thee, all the days
of thy life,— <as I was with Moses> so I
will be[a] with thee, I will not fail thee,
neither will I forsake thee.
6 Be firm and bold,—for "thou" shalt cause
this people to inherit the land' which I
sware unto their fathers,—to give unto them.
7 Only' be very firm and bold, taking heed to
do[b] according to all the law which Moses
my servant commanded thee, do not turn
aside therefrom, to the right hand or to the
left,—that thou mayest prosper, whither-
soever thou goest. 8 This scroll of the law
must not cease out of thy mouth, but thou
must talk to thyself[c] therein, day and
night, that thou mayest take heed to do'
according to all that is written therein,—
for "then" shalt thou make thy way[d] pros-
perous, and "then" shalt thou have good
success.
9 Have I not commanded thee, Be firm
and bold, do not start nor be dismayed,—
for <with thee>[e] is Yahweh thy God,
whithersoever thou goest?
10 So then Joshua commanded the officers of the
people, saying:
11 Pass ye through the midst of the camp, and
command the people, saying:
Make ready for yourselves, provisions,—
for <in three days more> are ye' to
pass over this Jordan, to go in and
possess the land' which Yahweh your
God' is giving you, to possess.
12 And <unto the Reubenites, and unto the
Gadites, and unto the half tribe of Manasseh>
spake Joshua, saying:
13 Remember the word' which Moses the servant
of Yahweh commanded' you, saying,—
"Yahweh your God" is granting you rest,
and doth give you this land.
14 "Your wives, your[a] little ones, and your
cattle" shall remain in the land which
Moses hath given you over the Jordan,—
but "ye" shall pass over, armed, before your
brethren,—all ye mighty men of valour,
and shall help them; 15 until that Yahweh
shall grant rest unto your brethren, as unto
you, so shall "they also" possess the land
which Yahweh your God' giveth them,[b]—
then shall ye return unto the land of your
possession, and possess it, which Moses the
servant of Yahweh hath given' you over
the Jordan, towards the rising of the sun.
16 Then responded they to Joshua, saying,—
<All that thou hast commanded us> will we
do, and <whithersoever thou shalt send
us> will we go: 17 <As in every thing we
hearkened unto Moses> "so" will we
hearken unto thee,—only' let Yahweh thy
God be with thee,[c] as he was with Moses.
18 <Any man who shall rebel against thy
bidding, and not hearken unto thy words in
all that thou shalt command him> shall be
put to death,—"only' be firm and bold".

§ 2. *Spies sent to Jericho.*

1 Then did Joshua son of Nun, send out from
The Acacias, two men to spy out silently, saying,
Go view[d] the land, and Jericho.
So they came,[e] and entered the house of
a harlot, whose name was Rahab, and lay
there. 2 And it was told the king of
Jericho, saying,—

[a] Heb.: *'ehyeh*. Cp. Exo. iii. 14.
[b] Some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.) have: "bold, to observe and to do"—G.n.
[c] Cp. Ps. i. 2. "Prob. to speak with oneself, murmuring and in a low voice, as is often done by those who are musing" —T.G.
[d] Some cod. (w. 1 ear. pr. edn.) have: "ways" (pl.) —G.n.
[e] Exo. iii. 14.

[a] Some cod. (w. Sep., Syr., Vul.) have: "and your" —G.n.
[b] Sp. v.r. (*se'ir*) and some cod. (w. 4 ear. pr. edns., and the Aram.) have: "them"; but in the Mas. itself are found: "you," *written*; and "them," *read*—G.n.
[c] Exo. iii. 14.
[d] Some cod. (w. 1 ear. pr. edn., Sep., Vul.) have: "and view"—G.n.
[e] Sep. here adds: "to Jericho." Cp. G. Intro., p. 175.

Lo! ‖men‖ have come in hither, to-night, of the sons of Israel, to search out the land.

3 So the king of Jericho sent unto Rahab, saying,—

Bring forth the men that are come in unto thee, who have entered thy house, for <to search out all[a] the land> have they come.

4 And the woman took' the two men, and hid them,—and said:

‖Even so‖, the men did come in unto me, but I knew not from whence' they were;

5 and it came to pass, <as the gate was about to be shut in the darkness> that ‖the men‖ went out, I[b] know not whither the men went,—pursue them quickly, for ye shall overtake them.

6 But ‖she‖ had taken them up to the roof,—and concealed them with the stalks of flax' which she had laid in order for herself, upon the roof. 7 So ‖the men‖ pursued them, by way of the Jordan, unto the fords,—‖the gate being shut as soon as they who pursued them had gone forth‖. 8 And <ere yet they' slept> ‖she‖ went up unto them, upon the roof;

9 and said unto the men,

I know that Yahweh hath given' unto you the land,—and that the terror of you hath fallen' upon us, and that all the inhabitants of the land |have melted away| from before you.

10 For we have heard how Yahweh |dried up| the waters of the Red Sea, from before you, when ye came forth out of Egypt,—and what ye did unto the two kings of the Amorites, who were over[c] the Jordan, unto Sihon and unto Og, whom ye devoted to destruction; 11 and <when we heard> then did our heart melt,[d] and there rose up no longer any spirit in any man, because of you,—for <as for Yahweh your God> ‖he‖ is God—in the heavens above, and upon the earth beneath.

12 ‖Now‖ therefore, I pray you, swear unto me, by Yahweh, <since I have dealt with you in lovingkindness>[e] that ‖ye also‖ will deal with the house of my father, in lovingkindness, and will give me a token of faithfulness: 13 and will save alive my father and my mother, and my brethren and my sisters, and all that they have,—and will deliver our souls'[f] from death.

14 And the men said' unto her,

<Our souls, in your stead, unto death> if ye[g] utter not this our business,—so shall it be <when Yahweh shall give' us the land> that we will deal with thee' in lovingkindness and in faithfulness.

15 And she let them down with a cord through the window,—for ‖her house‖ was within the wall of the rampart, and <within the rampart> she was dwelling. 16 And she said unto them—

<To the mountain> get you, lest the pursuers |fall in| with you,—and hide yourselves there, three days, until the pursuers return, and <afterwards> shall ye go your way.

17 And the men said unto her,—

<Free> will we be' from this thine oath' which thou hast made us swear:

18 Lo! <when we' are coming into the land> <this cord of crimson thread> must thou bind in the window, by which thou didst let us down, and <thy father and thy mother, and thy brethren and all the household of thy father> must thou gather together unto thee, unto the house. 19 And it shall be <whosoever shall go forth out of the doors of thy house, into the street> ‖his blood‖ shall be on his own head, and ‖we‖ shall be free,—but <whosoever shall be with thee in the house> ‖his blood‖ shall be on our' heads, if a ‖hand‖ be upon him.

20 Or <if thou utter this our business> then shall we be free' from this thine oath, which thou hast made us swear.

21 And she said—

<According to your words> ‖so‖ shall it be'. Thus sent she them away, and they departed,—and she bound the crimson cord in the window. 22 And they went, and came into the mountain, and abode there, three days, until the pursuers had returned',—so the pursuers |made search| throughout all the way, but found them not. 23 And the two men returned', and came down out of the mountain, and crossed over, and came unto Joshua, son of Nun,—and recounted to him' all that had befallen them; 24 and they said unto Joshua,

Yahweh |hath delivered| into our hand, all the land,—moreover also' all the inhabitants of the land |have melted away| from before us.

§ 3. *The Crossing of the Jordan.*

3 1 So then Joshua rose early in the morning, and they brake up from The Acacias, and came as far as the Jordan, ‖he and all the sons of Israel‖,—and they lodged there, before they passed over. 2 And it came to pass <after three days> that the officers went through the midst of the camp, 3 and commanded the people, saying,

<When ye see the ark of the covenant of Yahweh your God, and ‖the priests the[a] Levites‖ bearing it> ‖ye also‖ shall break up out of your place, and come after it.

4 Yet' shall there be ‖a distance‖ between you and it, about two thousand cubits, by measure,—do not come near unto it, that ye may get to know the way by which ye must

[a] Some cod. (w. Sep., Syr.) omit "all"—G.n.

[b] Some cod. (w. 1 ear. pr. edn., and Syr.) have: "and I"—G.n.

[c] Natural to Joshua or Eleazar, writing after the conquest.

[d] Cp. Exo. xv. 15.

[e] Or: "done unto you a lovingkindness."

[f] Or: "persons."

[g] Some cod. (w. 1 ear. pr. edn., and Vul.) have: "thou." Some cod. *write* "ye," but *read* "thou"—G.n.

[a] Some cod. (w. 3 ear. pr. edns., Sep., and Syr.) have "and the L."—G.n.

go, for ye have not passed this way heretofore.[a]

5 Then said Joshua unto the people,
Hallow yourselves,—for <to-morrow> will Yahweh do in your midst wonderful things.

6 And Joshua spake unto the priests, saying,
Take ye up the ark of the covenant, and pass on before the people.

So they took up the ark of the covenant, and went on before the people. 7 Then said Yahweh unto Joshua:
<This day> will I begin to magnify thee' in the eyes of all Israel,—who shall know, that <as I was with Moses> I will be with thee.

8 ||Thou|| therefore, shalt command the priests' who are bearing the ark of the covenant, saying,—
<When ye are come as far as the edge of the waters of the Jordan> <in the Jordan> shall ye stand.

9 Then said Joshua unto the sons of Israel,—
Draw near hither, and hear ye the words of Yahweh your God.

10 And Joshua said,
||Hereby|| shall ye know, that a Living God is in your midst,—and that he will ||certainly dispossess|| from before you, the Canaanite and the Hittite, and the Hivite and the Perizzite, and the Girgashite, and the Amorite, and the Jebusite.

11 Lo! ||the ark of the covenant of the Lord[b] of all the earth|| is about to pass before you into the Jordan.

12 Now|| therefore, take you twelve men, out of the tribes of Israel,—one man severally for each tribe; 13 and it shall be, <when the soles of the feet of the priests who are bearing the ark of Yahweh, Lord[b] of all the earth, |do rest| in the waters of the Jordan> ||the waters of the Jordan|| shall be cut off, ||the waters that are coming down from above||,—and shall stand in one mound.

14 And it came to pass, <when the people set out from their tents, to cross the Jordan,—with the priests, bearing the ark of the covenant before the people> 15 then <as the bearers of the ark came as far as the Jordan, and ||the feet of the priests who were bearing the ark|| were dipped in the edge of the waters,—||the Jordan being full over all his banks, all the days of harvest||> 16 that the waters which were coming down from above, stood'—rose up in one mound, a great way off, by the city Adam, which is beside Zarethan, and ||they which were going down to the sea of the waste plain, the salt sea|| failed'—were cut off,—and ||the people|| passed over, right against Jericho. 17 And the priests who were bearing the ark of the covenant of Yahweh, stood' on dry ground, in the midst of the Jordan, with firm footing,—while all Israel' were passing over on dry ground, until all the nation had made an end' of passing over the Jordan.

4 1 And it came to pass, <when all the nation had made an end' of passing over the Jordan> that Yahweh' spake unto Joshua, saying:
2 Take unto you, from among the people, twelve men, ||one man severally from each tribe||; 3 and command ye them, saying,
Take you up from hence, out of the midst of the Jordan, from the place where stood the feet of the priests with firm footing, twelve stones,—and carry them over with you, and lay them down in the lodging-place where ye shall lodge, to-night.

4 So Joshua called unto the twelve men whom he had made ready, from among the sons of Israel,—one man severally out of each tribe; 5 and Joshua said unto them:
Pass ye over, before[a] the ark of Yahweh your God, into the midst of the Jordan,—and lift ye up, each man one stone upon his shoulder, according to the number of the tribes of the sons of Israel: 6 that this may be a sign in your midst,—for your sons will ask in time to come,[b] saying,
What mean these stones to you?
7 Then shall ye say unto them—
That the waters of the Jordan |were cut off| from before the ark of the covenant of Yahweh, <when it passed into the Jordan> the waters of the Jordan |were cut off|.
So shall these stones become a memorial unto the sons of Israel, unto times age-abiding.

8 And the sons of Israel did so, as Joshua commanded, and took up twelve stones out of the midst of the Jordan, as spake Yahweh unto Joshua, according to the number of the tribes of the sons of Israel,—and carried them with them unto the place where they lodged, and laid them down there.[c] 9 <Twelve stones also> did Joshua set up in the midst of the Jordan, in the place where stood the feet of the priests' who were bearing the ark of the covenant,—and they have remained there until this day.

10 Now ||the priests who were bearing the ark|| continued standing in the midst of the Jordan, until everything was finished' which Yahweh commanded Joshua, to speak unto the people, according to all that Moses' commanded Joshua', — the people therefore hasted, and passed over. 11 And so it was, <as soon as all the people had made an end of passing over>,—then passed over the ark of Yahweh, and the priests, in presence of the people.

12 Also the sons of Reuben and the sons of Gad and the half tribe of Manasseh, passed over

[a] Ml.: "yesterday, the third."
[b] Heb.: 'ā dhōn.
[a] Or: "in presence of."
[b] Some cod. (w. 4 ear. pr. edns., and as in ver. 21) add here: "of their fathers"—G.n.
[c] See further, chap. viii. 30 ff.

|armed|,[a] before the sons of Israel,—as Moses had spoken unto them: [13] ||about forty thousand, equipped for the war|| passed over before Yahweh, to battle, into the waste plains of Jericho.

[14] <On that day> did Yahweh magnify Joshua in the eyes of all Israel,—and they revered him, as they revered Moses, all the days of his life.

[15] Then spake Yahweh unto Joshua, saying:

[16] Command the priests who are bearing the ark of testimony,—that they come up out of the Jordan.

[17] So Joshua commanded the priests, saying,—

Come ye up out of the Jordan.

[18] And it came to pass <when the priests who were bearing the ark of the covenant of Yahweh came' up out of the midst of the Jordan, and the soles of the feet of the priests were withdrawn unto the dry ground> then returned the waters of the Jordan unto their place, and went, as before, over all his banks.

[19] So ||the people|| came up out of the Jordan, on the tenth of the first month,—and encamped in Gilgal, at the eastern end of Jericho. [20] And <these twelve stones which they took out of the Jordan> did Joshua set up, in Gilgal. [21] Then spake he unto the sons of Israel, saying,—

When your sons shall ask, in time to come, of their fathers, saying,—

What mean these stones?

[22] then shall ye let your sons know, saying,—

<On dry ground> came Israel over this Jordan; [23] in that Yahweh your God dried up the waters of the Jordan, from before you, until ye had passed over, —as Yahweh your God had done unto the Red Sea, which he dried up from before us, until we had passed over: [24] that all the peoples of the earth might know the hand of Yahweh, that <firm> it is'; that they might revere Yahweh your God, all the days.

5 [1] And it came to pass <when all the kings of the Amorites who were over the Jordan westward, and all the kings of the Canaanites who were by the sea, heard' how that Yahweh had dried up the waters of the Jordan, from before the sons of Israel, until they[b] had passed over> that their heart melted, and there was no spirit in them any more, because of the sons of Israel.

§ 4. *The People are circumcised, and keep the Passover: The Manna ceaseth.*

[2] <At that time> said Yahweh unto Joshua,

Make thee knives of flint,—and again' circumcise the sons of Israel |a second time|.

[3] So Joshua made him knives of flint,—and circumcised the sons of Israel, at the Hill of Foreskins. [4] Now ||this|| is the cause why Joshua did circumcise,—||all the people who came forth out of Egypt, who were males, all the men of war|| died in the desert, by the way, after they came forth out of Egypt. [5] For <though all the people who came forth had been circumcised'> yet <all the people who were born in the desert by the way, after they came forth out of Egypt> had they not circumcised. [6] Because <for forty years> did the sons of Israel journey in the desert, until all the nation[a] who were men of war, who came forth out of Egypt, |were consumed|, because they hearkened not unto the voice of Yahweh,—unto whom Yahweh sware that he would not let them see the land, which Yahweh sware unto their fathers, that he would give unto us, ||a land flowing with milk and honey||. [7] <Their sons, therefore, whom he had raised up in their stead> ||them|| did Joshua circumcise,—for <uncircumcised> they were, in that they had not circumcised them by the way. [8] And so it came to pass, <when they had made an end of circumcising all the nation> they remained in their place, in the camp, until they were healed.

[9] Then said Yahweh unto Joshua,

<To-day> have I rolled away the reproach of Egypt from off you.

Wherefore the name of that place is called Gilgal [*i.e.* a rolling away] unto this day.

[10] Thus then the sons of Israel encamped in Gilgal,—and kept the passover[b] on the fourteenth day of the month, in the evening, in the waste plains of Jericho. [11] And they did eat of the corn of the land, on the morrow of the passover, unleavened cakes and parched ears of corn,—||on this selfsame day||. [12] And the manna ceased on the morrow, when they had eaten of the corn of the land, neither had' the sons of Israel manna' any more',—so they did eat of the yield of the land of Canaan throughout that year.[c]

§ 5. *The Prince of Yahweh's Host appears to Joshua.*

[13] And it came to pass <while Joshua was at Jericho> that he lifted up his eyes, and looked, and lo! a man, standing over against him, with his sword drawn, in his hand,—so Joshua went' unto him, and said to him,

<For us> art thou, or for our adversaries?

[14] And he said—

Nay, but ||I|| <as prince of the host of Yahweh> have ||now|| come.

So Joshua fell on his face to the earth, and worshipped, and said unto him,

What is my lord speaking unto his servant?

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[a] Cp. chap. vi. 7, 9.

[b] *Written*, "we," to be *read*, "they." Some cod. have, both *written* and *read*: "they" (w. 3 ear. pr. edns., Sep., Syr. and Vul.)—G.n.

[a] Some cod. (in the Mas. itself) have: "generation"; and so 2 ear. pr. edns.—G.n.

[b] Some cod. (w. 2 ear. pr. edns., and MS. of Aramaic) add here: "in the first" (month) [cp. Gen. viii. 13]—G.n. Also cp. chap. iv. 19.

[c] How impressive this circumstantial account of the ceasing of the manna!

15 Then said the prince of the host of Yahweh unto Joshua—
Slip off thy sandals from thy feet, for ‖as for the place whereon thou' art standing‖ <holy> it is'.[a]
And Joshua did' so.

§ 6. *Jericho Surrounded and Taken.*

1 Now ‖Jericho‖ was shut up and barred because of the sons of Israel,—none' came out and none' went in. 2 Then said Yahweh unto Joshua,
See, I have delivered, into thy hand, Jericho, and her king,—the mighty men of valour.
3 So then ye shall compass the city, all ye men of war, going round the city, once,—‖thus‖ shalt thou do, six days.
4 And ‖seven priests‖ shall bear the seven rams' horns, before the ark, and <on the seventh day> shall ye compass the city, seven times,—and ‖the priests‖ shall blow with the horns. 5 And it shall come to pass, <when the ram's horn soundeth, when ye hear the sound of the horn> that all the people shall shout with a great shout,—and then shall the wall of the city fall down under it,[b] and the people shall go up, ‖every man straight before him‖.
6 Then called Joshua son of Nun unto the priests, and said unto them,
Bear ye the ark of the covenant,—and let ‖seven priests‖ bear seven rams' horns, before the ark of Yahweh.
7 Then said he[c] unto the people,
Pass on, and compass the city,—and let ‖the armed host‖ pass on before the ark of Yahweh.
8 And it was so, <when Joshua had spoken unto the people> that ‖the seven priests who were bearing the seven rams' horns before Yahweh‖[d] passed on, and blew with the horns,—‖the ark of the covenant of Yahweh also coming after them‖. 9 And ‖the armed host‖ went on before the priests who blew with the horns,—and ‖the rear-guard‖ came after the ark, ‖going on and blowing with the horns. 10 Now <unto the people> had Joshua given command, saying—
Ye shall not shout, nor let your voice be heard, neither shall there go out of your mouth ‖a word‖,—until the day when I say unto you Shout! then shall ye shout.
11 So he caused the ark of Yahweh to compass the city, going round once',—and they came into the camp, and lodged in the camp.
12 And Joshua rose early in the morning,—and the priests bare the ark of Yahweh; 13 and ‖the seven priests who bare the seven rams' horns before the ark of Yahweh‖ went on and on, and blew with the horns,—with ‖the armed host‖ going on before them, and ‖the rear-guard‖ coming after the ark of Yahweh, ‖going on and blowing with the horns‖. 14 So they compassed the city, on the second day once', and returned into the camp,—‖thus‖ did they, six days.
15 And it came to pass <on the seventh day> that they rose early, at the uprisings of the dawn, and compassed the city after this manner, seven' times,—only', on that' day, they compassed the city seven' times. 16 And it came to pass <at the seventh time—when the priests blew with the horns> then did Joshua say unto the people—
Shout, for Yahweh hath delivered unto you, the city.
17 And it shall be, that ‖as for the city‖ <devoted> shall it be' and all that is therein, unto Yahweh,[e]—nevertheless, ‖Rahab the harlot‖ shall live, ‖she, and all who are with her in the house‖ because she hid the messengers whom we sent.
18 But <in any wise> do ‖ye‖ beware of what is devoted, lest ye should covet,[b] and then take of what is devoted,—and so cause the camp of Israel to be devoted, and bring trouble upon it. 19 But ‖as for all silver and gold and vessels[c] of bronze and iron‖ <hallowed> it is' to Yahweh,— <unto the treasury of Yahweh> shall it come.
20 So the people shouted, when the horns were blown,—yea it came to pass <when the people heard' the sound of the horn> that the people shouted with a great shout, and the wall fell down under[d] it, and the people went up into the city, every man straight before him, and so they captured the city. 21 And they devoted all that were in the city, ‖both man and woman, both young and old,—and ox and sheep and ass‖, with the edge of the sword.[e] 22 But <unto the two men who spied out the land> Joshua said,
Go into the house of the woman, the harlot,—and bring out thence the woman, and all that she hath, as ye sware unto her.
23 So the young men, the spies, went in, and brought out Rahab and her father and her mother and her brethren, and all that she had, yea <all her kindred> brought they out,—and set them outside the camp of Israel. 24 But <the city> burned they with fire, and all that was therein,—save only <the silver and the gold, and the vessels of bronze and of iron> put they into the treasury of the house of Yahweh. 25 And <Rahab the harlot, and the household of her father, and all that she had> did Joshua save alive, so she hath dwelt in the midst of Israel' until this day,—because

[a] Cp. Exo. iii. 5.
[b] Probably into the moat surrounding it; the city itself standing on a mound: cp. chap. xi. 13; Jer. xlix. 2.
[c] M.C.T.: "they" *written*; "he" to be *read*. Some cod. (w. 5 ear. pr. edns., Aram., Syr. and Vul.) have: "he," both *written* and *read*—G.n.
[d] Some cod. (w. 5 ear. pr. edns., Aram., Syr. and Vul.) have: "before the ark of Y."—G.n.
[e] Cp. Lev. xxvii. 28; Deut. xx. 17.
[b] So it shd be (w. Sep.)—G.n. [M.C.T. has: "devote"].
[c] Or: "utensils," "weapons."
[d] See note on ver. 5.
[e] "*According to* a sword's mouth, *i.e.*, as the sword would devour, without quarter"—O.G., 516 [b], i (*b*).

she hid the messengers' whom Joshua sent to spy out Jericho.

26 And Joshua imposed an oath, at that time, saying,—

Cursed' be the man before Yahweh, who shall raise up and build this city—Jericho,
<At the price of his firstborn> shall he lay its foundation,
And <at the price of his youngest> shall he set up its doors.

27 And so it was, that Yahweh' was with Joshua, —and his fame' was in all the land.

§ 7. *Achan's Sin and Punishment.*

7 1 But the sons of Israel had committed an act of unfaithfulness, in respect of what was devoted,—for Achan, son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah, had taken' of what was devoted, and the anger of Yahweh had kindled against the sons of Israel.

2 And Joshua sent men from Jericho, to Ai, which was beside Beth-aven, on the east side of Bethel, and spake unto them saying,

Go up and spy out the land.

So the men went up, and spied out Ai. 3 And they returned unto Joshua, and said unto him—

Let not all the people' go up, ‖about two thousand men or three thousand men‖ can go up, and smite Ai,—do not weary the whole people to go thither,[a] for <but few> they are'.

4 There went up thither of the people, therefore, about three thousand men,—but they fled before the men of Ai. 5 And the men of Ai smote, of them, about thirty-six men, and pursued them before the gate, as far as the Shebarim, and smote them on the slope,—so that the heart of the people melted, and became as water.

6 Then Joshua rent his clothes, and fell upon his face to the earth, before the ark of Yahweh, until the evening, ‖he, and the elders of Israel‖,—and they lifted up dust upon their heads. 7 And Joshua said—

Alas! My Lord Yahweh!
Wherefore' hast thou ‖brought‖ this people over the Jordan, to deliver us into the hand of the Amorite, to destroy us?
Would, then, we had been content to dwell on the other side of the Jordan!

8 Oh, My Lord,—what shall I say, after Israel have turned their backs before their enemies?

9 <Only let the Canaanite and all the inhabitants of the land hear> and they will surround us, and cut off our name' out of the earth,—what then wilt thou do, for thy great name?

10 And Yahweh said unto Joshua—

Get thee up![b] wherefore' is it that thou' art lying upon thy face? 11 Israel hath sinned, yea moreover' they have transgressed my covenant which I commanded them,—yea moreover' they have taken of what was devoted, yea moreover' they have stolen, yea moreover' they have dissembled, yea moreover'[a] they have put it among their own goods. 12 Therefore cannot the sons of Israel stand before their enemies, <their back> do they turn before their enemies, because they have become devoted, —I will no more be with you, except ye destroy the devoted thing out of your midst.

13 Up! hallow the people, and thou shalt say,

Hallow yourselves by to-morrow,—for
‖Thus‖ saith Yahweh,
God of Israel:
‖A devoted thing‖ is in the midst of thee, O Israel,
Thou canst not stand before thine enemies, until ye have put away the devoted thing, out of your midst.

14 Therefore shall ye be brought near, in the morning, by your tribes,—and it shall be that—

‖The tribe' which Yahweh shall seize‖ shall come near |by families|, and
‖The family' which Yahweh shall seize‖ shall come near |by households| and
‖The household' which Yahweh shall seize‖ shall come near |man by man|;

15 and it shall be, that—

‖He that is seized with the devoted thing‖ shall be burned with fire, ‖he, and all that he hath‖,—

because he hath transgressed the covenant of Yahweh, and because he hath wrought impiety in Israel.

16 So Joshua rose up early in the morning, and brought Israel near by their tribes,—and ‖the tribe of Judah‖ was seized; 17 and he brought near the family[b] of Judah, and ‖the family of the Zarhites‖ was seized,—and he brought near the family of the Zarhites ‖man by man‖,[c] and |Zabdi| was seized; 18 and he brought near his household, |man by man|,—and ‖Achan, son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah‖ was seized. 19 And Joshua said unto Achan—

My son, give, I pray thee, glory unto Yahweh, God of Israel, and make to him confession, —and tell me, I pray thee, what thou hast done, do not hide it from me.

20 And Achan answered Joshua, and said,—

<Of a truth> ‖I‖ have sinned against Yahweh, God of Israel, and <thus and thus> have I done:

21 <When I saw among the spoil, a certain goodly mantle of Babylonia, and two hundred shekels of silver, and a certain wedge[d]

[a] Or: "do not cause the whole people to go toilsomely thither"—O.G. 388.

[b] Ml.: "Up with thee!"

[a] N.B. the fivefold repetition. See Intro., Chap. II., Synopsis, *B*, *c*.

[b] Some cod. (w. Sep. and Vul.) have: "families"—G.n.

[c] Some cod. (w. 2 ear. pr. edns., Syr. and Vul.) have: "by their households"—G.n.

[d] Or: "bar"; lit. "tongue."

of gold—fifty shekels the weight thereof> then I coveted them, then I took them,—and ‖there they are‖ hid in the earth, in the midst of my tent, ‖and the silver under it‖.

22 So Joshua sent messengers, and they ran unto the tent,—and ‖there it was‖ hid in his tent, and ‖the silver‖ under it. 24 And they took them out of the midst of the tent, and brought them in unto Joshua, and unto all the sons of Israel, — and poured them out before Yahweh. 24 And Joshua, and all Israel with him, took Achan—son of Zerah, and the silver and the mantle and the wedge[a] of gold, and his sons and his daughters, and his oxen and his asses and his sheep and his tent, and all that he had, and brought them up the valley of Achor.[b] 25 And Joshua said—

Why hast thou troubled us?
Yahweh' ‖will trouble thee‖ this day.

And all Israel stoned him with stones, and burned them up with fire, and covered them with stones; 26 yea they raised over him a great heap of stones [which remaineth] until this day. And Yahweh turned from the fierceness of his anger,— <for which cause> hath the name of that place been called—The Valley of Achor,[b] until this day.

§ 8. *Ai Captured.*

8 1 Then said Yahweh unto Joshua—

Do not fear nor be dismayed, take w h thee all the army,[c] and arise, go up to Ai,—see! I have given into thy hand, the king of Ai and his people, and his city, and his land;
2 so shalt thou do unto Ai and to her king, as thou didst unto Jericho and unto her king, save only' <the spoil thereof and the cattle thereof> shall ye take as your own prey,— set thee an ambush for the city, behind it.

3 So Joshua arose, and all the people of war, to go up to Ai,—and Joshua chose out thirty thousand men, the mighty men of valour, and sent them forth by night. 4 And he commanded them, saying—

See! ‖ye‖ shall be lying in ambush against the city, behind the city, do not go very far from the city,—so shall ye all be ready.
5 But ‖I, and all the people who are with me‖ will draw near' unto the city,—and it shall be <when they come out to meet us, as at the first> then will we flee before them;
6 so will they come out after us, until we have drawn them away from the city, for they will say,

Fleeing before us, as at the first!

therefore will we flee before them. 7 Then ‖ye‖ shall rise up out of the ambush, and take possession of the city,—and Yahweh your God will deliver it into your hand.

8 And it shall be <when ye have seized the city> then shall ye burn the city with fire, <according to the word of Yahweh> shall ye do,—see! I have commanded you.

9 So Joshua sent them forth, and they went into ambush, and abode between Bethel and Ai, ‖on the west of Ai‖,—but Joshua lodged that night in the midst of the people. 10 And Joshua rose up early in the morning, and mustered the people,—and went up—‖he and the elders of Israel‖ before the people, to Ai.
11 And ‖all the people of war who were with him‖ went up, and drew near, and came in, right before the city,—and pitched on the north of Ai, with ‖a valley‖ between them and Ai.
12 And he took' about five thousand men,—and set them in ambush between Bethel and Ai, ‖on the west of the city‖.[a] 13 And <when the people had set all the host that was on the north of the city, with the rear thereof on the west of the city> then went[b] Joshua, during the night, into the midst of the valley. 14 And it came to pass <when the king of Ai saw it> that they hasted, and rose up early, and the men of the city came out to meet Israel for battle, ‖he and all his people‖ at an appointed time, before the waste plain,—‖he not knowing' that there was an ambush lying in wait for him, behind the city‖. 15 So then Joshua and all Israel suffered themselves to be smitten before them,—and fled, by the way of the wilderness:
16 and all the people who were in the city'[c] were called out to pursue them,—and they pursued Joshua, and so were drawn out away from the city. 17 And there remained not a man, in Ai or Bethel, who had not gone out after Israel,—and they left the city |open|, and pursued Israel. 18 Then said Yahweh unto Joshua—

Stretch out with the javelin which is in thy hand, towards Ai, for <into thy hand> will I deliver it.

So Joshua stretched out with the javelin which was in his hand, towards the city. 19 And ‖the ambush‖ rose up quickly, out of their place, and ran, when he stretched out his hand, and entered the city, and captured it,—and hasted, and set the city on fire. 20 And the men of Ai turned behind them, and looked, and lo! the smoke of the city had risen up towards the heavens, and there was in them no strength, to flee this way or that way,—moreover ‖the people that were fleeing to the wilderness‖ turned back upon the pursuers. 21 Yea <when ‖Joshua and all Israel‖ saw that the ambush had captured the city, and that the smoke of the city had risen up> then returned they, and smote the men of Ai. 22 And ‖the others‖ came forth out of the city to meet them, so they

[a] Or: "bar"; lit. "tongue."
[b] = "Causing sorrow or trouble." Hence a play on the word: "Why hast thou *achored* us? Yahweh will *achor* thee!" For contrast, see Isa. lxv. 10; Hos. ii. 15.
[c] Lit.: "people of war."

[a] So one school of Massorites: another school have: "city" *written*, "Ai" to be *read* (with many MS. and Aram.)—G.n., G. Intro. 210.
[b] Some cod. (w. 3. ear. pr. edns.) have: "lodged in"—G.n., G. Intro. 76.
[c] Some Massorites have here in their margin: "Ai" instead of "city"—G.n., G. Intro. 209.

were in the midst' of Israel, some' on this side, and some' on that side,—and they smote them, until there was left them none to remain or to escape. 23 And <the king of Ai> they caught alive,—and brought him near unto Joshua. 24 And it came to pass <when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness whither they had pursued them, and all of them had fallen by the edge of the sword until they were consumed>[a] then all Israel returned to Ai, and smote it' with the edge of the sword. 25 And so it was, that all who fell that day, both of men and of women, were twelve thousand,—‖all people of Ai‖. 26 Now ‖Joshua‖ drew not back his hand' which he had stretched out with the javelin,—until he had utterly destroyed[b] all the inhabitants of Ai. 27 Nevertheless' <the cattle and the spoil of that city> Israel took as their own' prey,—‖according to the word of Yahweh, which he commanded Joshua‖. 28 So then Joshua burned Ai,—and made of it an age-abiding heap—‖a desolation‖, [as it remaineth] until this day. 29 And <the king of Ai> hanged he on a tree until eventide,—but <at the going in of the sun> Joshua gave command and they took down his dead body from the tree, and cast it in at the opening of the gate of the city, and raised up over it a great heap of stones—[which remaineth] until this day.

§ 9. *The Blessings and Curses of the Law, written on Altar-Stones, Read aloud, and Confirmed by all the People.*[c]

30 ‖Then‖ built Joshua, an altar, unto Yahweh, God of Israel,—in Mount Ebal: 31 as Moses, the servant of Yahweh, commanded the sons of Israel, as it is written in the scroll of the law of Moses, an altar of whole stones, whereon had not been wielded any tool of iron,—and they caused to go up thereon, ascending-sacrifices unto Yahweh, and sacrificed peace-offerings. 32 Then wrote he there, upon the stones, a copy of the law of Moses, which he wrote, in the presence of the sons of Israel.
33 And ‖all Israel, and their elders and officers,[d] and their judges‖ were standing on this side and on that side of the ark, before the priests the Levites, who were bearing the ark of the covenant of Yahweh, ‖as well the sojourner as the home-born‖, half of them over against Mount Gerizim, and half of them over against Mount Ebal,—as Moses the servant of Yahweh commanded to bless the sons of Israel, first of all. 34 And <after that> read he all the words of the law, the blessing and the cursing,—according to all that was written in the scroll of the law. 35 There was not a word of all that Moses commanded,—which Joshua read not before all the convocation of Israel, with the women and the little ones, and the sojourner who was going on in their midst.

§ 10. *The Gibeonites by Craft secure a Covenant with Israel.*

9 1 And it came to pass, when they heard,—namely, all the kings who were over the Jordan, in the hill country and in the lowland, and in all the coast of the great sea, over against the Lebanon,—the Hittite, and the Amorite, the Canaanite, the Perizzite,[a] the Hivite, and the Jebusite;—2 then gathered they themselves together as one man, to fight with Joshua, and with Israel,—‖with one accord‖.[b]

3 Now ‖the inhabitants of Gibeon‖ heard that[c] which Joshua had done unto Jericho and unto Ai; 4 ‖they‖ however, acted craftily, and went and started,[d]—and took old sacks for their asses, and leathern wine bottles, old, and rent, and bound up; 5 and sandals, old and patched, upon their feet, and worn-out mantles upon them,—and ‖all the bread of their provision‖ was dry' and broken'.[e] 6 So they took their journey unto Joshua, unto the camp, at Gilgal,—and said unto him, and unto the men of Israel,

<From a far country> are we come,
‖Now‖ therefore, solemnise with us a covenant.

7 And the men of Israel said unto the Hivites,—

Peradventure' <in our midst> ye' are dwelling, how then can we solemnise with you' a covenant?

8 And they said unto Joshua:

<Thy servants> we are'.

And Joshua said unto them:

‖Who‖ are' ye? And ‖from whence‖ come ye?

9 And they said unto him—

<From a very far country> have thy servants come, because of the name of Yahweh thy God,—because we had heard his fame, and all that he had done in Egypt; 10 and all that he had done unto the two kings of the Amorites who were over the Jordan,—unto Sihon, king of Heshbon, and unto Og, king of Bashan, who was in Ashtaroth. 11 So our elders and all the inhabitants of our land spake unto us, saying—

Take ye, in your hand, provision for the journey, and go your way to meet them,—then shall ye say unto them, <Your servants> we are'. ‖Now‖ therefore, solemnise with us a covenant.

12 <This our bread> took we ‖hot‖ for our provision, out of our houses, on the day we came forth to journey unto you,—but

[a] Or: "spent."
[b] Or: "devoted."
[c] Cp. Deut. xxvii. 1—8.
[d] Some cod. (w. Aram., Syr.) have: "and their officers"—G.n.

[a] Some cod. (w. 2 ear. pr. edns., Sep., Syr.) have: "and the C., and the P."—G.n.
[b] Lit: "with one mouth."
[c] Some cod. (w. Sep., Vul.) have: "all that"—G.n.
[d] Some cod. (w. Aram., Sep., Syr., Vul.) have: "furnished themselves with provisions" (as in vers. 11, 12)—G.n.
[e] "Become crumbs"—O.G.

‖now‖ lo! it is dry, ‖yea it is broken‖;
13 and <these leathern wine bottles, which we filled new> lo! also, they are rent,—and <as for these our mantles and our sandals> they are worn out, by reason of the very long journey.
14 So the men took of their provision,—but <the bidding of Yahweh> had they not asked.
15 And Joshua made peace' with them, and solemnised with them a covenant' to let them live,—and the princes of the assembly, entered into an oath' with them. 16 And it came to pass <at the end of three days after they had solemnised with them a covenant> that they heard that <near neighbours> they were' unto them, and <in their midst> they' were dwelling. 17 So the sons of Israel brake up, and came in unto their cities on the third day,—‖their cities‖ being Gibeon, and Chephirah, and Beeroth, and Kiriath-jearim.[a] 18 And the sons of Israel smote them not, because the princes of the assembly had sworn' unto them by Yahweh, God of Israel,—but all the assembly murmured' against the princes. 19 And all the princes said unto all the assembly,

‖We‖ have sworn unto them, by Yahweh, God of Israel,—‖now‖ therefore, we may not touch them.

20 ‖This‖ will we do unto them, even let them' live,—lest there come on us wrath, because of the oath which we have sworn unto them.

21 And the princes said unto them—

Let them live.

So they became[b] hewers of wood and drawers of water unto all the assembly, as the princes spake unto them. 22 And Joshua called for them, and spake unto them, saying,—

Wherefore' did ye deceive us, saying— We' are ‖very far‖ from you', whereas ‖ye‖ <in our midst> are dwelling?

23 ‖Now‖ therefore, <accursed> ye are',—and ye shall not cease to be in bond-service as hewers of wood and drawers of water, for the house of my God.

24 And they responded to Joshua, and said—

Because it was ‖plainly told‖ thy servants, how that Yahweh thy God had commanded Moses his servant to give unto you all the land, and to destroy all the inhabitants of the land from before you,—therefore feared we greatly, for our lives,[c] because of you, and did this thing.

25 ‖Now‖ therefore, ‖here we are‖ in thy hand,—<as may be good and right in thine eyes, to do unto us> |do|.

26 And he did to them so,—and rescued them out of the hand of the sons of Israel, and they slew them not. 27 And Joshua appointed them that day to be hewers of wood and drawers of water unto the assembly,—and unto the altar of Yahweh,[a] [as they are] until this day, in[b] the place which he should choose.

[a] So R.V. Heb.: *hiryath-ye'arim.* "and let them become" —G.n.
[b] A sp. v.r. (*sevir*) has: [c] U.: "souls."

§11. *The Conquests of Joshua described and summed up.*

10 1 And it came to pass <when Adonizedec, king of Jerusalem, heard' that Joshua had captured Ai, and devoted it to destruction, <as he had done unto Jericho and her king> ‖so‖ had he done unto Ai and her king,—and that the inhabitants of Gibeon had made peace' with Israel and had come into their midst> 2 then feared they greatly, because Gibeon' was ‖a great city‖, as one of the royal' cities,—and because ‖it‖ was greater than Ai, and ‖all the men thereof‖ were mighty: 3 therefore sent Adonizedec, king of Jerusalem, unto Hoham, king of Hebron, and unto Piram, king of Jarmuth, and unto Japhia, king of Lachish, and unto Debir, king of Eglon, saying:

4 Come up unto me and help me, that we may smite Gibeon,—for it hath made peace with Joshua, and with the sons of Israel.

5 So they gathered themselves together and came up, even the five kings of the Amorites—the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon,—‖they, and all their hosts‖,—and encamped near Gibeon, and made war against it. 6 So the men of Gibeon sent unto Joshua, unto the camp at Gilgal, saying,

Do not withhold thy hand[e] from thy servants,—

Come up unto us quickly, and save us, and help us, for all the kings of the Amorites that dwell in the hill-country, are gathered together against us.

7 So Joshua went up from Gilgal, ‖he and all the people of war with him, even all the mighty men of valour‖. 8 And Yahweh said unto Joshua:

Do not fear because of them,[d] for <into thy hand>[e] have I delivered them,—not[f] a man of them shall stand before thee.

9 So then Joshua came in unto them, suddenly,—<all the night> came he up, from Gilgal. 10 And Yahweh confused them before Israel, and smote them with a great slaughter at Gibeon,—and chased them along the way that goeth up Beth-horon, and smote them as far as Azekah and as far as Makkedah. 11 And it came to pass, when they fled from before Israel, ‖they‖ being on the slope of Beth-horon, that ‖Yahweh‖ cast down upon them great stones out of the

[a] Sep. here adds: "wherefore the inhabitants of Gibeon became hewers of wood and drawers of water for the altar of God." Cp. G. Intro. 175.
[b] Or: "for."
[c] Lit.: "hands" in M.C.; but some cod. (w. 3 pr. edns.) have: "ha —G.n.
[d] Or: "do not shrir them in fear."
[e] "Into thy hand written, "into thy hand" (sing.) read. In some cod. "hand" is both written and read; and so 6 ear. pr. edns. Other
[f] Or: "for."

heavens, as far as Azekah, and they died,—<more> were they who died by the hailstones, than they whom the sons of Israel slew with the sword.

12 ‖Then‖ spake Joshua unto Yahweh,[a] on the day when Yahweh delivered up the Amorites before the sons of Israel,[b]—yea he said, in the presence of Israel—

Thou Sun! <in Gibeon> be still,
And thou Moon! in the vale of Aijalon.

13 So the sun |was still| and ‖the moon‖ stayed, until a nation should be avenged on its foes. Is not ‖that‖ written in the Book of the Upright? So then the sun stayed in the middle of the heavens, and hastened not to go in, about a whole day. 14 And there was no day like that—before it or after it, when Yahweh hearkened unto the voice of a man,—in that ‖Yahweh‖ himself fought for Israel.[c] 15 So Joshua returned, and all Israel with him, unto the camp at Gilgal.

16 So these five kings fled',—and hid themselves in a cave, at Makkedah. 17 And it was told Joshua, saying,—

The five kings are found', hid in a cave at Makkedah.

18 And Joshua said,

Roll ye great stones against the mouth of the cave,—and set over it men, to watch them;
19 but do not ‖ye‖ stay, chase after your enemies, so shall ye attack them' in the rear,—do not suffer them to enter into their cities, for Yahweh your God hath delivered' them into your hand.

20 And it came to pass <when Joshua and the sons of Israel had made an end of smiting them with a very great slaughter, until they were spent> then did ‖the remainder that were left of them‖ enter into the fortified cities. 21 And all the people returned unto the camp, unto Joshua at Makkedah, in peace,—none sharpened his tongue' at any man of the sons of Israel. 22 Then said Joshua,

Open ye the mouth of the cave,—and bring out unto me, these five kings, out of the cave.

23 And they did so, and brought out unto him, these five kings, out of the cave,—namely, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon. 24 And it came to pass <when they brought out these kings[d] unto Joshua> that Joshua called for all the men of Israel, and said unto the captains of the men of war who had been with him,

Come near, put your feet upon the necks of these kings.

So they came near, and put their feet upon the necks of them. 25 Then said Joshua unto them:

Do not fear, nor be alarmed,—be firm and bold, for <thus and thus> will Yahweh do unto all your enemies, against whom ye' do fight.

26 And Joshua smote' them after this, and put them to death, and hanged them upon five trees,—and they remained hung on the trees, until the evening. 27 And it came to pass <at the time of the going in of the sun> that Joshua gave command, and they took them down off the trees, and cast them into the cave, where they had hid themselves,—and put great stones upon the mouth of the cave, [which remain] ‖until this very day‖.

28 And Joshua captured ‖Makkedah‖ on that day, and smote it with the edge of the sword, and <the king thereof> devoted he to destruction, them'[a] and all the souls that were therein, he left no survivor,—but did unto the king of Makkedah, as he had done unto the king of Jericho.

29 And Joshua passed over, and all Israel with him, from Makkedah unto Libnah,—and fought against Libnah; 30 and Yahweh delivered |it also| into the hand of Israel, with the king thereof, and he smote it with the edge of the sword, with all the souls that were therein, he left therein no survivor,—but did unto the king thereof, as he had done unto the king of Jericho.

31 And Joshua passed over, and all Israel with him, from Libnah unto Lachish,—and encamped against it, and fought against it; 32 and Yahweh delivered Lachish into the hand of Israel, and he captured it on the second day, and smote it with the edge of the sword, with all the souls that were therein,—according to all that he had done unto Libnah.

33 ‖Then‖ came up Horam, king of Gezer, to help Lachish,—and Joshua smote him and his people, until he had not left him a survivor.

34 And Joshua passed over, and all Israel with him, from Lachish unto Eglon,—and they encamped against it, and fought against it; 35 and captured it on the same day, and smote it with the edge of the sword, and <all the souls that were therein, on that day> devoted he to destruction,—according to all that he had done to Lachish.

36 And Joshua went up, and all Israel with him, from Eglon unto Hebron,—and they fought against it; 37 and captured it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, with all the souls that were therein—he left not a survivor, according to all that he had done to Eglon,—he devoted it' to destruction, and all the souls that were therein.

[a] Why "unto Yahweh") Was the address to Sun and Moon virtually an appeal to Yahweh?

[b] Sep. here adds: "when he destroyed them in Gibeon, and they were destroyed from before the sons of Israel." Cp. G. Intro. 176.

[c] The terms of this narrative clearly intimate a direct Divine interposition, which, nevertheless, was local in its action, and may well have been purely phenomenal in its nature. *That* is how it *appeared*, and *that* is what it *did*. Anything more is speculation.

[d] Some cod. (w. 3 ear. pr. edns.) have: "these five kings."—G.n.

[a] Some cod. (w. 3 ear. pr. edns.) have: "it" (as in ver. 37)—G.n.

38 Then Joshua turned back, and all Israel with
him, unto Debir,—and fought against it; 39 and
captured it, and the king thereof, and all the
cities thereof, and smote them with the edge of
the sword, and devoted to destruction every
soul that was therein, he left not a survivor,—
<as he had done unto Hebron> ‖so‖ did he
unto Debir, and unto the king thereof, as also
he had done unto Libnah, and unto her king.

40 So Joshua smote all the land—the hill country,
and the south, and the lowland, and the slopes,
and all their kings, he left not a survivor,—but
<every breathing thing> devoted he to de-
struction, as Yahweh, God of Israel, had com-
manded'. 41 Yea Joshua smote them, from
Kadesh-barnea, even as far as Gaza,—and all
the land of Goshen, even as far as Gibeon.
42 Yea <all these kings and their land> did
Joshua capture at one time,—because ‖Yahweh,
God of Israel‖ fought for Israel.[a]

43 And Joshua returned, and all Israel with him,
unto the camp at Gilgal.

11 1 And it came to pass <when Jabin king of
Hazor heard> that he sent unto Jobab kin of
Mâdôn, and unto the king of Shimron, and unto
the king of Achshaph; 2 and unto the kings who
were on the north in the hill country and in the
waste plain south of Chinneroth, and in the
lowland,—and in the heights of Dor, on the
west: 3 the Canaanite on the east and on the
west, and the Amorite, and the Hittite, and the
Perizzite and the Jebusite, in the hill country,—
and the Hivite, under Hermon, in the land of
Mizpah; 4 and they came out—‖they, and all
their hosts with them, much people, like the
sand that is upon the seashore for multitude,—
with horses and chariots very' many‖. 5 And
<when all these kings were gathered together>
they came in, and encamped as one man,
at the waters of Merom> to fight with
Israel. 6 Then said Yahweh unto
Joshua—

Do not fear because of them, for <to-morrow,
about this time> am I' going to deliver up
all of them, slain, before Israel,—<their
horses> shalt thou ham-string, and <their
chariots> shalt thou burn up with fire.

7 So Joshua, and all the army[b] with him, came
in upon them, by the waters of Merom, suddenly,
and fell upon them. 8 And Yahweh delivered
them up into the hand of Israel, and they
smote them, and chased them as far as great
Zidon, and as far as Misrephoth-maim,[c] and as
far as the valley of Mizpeh, eastward,—yea they
smote them until they left them not a survivor.
9 And Joshua did' unto them, as Yahweh had
said unto him,—<their horses> he ham-strung,
and <their chariots> burned he up with fire.

10 Then Joshua turned back, at that time, and
captured Hazor, and <the king thereof> smote
he with the sword,—for ‖Hazor, aforetime‖ was
the head of[a] all these kingdoms. 11 And they
smote all the souls that were therein, with the
edge of the sword, devoting them to destruction,
there was left no breathing thing,—and <Hazor>
burned he up with fire. 12 And <all the cities
of these kings, and all the kings thereof> did
Joshua capture, and he smote them with the
edge of the sword, devoting them to destruction,
—as Moses, the servant of Yahweh, commanded.
13 Yet <none of the cities that were still standing
upon their mound>[b] did Israel burn <none
but Hazor alone> did Joshua burn. 14 But <all
the spoil of these cities, and the cattle> did the
sons of Israel take as their prey,—nevertheless'
<all the human beings> smote they with the
edge of the sword, until they had destroyed
them', they left remaining no breathing thing.
15 <As Yahweh commanded Moses his servant>
‖so‖ Moses commanded Joshua', and ‖so‖
Joshua |did|, he set aside nothing' of all
that Yahweh commanded Moses.[c]
16 So Joshua took all this land—the hill country,
and all the south, and all the land of Goshen,
and the lowland, and the waste plain,—and the
hill country of Israel, and the lowland thereof:
17 from Mount Halak, that goeth up to Seir, even
as far as Baal-gad, in the valley of the Lebanon,
under Mount Hermon,—and <all their kings>
he captured, and smote them, and put them to
death. 18 <Many days> did Joshua <with all
these kings> make war. 19 There was not'
a city' that made peace with the sons of Israel,
save the Hivites dwelling in Gibeon,—<the
whole> took they in battle. 20 For <from
Yahweh> came it to pass, that their heart was
emboldened[d] to come out to war with Israel,
that he might devote them to destruction, that
they might find no favour,—but that he might
destroy them,—

As Yahweh commanded Moses.

21 And Joshua came in, at that time, and cut
off the Anakim from the hill country—from
Hebron, from Debir, from[e] Anab, and from all
the hill country of Judah, and from all the hill
country of Israel,—<with their cities> did
Joshua devote them to destruction. 22 There
was left remaining none of the Anakim, in
the land of the sons of Israel,—save only <in Gaza,
in Gath, and in Ashdod> did some remain.
23 So Joshua took' the whole land, according to
all that Yahweh had spoken unto Moses, and
Joshua gave it for an inheritance unto Israel,
according to their portions[f] by their tribes,—
and ‖the land‖ had rest from war.

[a] See "Note on the Destruction of the Canaanite Nations" at the end of this Book of Joshua.

[b] Lit.: "people of war."

[c] Salt works or glass-smelting works.

[a] Some cod. (w. 2 cer. pr. edns.) have: "was head to"—G.n.

[b] Cp. chap. vi. 5, n.

[c] See "Special Note" at the end of this Book.

[d] Cp. Exo. iv. 21, n.

[e] Some cod. (w. 2 cer. pr. edns., Sep., Syr., Vul.) have: "and from"—G.n.

[f] Some cod. (w. 7 cer. pr. edns., Sep., Syr.) have: "in their portions"—G.n. [N.B. "according to" = *kaph*, "in = *beth*. For similarity, see Intro., Table I., p. 29 *ante*, letters "2" and "11"].

12 1 Now ‖these‖ are the kings of the land, whom the sons of Israel had smitten, and of whose land they had taken possession, over the Jordan, towards the rising of the sun,—from the ravine of Arnon as far as Mount Hermon, and all the waste plain on the east: 2 Sihon, king of the Amorites, who dwelt in Heshbon,—ruling from Aroer, which is on the edge of the ravine of Arnon, and the middle of the ravine, and half Gilead, even as far as the ravine Jabbok, the boundary of the sons of Ammon; 3 and the waste plain as far as the sea of Chinneroth, on the east, even as far as the sea of the waste plain, the salt sea, on the east, the way to Beth-jeshimoth,—and, on the south, under the slopes of Pisgah; 4 and the boundary of Og, king of Bashan, of the remnant of the giants,—him who dwelt in Ashtaroth and in Edrei; 5 ruling also in Mount Hermon, and in Salecah, and in all Bashan, as far as the boundary of the Geshurites, and the Maacathites,—and half Gilead, the boundary of Sihon king of Heshbon:—6 ‖Moses the servant of Yahweh, and the sons of Israel‖ had smitten them,—and Moses the servant of Yahweh, had given it, as a possession, unto the Reubenites, and unto the Gadites, and unto the half tribe of Manasseh.

7 And ‖these‖ are the kings of the land, whom Joshua and the sons of Israel smote over the Jordan, towards the west, from Baal-gad in the valley of the Lebanon, even as far as the Mount Halak that goeth up towards Seir,—and Joshua gave it unto the tribes of Israel, as a possession, according to their portions; [a] 8 in the hill country and in the lowland, and in the waste plain, and in the slopes, and in the desert, and in the south, —the Hittite, the Amorite, and the Canaanite, the Perizzite, the Hivite, and the Jebusite:—

The king of Jericho,	one,
The king of Ai, which is beside Bethel,	one,
The king of Jerusalem,	one,
The king of Hebron,	one,
The king of Jarmuth,	one,
The king of Lachish,	one,
The king of Eglon,	one,
The king of Gezer,	one,
The king of Debir,	one,
The king of Geder,	one,
The king of Hormah,	one,
The king of Arad,	one,
The king of Libnah,	one,
The king of Adullam,	one,
The king of Makkedah,	one,
The king of Bethel,	one,
The king of Tappuah,	one,
The king of Hepher,	one,
The king of Aphek,	one,
The king of Lassharon,	one,
The king of Madon,	one,
The king of Hazor,	one,
The king of Shimron-meron,	one,
The king of Achshaph,	one,
The king of Taanach,	one,
The king of Megiddo,	one,
The king of Kadesh,	one,
The king of Jokneam in Carmel,	one,
The king of Dor, in the height of Dor,	one,
The king of Goim in Gilgal,	one,
The king of Tirzah,	one,—
All the kings,	thirty and one.

[a] Some cod. (w. 5 ear. pr. edns., Syr.) have: "in their portions"—G.n. [Cp. chap. xi. 23, n.]

§ 12. *The Apportioning of the Land.*

13 1 Now ‖Joshua‖ was old, advanced in days,—so then Yahweh said unto him—

‖Thou‖ art old, advanced in days, and ‖much the larger part of the land‖ remaineth to be possessed.

2 ‖This‖ is the land that remaineth,—all the regions of the Philistines, and all the Geshuri; 3 from the Shihor which faceth Egypt, even as far as the boundary of Ekron, northward, <to the Canaanites> is it counted,—five princes of Philistines—the Gazites, and the Ashdodites, the Ashkalonites, the[a] Gittites, and the Ekronites, also the Avvim[b] 4 on the south: [b] all the land of the Canaanites, and Mearah which belongeth to the Zidonians, as far as Aphek,—as far as the boundary of the Amorites; 5 and the land of the Gebalites, and all the Lebanon, to the rising of the sun, from Baal-gad, under Mount Hermon,—as far as the entering in of Hamath: 6 <all the inhabitants of the hill country>, from the Lebanon as far as Misrephoth-maim—all[c] the Zidonians, ‖I myself‖ will dispossess them from before the sons of Israel,—nevertheless, assign thou it by lot unto Israel, for an inheritance, as I have commanded thee.

7 ‖Now‖ therefore, apportion this land as an inheritance, unto the nine tribes,—and the half tribe of Manasseh.[d]

8 <With them> the ‖Reubenites and the Gadites‖ received their inheritance,—which Moses gave them beyond the Jordan, eastward, as[e] Moses the servant of Yahweh gave unto them: 9 from Aroer, which is on the edge of the ravine of Arnon, and the city, which is in the midst of the ravine, and all the table-land of Medeba, as far as Dibon; 10 and all the cities of Sihon, king of the Amorites, who reigned in Heshbon,—as far as the boundary of the sons of Ammon; 11 and Gilead, and the boundary of the Geshurites and the Maacathites, and all Mount Hermon, and all Bashan, as far as Salecah; 12 all the

[a] Some cod. (w. 3 ear. pr. edns., Sep., Syr.) have: "and the"—G.n.

[b] So it shd be (w. Syr.)—G.n. [The M.C.T. begins a new sentence with the words "on the south."]

[c] "And" or "even all"—"which is no doubt the proper reading"—G. Intro. 612.

[d] Sep. here adds: "from the Jordan to the great sea westward thou shalt give it, the great sea shall be the boundary; and to the two tribes and the half tribe of Manasseh"—Cp. G. Intro. 176.

[e] Sp. v.r. (*sevir*): "which"—G.n.

kingdom of Og, in Bashan, who reigned in Ashtaroth, and in Edrei,—‖he‖ being left of the remnant of the giants‖; and Moses smote them and dispossessed them; 13 the sons of Israel, however, |did not dispossess| the Geshurites, or the Maacathites,—but Geshur and Maacath have remained in the midst of Israel, until this day.
14 Howbeit <unto the tribe of Levi> gave he no inheritance,—‖the altar-flames of Yahweh God of Israel‖ are his inheritance, as he spake unto him.
15 Thus then Moses gave [an inheritance] unto the tribe of the sons of Reuben, by their families; 16 and their boundary was from Aroer, that is on the edge of the ravine of Arnon, and the city which is in the midst of the ravine, and all the table-land by[a] Medeba; 17 Heshbon and all her cities, which are on the table-land,—Dibon, and Bamoth-baal, and Beth-baal-meon; 18 and Jahaz and Kedemoth and Maphâath; 19 and Kiriathaim and Sibmah, and Zareth-shahar[b] on the mount of the vale; 20 and Beth-peor, and the slopes of Pisgah, and Beth-jeshimoth; 21 and all the cities of the table-land, and all the kingdom of Sihon, king of the Amorites, who reigned in Heshbon,—whom Moses smote—with the princes of Midian, Evi and Rekem and Zur and Hur and Reba, ‖dukes of Sihon, dwelling in the land‖; 22 <Balaam also son of Beor, the diviner> did the sons of Israel slay with the sword, among their slain. 23 And so the boundary of the sons of Reuben was the Jordan and district. ‖This‖ is the inheritance of the sons of Reuben, by their families, the cities and the villages thereof.
24 And Moses gave [an inheritance] unto the tribe of Gad, unto the sons of Gad, by their families; 25 and their boundary was—Jazer, and all the cities of Gilead, and half the land of the sons of Ammon,—as far as Aroer, which faceth Rabbah; 26 and from Heshbon as far as Ramath-mizpeh, and Botonim,—and from Mahanaim, as far as the boundary of Debir; 27 and in the valley—Beth-haram and Beth-nimrah, and Succoth and Zaphon, the rest of the kingdom of Sihon, king of Heshbon, the Jordan, and district,—as far as the end of the sea of Chinnereth, beyond the Jordan, eastward. 28 ‖This‖ is the inheritance of the sons of Gad, by their families,—the cities and the villages thereof.
29 And Moses gave [an inheritance] unto the half tribe of Manasseh,—so it belonged to the half tribe of the sons of Manasseh, by their families; 30 and their boundary[c] was—from Mahanaim, all[d] Bashan, all the kingdom of Og king of Bashan, and all the Encampments of Jair[e] which are in Bashan, three-score cities;
31 and ‖half Gilead, and Ashtaroth and Edrei, cities of the kingdom of Og in Bashan‖ pertained to the sons of Machir, son of Manasseh, to half the sons of Machir, by their families.
32 ‖These‖ are [the portions] which Moses gave for inheritance, in the waste plains of Moab,—over the Jordan by Jericho, eastward. 33 But <unto the tribe of Levi> Moses gave no inheritance,—<Yahweh, God of Israel> ‖he‖ was their inheritance, as he spake unto them.

14 1 And ‖these‖ are the inheritances which the sons of Israel received in the land of Canaan,—which Eleazar the priest, and Joshua the son of Nun, and the ancestral heads of the tribes of the sons of Israel gave them to inherit.
2 <By lot> was their inheritance divided,—‖as[a] Yahweh commanded by the hand of Moses, unto[b] the nine tribes and unto the half tribe.
3 For Moses had given the two tribes and the half tribe their inheritance over the Jordan,—but <unto the Levites> gave he no inheritance in their midst; 4 for the sons of Joseph became two tribes, Manasseh and Ephraim,—so they gave no portion to the Levites in the land, save only cities to dwell in, with the pasture lands thereof, for their cattle and for their substance.
5 <As Yahweh commanded Moses> ‖so‖ did' the sons of Israel,—when they apportioned the land.
6 Then came near the sons of Judah unto Joshua, in Gilgal, and Caleb, the son of Jephunneh, the Kenizzite, said unto him,—
‖Thou‖ knowest the word which Yahweh spake unto Moses the man of God, in my behalf and in thine, in Kadesh-barnea.
7 <Forty years old> was I' when Moses the servant of Yahweh sent me, from Kadesh-barnea, to spy out the land,—so I brought him back word, as was in[c] my heart. 8 But ‖my brethren who had been up with me‖ made the heart of the people melt,—whereas ‖I‖ wholly' followed Yahweh my God. 9 So then Moses sware, on that day, saying,
Surely ‖the land on which thy foot hath trodden‖ <unto thee> shall belong, for an inheritance, and unto thy sons, unto times age-abiding,—because thou hast wholly followed Yahweh my God.
10 ‖Now‖ therefore, lo! Yahweh hath kept me alive, as he spake, these forty and five years, from the time Yahweh spake this word unto Moses, while Israel journeyed in the desert.
‖Now‖ therefore, lo! ‖I—to-day‖ am eighty and five years old: 11 I remain, to-day, as courageous as on the day when Moses sent me <as my strength was then'> so' also my strength is now',—for war, both to go out and to come in.
12 ‖Now‖ therefore, give me this mountain,

[a] A sp. v.r., and some cod. both *written* and *read* (w. 3 ear. pr. edns., Aram., Sep., Syr.) have: "as far as"—G.n.
[b] = "Splendour of the dawn"; "so called perhaps because the early light shone upon it"—*Davies'* H.L.
[c] Some cod., referred to in the Mass., have: "and all their boundary"—G.n.
[d] Some cod. (w. 1 ear. pr. edn. and Sep.) have: "and all"—G.n.
[e] Heb.: *Hawwoth-yâîr*. Cp. Deut. iii. 14.

[a] A sp. v.r. (*sevir*): "which"—G.n.
[b] Some cod. (w. 1 ear. pr. edn., Syr.) have: "to give (to be given) unto." Cp. Num. xxxiv. 13—G.n.
[c] Lit.: "with."

whereof Yahweh spake, on that day,—for ‖thou thyself‖ didst hear, on that day, that ‖Anakim‖ were there, and great cities fortified, <if so be Yahweh be with me> then shall I dispossess them,
As spake Yahweh.

13 So Joshua blessed him, and gave Hebron unto Caleb son of Jephunneh, for an inheritance.
14 <For this cause> hath Hebron belonged unto Caleb son of Jephunneh the Kenezzite, for an inheritance, unto this day,—because he wholly followed Yahweh, God of Israel. 15 Now ‖the name of Hebron‖ was formerly, City of Arba, <the greatest man among the Anakim> was he'. And ‖the land‖ had rest from war.

15 1 So then the boundary of the tribe of the sons of Judah, by their families,—reached unto the boundary of Edom, the desert of Zin southward, on the extreme south; 2 so their south boundary beginneth at the end of the Salt Sea,—from the bay that turneth to the south; 3 and goeth forth on the south of the cliffs of Akrabbim, and crosseth over to Zin, and goeth up on the south of Kadesh-barnea,—and passeth over by Hezron, and goeth up to Addar, and turneth round to Karka; 4 and passeth over to Azmon, and goeth forth at the ravine of Egypt, and so the extensions of the boundary are to the sea.[a] ‖This‖ shall be your south boundary. 5 And ‖a boundary eastward‖ is the Salt Sea, as far as the end of the Jordan. And ‖the boundary on the north side‖ is from the bay of the sea, from the end of the Jordan. 6 And the boundary goeth up Beth-hoglah, and passeth over, on the north, by Beth-arabah,—and the boundary goeth up by the Stone of Bohan, son of Reuben; 7 and the boundary goeth up towards Debir, out of the vale of Achor, then northward, turning unto Gilgal, which is over against the ascent of Adummim,[b] which is on the south side of the ravine,—then the boundary passeth over unto the waters of En-shemesh,[c] and so the extensions thereof are unto En-rogel: 8 then ascendeth the boundary by the valley of the son of Hinnom, to the side[d] of the Jebusite, on the south, ‖the same‖ is Jerusalem, —and the boundary goeth up unto the top of the mountain which faceth the valley of Hinnom,[e] to the west, which is at the end of the Vale of Giants, northwards; 9 and the boundary turneth round, from the top of the mountain, unto the fountain of the waters of Nephtoah, and goeth out unto the cities of Mount Ephron,—then the boundary turneth round to Baalah, ‖the same‖ is Kiriath-jearim; 10 then the boundary goeth round from Baalah westward, unto Mount Seir, and passeth over unto the slope[d] of Mount Yearim, on the north, ‖the same‖ is Chesalon,—and descendeth Beth-shemesh, and passeth over Timnah; 11 then the boundary goeth forth unto the side[a] of Ekron, northward, then the boundary turneth round towards Shikkeron, and crosseth over Mount Baalah, and goeth out at Jabneel,—and the extensions of the boundary are to the sea. 12 And <as a west boundary> are the great sea and coast.[b] ‖This‖ is the boundary of the sons of Judah, round about, by their families.

13 And <to Caleb, son of Jephunneh> gave he a portion, in the midst of the sons of Judah, at the bidding of Yahweh, by Joshua,—even the City of Arba, father of Anak, ‖the same‖ is Hebron. 14 And Caleb dispossessed from thence, the three sons of Anak,—Sheshai, and Ahiman, and Talmai, the descendants of Anak. 15 And he went up from thence, against the inhabitants of Debir, — now ‖the name of Debir, formerly‖ was Kiriath-sepher.[c] 16 Then said Caleb,
<He that smiteth Kiriath-sepher, and captureth it> I will give unto him' Achsah, my daughter, to wife.
17 And Othniel son of Kenaz, brother of Caleb captured it,—so he gave unto him' Achsah, his daughter, to wife. 18 And it came to pass, <when she came> that she moved him to ask of her father a field, and <when she alighted from off the ass> Caleb said unto her—
What aileth thee?[d]
19 And she said—
Give me a present,[e] for <dry land> hast thou given me, therefore must thou give me, ‖pools of water‖.
So he[f] gave her upper pools and lower pools.

20 ‖This‖ is the inheritance of the tribe of the sons of Judah, by their families. 21 And the uttermost cities of the tribe of the sons of Judah, towards the boundary of Edom in the south, were,—Kabzeêl and Eder, and Jagur, 22 and Kinah and Dimonah, and Adadah,— 23 and Kedesh and Hazor, and Ithnan, 24 Ziph and Talem, and Bealoth, 25 and Hazor-hadattah and Kerioth-hezron, ‖the same‖ is Hazor; 26 Amâm and Shema, and Moladah, 27 and Hazar-gaddah and Heshmon, and Beth-pelet. 28 and Hazar-shual and Beer-sheba, with the hamlets thereof,[g] 29 Baalah and Iyyim, and Ezem, 30 and Eltolad and Chesil, and Hormah, 31 and Ziklag and Madmannah, and Sansannah, 32 and Lebaoth and Shilhim, and En-rimmon,[h]—‖all the cities' are twenty-nine, with their villages‖. 33 <In the lowland>,—Eshtaol and Zorah, and Ashnah, 34 and Zanoah and En-gannim, Tappuah, and Enam; 35 Jarmuth, and Adullam, Socoh, and Azekah; 36 and Shaaraim, and Adithaim, and Gederah, and Gederothaim,—‖fourteen cities,

[a] Or: "west."
[b] Or: "The terrace of the red-brown hills" — Fu. H.L.
[c] = "Fountain of the sun."
[d] Ml.: "shoulder."
[e] Some cod. (w. 3 ear. pr. edns. and Syr.) have: "the v. of the son of H." —G.n.
[a] Or: "slope."
[b] Or: "territory."
[c] N.B.: = "Book-town."
[d] Or: "What wouldest thou?" Lit.: "What to thee?"
[e] Ml.: "blessing." Cp. Jdg. 1. 15; 1 S. xxv. 27.
[f] Some cod. (w. 4 ear. pr. edns., Sep., Syr., Vul.) have: "Caleb"—G.n.
[g] So it shd be (cp. Neh. xi. 27)—G.n., G. Intro. 383. [M.C.T.: "and Bizyothyah."]
[h] So it shd be (cp. Neh. xi. 29)—G.n. [M.C.T.: "Ain (En) and Rimmon."]

with their villages‖. 37 Zenan and Hadashah, and Migdal-gad, 38 and Dilan and Mizpeh, and Joktheel, 39 Lachish and Bozkath, and Eglon, 40 and Cabbon and Lahmas,[a] and Chithlish, 41 and Gederoth, Beth-dagon and Naamah, and Makkedah,—‖sixteen cities, with their villages‖. 42 Libnah and Ether, and Ashan, 43 and Iphtah and Ashnah, and Nezib, 44 and Keilah and Achzib, and Mareshah,—‖nine cities, with their villages‖. 45 Ekron with her towns, and her villages. 46 From[b] Ekron, even unto the sea,—‖all that were by the side of Ashdod with their villages‖. 47 Ashdod, her towns and her villages. Gaza, her towns and her villages, as far as the ravine of Egypt,—and the great sea and coast. 48 <And in the hill-country>,—Shamir and Jattir, and Socoh, 49 and Dannah and Kiriath-sannah, ‖the same‖ is Debir, 50 and Anab and Eshtemoh, and Anim, 51 and Goshen and Holon, and Giloh,—‖eleven cities, with their villages‖. 52 Arab and Rumah[c] and Eshan, 53 and Janim[d] and Beth-tappuah, and Aphekah, 54 and Humtah, and Kiriath-arba, ‖the same‖ is Hebron, and Zior,—‖nine cities, with their villages‖. 55 Maon Carmel, and Ziph and Jutah, 56 and Jezreel and Jokdeam, and Zanoah, 57 Kain, Gibeah and Timnah,—‖ten cities, with their villages‖. 58 Halhul Beth-zur, and Gedor, 59 and Maarath and Beth-anoth, and Eltekon,—‖six cities, with their villages‖. 60 Kiriath-baal, ‖the same‖ is Kiriath-jearim, and Rabbah,—‖two cities, with their villages‖. 61 <In the desert>,—Beth-arabah, Middin, and Secacah, 62 and Nibshan and the City of Salt, and En-gedi,—‖six cities, with their villages‖.

63 But <as for the Jebusites, the inhabitants of Jerusalem> the sons of Judah could not dispossess them,—so the Jebusites have dwelt with the sons of Judah, in Jerusalem, until this day.

16 1 Then came out the lot, for the sons of Joseph, from the Jordan by Jericho, at the waters of Jericho, eastward,—the desert, going up from Jericho, through the hill country to Bethel; 2 and it goeth out from Bethel towards Luz,—and passeth over unto the boundary of the Archites at Ataroth; 3 and descendeth westward, unto the boundary of the Japhletites, as far as the boundary of Beth-horon the nether, and as far as Gezer,—and the extensions thereof are to the sea. 4 So the sons of Joseph, Manasseh and Ephraim, received their inheritance.

5 And the boundary of the sons of Ephraim, by their families, was,[e]—yea the boundary of their inheritance on the east, was Ataroth-addar, as far as Beth-horon the upper; 6 and the boundary goeth out westward at Michmethath, on the north, then the boundary bendeth round eastward, to Taanath-shiloh,—and passeth by it on the east to Janoah; 7 and goeth down from Janoah to Ataroth and to Naarah,—and toucheth upon Jericho, and goeth out at the Jordan. 8 <From Tappuah> runneth the boundary along westward, to the ravine of Kanah, and the extensions thereof are to the sea,—‖this‖ is the inheritance of the tribe of the sons of Ephraim, by their families; 9 together with the cities which were separated for the sons of Ephraim, in the midst of the inheritance of the sons of Manasseh,—‖all the cities, with their villages‖. 10 But they did not dispossess the Canaanites who were dwelling in Gazer,—so the Canaanites have dwelt in the midst of Ephraim unto this day, and have become tributary servants.

17 1 And the lot for the tribe of Manasseh was,
for ‖he‖ was the firstborn of Joseph,—
<as for Machir, the firstborn of Manasseh, the father of Gilead> <because ‖he‖ was a man of war> therefore had he Gilead and Bashan. 2 So the lot pertained to the rest of the sons of Manasseh, by their families,
to the sons of Abiezer, and to the sons of Helek, and to the sons of Asriel, and to the sons of Shechem, and to the sons of Hepher, and to the sons of Shemida,—‖these‖ were the sons of Manasseh, son of Joseph, even the male descendants, by their families. 3 But ‖Zelophehad, son of Hepher, son of Gilead, son of Machir, son of Manasseh‖ had no sons, but only daughters,[a]—and ‖these‖ are the names of his daughters, Mahlah and Noah, Hoglah, Milcah,[b] and Tirzah. 4 And they had come near, before Eleazar the priest, and before Joshua son of Nun, and before the princes, saying,
‖Yahweh‖ commanded Moses,[c] to give us an inheritance in the midst of our brethren,—
And he had given them, according to the bidding of Yahweh, an inheritance, in the midst of the brethren of their father. 5 Thus there fell ten portions to Manasseh,—besides the land of Gilead, and Bashan, which is beyond the Jordan; 6 because ‖the daughters of Manasseh‖ received an inheritance in the midst of his sons,—and ‖the land of Gilead‖ became the possession of the sons of Manasseh that remained. 7 So then the boundary of Manasseh was from Asher, Michmethath, which faceth Shechem,—and the boundary goeth along unto the right hand, unto the inhabitants of En-tappuah. 8 ‖Manasseh‖ had the land of Tappuah,—but ‖Tappuah itself‖ towards the boundary of Manasseh, pertained unto the sons

[a] Some cod. (w. 4 ear. pr. edns.) have "Lahmam" —G.n.
[b] Some cod. (w. 4 ear. pr. edns.) have: "And from"—G.n.
[c] Some cod. (w. 7 ear. pr. edns.): "Dumah"—G.n. Cp. letters "4" & "20," p. 29.
[d] *Written*: "Janim"; but *read*: "Janum"—G.n.
[e] Mt.: "turned out to be."

[a] Cp. Num. xxvi. 33; xxvii. 1; xxxvi. 1-12.
[b] Some cod. (w. 3 ear. pr. edns., Sep., Syr., Vul.) have: "and Milcah" —G.n.
[c] Some cod. (w. 3 ear. pr. edns., Sep., Vul.) have: "by the hand of M."—G.n.

of Ephraim; 9 and the boundary goeth down to
the ravine of Kanah, southward of the ravine,
‖these cities‖ belong to Ephraim, in the midst
of the cities of Manasseh,—but ‖the boundary
of Manasseh‖ was on the north side of the
ravine, and the extensions thereof were to the
sea; 10 ‖southward‖ pertaineth to Ephraim,
and ‖northward‖ to Manasseh, and the sea
was the boundary thereof,—and they touch
‖Asher‖ on the north, and Issachar on the
east. 11 And Manasseh had—in Issachar and
in Asher—Bethshean and her towns, and Ibleam
and her towns, and the inhabitants of Dor and
her towns, and the inhabitants of En-dor and
her towns, and the inhabitants of Taanach and
her towns, and the inhabitants of Megiddo,
and her towns—the three heights. 12 The sons
of Manasseh, however, could not dispossess
these cities,—but the Canaanites were deter-
mined to remain in this land; 13 but <when the
sons of Israel had waxed strong> they put the
Canaanites under tribute,—though they ‖dispos-
sessed‖ them not.

14 Then spake the sons of Joseph unto Joshua,
saying,—
Why hast thou given me, as an inheritance,
but one lot and one portion, seeing that ‖I‖
am a numerous people, because hitherto
hath Yahweh blessed me.
15 And Joshua said unto them:
<If |a numerous people| thou art'> get thee
up to the forest, and cut down[a] for thyself
there, in the land of the Perizzites and of
the Rephaim,—seeing that <too narrow for
thee> is the hill country of Ephraim.
16 And the sons of Joseph said,
The hill country is not enough for us,—and
there are ‖chariots of iron‖ among all the
Canaanites that dwell in the land of the
valley, belonging both to them in Beth-
shean, and her towns, and to them in the
valley of Jezreel.
17 And Joshua made answer unto the house of
Joseph, to Ephraim and to Manasseh, saying,—
<A numerous people> thou art, and <great
vigour> thou hast, thou shalt not have one
lot only; 18 for ‖the hill country‖ shall be
thine, in that <a forest> it is', therefore
canst thou cut it down, and thine' shall be
the extensions thereof,—for thou shalt dis-
possess the Canaanites, though <chariots of
iron> they have', and though
they are'.

18 1 Then were gathered together all the assembly
of the sons of Israel at Shiloh, and they set up
there, the tent of meeting,—‖the land‖ having
been subdued before them. 2 But there re-
mained among the sons of Israel, to whom had
not been apportioned their inheritance,—‖seven
tribes‖. 3 So Joshua said unto the sons of
Israel,—
|How long| will ye' be too slothful, to enter in
and take possession of the land, which
Yahweh God of your fathers |hath given
unto you|?
4 Set forth for you three men for each tribe,—
that I may send them, that they may arise—
and go up and down in the land—and map
it out as required for their inheritance, and
come in unto me.
5 So shall they apportion it for themselves into
seven parts,—Let ‖Judah‖ stay upon his
boundary[a] |on the south|, and ‖the house
of Joseph‖ stay upon their boundary[a] |on
the north| 6 but ‖ye‖ shall map out the
[rest of the] land, into seven parts,—and
bring in [your descriptions][b] unto me |here|,
—then will I cast lots for you here, before
Yahweh our God.
7 For Levi hath no' portion in your midst, for ‖the
priesthood of Yahweh‖ is his inheritance,
—and ‖Gad, and Reuben, and the half tribe
of Manasseh‖ have received their inheri-
tance, beyond the Jordan on the east,
which Moses the servant of Yahweh gave'
unto them.
8 So the men arose, and went,—and Joshua com-
manded them who were going, to map out the
land, saying—
Take your journey and go up and down in the
land, and map it out, and return unto me,
and ‖here‖ will I cast lots for you before
Yahweh, in Shiloh.
9 So the men went, and passed through the land,
and mapped it out by cities, into seven parts,
upon a scroll,—and came in unto Joshua, unto
the camp, in Shiloh. 10 And Joshua cast' for
them lots, in Shiloh, before Yahweh,—and
Joshua there' apportioned the land unto the
sons of Israel, ‖according to their portions‖.[c]
11 Then came up the lot of the tribe of the sons
of Benjamin, by their families,—and the bound-
ary of their lot came out, between the sons of
Judah' and the sons of Joseph. 12 And so
their boundary, on the north border, was from
the Jordan,—and the boundary goeth up unto
the side[d] of Jericho on the north, and goeth up
in the hill country, westward, and the exten-
sions thereof are towards the wilderness of
Beth-aven; 13 and the boundary passeth over
from thence towards Luz, to the side[d] of Luz,
southwards, ‖the same‖ is Bethel,—and the
boundary goeth down to Ataroth-addah, by the
mountain that is on the south of Beth-horon the
nether; 14 then turneth the boundary and goeth
round the west border, southward, from the
mountain which faceth Beth-horon, southward,
and so the extensions thereof are unto Kiriath-
baal — ‖the same‖ is Kiriath-jeârim, a city
of the sons of Judah, — ‖this‖ is the west
border. 15 And ‖the border southward‖ is
from the uttermost part of Kiriath-jeârim,—
and the boundary goeth out westward, yea it

[a] Or: "create," or, "carve"—same word as in Gen. i. 1.
[a] Or: "territory."
[b] Or: ["delineations," "drawings."]
[c] Some cod. (w. 5 ear. pr. edns.): "in their portions"—G.n. [Cp. chap. xi. 23, n.]
[d] Ml.: "shoulder."

goeth out unto the fountain of the waters of Nephtoah; 16 and the boundary goeth down to the uttermost part of the mountain which faceth the valley of the son of Hinnom, which is in the Vale of Giants, northward,—and descendeth the valley of Hinnom, unto the side[a] of the Jebusite, southward, and then descendeth to En-rogel; 17 and it turneth on the north, and goeth out at En-shemesh, and goeth out unto Geliloth, which is over against the ascent of Adummim,—and goeth down by the Stone of Bohan, son of Reuben; 18 and passeth along unto the side[a] over against the Arabah,[b] northward,—and goeth down toward the Arabah;[b] 19 and the boundary passeth along unto the side[a] of Beth-hoglah, northward, and so the extensions of the boundary are unto the bay of the Salt' Sea, northward, unto the end of the Jordan, southward,—‖This‖ is the south boundary. 20 And ‖the Jordan itself‖ boundeth it as an eastward border. ‖This‖ is the inheritance of the sons of Benjamin, by the boundaries thereof round about, by their families. 21 So then the cities of the tribe of the sons of Benjamin, by their families, are, — Jericho and Beth-hoglah, and Emek-keziz, 22 and Beth-arabah and Zemaraim, and Bethel, 23 and Avvim and Parah and Ophrah, 24 and Chephar-ammoni[c] and Ophni, and Geba,—‖twelve cities, with their villages‖: 25 Gibeon and Ramah, and Beeroth, 26 and Mizpeh and Chephirah, and Mozah, 27 and Rekem and Irpeêl, and Taralah, 28 and Zelah, Eleph, and the Jebusite ‖the same‖ is Jerusalem, Gibeath [and] Kiriath, ‖fourteen cities, with their villages‖. ‖This‖ is the inheritance of the sons of Benjamin, by their families.

19 1 And the second lot came out, for Simeon, for the tribe of the sons of Simeon, by their families, —and their inheritance was in the midst of the inheritance of the sons of Judah. 2 And they had for their inheritance,—Beer-sheba or Sheba, and Moladah, 3 and Hazar-shual, and Balah, and Ezem, 4 and Eltolad and Bethûl, and Hormah, 5 and Ziklag and Beth-marcaboth, and Hazar-susah, 6 and Beth-lebaoth, and Sharuhen, —‖thirteen cities, with their villages‖: 7 Ain, Rimmon, and Ether and Ashan,—‖four cities, with their villages‖, 8 and all the villages that were round about these cities, as far as Baalath-beer, Ramah of the South. ‖This‖ is the inheritance of the tribe of the sons of Simeon, by their families: 9 Out of the portion of the sons of Judah> is the inheritance of the sons of Simeon,—for it came to pass that what was allotted to the sons of Judah, was too much for them, therefore did the sons of Simeon receive an inheritance in the midst of their' inheritance.

10 Then came up the third lot, for the sons of Zebulun, by their families,—and the boundary of their inheritance was as far as Sarid. 11 And their boundary goeth up westward, even towards Maralah, and toucheth Dabbesheth,—and reacheth unto the ravine that faceth Jokneam; 12 and turneth back from Sarid, eastward, toward the rising of the sun, upon the boundary of Chisloth-tabor, — and goeth out unto Daberath, and ascendeth Japhia;[a] 13 and <from thence> it passed along in front on the east, towards Gath-hepher, towards Eth-kazin, —and goeth out at Rimmon which turneth about towards Neah; 14 and the boundary goeth round it, on the north to Hannathon,—and so the extensions thereof are the valley of Iphtah-el; 15 and Kattath and Nahalal, and Shimron, and Idalah[b] and Beth-lehem,—‖twelve cities, with their villages‖. 16 ‖This‖ is the inheritance of the sons[c] of Zebulun, by their families,—‖these cities, with their villages‖.

17 <For Issachar> came out the fourth lot,—for the sons of Issachar, by their families. 18 And their boundary was,—Jezreel and Chesulloth, and Shunem, 19 and Hapharaim and Shion, and Anâharath, 20 and Rabbith and Kishion,[d] and Ebez, 21 and Remeth, and En-gannim, and En-haddah, and Beth-pazzez; 22 and the boundary toucheth Tabor and Shahazumah,[e] and Beth-Shemesh, and so the extensions of their boundary are to the Jordan,—‖sixteen cities, with their villages‖. 23 ‖This‖ is the inheritance of the tribe of the sons of Issachar, by their families,—‖the cities, with their villages‖.

24 Then came out the fifth lot, for the tribe of the sons of Asher, by their families. 25 And their boundary was,—Helkath and Hali, and Beten and Achshaph, 26 and Allam-melech and Amâd, and Mishâl,—and it toucheth Carmel to the west, and Shihor-libnath; 27 and it turneth toward sun-rise—to Beth-dagon, and toucheth Zebulun and the valley of Iphtah-el northward, and Beth-emek, and Neiêl; and goeth out unto Cabul, on the left, 28 and Ebron[f] and Rehob, and Hammon and Kanah,—as far as Zidon the populous; 29 and the boundary turneth to Ramah, and as far as the city of the fortress of Tyre,—then the boundary turneth to Hosah, and so the extensions thereof are, on the west, from Hebel to Achzib; 30 Ummah also and Aphek, and Rehob, — ‖twenty-two cities, with their villages‖. 31 ‖This‖ is the inheritance of the tribe of the sons of Asher, by their families, —‖these cities, with their villages‖.

32 <For the sons of Naphtali> came out the sixth lot,—for the sons of Naphtali, by their families. 33 And their boundary was' from Heleph, from the terebinth of Bezaannim,[g]

[a] Ml.: "shoulder."
[b] Or: "waste plain."
[c] *Written*: "Chephar-ammoni"; *read*: "Chephar-ammonah"—G.n.
[a] Heb.: *Yâphi'a*.
[b] Some cod. (w. 5 ear. pr. edns.) have: "Iralah"—G.n.
[c] Some cod. (w. Sep. and Vul.) have: "tribe of the sons"—G.n.
[d] Heb.: *kishyón*.
[e] So *written*: "Shahazimah," *read*—G.n.
[f] Some cod. have: "Abdon"; others have "Ebron" *written*, and "Abdon" *read*: cp. chap. xxi. 30; and 1 Ch. vi. 74.
[g] So O.G. 130.

and Adami-nekeb, and Jabneël, as far as Lakkûm; and so the extensions thereof were to the Jordan; 34 and the boundary turneth westward, to Aznoth-tabor, and goeth out from thence, toward Hukkôk,—and toucheth Zebulun on the south, and <Asher> it toucheth on the west, and Judah, at the Jordan towards sunrise. 35 And ‖the fortified cities‖ are,—Ziddim, Zer, and Hammath, Rakkath and Chinnereth, 36 and Adamah and Ramah, and Hazor, 37 and Kedesh and Edrei, and En-hazor, 38 and Irôn and Migdal-êl, Horem[a] and Beth-anath, and Beth-shemesh,—‖nineteen cities, with their villages‖. 39 ‖This‖ is the inheritance of the tribe of the sons of Naphtali, by their families,—‖the cities, with their villages‖.

40 And <for the tribe of the sons of Dan, by their families> came out the seventh lot. 41 And the boundary of their inheritance was,—Zorah and Eshtaol, and Ir-shemesh,[b] 42 and Shaalabbin and Aijalon, and Ithlah, 43 and Elon and Timnah, and Ekron, 44 and Eltekeh and Gibbethon, and Baalath, 45 and Jehud and Bene-berak, and Gath-rimmon, 46 and Me-jarkon, and Rakkon,—with the boundary over against Joppa.[c] 47 And <when the boundary of the sons of Dan went out beyond these> then went up the sons of Dan and fought against Leshem, and captured it, and smote it with the edge of the sword, and took possession thereof, and dwelt therein, and they called Leshem—‖Dan‖, ‖after the name of Dan their father‖. 48 ‖This‖ is the inheritance of the tribe of the sons of Dan, by their families,—‖these cities, with their villages‖.

49 <When they had made an end of distributing the land by the boundaries thereof> then gave the sons of Israel an inheritance unto Joshua son of Nun, in their midst: 50 <at the bidding of Yahweh> gave they unto him the city which he asked, even Timnath-serah, in the hill country of Ephraim,—and he built[d] the city and dwelt therein.

51 ‖These‖ are the inheritances' which Eleazar the priest and Joshua son of Nun and the ancestral heads' distributed for inheritance to the tribes of the sons of Israel, by lot, in Shiloh, before Yahweh, at the entrance of the tent of meeting,—so they made an end' of apportioning the land.

§ 13. *The Cities of Refuge.*

20 1 And Yahweh spake unto Joshua, saying:
2 Speak unto the sons of Israel, saying,—
Set out for you the cities of refuge, whereof I spake unto you, by the hand of Moses:
3 that the manslayer who slayeth a person[e] by mistake, unwittingly, |may flee thither|,—
so shall they be unto you for refuge' from the blood'-redeemer,[a] 4 and he shall flee unto one of these cities and present himself at the entrance of the gate of the city, and shall speak, in the ears of the elders of that city, his defence,[b]—and they shall take him for protection into the city unto them, and shall give him a place, so shall he dwell with them. 5 And <when the blood'-redeemer pursueth after him> then shall they not deliver up the manslayer, into his hand,—because <unwittingly> it was that he slew his neighbour, and had not been ‖cherishing hatred‖ towards him, aforetime;[c] 6 so shall he remain in that city, until he standeth before the assembly, for judgment, until the death of the high-priest' who shall be in those days,—‖then‖ shall the manslayer return, and enter into his own city, and into his own house, within the city from whence he fled.

7 So then they set apart[d] Kadesh in Galilee, in the hill country of Naphtali, and Shechem, in the hill country of Ephraim, and Kiriath-arba, ‖the same‖ is Hebron, in the hill country of Judah. 8 And <beyond the Jordan, by Jericho eastward> they appointed Bezer in the wilderness, in the table-land, out of the tribe of Reuben,—and Ramoth in Gilead, out of the tribe of Gad, and Golan[e] in Bashan, out of the tribe of Manasseh. 9 ‖These‖ were the cities appointed for all the sons of Israel, and for the sojourner who sojourneth in their midst, that whosoever should slay a person by mistake |might flee thither|,—and not die by the hand of the blood'-redeemer, until he should stand before the assembly.

§ 14. *The Cities of the Levites.*

21 1 Then came near the ancestral heads of the Levites, unto Eleazar, the priest, and unto Joshua son of Nun,—and unto the ancestral heads of the tribes, of the sons of Israel; 2 and spake unto them in Shiloh in the land of Canaan, saying:
‖Yahweh himself‖ commanded, by the hand of Moses, that there should be given unto us cities' to dwell in,—with their pasture-lands[f] for our cattle.
3 So the sons of Israel gave unto the Levites, out of their own inheritance, at the bidding of Yahweh,—these cities, with their pasture-lands. 4 And <when the lot came out for the families of the Kohathites> then had the sons of Aaron the priest, from among the Levites—<out of the tribe of Judah and out of the tribe of the Simeonites and out of the tribe of Benjamin—by lot> ‖thirteen

[a] *Or*: "Horum"; or: "Huram"—authorities differ—See G.n.
[b] Some cod. (w. 4 ear. pr. edns.) have: "En-shemish"—G.n. [="Fountain of the sun," instead of "City of the sun."]
[c] Heb.: *yâphô*!
[d] Or: "rebuilt."
[e] Ml.: "smiteth a soul."
[a] Cp. Num. xxxv. 19–27; Deut. xix. 6, 12; 2 Sam. xiv. 11.
[b] Ml.: "his words."
[c] Ml.: "yesterday—the third."
[d] Or: "hallowed."
[e] "Gâlôn" *written*; "Golân" *read*—G.n.
[f] Or: "commons," "common-lands," "open-lands." "Perhaps orig. *pasture-land*, as place of [cattle] *driving*"—O.G. 177.

cities‖. 5 And ‖the sons of Kohath that remained'‖ had— <out of the families of the tribe of Ephraim and out of the tribe of Dan and out of the half tribe of Manasseh—by lot> ‖ten cities‖. 6 And ‖the sons of Gershon‖ had— <out of families of the tribe of Issachar and out of the tribe of Asher and out of the tribe of Naphtali and out of the half tribe of Manasseh in Bashan—by lot> ‖thirteen cities‖. 7 ‖The sons of Merari, by their families‖ had— <out of the tribe of Reuben and out of the tribe of Gad and out of the tribe of Zebulun> ‖twelve cities‖.

8 So the sons of Israel gave' unto the Levites' these cities, with their pasture lands,—‖as Yahweh commanded, by the hand of Moses, by lot‖.

9 Thus then they gave—out of the tribe of the sons of Judah and out of the tribe of the sons of Simeon—these cities which are[a] mentioned by name. 10 And the sons of Aaron, from among the sons of Kohath, from among the sons of Levi, had them,—because <theirs> was the first lot; 11 yea there was given unto them, the city of Arba,[b] the father of Anak, ‖the same‖ is Hebron, in the hill country of Judah,—with the pasture land thereof, round about it; 12 whereas <the fields of the city, and the villages thereof> gave they unto Caleb son of Jephunneh, as his possession. 13 But <unto the sons of Aaron the priest> gave they the city of refuge for the manslayer, even Hebron, with the pasture lands thereof,—Libnah also, with her pasture lands; 14 and Jattir with her pasture land, and Eshtemoa with her pasture land; 15 and Holon, with her pasture land, and Debir, with her pasture land; 16 and Ain, with her pasture land, and Juttah, with her pasture land, Beth-shemesh,[c] with her pasture land,—‖nine cities, out of these two tribes‖. 17 And <out of the tribe of Benjamin> Gibeon, with her pasture land,—Geba, with her pasture land; 18 Anathoth,[d] with her pasture land, and Almon, with her pasture land,—‖four cities‖. 19 ‖All the cities of the sons of Aaron, the priests‖ were thirteen cities, with their pasture lands.

20 And <as for the families of the sons of Kohath, the Levites, which remained of the sons of Kohath> the cities of their lot were' out of the tribe of Ephraim. 21 So they gave unto them a city of refuge for the manslayer, even Shechem with her pasture land, in the hill country of Ephraim,—also Gezer, with her pasture land; 22 and Kibzaim, with her pasture land, and Beth-horon, with her pasture land,—‖four cities‖. 23 And <out of the tribe of Dan> Elteke, with her pasture land,—Gibbethon,[e] with her pasture land; 24 Aijalon,[f] with her pasture land, Gath-rimmon, with her pasture land,—‖four cities‖. 25 And <out of the half tribe of Manasseh> Taanach, with her pasture land, and Gath-rimmon, with her pasture land,—‖two cities‖. 26 ‖All the cities‖ were ten, |with their pasture lands|: ‖for the families of the sons of Kohath which remained‖.

27 And ‖the sons of Gershon, of the families of the Levites‖ had, <out of the half tribe of Manasseh> a city of refuge for the manslayer, even Golan[a] in Bashan, with her pasture land, and Be-eshterah, with her pasture land,—‖two cities‖. 28 And <out of the tribe of Issachar> Kishion, with her pasture land,—Daberath, with her pasture land; 29 Jarmuth, with her pasture land, En-gannim,[b] with her pasture land,—‖four cities‖. 30 And <out of the tribe of Asher> Mishal, with her pasture land, Abdon, with her pasture land; 31 Helkath,[c] with her pasture land, and Rehob, with her pasture land,—‖four cities‖. 32 And <out of the tribe of Naphtali> a city of refuge for the manslayer—even Kedesh in Galilee, with her pasture land, and Hammoth-dor, with her pasture land, and Kartan, with her pasture land,—‖three cities‖. 33 ‖All the cities of the Gershonites, by their families‖ were thirteen cities, with their pasture lands.

34 And <unto the families of the sons of Merari, the Levites that remained> <out of the tribe of Zebulun> Jokneam, with her pasture land,—Kartah,[d] with her pasture land; 35 Dimnah, with her pasture land, Nahalal, with her pasture land,—‖four cities‖. 36 And <out of the tribe of Reuben>[e] Bezer,[f] with her, pasture land,—and[g] Jahaz, with her pasture land; 37 Kedemoth,[h] with her pasture land and Mephaath, with her pasture land,—‖four cities‖.[i] 38 And <out of the tribe of Gad> a city of refuge for the manslayer—even Ramoth in Gilead, with her pasture land,—and Mahanaim, with her pasture land; 39 Heshbon, with her pasture land, Jazer, with her pasture land,—‖in all, four cities‖. 40 <All the cities for the sons of Merari, by their families, who remained of the families of the Levites> yea their lot was ‖twelve‖ cities.

41 ‖All the cities of the Levites, in the midst of the possession of the sons of Israel‖ were forty-eight cities, with their pasture lands: 42 these cities passed', each severally, with its pasture lands round about it; ‖thus‖ was it with all these cities.

43 So Yahweh gave unto Israel, all the land

[a] Or: "may be."
[b] Or: "Kiriath-arba."
[c] Some cod. (w. 4 ear. pr. edns., Sep., Syr. and Vul.) have: "and B."—G.n.
[d] Some cod. (w. Sep., Syr., Vul.) have: "and A."—G.n.
[e] Some cod. (w. 3 ear. pr. edns., Sep., Syr., Vul.) have: "and G"—G.n.
[f] So R.V. Heb.: "*aiyālôn*." Some cod. (w 2 ear. pr. edns., Sep., Syr., Vul.) have: "and A"—G.n.
[a] So *read*; but "Galon" *written*—G.n.
[b] Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.): "and E."—G.n.
[c] In some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.): "and H."—G.n.
[d] In some cod. (w. 5 ear. pr. edns., Aram., Vul.): "and K"—G.n.
[e] Some cod. (w. 1 ear. pr. edn., Sep., Vul.) add: "a city of refuge for the manslayer"—G.n.
[f] Some cod. (w. Sep. and Vul.) add: "in the desert"—G.n.
[g] Some cod. omit this "and"—G.n.
[h] Some cod. (w. 6 ear. pr. edns., Sep.) have: "and K"—G.n.
[i] Verses 36, 37 have been omitted in some MSS. "by a clerical error"—G. Intro. 178, 585.

which he had sworn to give unto their fathers,—and they took possession thereof, and dwelt therein. 44 And Yahweh gave them rest round about, according to all that he had sworn unto their fathers,—and there stood not a man before them, of all their enemies, <all their enemies> did Yahweh deliver into their hand. 45 There failed not a thing, out of all the good things, which Yahweh had spoken' unto the house of Israel,—‖the whole‖ came to pass.[a]

5. *The Two and Half Tribes Dismissed: their Altar of Witness.*

XXII. 1 ‖Then‖ called Joshua—for the Reubenites, and for the Gadites,—and for the half tribe of Manasseh; 2 and said unto them,

‖Ye‖ have observed all that Moses the servant of Yahweh commanded' you,—and have hearkened unto my voice, in all that I commanded you: 3 ye have not forsaken your brethren, these many days, unto this day,—but have kept the charge of the commandment of Yahweh your God.

4 Now‖, therefore', that Yahweh your God hath given rest unto your brethren, according as he spake unto them,[b]—‖now‖, therefore, turn ye and get you to your homes[c] within the land of your possession, which Moses the servant of Yahweh gave' unto you, over the Jordan.

5 Only' take ye diligent heed, to do the commandment and the law, which Moses the servant of Yahweh commanded' you—to love Yahweh your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him,—and to serve him—with all your heart, and with all your soul.

6 So Joshua blessed' them,—and sent them away,[d] and they took their journey unto their homes.[c] 7 Now <unto the [one] half tribe of Manesseh> had Moses given a possession in Bashan, and <unto the [other] half> did Joshua give possession with their brethren, over the Jordan, westward,—moreover also <when Joshua sent them away unto their homes>[c] he blessed them, 8 and spake unto them, saying—

<With much wealth> return ye unto your homes,[c] even with very much cattle, with silver and with gold, and with copper[e] and with iron, and with very much raiment,—divide[f] ye the spoil of your enemies with your brethren.

9 So the sons of Reuben and the sons of Gad and the half tribe of Manasseh, ‖returned and departed‖ from the sons of Israel, from Shiloh, which was in the land of Canaan,—to go unto the land of Gilead, unto the land of their possession, wherein they had received their possessions, at the bidding of Yahweh by the hand of Moses.

10 And <when they came into the circles of the Jordan, which were in the land of Canaan>,—then did the sons of Reuben and the sons of Gad and the half tribe of Manasseh build' there' an altar by the Jordan, ‖an altar of large dimensions‖, 11 And the sons of Israel heard say,—

Lo! the sons of Reuben and the sons of Gad and the half tribe of Manasseh have built an altar in front of the land of Canaan, in the circles of the Jordan, in the region opposite[a] the sons of Israel.

12 And <when the sons of Israel heard'> all the assembly of the sons of Israel gathered themselves together at Shiloh, to go up against them to war. 13 And the sons of Israel sent' unto the sons of Reuben and unto the sons of Gad and unto the half tribe of Manasseh, within the land of Gilead,—Phinehas, son of Eleazar the priest; 14 and ten princes with him, one prince of an ancestral house for each of the tribes of Israel,—they being ‖severally heads of their ancestral houses‖ among the thousands of Israel. 15 So they came in unto the sons of Reuben and unto the sons of Gad and unto the half tribe of Manasseh, within the land of Gilead,—and spake with them, saying:

16 ‖Thus‖ say all the assembly of Yahweh—
What is this act of treachery which ye have committed against the God of Israel, that ye should turn back, to-day', from following Yahweh,—in that ye have builded you an altar, that ye might rebel, to-day, against Yahweh?

17 <Too little for us> was the iniquity of Peor, from which we have not cleansed ourselves, unto this day,—although the plague came upon the assembly of Yahweh; 18 but that ‖ye‖ must turn back to-day from following Yahweh,—though it must needs be that <if ‖ye‖ rebel to-day' against Yahweh> then ‖to-morrow‖ <with all the assembly of Irsael> will he be wroth?

19 Howbeit <if ‖unclean‖ be the land of your possession> do ye on your' part come over into the land of the possession of Yahweh, where abideth the habitation of Yahweh, and take your possession in our midst,—but <against Yahweh> do not rebel, nor <against us> rebel, by building yourselves an altar apart from the altar of Yahweh our God.

20 Did not ‖Achan son of Zerah‖ commit an act of treachery, with a devoted thing, and <upon all the assembly of Israel> came wrath,—so that not ‖he—one man alone‖ died in his iniquity?

21 Then responded the sons of Reuben and the sons of Gad and the half tribe of Manasseh,—and spake unto the heads of the thousands of Israel:

22 <Êl-Elohim-Yahweh, Êl-Elohim-Yahweh>[b] ‖he‖ knoweth, and <Israel> ‖he‖ shall

[a] Lit.: "came in." —G.n.
[b] A sp. var. (*weir*) (w. many MSS. and 2 ear. pr. edns.) has: "unto you"
[c] Ml.: "tents."
[d] Or: "let them go."
[e] Or: "bronze."
[f] Or: "share."

[a] Or: "beyond." [b] Cp. Intro., Chap. II., Synopsis, B, c

know,— <if in rebellion, or if in treachery, against Yahweh> do not save us this day: 23 that we should build for ourselves an altar, to turn back from following Yahweh,—or <if that we might cause to go up thereon ascending-sacrifice or meal-offering, or if that we might offer thereon peace'-offerings> let Yahweh himself require it; 24 if, indeed, we have not, rather, <out of anxiety and of purpose> done this thing, saying,—

<In time to come> your' sons might speak to our' sons, saying,

What have ye to do with Yahweh, [a] God of Israel; 25 seeing that <a boundary> hath Yahweh put between us and you, ye sons of Reuben and ye sons of Gad—‖even the Jordan‖, ye' have no' portion in Yahweh,—

so might your' sons cause our' sons, to cease from revering Yahweh. 26 We said, therefore,

Let us prepare, we pray you, to build us an altar,—

not for ascending-offering, nor for sacrifice;

27 but that <a witness> it may be' between us and you, and between our generations after us, that we are to do the service of Yahweh, before him, with our ascending-offerings and with our sacrifices, and with our peace-offerings,—that your sons may not say, in time to come, to our sons,

Ye' have no' portion in Yahweh.

28 Therefore said we,

And it shall be, <when they [so] say to us, or to our generations>, in time to come,—that we will say—

Behold ye the pattern [b] of the altar of Yahweh, which our fathers made, not for ascending-offerings nor for sacrifice, but that <a witness> it might be' between us and you.

29 Far be it from us—that we should rebel against Yahweh, or turn back, to-day, from following Yahweh, by building an altar, for ascending-offering, or meal-offering or for sacrifice,—other' than the altar of Yahweh our God, which is before his habitation.

30 And <when Phinehas the priest, and the princes of the assembly, even the heads of the thousands of Israel who were with him, heard' the words which the sons of Reuben and the sons of Gad and the sons of Manasseh spake'> then was it well-pleasing in their eyes. 31 And Phinehas son of Eleazar the priest said' unto the sons of Reuben and unto the sons of Gad and unto the sons of Manasseh—

‖To-day‖ we know that <in our midst> is Yahweh, in that ye have not committed, against Yahweh, this act of treachery,—‖now‖ have ye rescued the sons of Israel out of the hand of Yahweh.

32 So Phinehas son of Eleazar the priest and the princes returned' from the sons of Reuben and from the sons of Gad, out of the land of Gilead, unto the land of Canaan, unto the sons of Israel,—and brought them back word. 33 And the thing was well-pleasing in the eyes of the sons of Israel, and the sons of Israel blessed God,—and spake not of going up against them, to war, to lay waste the land, wherein the sons of Reuben and the sons of Gad dwelt. 34 So the sons of Reuben and the sons of Gad named the altar [a Witness]: [a]

<A witness> it is' between us,
That ‖Yahweh‖ is God. [b]

§ 16. *Joshua's End drawing near, he exhorts the People.*

23 1 And it came to pass <after many days, when Yahweh had given rest unto Israel, from all their enemies round about,—and ‖Joshua‖ had become old, advanced in days> 2 that Joshua called for all Israel, for their elders, and for their heads, and for their judges, and for their officers,—and said unto them,

‖I‖ am old, advanced in days; 3 but ‖ye‖ have seen—all that Yahweh your God hath done unto all these nations, because of you,—for ‖Yahweh your God‖ is he' that hath fought for you.

4 Behold, I have allotted to you these nations which remain, as an inheritance, for your tribes,—from the Jordan, and all the nations which I have cut off, even unto the great sea, at the going in of the sun.

5 But ‖Yahweh your God—he‖ will thrust them out from before you, and drive them away out of your sight,—so shall ye possess their land, ‖as Yahweh your God spake unto you‖.

6 Therefore must ye be very firm' [c] to observe and to do' all that is written in the scroll of the law of Moses,—so as not to turn aside therefrom, to the right hand or to the left; 7 so as not to go in among these nations, these which remain' with you,—and <with the name of their gods> shall ye neither make memorial [d] nor put on oath, and neither serve them, nor bow down to them. 8 But <unto Yahweh your God> must ye cleave,—‖as ye have done until this day‖; 9 therefore hath Yahweh dispossessed, from before you, nations great and strong,—but <as for you> not a man hath stood before you, ‖until this day‖.

10 ‖One man of you‖ can chase a thousand,—for ‖Yahweh your God‖ is he' that fighteth for you, ‖as he spake to you‖.

11 Take diligent heed, therefore, unto your souls,—to love Yahweh your God.

[a] Or: "What is there in common between you and Yahweh?"
[b] Or: "construction."
[a] Some cod. (w. 2 ear. pr. edns., Aram. MS., and Syr.) have: "called the altar a witness"—G.n.
[b] Some cod. (w. Aram., Sep., Syr. and Vul.) have (in full): "Y. he is God"—ml. "the God"—G.n.
[c] Or: "courageous."
[d] Or: "call to remembrance."

But <if ye ‖do in any wise turn back‖ and cleave unto the remnant of these nations, these which remain with you,—and intermarry with them, and go in with them, and ‖they‖ with you'>; 13 ‖know‖ that Yahweh your God will no further drive out these[a] nations from before you,—but they will become unto you a snare and a hook, and a goad in your sides, and thorns in your eyes, until ye have perished from off this goodly soil, which Yahweh your God hath given' unto you.

But lo! I' am going to-day, in the way of all the earth,—ye must acknowledge, therefore, with all your heart and with all your soul, that there hath not failed a single thing, out of all the good things which Yahweh your God spake concerning you, ‖the whole‖ hath come to pass to you, there hath not failed thereof, ‖a single thing‖.

15 But it shall be that <as all the good things have come unto you, which Yahweh your God spake unto you>, ‖so‖ will Yahweh bring upon you all the evil[b] things, until he hath destroyed you from off this goodly soil, which Yahweh your God hath given unto you. 16 <When ye transgress the covenant of Yahweh your God' which he hath commanded you, and go and serve other gods, and bow yourselves down unto them> then will the anger of Yahweh kindle upon you, and ye will perish quickly, from off the good land' which he hath given unto you.

§ 17. *Joshua's Final Admonitions: his Death and Burial.*

24 1 And Joshua gathered together all the tribes of Israel, unto Shechem,—and called for the elders of Israel, and for their heads, and for their judges, and for their officers, and they presented themselves before God.[c] 2 Then said Joshua unto all the people—

‖Thus‖ saith Yahweh, God of Israel,

‖Beyond the River‖[d] dwelt your fathers from age-past times, [unto] Terah, father of Abraham, and father of Nahor,—and they served other gods. 3 So I took your father, Abraham, from beyond the River, and led him through all the land of Canaan,—and multiplied his seed, and gave unto him, Isaac; 4 and gave unto Isaac' Jacob and Esau,—and gave unto Esau, Mount Seir, to possess it, but ‖Jacob and his sons‖ went down into Egypt.[e]

5 Then sent I Moses and Aaron,[e] and plagued Egypt, according to that which I did in their midst,—and <afterwards> brought you' forth. 6 Yea I brought forth your fathers, out of Egypt, and ye came unto the sea, and the Egyptians pursued after your fathers, with chariots and with horsemen, unto the Red Sea. 7 So they made outcry unto Yahweh, and he put darkness between you and the Egyptians, and brought in upon them the sea, and covered them,—and your eyes beheld what I did with the Egyptians. And <when ye had remained in the desert many days> 8 then I brought you into the land of the Amorites, who were dwelling over the Jordan, and they fought with you,—then delivered I them into your hand, and ye took possession of their land, so I destroyed them from before you. 9 Then rose up Balak, son of Zippor, king of Moab, and made war with Israel,—and sent and called for Balaam son of Beor, to curse[a] you;

10 but I was not willing to hearken unto Balaam,—so ‖he kept on' blessing‖[b] you, and I rescued you out of his hand.

11 Then passed ye over the Jordan, and came in unto Jericho, and <when they would have made war with you—even the lords of Jericho—the Amorite and the Perizzite and the Canaanite and the Hittite and the Girgashite, the Hivite and the Jebusite> then delivered I them into your hand. 12 And I sent before you the hornet, which drave them out from before you, the two kings of the Amorites,—‖not with thy sword, nor with thy bow‖. 13 Thus I gave unto you a land on which thou hadst not laboured, and cities which ye had not built, and ye proceeded to dwell therein,—<of vineyards and oliveyards, which ye planted not> ye' are eating.

14 ‖Now‖ therefore, revere ye Yahweh, and serve him, in sincerity and in truth,—and put away the gods which your fathers served beyond the River, and in Egypt,[c] and serve ye Yahweh.

15 But <if it be |a vexation| in your eyes, to serve Yahweh> choose ye for yourselves, to-day, whom ye will' serve, whether the gods which your fathers served, that were beyond[d] the River, or the gods of the Amorites, in whose land ye' are dwelling,—but ‖I and my house‖ will serve |Yahweh|.

16 Then responded the people, and said,

Far be it from us, that we should forsake Yahweh,—to serve other gods; 17 for <as for Yahweh our God>[e] ‖he‖ brought up both us and our fathers, out of the land of Egypt, out of the house of servants,—and who did before our eyes, these great signs, and preserved us throughout all the way

[a] Some cod. (w. 4 ear. pr. edns.) have: "all these" —G.n.
[a] Or: "calamitous."
[a] Heb.: *ha-'elohim*.
[b] *Lit.*: "the Euphrates."
[a] Or: "belittle," "revile."
[b] N.B.: infinitive after finite verb. Cp. Intro., Chap. II., Synopsis, *B, b*.
[c] Note here again idolatry amidst Israel in Egypt. Cp. Eze. xxiii. 8.
[d] So one School of Massorites (w. Aram., Sep., Syr. and Vul.) both *write* and *read*; another School *write*: "beyond," but *read*: "from the other side"—G.n.
[e] Sep. here adds: "He is God"—G. Intro. 176.
[e] Sep. here adds: "And they became there a great, populous and mighty people, and the Egyptians afflicted them"—G. Intro. 176.

wherein we journeyed, and among all the peoples through the midst of whom we passed; 18 then did Yahweh drive out all the peoples, even the Amorites who were dwelling in the land, from before us.—‖we too‖ will serve Yahweh, for ‖he‖ is our God.

19 Then said Joshua unto the people—
Ye cannot serve Yahweh, for <a holy God>
he is' <a jealous GOD> he is', he' will not
forgive[a] your transgression, nor your sins.
20 <When ye forsake Yahweh, and serve
the gods of a stranger> then will he
turn, and inflict on you calamity, and
consume you, ‖after that he hath dealt well
with you‖.

21 But the people said unto Joshua,—
Nay! but <Yahweh> will we serve.

22 Then said Joshua unto the people—
<Witnesses> are ye' |against yourselves|,
that ‖ye yourselves‖ have chosen you
Yahweh, to serve him'.
And they said:
Witnesses!

23 ‖Now‖ therefore, put ye away the gods of the
stranger, that are in your midst,—and incline
your heart unto Yahweh, God of Israel.

24 And the people said unto Joshua,—
<Yahweh our God> will we serve, and
<unto his voice> will we hearken.

25 So then Joshua solemnised a covenant for the
people, on that day,—and set for them a statute
and a regulation, in Shechem. 26 And
Joshua wrote these words' in the scroll of the
law of God,—and took a great stone, and set it
up there, under the oak' that was by the
sanctuary[b] of Yahweh. 27 And
Joshua said unto all the people—
Lo! ‖this stone‖ shall serve against us as a
witness, for ‖it‖ hath heard all the sayings
of Yahweh, which he hath spoken with us,—
so shall it serve against you as a witness,
‖lest ye should act deceptively against[a]
your God.

28 And Joshua sent the people away, every man
unto his inheritance.

29 And it came to pass <after these things>,
that Joshua son of Nun, servant of Yahweh,
died, being a hundred and ten years old. 30 And
they buried him within the bounds of his own
inheritance, in Timnath-serah, which is in the
hill country of Ephraim, on the north of Mount
Gaash.[b]

31 So then Israel served Yahweh' all the days
of Joshua,—and all the days of the elders who
prolonged their days after Joshua, and who had
known all the work of Yahweh, which he had
wrought for Israel.

32 And <the bones of Joseph—which the sons
of Israel had brought up out of Egypt> buried
they in Shechem, in the portion of field, which
Jacob bought of the sons of Hamor, father of
Shechem, for a hundred pieces of money,—and
they belonged unto the sons of Joseph, as an
inheritance.

33 And ‖Eleazar son of Aaron‖ died,—and they
buried him in the hill of Phinehas his son, which
was given to him, in the hill country of
Ephraim.[c]

[a] Or: "lift off," "take away."

[b] Or: "in the holy place."

[a] *I.e.*: "seem to acknowledge, but not really do so"—O.G. 471.

[b] The Sep. here adds: "And they placed with him, in the grave wherein they buried him, the knives of flint wherewith he circumcised the sons of Israel in Gilgal, when he brought them forth out of Egypt, as Yahweh commanded them; and |there they are| until this day." Cp. chap. v. 2, 8—G.n.

[c] In the Sep. are found these verses: "And on that day the sons of Israel took the ark of Yahweh, and bare it in their midst; and Phinehas ministered as priest instead of Eleazar his father until his death, and was buried in the hill which belonged to him. And the sons of Israel went every man to his own place and to his own city; and the sons of Israel served the Asherah and the Ashteroth, and the gods of the nations which were round about them; and God sold them into the hand of Eglon king of Moab, and he ruled over them eighteen years." Cp. Judg. iii. 12-14—G.n.

SPECIAL NOTE

ON THE

DESTRUCTION OF THE CANAANITE NATIONS.

In reviewing the destruction of the nations of Canaan, it is most important to bear in mind the terrible nature of the crimes for which they were exterminated. Their very worship was grossly sensual and revoltingly cruel. In honour of their deities women surrendered their virtue. Their sacred places were brothels. The generative organs were openly represented by disgusting symbols. The peoples had holy (!) prostitutes, male and female,—*k*ᵉ*dhêshim* and *k*ᵉ*dhêshoth*. Lustful gods are cruel, and demand to be worshipped with human blood. Hence, to the king-idol Molech, the Canaanites, with some contiguous nations, immolated their sons and daughters. At such crimes as these nature shudders; and Palestine was fain, in abhorrence, to eject her inhabitants. Who shall say that the Most High has not the right to extinguish such polluters of the earth and contaminators of mankind as these? Doubtless the world has been made permanently the sweeter and the more habitable by reason of the occasional Divine use of the besom of destruction. Let us remember that there was long waiting before these nations were destroyed.[a] Not till their iniquity was "full" did the stroke of vengeance fall. It was doubtless both safe and kind that the extermination was to be made ruthlessly complete. And let us not forget that Joshua's commission was divine, direct, positive, explicit and repeated; and therefore no example for generals destitute of such sanction. How far other commanders may volunteer, or be lawfully commissioned, to follow Joshua's example—is, for us, a question of casuistry into which we are not here called upon to enter. Moreover, Divine Mercy drew a line around the devoted nations, and outside that line peoples might be spared—unless, indeed, the interdict went forth against them;[b] while, on the other hand, Divine Equity warned the Hebrews that, if they fell into the same sins, they should receive a like punishment. For their fathers' sake, indeed, they were not to be utterly annihilated; but short of that, if they would sin, they must suffer. Their land would vomit them forth. We know the sad sequel: they fell into sensual and cruel idol-worship; and God kept His word, as the captivities of Assyria and Babylon attest. We have yet to trace the long and painful story of Israel's sin and punishment: let us be thankful that we shall also have the privilege of turning over to a brighter leaf and dwelling on glowing prophetic songs of redemption, deliverance and salvation.

So much by way of general statement. If the inquiry be urged whether there is sufficient evidence to justify the sweeping statements made at the outset of this Note, the answer can only be in the affirmative, due allowance being made for the circumstantial character of the testimony. It is just as well that the proof should, in a sense, run between the lines. In fact, it is only when some adequate knowledge is possessed of the really obscene and blood-thirsty nature of idol-worship in Western Asia that the mind is prepared to feel the full force of allusions scattered throughout the Old Testament. Many, indeed, are the allegations against Israel for going unchastely after other gods; but even the needlessly coarse terms of our public versions (in speaking of it as "going a-whoring" after idols) have probably failed to suggest to the majority of even educated minds the awful and undoubted fact that such worship was accompanied by rites (to use the guarded language of the Oxford Gesenius) "sometimes involving actual prostitution."[c] Hence there would appear to be something like a moral necessity to lift a little the veil which hides from view the true character of the worship of the Baals, the Asherahs and the Ashtaroths of Canaan.

As to the worship of the local *Baals* it is attested that "it was debased by repulsive immorality."[d] Further, "when Israel entered Canaan the worship of the Baalim was everywhere present. As it was especially associated with agriculture, which the Israelites learned from the Canaanites, there was danger lest they should take over also the religious festivals connected with the various agricultural

[a] Gen. xv. 16.
[b] See Deu. xx. 10–18.
[c] O.G. p. 275 [b].
[d] Hastings' Dictionary of the Bible, 210 [b].

seasons, and thus succumb to the deadly fascination of the sensual nature-worship of the older inhabitants. That this actually happened we learn from the history."[a]

As to the *Asherahs*, there is a doubt which does not in any way affect the main issue. The doubt is merely whether *Asherah* is the name of a distinct goddess, as well as the name of the "poles," "stumps," or "stems" which represented her; or whether the notorious "Ashtoreth" (Astarte) was herself worshipped under these obscene images.[b] In any case the rites associated with the "Asherahs" were immoral.

The "Encyclopædia Britannica" unhesitatingly designates "Asherah" an impure goddess. But even if, as some think, the two names became confused, so that even when Asherah is named Astarte is ultimately intended, we have only to pass on and give a moment's attention to the latter to reach the fearful conclusion already indicated.

As to *Astarte* then: "She must have been pre-eminently the goddess of sexual passion. By Greeks and Phœnicians alike she is habitually identified with 'Aphrodite,' and there are sufficiently definite allusions to the unchaste character of the rites with which she was worshipped."[c] "Her devotees were initiated with impure rites."[d]

From the point of view thus obtained, the passages referred to below slowly unfold their terrible significance.[e]

To complete, once for all, the needful reference to this painful and admonitory subject, the student has only to connect the worship of the Golden Calf (Exodus xxxii.) with the Egyptian worship of Apis, as briefly disclosed by the "Encyclopædia Britannica," to apprehend why, on that occasion, the sedate Moses was driven frantic with consternation; and has only to conceive, in the light of the facts indicated in Numbers xxv. and in this Note, the real nature of the awful snare into which Israel fell at Baal-peor, to apprehend that instant excision alone could be trusted to prevent national extermination.

[a] Hastings' Dictionary of the Bible, 210 [b].

[b] Obscene they manifestly were, as the monumental figures of them plainly enough attest. How readily a "pollard" could be shaped to suggest a conjunction which virtuous shame must ever hide, can well be imagined. And the smallest predominance given to the one or other element would be quite enough to account for the interchange in usage between the two forms *asherim* (mas.) and *asheroth* (fem.).

[c] Hastings' Dictionary of the Bible, 169 [a].

[d] Ibid. 170 [a].

[e] Lev. xviii. 26-30; xx. 22; Num. xxv. 1-18; Deu. xxiii. 17 (where the discreet reader will please note, by turning to this passage, the result of combining our rendering of the text with the plainer terms employed in the footnote appended thereto—"devotee," sacred person, by profession; in reality, enticing to uncleanness as a part of the service of god or goddess; the prevalence of the custom in the idolatries around, giving need and point to the stern prohibition); 1 K. xiv. 24; xv. 12, 13; xxii. 46; 2 K. xxiii. 7; 2 Ch. xv. 16; xxviii. 2; Ps. cvi. 35-38; Isa. lvii. 3-8 (in rendering which, the only doubt is how plain the allusion should be made in the actual words employed in translation; for whether, with Fuerst, we put, for *yâdâh ḥazîth*, "thou pointest the pin, a periphrasis for the penis erectus," H.L. p. 430; or, with Cheyne, "when thou sawest the phallus," P.B. 101; in either case we do but get a glimpse of a monstrous custom prevalent in the East, and not unknown in the West, as a reference to the Greek *phallos* and the Latin *priapus* will at once reveal); Jer. v. 7; vii. 30, 31; xix. 4, 5; xxxii. 33-35; Hos. iv. 12-14; Amos ii. 7-9. This list of passages will serve as a guide to others similar.

THE BOOK OF

J U D G E S.

§ 1. *Israel, only in part driving out the Canaanites, fall into their Idolatry.*

1 1 And it came to pass, after the death of Joshua,
that the sons of Israel asked of Yahweh,
saying,—
Who shall go up for us against the Canaanites,
first, to make war upon them?
2 And Yahweh said—
‖Judah‖ shall go,—lo![a] I have delivered the
land into his power.
3 Then said Judah, unto Simeon his brother—
Come up with me into the territory allotted
me, and let us make war on the Canaanites,
then will ‖I also‖ go with thee, into thy
territory.
So Simeon went with him. 4 And Judah
went up, and Yahweh delivered the Canaanites
and the Perizzites into their hand,—and they
smote them in Bezek, ten thousand men. 5 And
they found Adoni-bezek[b] in Bezek, and fought
with him,—and smote the Canaanites and the
Perizzites. 6 But Adoni-bezek fled, and they
pursued him,—and took him, and cut off his
thumbs, and his great toes. 7 Then said
Adoni-bezek—
‖Seventy kings, with their thumbs and great
toes cut off‖ have been picking up crumbs
under my table, <as I have done> ‖so‖
hath God′ requited me.
And they brought him into Jerusalem, and he
died there. 8 And the sons of Judah
made war upon Jerusalem, and captured it, and
smote it with the edge of the sword,—and <the
city> they set on fire. 9 And ‖afterwards‖ the sons of Judah went down to make
war upon the Canaanites,—dwelling in the hill
country, and in the south, and in the lowland.
10 And Judah went against the Canaanites who
were dwelling in Hebron,[c] now ‖the name of
Hebron, formerly‖ was Kiriath-arba,—and they
smote Sheshai and Ahiman, and Talmai. 11 And
he went from thence′, against the inhabitants of
Debir,—now ‖the name of Debir, formerly‖
was Kiriath-sepher.[d] 12 And Caleb
said,
<He that smiteth Kiriath-sepher, and captureth it> I will give unto him′ Achsah
my daughter, to wife.
13 Then Othniel, son of Kenaz, Caleb's younger′
brother, captured it,—and he gave him Achsah
his daughter, to wife. 14 And it came to
pass <when she came> that she moved him to
ask of her father a field,[a] and, when she alighted
from off the ass, Caleb said unto her—
What aileth thee?[b]
15 And she said unto him—
Give me a present; for <south land> hast
thou given me, give me therefore pools of
water.
So Caleb gave her Upper-pools, and Lower-pools.[c]
16 Now ‖the sons of the Kenite, father-in-law of
Moses‖ had come up from the city of palm-trees,[d] with the sons of Judah, into the wilderness of Judah, which is in the south of Arad,—
so they went and dwelt with the people.
17 Then went Judah, with Simeon his brother,
and they smote the Canaanites dwelling in
Zephath,—and devoted it to destruction, and
the name of the city was called Hormah.[e]
18 And Judah captured Gaza with the boundaries
thereof, and Ashkelon, with the boundaries
thereof,—and Ekron, with the boundaries
thereof. 19 And it came to pass that Yahweh
was with Judah, and he took possession of the
hill country,—but did not[f] dispossess the inhabitants of the vale, because they had ‖chariots
of iron‖. 20 So they gave unto Caleb′
Hebron, ‖as spake Moses‖,—and he drave out
from thence the three sons of Anak.[g]
21 But <the Jebusites dwelling in Jerusalem>
the sons of Benjamin did not drive out,—but
the Jebusites have dwelt with the sons of
Benjamin,[h] in Jerusalem, unto this day.
22 Then went up the house[i] of Joseph—‖they
also‖—unto Bethel,—and ‖Yahweh‖ was with
them. 23 And the house of Joseph sent to spy
out Bethel,—now ‖the name of the city, formerly‖
was |Luz|. 24 So the watchers saw a man, coming
forth from the city,—and they said unto him—
Shew us, we pray thee, the way to get into
the city, and we will deal with thee, in
lovingkindness.

[a] Some cod. (w. 3 ear. pr. edns.) have: "and lo!" —G.n.
[b] Or: "the lord of Bezek."
[c] Josh. xv. 13-19.
[d] = "Book-city."
[a] Ml.: "the field"—possibly some particular field; but, in our idiom, it may only = "a field."
[b] Cp. Josh. xv. 18, n.
[c] Prob. proper names: "Gullath-illith and Gullath-tahteth." Cp. O.G. p. 165 w. P.B. in this place.
[d] Deut. xxxiv. 3.
[e] = "utter destruction": cp. Num. xxi. 3.
[f] Some cod. (w. Aram., Sep., Vul.) have: "could not"; but some cod. (w. Syr.) have: "did not." Cp. vers. 27, 29, 30, 31, 33.
[g] P.B.: (simply) "the three giants."
[h] *Gt.*: "Judah." Cp. Jos. xv. 63—G.n.
[i] Some cod. (w. Sep.) have: "sons." Cp. Jos. xvi. 4, xvii. 14—G.n.

25 And he shewed them the way to get into the
city, and they smote the city with the edge of
the sword,—but <the man and all his family>
they let go. 26 And the man went into the land
of the Hittites,—and built a city, and called the
name thereof Luz, ‖that‖ is the name thereof,
unto this day.

27 But Manasseh took not possession of Beth-
shean and her towns, nor of Taanach and her
towns, nor dispossessed the inhabitants of Dor
and her towns, nor the inhabitants of Ibleam, and
her towns, nor the inhabitants of Megiddo, and
her towns,—but the Canaanites were determined
to remain in this land; 28 <when Israel, however,
had waxed strong>[a] they put the Canaanites
under tribute,—though they ‖dispossessed‖ them
not.

29 And ‖Ephraim‖ dispossessed not the Canaan-
ites who were dwelling in Gezer,—so the
Canaanites remained in their midst, in Gezer.

30 ‖Zebulun‖ dispossessed not the inhabitants of
Kitrôn, nor the inhabitants of Nahalôl,—but
the Canaanites remained in their midst, and
came under tribute.

31 ‖Asher‖ dispossessed not the inhabitants of
Acco, nor the inhabitants of Zidon,—nor of
Ahlab, nor of Achzib, nor of Helbah, nor of
Aphik, nor of Rehob; 32 but the Asherites
dwelt in the midst of the Canaanites, the
inhabitants of the land,—for they dispossessed
them not.

33 ‖Naphtali‖ dispossessed not the inhabitants of
Beth-shemesh nor the inhabitants of Beth-
anâth, but they dwelt in the midst of the
Canaanites, the inhabitants of the land,—and
‖the inhabitants of Beth-shemesh, and of Beth-
anâth‖ became theirs, under tribute.

34 And the Amorites forced' the sons of Dan
into the hill country,—for they suffered them
not to come down into the vale; 35 and <though
the Amorites were determined to remain in the
hill country of Heres, in Aijalon, and in Shaal-
bim> yet was the hand of the house of Joseph
heavy, so that they came under tribute. 36 And
‖the boundary of the Amorites‖ was from the
ascent of Akrabbim, from Sela and upwards.

2 1 And the messenger of Yahweh came up from
Gilgal, unto Bochim. And he said—

I led you up out of Egypt, and brought you
into the land, which I had sworn unto
your fathers,
And I said
I will not break my covenant with you,
to times age-abiding;
2 But ‖ye‖ must not solemnise a covenant
with the inhabitants of this land,
<Their altars> must ye tear down,—
But ye have not hearkened unto my voice,
what' is this' ye have done?[b]
3 Wherefore also' I said,
I will not drive them out from before
you,—but they shall be your' adver-
saries, and ‖their gods‖ shall become
unto you a snare.

4 And it came to pass, <when the messenger of
Yahweh had spoken these words' unto all the
sons of Israel> that the people lifted up their
voice, and wept. 5 So they called the name of
that place, Bochim,[a] and offered sacrifice there,
unto Yahweh.

6 Now <when Joshua had let the people go>[b]
the sons of Israel went their way, every man
to his inheritance, to take possession of the
land. 7 And the people served
Yahweh' all the days of Joshua,—and all the
days of the elders who outlived[c] Joshua, who[d]
had seen all the great work of Yahweh' which
he had wrought for Israel. 8 So then
Joshua, the son of Nun, the servant of Yahweh,
died',—being a hundred and ten years old.
9 And they buried him within the bounds of his
inheritance, in Timnath-heres,[e] in the hill
country of Ephraim,—on the north of Mount
Gaash. 10 ‖All that generation also‖
were gathered unto their fathers,—and there
arose another generation, after them, who had
not known Yahweh, nor even the work' which
he had wrought for Israel. 11 So the
sons of Israel did the thing that was wicked in
the sight of Yahweh,—and served the Baals;
12 and forsook Yahweh, the God of their fathers,
who brought them up out of the land of Egypt,
and went after other gods, from among the gods
of the peoples who were round about them, and
bowed themselves down unto them,—and
angered Yahweh. 13 Yea, they forsook Yahweh,
—and did service unto the Baal and unto
Ashtaroth.[f] 14 Then kindled the anger of
Yahweh upon Israel, and he delivered them
into the hand of spoilers, who plundered them,
—and he sold them into the hand of their
enemies round about, so that they could no
longer' stand before their enemies. 15 <Whither-
soever they went out> the hand of Yahweh
was found to be against them for misfortune,
‖as spake Yahweh, and as sware Yahweh unto
them‖,—and they were distressed exceed-
ingly. 16 And <though Yahweh
raised up judges,—who saved them out of the
hand of them that plundered them> 17 yet
<even unto their judges> did they not hearken,
for they went unchastely astray after other
gods, and bowed themselves down to them,—
they turned aside speedily out of the way
wherein their fathers who hearkened unto the
commandments of Yahweh, walked, ‖they did
not so‖. 18 And <when Yahweh raised them up
judges> then was Yahweh with the judges,
and saved them out of the hand of their enemies,
all the days of the judge,—for Yahweh was
grieved at their outcry, because of them who
oppressed them, and ill-treated them. 19 But

[a] Or: "bold."
[b] Or: "‖What, now‖ have ye done?" Cp. O.G. 261, 4 d.
[a] *I.e.*: "Weepers."
[b] Josh. xxiv. 28-31.
[c] Lit.: "prolonged days after."
[d] Some cod. (w. 2 ear. pr. edns., Syr., Vul.): "and who"—G.n.
[e] Some cod. (w. Syr. and Vul.) have: "Timnath-serah." Cp. Jos. xix. 50 xxiv. 30—G.n.
[f] See note *ante*, p. 259.

<when the judge was dead> they again' broke faith more than their fathers, by going their way after other gods, by serving them, and bowing themselves down to them,—they ceased not from their doings nor from their stubborn way.

20 So then the anger of Yahweh kindled upon Israel, and he said—

<Forasmuch as this nation have transgressed my covenant, which I commanded their fathers, and have not hearkened unto my voice> 21 ‖I also‖ will no further' dispossess a man from before them,—from among the nations which Joshua left remaining, when he died; 22 that I may, by them, put Israel to the proof,—whether they are going to be observant' of the way of Yahweh, to walk therein[a] as their fathers observed it, or not'.

23 Thus then Yahweh left these nations, not dispossessing them speedily,—neither had he delivered them into the hand of Joshua.

3 1 Now ‖these‖ are the nations which Yahweh left, that he might, by them, put Israel to the proof,—all who had not known' any of the wars of Canaan; 2 that the generations of the sons of Israel might certainly get to know, by being taught to make war,—such, at least, as aforetime knew nothing thereof:—3 five lords of the Philistines, and all the Canaanites, and the Zidonians, and the Hivites dwelling in Mount Lebanon,—from Mount Baal-hermôn' as far as the entering in of Hamath. 4 So then [these] were [left], that, by them, he might put Israel to the proof,—to know whether they would hearken unto the commandments of Yahweh' which he commanded their fathers by the hand of Moses. 5 And thus ‖the sons of Israel‖ dwelt in the midst of the Canaanites,—the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites; 6 and took their daughters to be their' wives, <their own daughters moreover> gave they unto their sons ‖and they served their gods‖.

§ 2. *Israel, for their Idolatry falling under Chastisement, Judges are raised up to save them.*

[I. Othniel.]

7 Thus did the sons of Israel the thing that was wicked in the sight of Yahweh, and forgat Yahweh their God,—and served the Baals and the Asherahs.[b] 8 Then kindled the anger of Yahweh upon Israel, and he sold them into the hand of Chushan-rishathaim, king of Mesopotamia,—and the sons of Israel served Chushan-rishathaim, eight years. 9 And the sons of Israel made outcry unto Yahweh, so Yahweh raised up a saviour unto the sons of Israel, who saved them,—‖even Othniel son of Kenaz, Caleb's younger brother. 10 And the Spirit of Yahweh' came upon him, and he judged[a] Israel, and went out to war, and Yahweh delivered into his hand, Chushan-rishathaim, king of Syria,—and his hand prevailed over Chushan-rishathaim. 11 And the land had rest forty years,—and Othniel son of Kenaz, [died].

[II. Ehud.]

12 And the sons of Israel again' did the thing that was wicked, in the sight of Yahweh,—and Yahweh emboldened Eglon, king of Moab, against Israel, because they did the thing that was wicked in the sight of Yahweh; 13 and he gathered unto him, the sons of Ammon, and Amalek,—and came and smote Israel, and took possession of the city of palm-trees.[b] 14 So the sons of Israel served Eglon king of Moab, eighteen years.

15 And the sons of Israel made outcry unto Yahweh, and Yahweh raised up unto them a saviour, Ehud son of Gera, a Benjamite, a man left-handed,[c]—and the sons of Israel sent, by his hand, a present, unto Eglon king of Moab. 16 So Ehud made himself a sword which had two edges, a cubit in length,—and girded it under his raiment, upon his right thigh. 17 So he offered the present' unto Eglon, king of Moab,—now ‖Eglon‖ was an exceedingly fat man. 18 And so it was <when he had made an end of offering the present> that he sent away the people who had been bearing the present; 19 but ‖he himself‖ turned back from the images[d] that were by Gilgal, and said,

<A secret word> have I, unto thee, O king!

And he said—

Silence![e]

Thereupon went out from his presence all who had been standing near him. 20 And ‖Ehud‖ came in unto him ‖he‖ having been sitting in a summer parlour,[f] which he had for himself [alone], and Ehud said,

<A divine word> have I, unto thee.

So he arose from off his seat.[g] 21 And Ehud put forth his left hand, and took the sword from off his right thigh,—and thrust it into his body; 22 and [the handle also] went in after the blade, and the flesh closed upon the blade, for he withdrew not the sword out of his body,—and he came out into the ante-chamber. 23 And <when Ehud came out into the porch> he closed the doors of the parlour upon him, and bolted them. 24 <When ‖he‖ had come out> ‖his servants‖ went in, and looked, and lo! the doors of the parlour were bolted,—so they said,

Surely he covereth' his feet, in the summer chamber.

25 But <though they tarried a long time> yet

[a] M.C.T. (ml.): "in them"; but a sp. v.r. (*seir*), and some cod. (w. Sep., Syr. and Vul.) (lit.): "in it" [*i.e.* Y.'s "way"]—G.n.

[b] Some cod. (w. Syr. and Vul.) have: "Ashtaroth [=Astarte]." Cp. chap. ii. 13—G.n. See "Special Note," *ante*, p. 259.

[a] Or: "vindicated."

[b] Deu. xxxiv. 3.

[c] Lit.: "lamed (bound) in his right hand."

[d] Same word as Deu. vii. 5.

[e] Heb.: *haṣ* = "hist," "hush."

[f] Or: "an upper cooling room."

[g] Or: "throne."

lo! he opened[not' the doors of the parlour,—
so they took the key, and opened [them],
when lo! ‖their lord‖, fallen to the ground
dead'. 26 But ‖Ehud‖ escaped while they
delayed,—yea ‖he‖ passed the images,[a] and
escaped into Seirah.

27 And so it was '<when he came> that he blew
with a horn, throughout the hill country of
Ephraim,—and the sons of Israel came down
with him, out of the hill country, ‖he‖ being
before them. 28 And he said unto them—

Come down after me,[b] for Yahweh hath
delivered your enemies, the Moabites, into
your hand.

So they came down after him, and captured the
fords of the Jordan, towards Moab, and suffered
not a man to pass over. 29 And they smote
of Moab, at that time, about ten thousand
men, every one a mighty man, and every
one a man 'of valour, — and ‖there escaped
not a man‖. 30 And Moab was subdued
on that day,[c] under the hand of Israel. And
the land had rest eighty years, and Ehud judged
them until his death.[d]

[III. SHAMGAR.]

31 And <after him> was Shamgar, son of
Anath, who smote of the Philistines, six
hundred men, with an ox-goad,—and ‖he also‖
saved Israel.

[IV. DEBORAH.]

4 1 And the sons of Israel again' did the thing
that was, wicked in the sight of Yahweh,—
when ‖Ehud‖ was dead. 2 So Yahweh sold
them into the hand of Jabin king of Canaan,
who reigned in Hazor,—now ‖the prince of his
host‖ was Sisera, and ‖he‖ dwelt in Harosheth
of the nations. 3 And the sons of Israel
made outcry unto Yahweh,—for he had ‖nine
hundred chariots of iron‖ and ‖he‖ oppressed
the sons of Israel heavily, twenty years.

4 And <Deborah, a woman who was a prophetess,
wife of Lapidoth> ‖she‖[e] was judging Israel,
at that time: 5 she' used to sit, therefore, under
the palm-tree of Deborah, between Ramah and
Bethel, in the hill country of Ephraim,—
and the sons of Israel came up to her, for
justice. 6 And she sent and called for
Barak son of Abinoam, out of Kadesh-
naphtali,—and said unto him—

Hath not Yahweh God of Israel, com-
manded,—

Come and draw towards Mount Tabor,
and bring with thee—ten thousand men,
of the sons of Naphtali, and of the sons
of Zebulun; 7 and I will draw unto
thee, unto the torrent[f] of Kishon,
Sisera, prince of the host of Jabin, with
his chariots, and with his multitude,—
and will deliver him into thy hand?[a]

8 And Barak said unto her,

<If thou wilt go with me> then will I go—but
<if thou wilt not go with me> I will not go.

9 And she said—

I will ‖go‖ with thee; |only| it shall not be
‖thine own honour‖ that shall arise from
the journey which thou' art about to take,
for <into the hand of a woman> will
Yahweh sell Sisera.

So Deborah arose, and went with Barak,
towards Kadesh. 10 And Barak called
together Zebulun and Naphtali, towards
Kadesh, and there went up at his feet—ten
thousand men,—and Deborah ‖went up with
him‖. 11 Now ‖Heber the Kenite‖
had separated himself from the Kenites, even
from the sons of Hobab, father-in-law of Moses,[b]
—and moved his tent as far as the oak[c] of
Zaanaim,[d] which is near Kadesh.

12 And they told Sisera that Barak, son of
Abinoam, had gone up to Mount Tabor.
13 So Sisera called together all his chariots—
‖nine hundred chariots of iron‖, and all the
people that were with him, — from Haro-
sheth of the nations, unto the torrent[e] of
Kishon. 14 Then said Deborah unto Barak—

Up! for ‖this‖ is the day on which Yahweh
hath delivered[f] Sisera into thy hand, hath
not ‖Yahweh‖ gone forth before thee?

So Barak went down from Mount Tabor, with
ten thousand men after him. 15 And
Yahweh put to flight Sisera and all the chariots
and all the host, with the edge of the sword,
before Barak,—so Sisera alighted from his
chariot, and fled on foot. 16 Now ‖Barak‖ pur-
sued the chariots, and the host, as far as Haro-
sheth of the nations,—and all the host of Sisera
fell by the edge of the sword, ‖there was not
left so much as one‖. 17 Now ‖Sisera‖ had
fled on foot, unto the tent of Jael, wife of Heber
the Kenite, for there was peace between Jabin,
king of Hazor, and the house of Heber the
Kenite.[g] 18 And Jael went out to meet
Sisera, and said unto him:

Turn aside, my lord, turn aside with me, do
not fear.

So he turned aside with her into the tent, and
she threw over him a coverlet. 19 And
he said unto her—

Let me drink, I pray thee, a little water, for
I am thirsty.

So she opened the bottle of milk, and gave
him to drink, and spread over him the cover-
let. 20 And he said unto her,

Stand at the entrance of the tent,—and it shall
be <if any' man come and ask thee and say—
Is' there here a man?>
that thou shalt say,
There is not'.

[a] See ver. 19, n.
[b] So it shd be (w. Sep.)—G.n. [M.C.T.: "Follow me in pursuit"; lit.: "Pursue after me."]
[c] Some cod. (w. Syr.) have: "at that time"—G.n.
[d] So it shd be (w. Sep.)—G.n. [The M.C.T. is without this clause.]
[e] Some cod. (w. 2 ear. pr. edns.) have: "and she"—G.n.
[f] Or: "ravine."

[a] Some cod. (w. 2 ear. pr. edns., Sep., Syr.) have: "hands"—G.n.
[b] Cp. Num. x. 29.
[c] Or: "vale."
[d] Josh. xix. 33.
[e] Or: "ravine."
[f] N.B.: the "prophetic perfect" tense.
[g] But cp. ver. 11.

21 Then took Jael, wife of Heber, the tent-pin,
and put the mallet in her hand, and went in
unto him, softly, and smote the tent-pin into
his temples, and it pierced through into the
ground,—he' being fast asleep and shrouded in
darkness, and he died.
22 And lo! Barak—in pursuit of Sisera! So
Jael went forth to meet him, and said unto
him,
Come and let me shew thee—the man whom
thou' art seeking.
And he came in with her, and lo! Sisera—lying
dead, with the tent-pin in his temples.
23 Thus God subdued, on that day, Jabin king
of Canaan,—before the sons of Israel. 24 And
the hand of the sons of Israel went on, waxing
more and more heavy upon Jabin king of
Canaan,—until they had cut off Jabin king of
Canaan.

5 1 Then sang Deborah, and Barak, son of
Abinoam,—on that day, saying:—

2 <For the leadership of leaders in Israel,
For the volunteering of the people>,—
Bless ye Yahweh!

3 Hear, ye kings!
Give ear, ye princes!
‖I‖ <unto Yahweh> —‖I‖ will sing,
Will make melody[a] to Yahweh, God of
Israel.

4 O Yahweh!
<When thou didst come forth out of Seir,
When thou didst march along out of the
field of Edom>
‖Earth‖ trembled,
‖Heaven also‖ poured forth,[b]—
Yea ‖dark clouds‖ poured forth[b] waters;
5 From ‖mountains‖ came down streams
In presence of Yahweh,—
From this Sinai,
In presence of Yahweh, God of Israel.

6 <In the days of Shamgar son of Anath,
In the days of Jael>
The roads were forsaken,—
And ‖the frequenters of highways‖ betook
them to roundabout paths:
7 There was a failure of rulers,
<In Israel> a failure,—
Until I arose, a Deborah,
Arose, a mother in Israel:—

8 They chose gods that were new,[c]
‖Then‖—war at the gates!
Was there ‖a shield‖ to be seen?
Or a spear?
‖Among forty thousand in Israel‖?

9 My heart [saith]—
<For the governors of Israel,
For the volunteers among the people>
Bless ye Yahweh!

10 Ye that ride on white asses,
Ye that sit on carpets,
And ye that walk upon the road,
} speak!

11 <In the place of the noise of bowmen among
the wells>
‖There‖ laud ye—
The righteous acts of Yahweh,
The righteous acts of his rule over Israel.
‖Then‖ had come down to the gates the people
of Yahweh.

12 Awake! awake! Deborah,
Awake! awake! utter words of song,—
Arise! Barak,
And bind fast thy captives, O son of
Abinoam!

13 ‖Then‖ came down a remnant to the nobles—
a people,[a]—
‖Yahweh‖ came down with[b] me against the
mighty.

14 <Out of Ephraim> [came down] they whose
root was in Amalek,[c]
<After thee> Benjamin, among thy tribes,—
<Out of Machir> had come down governors,
And <out of Zebulun> such as bear aloft the
staff of the marshal;

15 And ‖my princes in Issachar‖[d] were with
Deborah,
Yea ‖Issachar‖ was the support of Barak,
Into the vale rushed they forth at his feet.
<Among the divisions of Reuben> great'
were the resolves of the heart:
16 Wherefore' abodest thou among the folds?
To hear the mocking of the flocks?
‖The divisions of Reuben‖ had great coun-
sellings of heart.

17 ‖Gilead‖ <beyond the Jordan> took his rest,
But <Dan> wherefore remained he with the
ships?
‖Asher‖ abode by the shore of the seas,
And <by his creeks> must needs rest.

18 ‖Zebulun‖—a people that scorned their souls
unto death;
And ‖Naphtali‖—upon the heights of the field.

19 On came kings, they fought,
‖Then‖ fought the kings of Canaan,
In Taanach,
By the waters of Megiddo,—
<Plunder of silver> they took not away!

20 <From heaven> was the battle fought,—
‖The stars in their courses‖ fought against
Sisera.

21 The torrent of Kishon‖[e] swept them away,
The torrent of olden times, the torrent of
Kishon!
Let my soul march along, with victorious
strength!

[a] Or: "touch the strings."
[b] Mi: "dripped."
[c] Deu. xxxii. 17.
[a] Some cod. (w. Sep.) "the people of Y."—G.n.
[b] Or: "by."
[c] Cp. chap. xii. 15.
[d] Some cod. (w. Aram., Sep., Syr. and Vul.) have: "the princes of I."
[e] Rising on Mt. Tabor and flowing into the Mediterranean near Mount Carmel.

22 ||Then|| stamped hoofs of horses,
With the gallopings, gallopings of his mighty steeds.

23 Curse ye Meroz, saith the messenger of Yahweh,
Curse ye with a curse, the inhabitants thereof,—
Because they came not in to the help of Yahweh,
To the help of Yahweh, against the mighty.[a]

24 <Blessed above women> shall be Jael, wife of Heber the Kenite,—
<Above women in the tent> be blessed:
25 <Water> he asked,
<Milk> she gave,—
<In a bowl for nobles> presented cream:
26 <Her hand, to the tent-pin> put she forth,
And <her right hand> to the toilers' mallet,—
Then smote she Sisera,
She shattered his head,
Yea[b] she split open and pierced through his temples:
27 <Between her feet> he bowed—
he fell,
he lay,—
<Between her feet> he bowed—
he fell,
<Where he bowed>
||There|| he fell—destroyed!

28 <Through the window> looked out and shrilly cried,
The mother of Sisera, through the lattice,—
Why' is his chariot ashamed' to come?
Why' delay' the wheels of his chariot?
29 ||The wise ladies, her princesses|| responded,—
Nay! ||she|| returned answer to |herself|:—
30 Is it not They keep finding—dividing spoil,
One damsel, two damsels, to every' several hero,
||Spoil|| of divers coloured raiment' for Sisera,
||Spoil|| of divers coloured raiment, embroidered,
Coloured raiment richly embroidered,
On the necks of them who are taken as spoil?[c]

31 ||So'|| perish all thine enemies, O Yahweh,
But be ||they who love him|| as the going forth of the sun, in his might!

And the land had rest forty years.

[V. GIDEON.]

6 1 And the sons of Israel did the thing that was wicked, in the sight of Yahweh,—so Yahweh delivered them into the hand of Midian seven years;
2 and the hand of Midian prevailed' against Israel,—<because of Midian> did the sons of Israel prepare for themselves the hollows' which were in the mountains, and the caves, and the strongholds. 3 And so it used to be, <if Israel had sown> then came up Midian and Amalek and the sons of the east, yea came up against them, 4 and encamped against them, and destroyed the increase of the land, until thou comest unto Gaza,—neither left they sustenance in Israel, nor sheep nor ox, nor ass; 5 for ||they' with their cattle|| used to come up, with their tents—yea they used to come like locusts, for multitude, ||both they and their cattle|| were without' number,—so they came into the land, to lay it waste. 6 Thus was Israel greatly impoverished, because of Midian,—and the sons of Israel made outcry unto Yahweh.

7 And it came to pass <when the sons of Israel cried unto Yahweh,—on account of Midian>
8 then sent Yahweh a prophet unto the sons of Israel,—who said unto them—
||Thus|| saith Yahweh, God of Israel,
||I|| led you up out of Egypt,[a]
And brought you forth out of the house of servants;
9 Yea I rescued you out of the hand of Egypt,
And out of the hand of all who oppressed you,—
That I might drive[b] them out from before you,
And I gave unto you their land;
10 Yea and I said to you,—
||I, Yahweh|| am your God,
Ye must not fear the gods of the Amorites, in whose land ye' are about to dwell,—
But ye have not hearkened unto my voice.

11 Then came the messenger of Yahweh, and sat down under the oak which was in Ophrah, which belonged to Joash, the Abiezrite; and ||Gideon his son|| was beating out wheat' in the winepress, to escape the notice of the Midianites;[c] 12 so the messenger of Yahweh appeared unto him,—and said unto him,
||Yahweh|| is with thee, thou mighty man of valour!
13 And Gideon said unto him—
Pardon, my lord! <if Yahweh be' with us> then wherefore' hath all this' befallen us? and where are all his wonders, which our fathers have recounted to us—saying,
Was it not <out of Egypt> that Yahweh brought us up?
But ||now| hath Yahweh abandoned' us, and delivered us into the hand of Midian.
14 And Yahweh[d] |turned unto him| and said—
Go in this thy might,[e] and thou shalt save Israel, out of the hand of Midian,—have I not sent thee?

[a] Or: "among the heroes."
[b] Some cod. (w. Aram) omit "Yea"—G.n.
[c] Lit: "On the necks of spoil!"
[a] Some cod. (w. Sep., Syr.): "out of the land of E."—G.n.
[b] Some cod. (w. Aram., Sep., Syr. and Vul.) have: "And I drave"—G.n.
[c] So the P.B.
[d] Cp. Exo. iii. 2, 4, nn.
[e] Remarkable word; yet was there in Gideon's seeming weakness this element of strength—that he deemed Yahweh able to renew the wonders of Egypt.

15 And he said unto him—
Pardon, O my Lord! ‖How‖ shall I save Israel? Lo! ‖my thousand‖ is the poorest in Manasseh, and ‖I‖ am the youngest in the house of my father.
16 And Yahweh said unto him—
I will be[a] with thee,—so shalt thou smite the Midianites, as one man.
17 And he said unto him,
<If, I beseech thee, I have found favour in thine eyes> then wilt thou work for me a sign, that it is ‖thou‖ who art speaking with me.
18 Do not, I beseech thee, withdraw from hence, until I come unto thee, and bring forth my present, and set it before thee.
And he said:
‖I‖ will tarry until thou return.
19 So ‖Gideon‖ went in, and made ready a kid of the goats, and <of an ephah of meal> unleavened cakes, <the flesh> he put in a basket, and <the broth> he put in a pot,—and brought them forth unto him, under the oak, and presented them. 20 And the messenger of God said' unto him—
Take the flesh and the cakes, and set them on this crag, and <the broth> do thou pour out.
And he did so. 21 Then the messenger of Yahweh put forth the end of the staff, that was in his hand, and touched the flesh, and the cakes,—and there came up fire' out of the rock, and consumed the flesh, and the cakes, and ‖the messenger of Yahweh‖ had departed out of his sight. 22 Then saw Gideon that <the messenger of Yahweh> it was',—so Gideon said—
Alas, My Lord Yahweh! forasmuch' as I have seen the messenger of Yahweh' |face to face|!
23 And Yahweh said unto him—
Peace be unto thee! Do not fear,—thou shalt not die.
24 So Gideon built there an altar unto Yahweh, and called it, ‖Yahweh-shâlôm‖.[b] <Unto this day> it remaineth, in Ophrah of the Abi-ezrites.
25 And it came to pass, on that night, that Yahweh said unto him—
Take the young bullock that belongeth to thy father, even[c] the second bullock of seven years,—and throw thou down the altar of Baal, that belongeth to thy father, and <the sacred stem that is by it> shalt thou cut down.
26 Then shalt thou build an altar, unto Yahweh thy God, on the top of this fort, with the pile,—and shalt take the second bullock, and cause it to go up as an ascending-sacrifice, with the wood of the sacred stem which thou shalt cut down.
27 So Gideon took ten men from among his servants, and did as Yahweh had spoken unto him,—and so it was that <as he too much feared the house of his father, and the men of the city, to do it by day> he did it by night. 28 And the men of the city rose up early in the morning, and lo! the altar of Baal |had been overthrown|, and ‖the sacred stem that was by it‖ had been cut down, and the second bullock had been caused to ascend upon the altar that had been built. 29 So they said, one to another,
Who hath done this thing?
And they inquired, and made search, and it was said,
‖Gideon son of Joash‖ hath done this thing.
30 So the men of the city said unto Joash,
Bring forth thy son, that he may die,—because he hath overthrown the altar of Baal, and because he hath cut down the sacred stem that was by it.
31 And Joash said unto all who stood by him[a]—
Will ‖ye‖ plead for Baal, or will ‖ye‖ save him?
‖Whoso pleadeth for him‖ let him be put to death while it is yet morning,—<if ‖a god‖ he be' let him plead for himself, because one hath overthrown his altar.
32 So he was called on that day, Jerub-baal,[b] saying,—
Let Baal |plead against him|.
Because he had overthrown his altar.
33 Now ‖all the Midianites and the Amalekites and the sons of the east‖ were gathered together,—and they crossed over and pitched in the vale of Jezreel. 34 But ‖the spirit of Yahweh‖ clothed[c] Gideon,[d]—so he blew with a horn, and Abiezer was gathered after him.
35 <Messengers also> sent he throughout all Manasseh, and ‖they also‖ were gathered after him,—<messengers also> sent he throughout Asher, and throughout Zebulun, and throughout Naphtali, and they came up to meet them.
36 And Gideon said unto God,—
<If thou art' about to bring salvation, by my hand, unto Israel, as thou hast spoken>
37 lo! I am placing a woollen' fleece, on the threshing-floor,—<if ‖dew‖ be on the fleece alone' and ‖on all the ground‖ it be dry'> then shall I know that thou wilt bring salvation, by my hand, unto Israel, ‖as thou hast spoken‖.
38 ‖And it was so‖ and he rose up early, on the morrow, and pressed together the fleece,—and wrung out the dew from the fleece, a small bowl full of water. 39 Then said Gideon unto God,
Let not thine anger kindle upon me, but let me speak, ‖only this once‖,—
Let me, I pray thee, put to the proof |only this once| with the fleece,

[a] *'Ehyeh* again, as in Exo. iii. 14, etc. Cp. Intro., Chap. IV.
[b] *I.e.*: "Yahweh is peace."
[c] Or: "and."
[a] Or: "had taken a stand against him."
[b] *I.e.*: "Let Baal plead."
[c] Or: "enwrapped him"; *i.e.*, the Spirit of Y. embraced him "like a suit of armour or coat of mail" — Fuerst H.L., 729[a].
[d] Or: "clothed itself with (put on) Gideon"—T.G. and O.G.

I pray thee, let it be dry on the fleece alone', while <on all the ground> there be dew'.

40 And God did so on that night,—and it was dry on the fleece alone', while <on all the ground> there was dew'.

7 1 Then Jerubbaal, ‖the same‖ is Gideon, and all the people that were with him, rose up early, and encamped by the fountain of Harod,—and ‖the camp of Midian‖ was on the north of them, by the hill of Moreh,[a] in the vale. 2 And Yahweh said unto Gideon,

<Too many> are the people that are with thee, for me to deliver the Midianites into their hand,—lest Israel vaunt themselves against me, saying,

‖Mine own hand‖ hath saved me.

3 ‖Now‖ therefore, proclaim, I pray thee, in the ears of the people, saying,

‖Whoso feareth and trembleth‖—let him turn and go back from Mount Gilead.

And there returned of the people twenty-two thousand, and ‖ten thousand‖ remained. 4 Then said Yahweh unto Gideon—

‖Yet‖ are the people too many, take them down unto the waters, that I may prove[b] them for thee, there,—and it shall be, that <he of whom I say unto thee,

‖This one‖ shall go with thee>

‖the same‖ shall go with thee, and <every one of whom I say unto thee,

‖This one‖ shall not go with thee>

‖the same‖ shall not go.

5 So he took down the people unto the waters,—and Yahweh said unto Gideon—

<Every one that lappeth with his tongue of the water, as a dog lappeth> thou shalt set him' by himself, likewise ‖every one that boweth down upon his knees, to drink‖.

6 And so it was, that ‖the number of them that lapped with their hand to their mouth‖ was three hundred men,—but ‖all the rest of the people‖ bowed down on their knees, to drink water. 7 Then said Yahweh unto Gideon—

<By the three hundred men that lapped> will I save you, and deliver the Midianites into thy hand; and let ‖all [the rest of] the people‖ go every man to his own place.

8 So the people took provisions in their hand, and their horns, but <every man of Israel besides> sent he away every man to his home,[c] whereas <the three hundred men> he retained. Now ‖the camp of Midian‖ was beneath him in the vale.

9 And it came to pass <on that night> that Yahweh said unto him,

Arise! go down against the camp,—for I have delivered it into thy hand.

10 Or <if ‖thou‖ art afraid' to go down> go down—‖thou and Purah thy young man‖, unto the camp; 11 so shalt thou hear what they shall say, — and <afterward> shall thy hands grow strong, and thou shalt go down against the camp.

Then went he down, ‖he' and Purah his young man‖, unto the outmost part of the armed men that were in the camp. 12 Now ‖the Midianites and the Amalekites and all the sons of the east‖ were lying along in the vale, ‖like locusts for multitude‖,—‖their camels also‖ were without' number, ‖as the sand that is by the sea side, for multitude‖. 13 And Gideon came in, and lo! a man relating to his neighbour' a dream,—and he said—

Lo! <a dream> have I dreamt, and lo! a round cake of barley bread tumbling into the camp of Midian, and it came as far as the tent—and smote it that it fell, and turned it upside down, and the tent lay along.

14 Then responded his neighbour and said:—

<Nothing else> is this, than the sword of Gideon son of Joash, a man of Israel,—God hath delivered' into his hand, both Midian and all the host.

15 And it was so <when Gideon heard' the story of the dream, and the interpretation thereof> that he bowed himself down,—and returned unto the camp of Israel, and said—

Arise! for Yahweh hath delivered into your hand the host of Midian.

16 And he divided the three hundred men, into three companies,—and put horns into the hands of them all, with empty pitchers, and torches inside the pitchers. 17 Then he said unto them,

<On me> shall ye look, and <in like manner> shall ye do,—and lo! <when I' am coming unto the outermost part of the camp> then shall it be, that <as I' do> ‖so‖ shall ye' do. 18 <When I shall blow with the horn, ‖I and all who are with me‖> then shall ‖ye also, round about all the camp‖ blow' with your horns, and shall say,

For[a] Yahweh and for Gideon!

19 So Gideon came, and the hundred men that were with him, unto the outermost part of the camp, at the beginning of the middle watch, they had but ‖newly set‖ the watchers,—and they blew with the horns, and brake in pieces the pitchers, that were in their hand. 20 Yea the three companies blew with the horns, and shivered the pitchers, and caught hold—with their left hands—of the torches, while <in their right hands> were the horns, to blow with,—and they cried,

A sword for Yahweh, and for Gideon!

21 And they stood still, every man in his place, round about the camp,—and all the host ran' and shouted, and fled.[b] 22 When the three hundred blew the horns, Yahweh set the sword

[a] "Teacher's hill"—O.G.
[b] Ml.: "smelt," "refine," "assay." [c] Ml.: "tents."

[a] Some cod. (w. Aram. and Syr.) have: "A sword for" (cp. ver. 20)—G.n.
[b] So *read*; but *written*: "put [them] to flight"—G.n.

of every man, against his neighbour, and against all the host,—and the host fled, as far as the Place of Acacias, towards Zererath, as far as the border of Abel-meholah,[a] by Tabbath.

22 And the men of Israel were called together, out of Naphtali and out of Asher, and out of all Manasseh, — and pursued Midian. 24 And <messengers> did Gideon send through all the hill country of Ephraim, saying—

Go down to meet Midian, and capture, before them, the waters, as far as Beth-barah, and the Jordan.

So all the men of Ephraim were called out, and captured the waters, as far as Beth-barah, and the Jordan. 25 And they captured the two princes of Midian, Oreb and Zeeb, and slew Oreb at Oreb's Rock, and <Zeeb> they slew at Zeeb's Winepress, and pursued Midian,—and <the heads of Oreb and Zeeb> brought they in unto Gideon at the ford of the Jordan.

8 1 And the men of Ephraim said unto him—

What is this thing thou hast done to us, in not calling us, when thou wentest to fight with Midian?

And they did chide with him, sharply. 2 And he said unto them,

What have I done ‖now‖, in comparison with you?

Is not the grape-gleaning of Ephraim better than the vintage of Abiezer?

3 <Into your hand> hath God delivered the princes of Midian—Oreb and Zeeb, what then had I been able to do in comparison with you?

‖Then‖ was their spirit softened toward him, when he had spoken this word.

4 And Gideon came towards the Jordan, being about to pass over—‖he‖ and the three hundred men who were with him, ‖faint yet pursuing‖.

5 So he said unto the men of Succoth,

Give, I pray you, loaves of bread to the people that are following me;[b] for <faint> they are', and ‖I‖ am in pursuit of Zebah and Zalmunna, kings of Midian.

6 And the princes of Succoth said,

Are the palms of the hands[c] of Zebah and Zalmunna already' in thy power,—that we should give to thine army bread?

7 And Gideon said,

Therefore' <when Yahweh hath delivered Zebah and Zalmunna into my power> then will I tear your flesh with the thorns of the wilderness, and with the nettles.

8 So he went up from thence, to Penuel, and spake unto them' in like manner,—and the men of Penuel answered him, as had answered the men of Succoth. 9 So he spake to the men of Penuel also', saying,—

<When I return with success> I will break down this tower.

10 Now ‖Zebah and Zalmunna‖ were in Karkor, and their hosts with them, ‖about fifteen thousand, all that were left' out of all the host of the sons of the east,—and ‖the fallen‖ were a hundred and twenty thousand men, who had drawn the sword. 11 So Gideon went up by the way of the tent-dwellers, on the east of Nobah and Jogbehah, and smote the host, when ‖the host‖ had become secure. 12 And when Zebah and Zalmunna fled, then he pursued them, and captured the two kings of Midian—Zebah and Zalmunna, and <all the host> put he in terror.

13 And Gideon son of Joash returned from the battle,—from the ascent of Heres; 14 and caught a young man, of the men of Succoth, and enquired of him,—so he wrote down for him the princes of Succoth, and the elders thereof, seventy-seven men. 15 Then came he in unto the men of Succoth, and said,

Lo! Zebah and Zalmunna,—concerning whom ye did taunt me, saying—

Are the palms of the hands of Zebah and Zalmunna already in thy power, that we should give to thy weary' men bread?

16 So he took the elders of the city, and the thorns of the wilderness and the nettles, and taught therewith the men of Succoth: 17 <the tower of Penuel also> brake he down,—and slew the men of the city.

18 Then said he unto Zebah and unto Zalmunna,

What manner of men were they, whom ye slew at Tabor?

And they said,

‖As thou art‖, so were they', |each one| as handsome as the sons of a king.

19 And he said:

<My brethren, sons of my mother> they were'! <As Yahweh liveth> <if ye had saved them' alive> I would not have slain you'.

20 So he said to Jether his firstborn,

Up! slay them.

But the youth drew not his sword, for he feared, because he was yet' a youth. 21 Then said Zebah and Zalmunna—

Up! ‖thou‖ and fall upon us, for <like the man> is his might.

So Gideon arose, and slew Zebah and Zalmunna, and took the crescents that were on the necks of their camels.

22 Then said the men of Israel, unto Gideon,

Rule over us—‖even thou, and thy son, and thy son's son‖,—for thou hast saved us out of the power of Midian.

23 And Gideon said unto them,

‖I‖ will not rule over you, neither shall my son rule over you,—

‖Yahweh‖ shall rule over you.

24 And Gideon said unto them—

I would make to you a request,

Give me, then, every man the nose-ring of his spoil.

For they had ‖nose-rings of gold‖ for <Ishmaelites> they were'. 25 And they said,

We will ‖freely give‖.

[a] = Dance-meadow.
[b] Ml.: "are at my feet."
[c] Or: "soles (of the feet)."

So they spread out a mantle, and cast therein, every man the nose-ring of his spoil. 26 And so it was, that the weight of the nose-rings of gold which he requested, was a thousand and seven hundred [shekels] of gold,—besides' the crescents, and the pendants, and the raiment of purple that were upon the kings of Midian, and besides' the ornaments that were on the necks of their camels. 27 And Gideon made thereof an Ephod,[a] and set it up in his own city, in Ophrah, and all Israel went unchastely astray after it there,—so it became, to Gideon and to his house, a snare.

28 Thus was Midian subdued, before the sons of Israel, neither did they again' lift up their head,—and the land had rest forty years, in the days of Gideon.

29 So then Jerubbaal, son of Joash, went and dwelt in his own house. 30 And ‖Gideon‖ had seventy sons, sprung from his own loins,—for <many wives> had he. 31 And <his concubine who was in Shechem> ‖she also‖ bare him a son,—and he gave him the name of Abimelech. 32 And Gideon, son of Joash, died' in a good old age,—and was buried in the grave of Joash his father, in Ophrah, of the Abiezrites.

33 And it came to pass that <as soon as Gideon was dead> the sons of Israel turned back, and went unchastely astray after the Baals,—and appointed them Baal-berith, to be god: 34 so the sons of Israel remembered not Yahweh, their own God,—who had rescued them out of the hand of all their enemies, on every side; 35 neither dealt they in lovingkindness with the house of Jerubbaal [namely] Gideon,—‖according to all the goodness wherewith he had dealt with Israel‖.

[VI. Abimelech.]

9 1 Then went Abimelech son of Jerubbaal, to Shechem, unto the brethren of his mother,—and spake unto them, and unto all the family of the house of his mother's father, saying;

2 Speak, I pray you, in the ears of all the owners of Shechem—

Which is better for you, that there should rule over you, seventy men, all sons of Jerubbaal, or that there should rule over you, one' man?

And remember that <your bone and your flesh> am I'.

3 So the brethren of his mother spake for him, in the ears of all the owners of Shechem, all these words,—and their heart inclined after Abimelech, for they said—

<Our own brother> is he'.

4 So they gave him seventy pieces of silver, out of the house of Baal-berith,—and Abimelech hired therewith, loose and unstable men, and they followed him. 5 And he entered the house of his father, at Ophrah, and slew his brethren, sons of Jerubbaal ‖seventy men, upon one stone‖,—but there remained Jotham, the youngest son of Jerubbaal, for he had hidden himself. 6 Then were gathered together all the owners of Shechem, and all the house of Millo,[a] and they went and made Abimelech king,—by the oak of the pillar, that was in Shechem. 7 And <when it was told Jotham> he went and stood on the top of Mount Gerizim, and lifted up his voice, and cried aloud,—and said unto them—

Hearken unto me, ye owners of Shechem, and may God' ‖hearken unto you‖.

8 The trees ‖went their way‖[b] to anoint over them, a king,—and they said unto the olive tree—

Reign thou over us.

9 But the olive tree said unto them,

Should I leave my fatness, which <in me> gods and men do honour,—and go to wave to and fro, over the trees?

10 Then said the trees unto the fig-tree,—

Come! ‖thou reign over us.

11 But the fig-tree said' unto them,

Should I leave my sweetness, and mine excellent increase,—and go to wave to and fro, over the trees?

12 Then said the trees unto the vine,—

Come! ‖thou‖ reign over us.

13 But the vine' said unto them,

Should I leave my new wine, that rejoiceth gods and men,—and go to wave to and fro, over the trees?

14 Then said all the trees, unto the bramble,—

Come ‖thou‖ to reign over us.

15 And the bramble said unto the trees,

<If ‖in truth‖ ye' are about to anoint me to be king over you> come, take refuge in my shade,—but <if not> there shall come forth fire out of the bramble, and devour the cedars of Lebanon.

16 ‖Now‖, therefore, <if <in truth and sincerity> ye have acted, in making Abimelech king,—and if ye have dealt ‖well‖ with Jerubbaal and with his house, and if <according to the deserving of his hands> ye have done unto him; 17 in that my father fought' for you, and cast his soul away from before him, and rescued you' out of the hand of Midian;—

18 yet have ‖ye‖ risen up against the house of my father, to-day, and slain his sons—‖seventy men, upon one stone‖,—and made Abimelech, son of his maidservant, king over the owners of Shechem, because he is ‖your brother‖; 19 if then <in truth and in sincerity> ye have dealt with Jerubbaal and with his house, this day> rejoice ye in Abimelech, and let ‖him also‖ rejoice in you; 20 but <if not> let fire come out from Abimelech, and devour the owners of Shechem, and the house of Millo,—and let fire come out from the owners of Shechem, and from the house of Millo, and devour Abimelech!

21 And Jotham hasted away, and fled, and went

[a] P.B.: "an Ephod-idol."

[a] Or: "all Beth-millo."

[b] Or: 'actually went." Verb emphatic by reduplication: cp. Intro., Chap. II., Synopsis, *B*, *b*

to Beer,—and dwelt there, away from the face of Abimelech his brother.

22 And Abimelech ruled over Israel three years.

23 Then God let go a spirit of mischief between Abimelech and the owners of Shechem,—and the owners of Shechem dealt treacherously with Abimelech: 24 that the cruel wrong to the seventy sons of Jerubbaal might come [upon them],—and that their blood might be laid upon Abimelech their brother, who slew them, and upon the owners of Shechem who strengthened his hands, to slay his brethren. 25 So the owners of Shechem set for him liers in wait, upon the tops of the mountains, and they robbed all who crossed over them by the road,—and it was told Abimelech.

26 And Gaal son of Ebed[a] came, with his brethren, and they passed through to Shechem,—and the owners of Shechem put their trust in him. 27 Then went they out into the fields, and gathered the fruit of their vineyards and trode [the grapes], and held a vintage festival,—and entered the house of their god, and did eat and drink, and poured contempt on Abimelech.

28 And Gaal son of Ebed[a] said:

Who is Abimelech—and who is the son of[b] Shechem, that we should serve him?
Is he not the son of Jerubbaal? and Zebul his officer? Serve ye the men of Hamor, Shechem's father, but why' should ‖we‖ serve him?

29 Would, then, this people were in my hand! that I might set aside Abimelech,—and say[c] to Abimelech,
Increase thine army, and come out!

30 And <when Zubul, governor of the city, heard' the words of Gaal the son of Ebed>[a] then was kindled his anger. 31 And he sent messengers unto Abimelech, by deceit, saying,—

Lo! ‖Gaal son of Ebed, and his brethren‖ are coming into Shechem; and lo! are fortifying[d] the city against thee.

32 ‖Now‖ therefore, up by night, ‖thou and the people that are with thee‖ and lie in wait in the field; 33 and it shall be <in the morning, about sunrise> thou shalt get up early, and spread thyself out against the city,—when lo! he and the people that are with him' coming out against thee, so shalt thou do unto him as thy hand shall find opportunity.

34 So Abimelech rose up, and all the people that were with him, by night,—and they lay in wait above Shechem, in four companies. 35 Then came forth Gaal son of Ebed,[a] and took his stand at the opening of the gate of the city,—so Abimelech rose up, and the people that were with him, from the place of ambush. 36 And <when Gaal saw the people> he said unto Zebul,

Lo! people coming down from the tops of the mountains.

And Zebul said unto him,

<The shadow of the mountains> thou' seest, like men.[a]

37 Then did Gaal yet further' speak, and say—

Lo! people coming down from the highest part[b] of the land,—and one' company, coming in by way of the Conjurers' Terebinth.

38 So then Zebul said unto him—

‖Where, then‖, is thy mouth that kept on saying,
Who is Abimelech, that we should serve him?
Is not |this| the people which thou didst despise? Go forth, I pray thee ‖now‖,[c] and fight with them!

39 And Gaal went forth before the owners of Shechem,—and fought against Abimelech. 40 And Abimelech chased him, and he fled before him,—and there fell a multitude of slain as far as the entering of the gate. 41 Then dwelt Abimelech in Arumah,[d]—and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to pass <on the morrow> that the people went forth into the field,—and they told Abimelech. 43 So he took the people and divided them into three companies, and lay in wait in the field,—and he looked, and lo! the people coming forth out of the city, so he rose up against them, and smote them. 44 And ‖Abimelech, and the companies that were with him‖ spread themselves out, and [one of the companies] took their stand at the opening of the gate of the city,—while ‖the two companies‖ spread themselves out against all that were in the field, and smote them. 45 And ‖Abimelech‖ fought against the city, all that day, and captured the city, <the people also that were therein> he slew,—and brake down the city, and sowed it with salt.

46 And <when all the owners of the tower of Shechem heard> they entered into the basement[e] of the house of El-berith.[f] 47 And it was told Abimelech, that all the owners of the tower of Shechem had gathered themselves together. 48 So Abimelech went up Mount Zalmon ‖he and all the people that were with him‖, and Abimelech took an axe in his hand, and cut down a bough from the trees,[g] and lifted it, and laid it on his shoulder,—and said unto the people that were with him—

<What ye have seen me do> haste! do likewise.

49 So, even all' the people cut down every man his bough, and followed Abimelech, and laid them over the basement,[e] and set it on fire over them who were therein,—even all' the men of the

[a] Some cod. (w. 3 ear. pr. edns.): "Eber" — G.n. [Cp. letters 4 & 20, p. 29.]
[b] So it shd be (w. Sep.) G.n. [M.C.T. omits: "the son of."]
[a] So it shd be (w. Sep.)—G.n. [M.C.T. has: "And he said."]
[d] Or: "constraining."
[b] Or: "Navel."
[c] Sp. v.r. (*sevir*) "thou" (emphatic) [for "now"] —G.n.
[d] To be *read*: "In Rumah"
—G.n.
[e] P.B.: "crypt."
[f] Cp. chap. viii. 33.
[g] Or: "a bundle of brush wood."

tower of Shechem died, about a thousand men and women.

50 Then went Abimelech unto Thebez,—and encamped against Thebez, and captured it. 51 Now ‖a strong tower‖ was in the midst of the city, and there fled thither all the men and the women, and all the owners of the city, and shut themselves in,—and went up on the roof of the tower. 52 And Abimelech came in as far as the tower, and fought against it,—and so came near, as far as the entrance of the tower, to burn it with fire. 53 And a certain woman cast an upper millstone upon the head of Abimelech,—and brake in pieces his skull. 54 Then called he hastily unto the young man bearing his armour, and said unto him—

Draw thy sword, and put me to death, lest they say of me,

‖A woman‖ slew him!

So his young man thrust him through, and he died. 55 And <when the men of Israel saw that Abimelech was |dead|> they went their way every man to his own place.

56 Thus did God requite[a] the wickedness of Abimelech, which he had done to his father, in slaying his seventy brethren; 57 <all the wickedness also, of the men of Shechem> did God requite[a] upon their own head,—and so brought in upon ‖them the curse of Jotham, son of Jerubbaal‖.

[VII. Tola.]

10 1 And there arose, after Abimelech, to save[b] Israel—Tola son of Puah son of Dodo, a man of Issachar,—and ‖he‖ used to sit in Shamir, in the hill country of Ephraim; 2 and he judged Israel, twenty-three years,—and died, and was buried in Shamir.

[VIII. Jair.]

3 And there arose, after him, Jair the Gileadite,—and judged Israel twenty-two years. 4 Now he had thirty sons, that rode on thirty ass colts, and they had ‖thirty cities‖,—they' are called Havvoth-jair,[c] until this day, which are in the land of Gilead. 5 And Jair died, and was buried in Kamon.

[IX. Jephthah.]

6 And the sons of Israel again' did the thing that was wicked' in the sight of Yahweh, and served the Baals and the Ashtoreths,[d] and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the sons of Ammon, and the gods of the Philistines,—and forsook Yahweh, and served him not. 7 So the anger of Yahweh kindled upon Israel,—and he sold them into the hand of the Philistines, and into the hand of the sons of Ammon; 8 and they enfeebled and oppressed[e] the sons of Israel in that year,—<eighteen years> did they this unto all the sons of Israel who were beyond the Jordan, in the land of the Amorites, that was in Gilead. 9 And the sons of Ammon crossed the Jordan, to fight ‖even against Judah and against Benjamin, and against the house of Ephraim‖,—so that Israel was sore distressed. 10 Then did the sons of Israel make outcry unto Yahweh, saying,—

We have sinned against thee, because[a] we have forsaken our God,[b] and have served the Baals.

11 Then said Yahweh unto the sons of Israel,—

Was it not <from the Egyptians, and from the Amorites, and from the sons of Ammon, and from the Philistines> [that I saved you]?

12 ‖The Zidonians also, and the Amalekites, and the Maonites‖ oppressed you,—and ye made outcry unto me, and I saved you out of their hand.

13 Yet have ‖ye‖ forsaken me, and served other gods,—therefore will I not again' save you.

14 Go and make outcry unto the gods whom ye have chosen,[c]—‖they‖ must save you, in the time of your tribulation.

15 And the sons of Israel said unto Yahweh—

We have sinned, do ‖thou‖ with us, according to all that is fitting in thine eyes,—only' rescue us, we beseech thee' this day.

16 And they put away the gods of the stranger' out of their midst, and served Yahweh,—and his soul was impatient of the misery of Israel.

17 Now the sons of Ammon were called out, and they encamped in Gilead,—and the sons of Israel assembled themselves together, and encamped in Mizpah. 18 Then said the people, the princes of Gilead, one to another,

Who is the man that will begin' to fight against the sons of Ammon? he shall become head to all the inhabitants of Gilead.

11 1 Now ‖Jephthah the Gileadite‖ was a mighty man of valour, but ‖he‖ was the son of an unchaste woman,—yet Gilead was' the father of Jephthah. 2 And the wife of Gilead bare him sons,—and <when the wife's sons grew up> they thrust out Jephthah, and said unto him—

Thou shalt not inherit with the house of our father, for <son of an alien woman> art thou'.

3 So Jephthah fled from the face of his brethren, and dwelt in the land of Tob,[d]—and there gathered about Jephthah unemployed men, who went forth with him. 4 And so it came to pass, after a time,—that the sons of Ammon made war with Israel. 5 <When, therefore, it came to pass that the sons of Ammon made war with Israel> then went the elders of Gilead, to summon Jephthah out of the land of Tob. 6 And they said to Jephthah,

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[a] Ml.: "bring back."
[b] How "judging" may mean "vindicating," and "vindicating" may amount to "saving," this Book of Judges abundantly shows. This development of the idea assumes importance in connection with Psalm lxxii. and many other places.
[c] Cp. Deut. iii. 14, n.
[d] P.B.: "Astartes."
[e] Lit.: "brake and crushed."

[a] *Written*, "both because"; to be *read*, "because." In some cod. (w. Sep., Syr., Vul.) "both" wholly omitted—G.n.
[b] Some cod. (w. Aram., Sep. and Vul.): "Yahweh our G."—G.n.
[c] Cp. Deut. xxxii. 37, 38.
[d] *I.e.*: "fruitful district." A land lying no th-east of Palestine, in Syria.

Oh! come and be our' commander,—that we
may do battle' with the sons of Ammon.
7 But Jephthah said to the elders of Gilead,
Have not ‖ye‖ hated me, and thrust me out
from the house of my father? Wherefore,
then, are ye come unto me ‖now‖, when ye
are in distress?
8 And the elders of Gilead said unto Jephthah—
‖Therefore‖ have we ‖now‖ returned unto
thee, that <if thou go with us, and do
battle with the sons of Ammon> then
shalt thou become our' head, for all the
inhabitants of Gilead.
9 And Jephthah said unto the elders of Gilead—
<If ye' do bring me back to do battle with the
sons of Ammon, and Yahweh deliver' them
up before me> shall ‖I myself‖ become
your' head?
10 And the elders of Gilead said unto Jephthah—
‖Yahweh himself‖ will be hearkening[a] be-
tween us, if <according to thy word>
‖so‖ we do not.
11 Then went Jephthah with[b] the elders of Gilead,
and the people set him over them, as head and
commander,—and Jephthah spake all his words
before Yahweh, in Mizpah.
12 So then Jephthah sent messengers' unto the
king of the sons of Ammon, saying,—
What occasion is there between us,[c] that thou
shouldst have come unto me, to fight against
my land?
13 And the king of the sons of Ammon said unto
the messengers of Jephthah—
Because Israel took away my land, when they
came up out of Egypt, from Arnon even
unto the Jabbok, and unto the Jordan,—
‖now‖ therefore, restore them in peace.
14 And Jephthah yet once more' sent messengers'
unto the king of the sons of Ammon; 15 and
said[d] unto him,
‖Thus‖ saith Jephthah,—
Israel took not away the land of Moab, or
the land of the sons of Ammon: 16 for
<when they came up out of Egypt, and
Israel journeyed through the desert as
far as the Red Sea, and came in unto
Kadesh> 17 then did Israel send messen-
gers unto the king of Edom, saying—
Let me[e] pass, I pray thee, through thy
land,
but the king of Edom hearkened not,
<unto the king of Moab also> sent they,
but he would not consent,—so Israel
abode in Kadesh. 18 Then journeyed
they through the desert, and went round
the land of Edom, and the land of Moab,
and so came |from the rising of the sun|
to the land of Moab, but encamped
beyond Arnon,—and entered not within
the boundary of Moab, for ‖Arnon‖ is
the boundary of Moab. 19 Then did Israel
send messengers unto Sihon king of the
Amorites, king of Heshbon,—and Israel
said unto him,
Let us[a] pass, we pray thee, through thy
land, as far as my own place.
20 But Sihon trusted not Israel, to pass through
his boundary, so Sihon gathered together
all his people, and encamped in Jahaz,—
and fought against Israel. 21 Then did
Yahweh, God of Israel, deliver up Sihon,
and all his people, into the hand of Israel,
and they smote them,—so Israel took
possession of all the land of the Amorites,
the inhabitants of that land. 22 Yea they
took possession of all the territory of the
Amorites,—from Arnon, even as far as
the Jabbok, and from the desert, even as
far as the Jordan.
23 ‖Now‖ therefore, it was ‖Yahweh God of
Israel‖ that dispossessed the Amorites
from before his people Israel,—and shalt
‖thou‖ possess it? 24 <What Chemosh
thy god giveth' thee to possess ‖that‖
wilt thou not possess? and <whatsoever
Yahweh our God hath set before us to
possess> ‖that‖ shall we not possess?
25 ‖Now‖ therefore, art thou ‖really better‖
than Balak son of Zippor, king of Moab?
Hath there been any ‖striving at all‖
with Israel, or any ‖fighting at all‖
with them, 26 all the time that Israel
hath been dwelling in Heshbon and in
her towns, and in Aroer and in her towns,
and in all the cities that are on the banks
of Arnon,—for three hundred years?
Wherefore, then, have ye not made a
rescue' within that time? 27 ‖I‖, there-
fore, have not sinned against thee'; but
‖thou‖ art doing me a wrong, in fighting
against me,—
Let Yahweh, the Judge, give judgment' to-
day, between the sons of Israel, and the
sons of Ammon!
28 But the king of the sons of Ammon hearkened
not' unto the words of Jephthah, which he sent
unto him.
29 Then came upon Jephthah the spirit of
Yahweh, and he passed through Gilead and
Manasseh,—and passed through Mizpeh of
Gilead, and <from Mizpeh of Gilead> he passed
through [unto[b]] the sons of Ammon. 30 And
Jephthah vowed a vow unto Yahweh, and said,—
<If thou wilt ‖deliver‖ the sons of Ammon
into my hand> 31 then shall it be, that
<whosoever cometh forth' out of the doors
of my house, to meet me, when I return
successful, from the sons of Ammon> shall
belong unto Yahweh, and I will offer him
up, as an ascending-sacrifice.

[a] Lit.: "hearer."
[b] Some cod. (w. 3 ear. pr. edns.): "unto"—G.n.
[c] Lit.: "What to me and to thee?"
[d] Sp. v.r. (*sevir*): "and they said"; in some cod. "they" is both *written* and *read*—G.n. [M.C.T.: "he."]
[e] In the mass of MSS. cod. (w. Syr.): "us." Cp. ver. 19—G.n.

[a] Some cod. (w. 2 ear. pr. edns. and Vul.): "me." Cp. ver. 17—G.n.
[b] Some cod. (w. Aram. MS., Syr. and Vul.) read literally "unto"—G.n. [M.C.T.: "passed through the sons of A."]

32 So then Jephthah passed over unto the sons
of Ammon, to fight against them,—and Yahweh
delivered' them into his hand; 33 and he smote
them, from Aroer even till thou enterest in to
Minnith, even twenty cities, and as far as Abel-
keramim,[a] with an exceeding great smiting,—
and thus were the sons of Ammon subdued'
before the sons of Israel.

34 Then came Jephthah towards Mizpah, unto his
own house, and lo! ‖his daughter‖ coming forth
to meet him, with timbrels, and with dances,—
and ‖she‖ was none other than his only child,[b]
he had not, besides her, either son or daughter.

35 And it came to pass <when he saw her> that
he rent his clothes, and said—

Alas! my daughter,
Thou hast ‖brought me low‖,
Even ‖thou‖ hast come to be among them
who trouble me,—
Yet ‖I‖ opened wide my mouth unto Yahweh,
and cannot go back.

36 And she said unto him—

My father!
Thou hast opened wide thy mouth unto
Yahweh,
Do with me, according to that which hath
gone forth out of thy mouth,—
After that Yahweh hath exacted for thee
an avenging from thine enemies,
From the sons of Ammon.

37 And she said unto her father,

Let this' thing |be done for me|,—
Let me alone two months, that I may depart,
and go down[c] upon the mountains, and
bewail my virginity, ‖I' and my com-
panions‖.

38 And he said—

Depart.

So he let her go, for two months,—and
she departed, ‖she and her companions‖,
and bewailed her virginity, upon the moun-
tains. 39 And it came to pass, at the end
of two months, that she returned unto her father,
and he fulfilled on her his vow' which he had
vowed,—‖she' not having known man‖. And
it became a statute, in Israel:—40 <From year
to year> departed the daughters of Israel, to
lament aloud' for the daughter of Jephthah,
the Gileadite, ‖four days in the year‖.

12 1 And the men of Ephraim were called together,
and passed over northward,[d]— and said unto
Jephthah—

Wherefore' didst thou pass over to do battle
with the sons of Ammon, and <for us>
didst not call, to go with thee? <Thy
house> will we consume over thee with
fire.

2 And Jephthah said unto them,

<Great strife> had |I and my people| even
with the sons of Ammon; but <when I
cried unto you for help> ye saved me not
out of their hand. 3 So <when I saw that
thou wast not' going to save> then put I
my life[a] in my hand, and passed over
against the sons of Ammon, and Yahweh
delivered them into my hand.
|Wherefore|, then, have ye come up against
me this day, to fight against me?

4 And Jephthah gathered together all the men
of Gilead, and fought with Ephraim,—and the
men of Gilead smote Ephraim, because they
said—

<Fugitives of Ephraim> are ‖ye‖, O ye
Gileadites, in the midst of Ephraim, in the
midst of Manasseh.[b]

5 And the Gileadites captured the fords of the
Jordan, against the Ephraimites,—and so it
was, that <when the fugitives of Ephraim
said,
Let me pass over>
the men of Gilead said to him,
<An Ephraimite> art thou?
and <if he said—
Nay!>
6 they said to him,
Come now, say Shibboleth,
and <if he said Sibboleth, and he could not
take heed[c] to speak in that manner> then laid
they hold on him, and slew him at the fords of
the Jordan,—and there fell ‖at that time‖ of
the Ephraimites, forty-two thousand.

7 And <when Jephthah had judged[d] Israel
six years> then Jephthah the Gileadite died,
and was buried in [one of] the cities of Gilead.

[X. Ibzan.]

8 And there judged Israel, after him, Ibzan of
Bethlehem. 9 And so it was, he had thirty sons,
and <thirty daughters> sent he abroad, while
<thirty daughters> brought he from abroad
for his sons. And he judged Israel seven years.
10 And Ibzan died, and was buried in Bethlehem.

[XI. Elon.]

11 And, after him, did Elon the Zebulunite judge
Israel,—and he judged Israel, ten years. 12 And
Elon the Zebulunite died, and was buried in
Aijalon, in the land of Zebulun.

[XII. Abdôn.]

13 And there judged Israel, after him, Abdôn
son of Hillel, the Pirathonite. 14 And so it was,
he had forty sons and thirty grandsons, who
rode on seventy ass colts,—and he judged Israel
eight years. 15 And Abdôn son of Hillel, the
Pirathonite died,—and was buried in Pirathôn,
in the land of Ephraim, in the hill country of
the Amalekites.

[XIII. Samson.]

13 1 And the sons of Israel again' did the thing
that was wicked in the sight of Yahweh,—so

[a] = "The meadow of the vineyards"; "Vineyard-meadow."
[b] Nearly = "darling."
[c] O.G. 433, suggests reading = "wander about."
[d] "Crossed to Zaphon"—P.B. (Moore).

[a] Ml.: "soul."
[b] Some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.): have "and in the midst of M."—G.n.
[c] Or: "give attention"—O.G. Some cod. (w. 3 ear. pr. edns.) have: "distinguish"—G.n.
[d] N.B.: J. first saved, then judged. Cp. chap. x. 1, n.

Yahweh delivered them up into the hand of the Philistines, forty years.

2 And there was a certain man of Zorah, of the family of the Danites, and ‖his name‖ was Manoah; and ‖his wife‖ was barren, and had borne no child. 3 And the messenger of Yahweh appeared' unto the woman,—and said unto her—

Lo! I pray thee, ‖thou‖ art barren, and hast borne no child, but thou shalt conceive, and shalt bear a son. 4 ‖Now‖ therefore, beware, I pray thee, and do not drink wine or strong drink,—nor eat anything unclean; 5 for lo! ‖thou‖ art about to conceive and bear a son, and no ‖razor‖ shall come on his head, for <one separate unto God>[a] shall the boy be from his birth,[b]—and ‖he‖ shall begin to save Israel out of the hand of the Philistines. 6 So the woman came in, and told her husband, saying,

‖A man of God‖ came unto me, and ‖his appearance‖[c] was as the appearance[c] of the messenger of God, reverend[d] exceedingly,—and I asked him not whence he was, and <his name> he told me not. 7 But he said unto me,

Lo! thou art about to conceive, and bear a son,—‖now‖ therefore, do not drink wine or strong drink, nor eat anything unclean, for <one separate unto God>[a] shall the boy be, from his birth until the day of his death.

8 Then Manoah made entreaty unto Yahweh, and said:

Pardon, O My Lord! <the man of God whom thou didst send> I pray thee, let him come again' unto us, that he may teach us what we are to do, unto the boy that is to be born.

9 And God hearkened unto the voice of Manoah,—and the messenger of God came[e] again unto the woman, as ‖she‖ was sitting in the field, ‖Manoah her husband‖ not' being with her. 10 So the woman made haste, and ran, and told her husband,—and said unto him,

Lo! the man ‖hath appeared unto me‖, who came the other day[f] unto me.

11 Then Manoah arose, and followed his wife,—and came unto the man, and said unto him—

Art ‖thou‖ the man that spake unto the wife? And he said—

I am'.

12 And Manoah said,

‖Now‖ let thy words come to pass,—

What shall be the rule for the boy, and his work?[g]

13 And the messenger of Yahweh said unto Manoah,—

<Of all that I said unto the woman> let her beware.

14 <Of nothing that cometh of the vine> may she eat, <nor wine nor strong drink> let her drink, nor <anything unclean> let her eat,— <all that I commanded her> let her observe.

15 And Manoah said unto the messenger of Yahweh,—

I pray thee, let us detain thee, that we may make ready for thy presence, a kid.

16 But the messenger of Yahweh said unto Manoah—

<Though thou detain me> yet will I not eat of thy food, and <though thou make ready an ascending-sacrifice> ‖unto Yahweh‖ must thou cause it to ascend.

For Manoah had not discerned that <the angel of Yahweh> he was'. 17 Then said Manoah unto the messenger of Yahweh,

What is thy name,—that <when thy word cometh to pass> we may do thee honour?

18 And the messenger of Yahweh said unto him,

Wherefore' is it, that thou shouldst ask after my name,—seeing that ‖it‖ is Wonderful?

19 So Manoah took the kid, and the meal-offering, and caused them to ascend upon the rock unto Yahweh, who was about to do ‖wondrously‖, ‖while Manoah and his wife were looking on‖. 20 And it came to pass <when the flame ascended from off the altar, towards the heavens> that the messenger of Yahweh ascended in the flame of the altar,—‖while Manoah' and his wife' were looking on‖. Then fell they on their faces, to the earth. 21 And the messenger of Yahweh did no more' appear unto Manoah or unto his wife. ‖Then‖ Manoah knew that <the messenger of Yahweh> he was'. 22 And Manoah said unto his wife,

We shall ‖die‖,—for <upon God>[a] have we looked.

23 But his wife said unto him,

<If Yahweh had been pleased to put us to death> he would not have received at our hand, an ascending-sacrifice and a meal-offering, nor would he have shewed us all these things,—and <at such a time>[b] have let us hear the like of this!

24 So the woman bare a son, and called his name Samson,[c]—and the boy grew, and Yahweh blessed' him. 25 And the spirit of Yahweh began to urge him to and fro, in the camp of Dan,[d]—between Zorah and Eshtaol.

14 1 And Samson went down to Timnath,—and saw a woman in Timnath, of the daughters of the Philistines. 2 So he came up, and told his father and his mother, and said—

<A woman> have I seen in Timnath, of the daughters of the Philistines,—‖now‖ therefore, take her for me, to wife.

[a] Heb.: "a *nazir* of God." Cp. Num. vi. 2-21.
[b] Ml.: "the womb."
[c] Or: "countenance."
[d] Or: "terrible." P.B. (Moore): "very venerable."
[e] Some cod. (w. 3 ear. pr. edns.): "appeared" — G.n.
[f] Cp. O.G. 400[a].
[g] "Manner of life"—P.B. (Moore).

[a] Or: "a divine being." P.B. (Moore): "a god."
[b] Or: "at the present time"—O.G. 453[b].
[c] "The distinguished," "the hero"—Fu. H.L. "Solar," "Like the sun"—T.G.
[d] Or: "in Mahaneh-dan"; cp. chap. xviii. 12.

3 And his father and his mother said to him—
Is there not', among the daughters of thy brethren, or among all my people, a woman, that thou' art going away, to take a woman' from among the uncircumcised' Philistines?
But Samson said unto his father—
Take ‖her‖ for me, for ‖she‖ is pleasant in mine eyes.
4 Now ‖his father and his mother‖ knew not, that <from Yahweh> it' was, that <an occasion>[a] he' was seeking of the Philistines,—<at that time> the Philistines having dominion over Israel. 5 So Samson went down, and his father and his mother, to Timnath,—and they came as far as the vineyards of Timnath, when lo! ‖a young lion‖ roaring to meet him. 6 And the Spirit of Yahweh |came suddenly over him|, and he tore it in pieces as if he had torn in pieces a kid, there being ‖nothing at all‖ in his hand. —but he told not his father or his mother what he had done. 7 So he went down, and spake unto the woman,—and she was pleasant in the eyes of Samson.
8 And he returned, after a time, to take her, and went aside to see the carcase of the[b] lion, —and lo! ‖a swarm of bees‖ in the body of the lion, and ‖honey‖, 9 which he took into his hands, and went on—eating as he went, and came unto his father and unto his mother, and gave unto them, and they did eat,—but he told them not that <out of the carcase of the[b] lion> he had taken the honey. 10 And his father went down unto the woman,—and Samson made there a banquet, for ‖so‖ used the young men |to do|.
11 And it came to pass <because they feared[c] him> that they took thirty companions, who remained with him. 12 And Samson said unto them,
I pray you let me put you forth a riddle,—<if ye ‖tell‖ it me, within the seven days of the banquet, and find it out> then will I give you thirty linen wraps and thirty changes of raiment; 13 but <if ye cannot' tell me> then shall ‖ye‖ give me' thirty linen wraps, and thirty changes of raiment.
And they said unto him,
Put forth thy riddle, that we may hear it.
14 And he said to them—

<Out of the eater> came forth food,
And <out of the strong> came forth sweetness.

But they could not tell the riddle, in three days. 15 And it came to pass <on the fourth[d] day> that they said to Samson's wife,
Entice thy husband, that he may tell us the riddle, lest we burn thee and the house of thy father, with fire. Was it not <to impoverish us> that ye invited us—‖was it not‖?[a]
16 And the wife of Samson wept upon him, and said—
Thou dost ‖altogether hate' me‖, and dost not love' me, <a riddle> hast thou put forth to the sons of my people, and <unto me> thou hast not told it!
And he said to her,
Lo! <to my own father and mother> have I not told it, and <to thee> shall I tell it?
17 So she wept upon him the seven days,—while their banquet lasted,—and it came to pass <on the seventh day> that he told her, because she urged him, and she told the riddle unto the sons of her people.
18 And the men of the city said to him, <on the seventh day—ere yet the sun went in>[b]

What is sweeter than honey?
And what is stronger than a lion?

And he said to them:

<If ye had not ploughed with my heifer>
Ye had not found out my riddle!

19 And the Spirit of Yahweh |came suddenly over him|, and he went down to Ashkelon, and smote of them thirty men, and took their garments, and gave the changes [of raiment] to them who had told the riddle,—and his anger was kindled, and he went up to his father's house. 20 And the wife of Samson was given unto his companion' who had served him as his friend.[c]

15 1 And it came to pass <after a time, in the days of wheat-harvest> that Samson went to visit his wife, with a kid, and he said—
I will go in unto my wife, in the chamber.
But her father would not suffer him to go in.
2 And her father said—
I ‖thought‖ that thou didst ‖hate‖ her, so I gave her to thy companion,—
Is not ‖her younger sister‖ fairer than she? Pray let her be thine, in her stead.
3 And Samson said of them,
I shall be more blameless, this time, than the Philistines,—though I should do them a mischief.
4 So Samson went, and caught three hundred jackals,—and took torches, and turned tail to tail, and put one torch between the two tails, in the midst. 5 And, when he had set fire to the torches, he let them go into the standing corn of the Philistines,—and set fire, both to the stack of sheaves and to the standing corn, and besides to the olive plantation. 6 Then said the Philistines—
Who hath done this?
And they said—

[a] O.G.: "opportunity."
[b] So lit.; but perh. art. of species = "a."
[c] So it shd be (w. Sep.)—G.n. [M.C.T. has: "when they saw."]
[d] So it shd be (w. Sep.)—G.n. [M.C.T. has: "seventh."]
[a] Mss. cod. vary between "Was it not," and "hither"—G.n.
[b] O.G. conjectures another reading: "ere yet he ntered the (bridal) chamber"; and so P.B. (Moore).
[c] "The friend of the bridegroom" of John iii. 29.

Samson, son-in-law of the Timnite, because he hath taken his wife, and given her to his companion.

So the Philistines went up and burned her and her father,[a] with fire. 7 And Samson said to them,

<Though ye do the like of this> yet will I be avenged upon you, and <afterwards> will I cease.

8 So he smote them, leg on thigh,[b] with a great smiting,—and went down[c] and dwelt in a cleft of the crag Etam.

9 Then went up the Philistines, and encamped in Judah,—and were spread abroad in Lehi.

10 And the men of Judah said,

Wherefore' have ye come up against us?

And they said—

<To bind Samson> are we come up, to do unto him' as he hath done unto us'.

11 Then went down three thousand men out of Judah, unto the cleft of the crag Etam, and said unto Samson—

Knowest thou not that the Philistines are lording it over us? What, then, is this' thou hast done to us?[d]

And he said unto them,

<As they have done to me'> ‖so‖ have I done to them'.

12 And they said to him—

<To bind thee> are we come down, to deliver thee into the hand of the Philistines.

And Samson said to them,

Swear to me, that ye will not fall upon me ‖yourselves‖.

13 And they answered him, saying—

Nay; but we will ‖bind‖ thee, and deliver thee into their hand, but we will not ‖put thee to death‖.

So they bound him with two new ropes, and took him up from the crag. 14 ‖He‖ was coming in as far as Lehi, and ‖the Philistines‖ came shouting to meet him,—when the Spirit of Yahweh came suddenly over him, and the ropes that were upon his arms became as threads of flax which have been ignited with fire, so that his bonds melted from off his hands. 15 Then found he the jawbone of an ass newly-slain,—so he thrust forth his hand, and took it, and smote therewith ‖a thousand men‖.

16 And Samson said,

<With the jawbone of an ass>—
Have I piled them up in heaps![e]
<With the jawbone of an ass>
Have I smitten a thousand men!

17 And it came to pass <when he had made an end of speaking> that he cast away the jawbone out of his hand,—and called the name of that place,[a] Ramath-lehi.[b] 18 And he was sore athirst, so he cried unto Yahweh, and said,

‖Thou thyself‖ hast given, into the hand of thy servant, this great salvation,—and ‖now‖ must I die of thirst, and fall into the hand of the uncircumcised?

19 So then God clave open the hollow that is in Lehi, and there came therefrom water, and he drank, and his spirit came back, and he revived, —<for this cause> called he the name thereof[c] —Ain-hakkore,[d] which is in Lehi, until this day.

20 And he judged Israel, in the days of the Philistines, twenty years.

16 1 Then went Samson unto Gaza,—and saw there an unchaste woman, and went in unto her. 2 And it was told[e] the Gazites, saying—

Samson hath come in hither.

So they came round, and lay in wait for him, all the night, in the gate of the city,—but kept themselves quiet all the night, saying,

<Until the light of the morning> then will we slay him.

3 And Samson lay till midnight, and arose at midnight, and took hold of the doors of the gate of the city, and of the two doorposts, and tare them away, with the bar, and put them on his shoulders,—and carried them up to the top of the hill that faceth Hebron.

4 And it came to pass, after this, that he loved a woman in the ravine of Shorek, whose ‖name‖ was Delilah. 5 So the lords of the Philistines came up unto her, and said to her—

Entice him, and see wherein' lieth his great strength, and wherewith' we may prevail against him, and bind him, to humble him, —and ‖we‖ will give thee, every man, eleven hundred pieces of silver.

6 So Delilah said unto Samson,

Do tell me, I pray thee, wherein' lieth thy great strength,—and wherewith' thou mightest be bound, to humble thee.

7 And Samson said unto her,

<If they bind me with seven green[f] cords, that have not been dried> then shall I become weak, and be as any other man.

8 So the lords of the Philistines brought up to her seven green cords, that had not been dried,—and she bound him therewith. 9 Now ‖the liers in wait‖ were tarrying for her, in an inner chamber,—and she said unto him,—

‖The Philistines‖ are upon thee, Samson!

And he snapped the cords as a thread of tow is broken, when fire bloweth thereon, so his strength was not discovered. 10 And Delilah said unto Samson,

[a] Some cod. (w. 1 ear. pr. edn., Sep., Syr.): have "burned the house of her father"—G.n.

[b] "The exact meaning of the phrase is not known" — P.B. "A proverbial phrase . . . He cut them in pieces so that their severed members, legs and thighs, lay upon each other in heaps; *i.e.*, he smote them even to utter destruction"—T.G.

[c] Some cod. (w. 1 ear. pr. edn., Syr.) have simply "went"—G.n.

[d] Or: "‖What‖, then, hast thou ‖now‖ done to us!" Cp. O.G. 261, 4, d.

[e] So it shd be (w. the Sep.); but in some cod. (and 1 ear. pr. edn.): "one heap, two heaps!"—G.n.

[a] Or: "one called," etc. = "the name of the place was called."

[b] *I.e.*: either, "The throwing away of jaw-bone"; or simply "Jaw-bone Height." Cp. O.G. 534.

[c] Or: "was the name thereof called."

[d] "The fountain of him that cried out."

[e] So it shd be—G.n. [M.C.T. omits: "And it was told."]

[f] Or: "moist."

Lo! thou hast been laughing at me, and
speaking unto me falsehoods,—‖Now‖ do
tell me, I pray thee, wherewith' thou
mightest be bound.

11 And he said unto her,
<If they ‖bind me fast‖ with new ropes,
wherewith work was never done> then
shall I become weak, and be as any other
man.

12 So Delilah took new ropes, and bound him
therewith, and said unto him—
‖The Philistines‖ are upon thee, Samson!
Now ‖the liers in wait‖ were tarrying in an
inner chamber. And he snapped them off
his arms like a thread.

13 And Delilah said unto Samson—
‖Hitherto‖ hast thou been laughing at me,
and speaking unto me falsehoods, do tell
me,[a] wherewith' thou mightest be bound.
And he said unto her,
<If thou weave the seven braids of my head
with the warp>[b]

14 So she beat them up with the pin,[c] and said
unto him,
‖The Philistines‖ are upon thee, Samson!
And he awaked out of his sleep, and pulled out
the pin of the loom,[d] and the warp.

15 And she said unto him—
How canst thou say, I love thee, when
‖thy heart‖ is not with me?
<These three times> hast thou laughed at
me, and hast not told me wherein' lieth thy
great strength.

16 And it came to pass <when she urged him with
her words continually, and pressed him> that
his soul became impatient, unto death; 17 so he
told her all his heart, and said to her—
No ‖razor‖ hath come on my head, for <one
separate unto God>[e] have I' been, from my
birth,[f]—<if I were shaven> then would
depart from me my strength, and I should
become weak, and be as any other man.

18 And <when Delilah saw that he had told her all
his heart> she sent and called for the lords of
the Philistines, saying—
Come up this once, for he hath told me[g] all
his heart.
And the lords of the Philistines came up
unto her, and brought up the silver in their
hand. 19 And she made him sleep upon
her knees, and called for a man, and caused
him to shave off the seven braids of his head,—
and she began to humble him, and his strength
departed from him. 20 And she said—
‖The Philistines‖ are upon thee, Samson!
And he awoke out of his sleep, and said—
I will go out now, as time after time,[a] and
shake myself free:
‖he‖ not knowing, that ‖Yahweh‖ had departed
from him. 21 And the Philistines seized
him, and put out his eyes,—and took him down
to Gaza, and bound him with fetters of bronze,
and it came to pass that he used to grind in the
prison.

22 And the hair of his head began to grow, after
he had been shaven.

23 Now ‖the lords of the Philistines‖ had
gathered themselves together to offer a great
sacrifice unto Dagon their god, and to rejoice,—
and they said,
Our god hath delivered into our hand,
Samson our enemy.

24 And <when the people saw' him> they praised
their god,—for they said—
Our god hath delivered into our hand our
enemy, even him who laid waste our land,
and who multiplied our slain.

25 And it came to pass <when their heart was
merry> that they said,
Call for Samson, that he may make sport for
us.[b]
So they called for Samson out of the prison,
and he made sport before them, and they
stationed him between the pillars. 26 And
Samson said unto the youth that held him by
his hand,
Place me where[c] I may feel the pillars
whereon the house resteth, that I may lean
upon them.

27 Now ‖the house‖ was full of men and women,
<there> also were all the lords of the Philis-
tines,—and <on the roof> were about three
thousand men and women, looking on while
Samson made sport. 28 So then
Samson cried unto Yahweh, and said,—
My Lord Yahweh! remember me, I pray
thee,—and strengthen me, I pray thee, only
this once, O God, that I may be avenged
‖with one avenging, for my two eyes‖[d] upon
the Philistines.

29 Then did Samson grasp the two middle pillars,
whereon the house rested, and whereon it was
upheld, and he braced himself against them,—
the one with his right hand, and the other with
his left. 30 And Samson said—
Let my soul die with the Philistines!
And he bowed mightily, and the house fell
upon the lords, and upon all the people that
were therein. So the dead, whom he slew
at his death, were more than they whom he slew
in his life.

[a] Some cod. (w. 1 ear. pr. edn. and Sep.) add: "I pray thee." Cp. vers. 6, 10—G.n.

[b] Sep. adds: "then shall I become weak and be as any other man. And it came to pass, when he slept, that Delilah took the seven braids of his head, and wove them with the warp, and beat them up with the pin, and said," etc. "That the Sep. exhibits the primitive text is confirmed by the fact that the Massoretic text as it now stands says nothing about Samson having gone to sleep, though verse 14 alludes to it"—G. Intro. 177.

[c] "The pin or stick used in beating up the woof in the loom"—O.G.

[d] So it shd be (w. Sep.)—G.n. [M.C.T. has: "the pin, the loom and the warp."]

[e] Heb: "a *nazir* of God." Cp. Num. vi. 2-21; and chap. xiii. 5, 7.

[f] Ml.: "mother's womb."

[g] *Written*: "her"; to be *read*: "me." In some cod. "me" both *written* and *read*; and so 4 ear. pr. edns. and Aram., Sep., Syr. and Vul.—G.n.

[a] Cp. chap. xx. 30.

[b] Some cod. (w. 1 ear. pr. edn., Sep., Syr. and Vul.): "before us"—G.n.

[c] Or: "Let me alone that"—Davies' H.L. Or: "Allow me that"—T.G.

[d] P.B. [Moore,]: "avenge myself . . . for one of my two eyes."

31 Then came down his brethren, and all the house of his father, and lifted him, and carried him up, and buried him, between Zorah and Eshtaol, in the buryingplace of Manoah his father, — ‖he‖ having judged Israel twenty years.

§ 3. *Micah and the Danites.*

17 1 And there was a man of the hill country of Ephraim, whose ‖name‖ was Micah.[a] 2 And he said unto his mother—

<The eleven hundred pieces of silver that were taken by thee, when ‖thou‖ didst utter a curse, and didst also say in my hearing,
Lo! ‖the silver‖ is with me!
‖I‖ took it.

Then said his mother,
‖Blessed‖ be my son by Yahweh.

3 And <when he had restored the eleven hundred shekels of silver to his mother> his mother said—

I had ‖hallowed‖ the silver unto Yahweh out of mine own hand, for my son, to make a graved (molten) image,[b] ‖now‖ therefore, I will restore it unto thee.

4 But he restored the silver to his mother,—so his mother took two hundred pieces of silver, and gave it to the silversmith, who made thereof a graved (molten) image,[b] and it was in the house of Micah. 5 Now ‖the man Micah‖ had a house of gods,[c]—and he made an ephod, and teraphim, and installed one of his sons, who became his' priest. 6 <In those days> there was no king in Israel,—every man did ‖that which was right in his own eyes‖.

7 And there was a young man out of Bethlehem-judah, of the family of Judah,—‖he‖ being a Levite, and ‖he‖ being a sojourner there. 8 So the man took his journey out of the city, out of Bethlehem-judah, to sojourn, wheresoever he could find [a home],—and he came into the hill country of Ephraim, as far as the house of Micah, in pursuing his journey. 9 And Micah said unto him,

Whence comest thou?

And he said unto him—

<A Levite> am I', from Bethlehem-judah,
and ‖I‖ am taking my journey to sojourn, wheresoever I can find [a home].

10 And Micah said unto him—

Dwell with me, and be to me a father and a priest, and ‖I‖ will give thee ten pieces of silver by the year, and a suit of apparel, and thy sustenance.

So the Levite went.

11 And the Levite was content to dwell with the man,—and the young man became to him, as one of his sons. 12 And Micah installed the Levite, and the young man became his' priest,—and remained in the house of Micah. 13 Then said Micah—

‖Now‖ I know that Yahweh will do me good,
—seeing I have a Levite' as my priest.

18 <In those days> there was no' king in Israel, —and <in those days> the tribe of the Danites was seeking for itself an inheritance to dwell in for there had not fallen to them, unto that day, in the midst of the tribes of Israel, enough for an inheritance. 2 So then the sons of Dan sent, out of their family, five men out of their bounds—men who were sons of valour—out of Zorah and out of Eshtaol—to spy out the land, and to explore it, and they said unto them,

Go! explore the land.

And they came into the hill country of Ephraim, as far as the house of Micah, and lodged there.

3 ‖They‖ <being by the house of Micah> knew the voice of the young man, the Levite,—so they turned aside there, and said to him—

Who brought thee in hither? and what art thou' doing in this place, and what hast thou here?

4 And he said unto them,

<Thus and so> hath Micah dealt with me, and hath hired me, and I am become his' priest.

5 So they said unto him—

Ask of God, we pray thee,—that we may know whether the journey on which we' are going shall have good success.

6 And the priest said unto them—

Go! and prosper,—<before Yahweh> is your journey on which ye go.

7 So the five men went their way, and entered Laish,—and saw the people who were therein, dwelling securely, <after the manner of the Zidonians> quietly and securely, and there was no' one to reproach them with anything in the land, none to possess himself of dominion, they' being ‖far away‖ from the Zidonians, and having no' dealings with any' one. 8 So they came unto their brethren, in Zorah and Eshtaol,—and their brethren said unto them—

Why are ye' minded to do nothing?[a]

9 And they said—

Arise![b] and let us go up against them, for we have seen the land, and lo! it is very good, —are ‖ye‖, then, minded to do nothing? do not be too slothful' to go, and enter, and take possession of the land. 10 <When ye do' enter> ye will enter amongst a people secure, and ‖the land‖ is of ample bounds, — yea God[c] hath delivered it into your hands, — ‖a place' where there is no lack of anything that is in the earth‖.

11 So there brake up from thence <out of the

[a] Heb.: *mikhdgʻhu*, 21: *mikhdgʻhu*, 2; 4, *mikhdgʻah*. See under "Heb." p. 30.

[b] Ml.: "a graven image and (even) a molten image." Heb: *pesél umassékah*, as in Deut. xxvii. 15; here, however, with the material indicated. Of course it would be "molten" first, and then "graven" or "chased," and the inversion of the terms may be due to the addition of the latter by way of explanation. Cp. P.B. 88, 89. But cp. Is. xxx. 22.

[c] Or: "God." P.B. (Moore): "a small temple."

[a] So it shd be (w. Sep.)—G.n.

[b] "Arise thou"—*written*; "Arise ye" to be *read*. Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr., Vul.) have: "Arise ye" both *written* and *read*—G.n.

[c] Some cod. (w. Aram., Vul.) have: "Yahweh"—G.n.

family of the Danites, out of Zorah and out of Eshtaol> six hundred men, begirt with weapons of war. 12 And they went up and encamped in Kiriath-jearim, in Judah,—wherefore they have called that place, Mahaneh-dan[a]—unto this day, lo! it is behind Kiriath-jearim. 13 And they passed on from thence unto the hill country of Ephraim,—and came as far as the house of Micah. 14 Then responded the five men who had been to spy out the land of Laish, and said unto their brethren,

Know ye that there are' in these houses, an ephod, and teraphim, and a graven image, and a molten image,—‖now‖ therefore, know what ye will do!

15 So they turned aside thither, and entered into the house of the young man the Levite, the house of Micah,—and asked him of his welfare.
16 Now ‖the six hundred men, begirt with weapons of war‖ were standing at the entrance of the gate,—they being of the sons of Dan. 17 Then went up the five men who had been to spy out the land, they came in thither, they took the graven image, and the ephod, and the teraphim, and the molten image,—now ‖the priest‖ was standing at the entrance of the gate, with the six hundred men who were begirt with weapons of war. 18 But <when ‖these‖ had entered the house of Micah, and taken the graven image and the ephod,[b] and the teraphim, and the molten image> the priest said unto them,

What are ye' doing?

19 And they said unto him—

Hold thy peace, lay thy hand upon thy mouth, and go with us, and become to us a father and a priest,—is it better that thou be priest to the house of one man, or that thou be priest to a tribe and to a family in Israel?

20 Then was the heart of the priest glad, and he took the ephod, and the teraphim, and the graven image,—and came into the midst of the people. 21 So they turned, and went their way,—and put the little ones, and the cattle, and the goods, before' them.
22 ‖They‖ had gone a good way from the house of Micah, when[c] ‖the men that were in the houses near to the house of Micah‖ were called out and overtook the sons of Dan. 23 And they called unto the sons of Dan, who turned their faces,—and said unto Micah,

What aileth thee,[d] that thou hast called out thy neighbours?[e]

24 And he said—

<My gods which I had made> ye have taken away, and the priest, and have departed, and what have I more? How then is it that ye can say unto me, What aileth thee?

25 And the sons of Dan said unto him,

Do not let thy voice be heard among us,—lest men embittered in soul fall' upon you, and thou gather in thy life[a] and the lives[a] of thy household.

26 And the sons of Dan went on their journey,—and <when Micah saw that they' were ‖too strong‖ for him> he turned and went back unto his house. 27 ‖They‖, therefore, took what Micah had made, and the priest that he had, and came upon[b] Laish, upon a people quiet and secure, and smote them with the edge of the sword,— <the city also> burned they with fire. 28 And there was no' one to rescue, because it was ‖far‖ from Zidon, and they had no ‖dealings‖ with any one,[c] ‖it‖ being in the vale that pertaineth to Beth-rehob. Then built they the city, and dwelt therein, 29 and called the name of the city |Dan|,[d] by[e] the name of Dan their father, who was born to Israel,—howbeit <Laish> was the name of the city |at the first|. 30 And the sons of Dan set up for themselves the graven image,—and ‖Jonathan, son of Gershom, son of Moses,[f] he and his sons‖ became priests to the tribe of the Danites, until the day of the captivity of the land. 31 So they set up for themselves the graven image of Micah, which he had made,—[and let it remain] all the days that the house of God[g] was in Shiloh.

§ 4. *Villainy in Gibeah: the Tribe of Benjamin nearly Destroyed.*

19 1 And it came to pass in those days, <when ‖king‖ there was none' in Israel> that there was a certain Levite sojourning on the farther side of the hill country of Ephraim, who took to him a concubine out of Bethlehem-judah.
2 And his concubine went astray against him, and departed from him, unto the house of her father, in Bethlehem-judah,—and remained there, the space of four months. 3 Then arose her husband, and went after her, to speak unto her heart,[h] that he might bring her[i] back again, having his young man with him, and a couple of asses,—and she brought him into the house of her father, and <when the father of the damsel saw him> he rejoiced to meet him.
4 And his father-in-law, the father of the damsel, constrained him, and he abode with him three days,—and they did eat and drink, and lodged there. 5 And it came to pass <on the fourth day, when they arose early in the morning,

[a] *I.e.*: "Camp of Dan." Cp. chap. xiii. 25.
[b] So it shd be (w. Sep.). Cp. ver. 17—G.n. [M.C.T. has: "the graven image of the ephod."]
[c] Sep. here adds: "lo! Micah and"—G. Intro. 177.
[d] Comp. chap. i. 14.
[e] Lit. "that thou hast called thyself out:"
[a] Ml.: "soul," "souls."
[b] Some cod. (w. 1 ear. pr. edn., Sep. [cited in Massorah]) have: "as far as"—G.n.
[c] Ml.: "with mankind."
[d] Josh. xix. 47.
[e] Some cod. (w. 3 ear. pr. edns., and Sep. in Mass.): "according to"—G.n.
[f] Altered to "Manasseh" in some copies. "All the ancient authorities agree that Manasseh. . stands here [in the copies that have that reading] for Moses. . . and that it is so written to spare the reputation of the great lawgiver." Those who can should by all means ponder the whole of the interesting and instructive note in Ginsburg's Intro. pp. 335—338.
[g] Heb.: *ha-Elohim*.
[h] = "affectionately"—P.B.
[i] Or: "it"; *i.e.* her heart.

and gat up to go> that the father of the damsel said unto his son-in-law,—

Stay thy heart with a morsel of bread, and <afterwards> ye shall go your way.

6 So they both of them sat down and did eat together, and drink. Then said the father of the damsel unto the man,

Be content, I pray thee, and tarry the night, and let thy heart be glad.

7 And <when the man rose up to go> his father-in-law pressed him, so he turned back and[a] tarried the night there. 8 And <when he arose early on the morning of the fifth day, to go> the father of the damsel said—

Come now, stay thy heart, and tarry ye until the decline[b] of the day.

And they did eat, both of them.

9 And <when the man rose up to go—he and his concubine and his young man> —his father-in-law, the father of the damsel, said to him,

Come now, see! the day hath sunk down towards evening, come now! tarry the night; lo! the day goeth down, tarry the night here, and let thy heart be glad, so shall ye rise early to-morrow for your journey, and thou shalt go thy way to thine own home.[c]

10 But the man would not tarry the night, but rose up and went his way, and came as far as over against Jebus, ‖the same‖ is Jerusalem,—and <with him> were a couple of asses, saddled, ‖his concubine also‖ was with him. 11 <They' being by Jebus, and ‖the day‖ having gone far down> the young man said unto his lord—

Do come, I pray thee, and let us turn aside into this city of the Jebusites, and tarry the night therein.

12 And his lord said unto him,

We will not turn aside into a city of aliens, who are ‖not of the sons of Israel‖,—but will pass on as far as Gibeah.

13 And he said to his young man,

Come and let us draw near unto one of the places,—and tarry the night in Gibeah, or in Ramah.

14 So they passed on, and went their way,—and the sun went in upon them beside Gibeah, which belongeth to Benjamin. 15 Then turned they aside there, to go in and tarry the night in Gibeah,—so he went in and abode in the broadway of the city; and there was no' one minded to take them into a house, to tarry the night. 16 But lo! ‖an old man‖ coming in from his work, out of the field, in the evening, and ‖the man‖ was from the hill country of Ephraim, ‖he himself‖ being a sojourner in Gibeah,—but ‖the men of the place‖ were Benjamites. 17 So he lifted up his eyes, and saw a wayfaring man in the broadway of the city,—and the old man said—

Whither goest thou? and from whence hast thou come?

18 And he said unto him—

We' ‖are passing along‖ from Bethlehem-judah, unto the farther side of the hill country of Ephraim, whence I' am, but I have been as far as Bethlehem-judah, and now <unto the house of Yahweh> am I going, and there is no' one minded to take me into a house. 19 Nevertheless <straw and fodder too> is there for our asses, yea moreover <bread and wine> there are' for me, and for thy handmaid, and for the young man that is with thy servants,[a]—there is lack ‖of nothing‖.

20 And the old man said—

Thou art welcome! only' ‖all thy wants‖ be on me,—by no' means <in the broadway> mayest thou lodge.

21 So he brought him into his house, and gave provender to the asses,—and they bathed their feet, and did eat and drink. 22 ‖They‖ were gladdening their heart, when lo! ‖men of the city, men of the sons of the Abandoned One‖[b] beset the house round about, beating violently against the door,—and they spake unto the old man the owner of the house, saying,

Bring forth the man that hath entered into thy house, that we may know him.

23 And the man, the owner of the house, went forth unto them, and said unto them,

Do not, my brethren, do not act vilely, I pray you,—<after this man hath entered into my house> do not commit this impiety.

24 Lo <my virgin daughter, and his concubine> I must needs now bring |them| forth, and ye must humble |them|, and do |unto them| what seemeth good in your own eyes,—but <unto this man> must ye not[c] do this impious thing![d]

25 But the men would not hearken unto him, so the man laid hold on his concubine, and brought her forth unto them, outside,—and they knew |her|, and abused her all the night, until the morning, and let her go at the uprisings of the dawn. 26 So the woman came in at the turnings of the morning,—and fell down at the entrance of the man's house where her lord was, and [lay there] till it was light. 27 So then her lord rose up in the morning, and opened the doors of the house, and went forth, to go on his journey,—when lo! ‖the woman, his concubine‖ fallen at the entrance of the house, ‖with her hands upon the threshold‖. 28 And he said unto her—

Up! and let us be going.

But there was no' answer.[e] So he took her up on the ass, and the man rose up, and went his way to his own place. 29 And <when he was come into his house> he took a knife, and laid hold on his concubine, and

[a] Or: "so he again tarried."
[b] Lit.: pl. "declinings."
[c] Lit.: "tent." In some cod. and ear. pr. edns.: "tents"—G.n.
[a] Some cod. (w. 3 ear, pr. edns., Aram. and Syr.) have: "servant" (sing.)—G.n.
[b] Heb.: *belial*. P. B.: "vile scoundrels"; O.G.: "worthless, good-for-nothing, base fellows." But cp. *belial* in Hastings' B.D. (T. & T. Clark).
[c] Some cod. (w. 3 ear. pr. edns. and Sep. [in Mass.] and Vul.): "ye may not," "do not"—G.n.
[d] Cp. Gen. xix. 4—8.
[e] Mt.: "no one was answering."

divided her, limb by limb, into twelve pieces,—
and sent her throughout all the bounds of
Israel. 30 And so it was, that every
one who beheld said—

There hath not happened, nor been seen the
like of this, from the day when the sons of
Israel came up out of the land of Egypt,
until this day:

Put it to yourselves concerning it, take
counsel and speak!

20 1 Then went forth all the sons of Israel, and
the assembly came together as one man,
from Dan even to Beer-sheba with the land of
Gilead,—unto Yahweh at Mizpah. 2 And the
chiefs of all the people—all the tribes of Israel—
presented themselves in the convocation of the
people of God,—four hundred thousand foot-
men, that drew the sword. 3 And the sons
of Benjamin heard that the sons of Israel had
gone up to Mizpah. Then said the sons of
Israel,

Tell [us], In what manner' was brought to
pass this vileness?

4 And the Levite, husband of the woman that
was cut in pieces, responded and said,—

<Into Gibeah that pertaineth to Benjamin>
I entered ‖I' and my concubine‖ to tarry the
night.

5 And the owners of Gibeah rose up against me,
and beset the house, for my sake, by night,
—<me> they thought to slay, and <my
concubine> they so humbled, that she died.

6 So I laid hold on my concubine, and cut her
in pieces, and sent her throughout all the
country of the inheritance of Israel,—
because they had wrought lewdness and
impiety, in Israel.

7 Lo! ‖ye all‖ are sons of Israel,—give your'
word and counsel, ‖here‖.

8 Then arose all the people, as one man,
saying,—

No man of us will go to his tent, and no man
of us will turn aside to his house. 9 ‖Now‖
therefore, ‖this' is the thing‖ that we will
do to Gibeah,—[Go] against it by lot;
10 and we will take ten men of a hundred, of
all the tribes of Israel, and a hundred of a
thousand, and a thousand of ten thousand,
to fetch provisions for the people,—that
they may do, when they come to Gibeah of
Benjamin, according to all the impiety that
it hath wrought in Israel.

11 So all the men of Israel were gathered together
against the city, ‖as one man' knit together‖.

12 And the tribes of Israel sent men throughout
all the divisions of Benjamin, saying,—

What is this vile thing that hath been brought
to pass, among you?

13 ‖Now‖ therefore, deliver up the men—the
sons of the Abandoned One[a]—who are in
Gibeah, that we may put them to death,
and vileness be consumed out of Israel.

But [the sons of][b] Benjamin would' not
hearken' unto the voice of their brethren, the
sons of Israel. 14 Then did the sons of
Benjamin gather themselves together out of
the cities, unto Gibeah,—to go forth to battle
against the sons of Israel. 15 And the sons
of Benjamin were numbered on that day, out of
the cities, twenty-six thousand men, that drew
the sword,—besides' <of the inhabitants of
Gibeah> were numbered seven hundred chosen
men. 16 <Out of all this people> were seven
hundred chosen men, left-handed,[a]—any one of
whom could sling with a stone to a hair's-
breadth, and not miss. 17 And ‖the men of
Israel‖ were numbered, apart from Benjamin,
four hundred thousand men, that drew the
sword,—every one of these being a man of war.

18 And they arose, and went up to Bethel, and
asked of God, and the sons of Israel said,

Who shall go up for us first, to fight against
the sons of Benjamin?

And Yahweh said—

‖Judah‖ first.

19 And the sons of Israel arose in the morning,—
and encamped against Gibeah. 20 And the men
of Israel went forth, to fight against Benjamin,[b]
—so the men of Israel set themselves in array
against them, to fight against Gibeah. 21 Then
came forth the sons of Benjamin out of Gibeah,
—and laid low of Israel, on that day, twenty-
two thousand men, to the ground. 22 And
the people, the men of Israel, encouraged them-
selves,—and again' set themselves in array for
battle in the place where they had set them-
selves in array on the first' day. 23 Now
the sons of Israel had gone up, and wept before
Yahweh, until the evening, and asked of
Yahweh, saying,

Shall I again' draw near to battle against the
sons of Benjamin, my brother?

And Yahweh said,

Go up against him.

24 So the sons of Israel came near against the
sons of Benjamin, on the second' day. 25 And
Benjamin came forth to meet them out of
Gibeah, on the second' day, and laid low, of
the sons of Israel, yet' eighteen thousand
men, to the ground,—‖all these‖ drew the
sword. 26 Then went up all the sons
of Israel, and all the people, and came to
Bethel, and wept, and tarried there before
Yahweh, and fasted on that day, until the even-
ing,—and caused to go up ascending-sacrifices
and peace-offerings, before Yahweh. 27 And
the sons of Israel asked of Yahweh,— ‖there‖
being the ark of the covenant of God,[c] in
those days; 28 and Phinehas, son of Eleazar,
son of Aaron‖[d] was standing before it in those
days, saying:

Shall I yet' again' go forth to battle, against

[a] See chap. xix. 22, n.

[b] Some cod. *read* though they do not *write* (in text) "the sons of"; in other cod. "the sons of" are both *written* and *read* (w. 1 ear. pr. edn., Aram., Sep. and Syr.)—G.n., G. Intro. 313.

[a] Lit.: "lame (bound) in his right hand."

[b] Some cod. (w. 1 ear. pr. edn.): "the sons of." Cp. ver. 18—G.n.

[c] Heb.: *ha-Elohim*.

[d] Some cod. (w. Syr.) add: "the priest"—G.n.

the sons of Benjamin, my brother, or shall I forbear?
And Yahweh said—
Go up, for <to-morrow> will I deliver him into thy hand.
And Israel set liers in wait' against Gibeah, round about. 30 So the sons of Israel went up against the sons of Benjamin, on the third' day, —and set themselves in array against Gibeah, as time after time.[a] 31 And the sons of Benjamin came forth against the people, they were drawn away from the city,—and began to smite of the people, slaying as time after time,[a] in the highways, whereof ‖one‖ goeth up to Bethel, and ‖the other‖ to Gibeah in the field, ‖about thirty men in Israel‖. 32 Then said the sons of Benjamin,
They are ‖being smitten‖ before us, as at the first.
But the sons of Israel had said—
Let us flee, and draw them away from the city, into the highways.
33 And ‖all the men of Israel‖ rose up out of their place, and set themselves in array in Baal-tamar, —and ‖the liers in wait of Israel‖ began to break forth out of their place, out of the forest of Gibeah. 34 And there came over against Gibeah ten thousand chosen men, out of all Israel, and the battle was severe,—‖they‖ not knowing that disaster' was overtaking them. 35 Thus Yahweh smote Benjamin' before Israel, and the sons of Israel destroyed in Benjamin, that day, twenty-five thousand and one hundred men,—‖all these‖ drew the sword. 36 So the sons of Benjamin saw that they were smitten,—and that the men of Israel had given place to Benjamin, because they trusted to the liers in wait, whom they had set near Gibeah. 37 And ‖the liers in wait‖ hasted, and rushed upon Gibeah,—and the liers in wait marched forward, and smote all the city with the edge of the sword. 38 Now ‖the appointed sign‖ between the men of Israel and the liers in wait, had been,—to cause a great' cloud of smoke to ascend out of the city. 39 So <when the men of Israel turned in the battle,— and ‖the Benjamites‖ began to smite and slay of the sons of Israel, about thirty men, for they said,
Yea! they are ‖smitten‖ before us, as in the first battle>
40 then ‖the cloud‖ began to ascend out of the the city, a pillar of smoke,—and the Benjamites looked behind them, and lo! the whole city[b] flamed up towards the heavens. 41 And <when ‖the men of Israel‖ turned> then were the men of Benjamin dismayed,—for they saw that disaster had overtaken' them. 42 And <when they turned before the men of Israel unto the way of the desert> ‖the battle‖ overtook them,—while <as for them that came out of the cities> they began to destroy them in their midst:—43 they hemmed in the Benjamites, they pursued them, ‖with ease‖ trode they them down,—as far as over against Gibeah, towards sunrise. 44 So there fell of Benjamin, eighteen thousand men,—‖all these' being men of valour‖. 45 And <when they turned and fled towards the desert unto the cliff Rimmon> then gleaned' they of them, in the highways, five thousand men,—and they followed hard after them as far as Gidôm, and smote of them, two thousand men. 46 So then it came to pass that ‖all the fallen of Benjamin‖ were twenty-five thousand men, that drew the sword, ‖on that day‖,—‖all these' being men of valour‖. 47 But there turned and fled, towards the desert, unto the cliff Rimmon, six hundred men,—who abode in the cliff Rimmon, four months. 48 Thus ‖the men of Israel‖ turned against the sons of Benjamin, and smote them with the edge of the sword, beginning with the city, each and every one down to the beast,[a] even to every one that was met with,— moreover' <all the cities they came to> they set on fire.

21 1 Now ‖the men of Israel‖ had sworn in Mizpah, saying,—
‖Not a man from among us‖ shall give his daughter unto Benjamin, to wife.
2 So then the people came to Bethel, and abode there, until the evening, before God,—and lifted up their voice, and wept bitterly,[b] 3 and said,
|Wherefore|, O Yahweh, God of Israel, hath this come about in Israel,—that there should be lacking, to-day, out of Israel, ‖one tribe‖?
4 And it came to pass, on the morrow, that the people rose early, and built there, an altar,— and offered ascending-sacrifices, and peace-offerings. 5 And the sons of Israel said,
Who was there that came not up, in the convocation, out of all the tribes of Israel, unto Yahweh?
For ‖the great oath‖ had been taken, as to any who came not up unto Yahweh at Mizpah, saying—
He shall be ‖put to death‖.
6 And the sons of Israel grieved for Benjamin, their brother,—and they said,
There is cut off,[c] to-day, ‖one tribe out of Israel‖. 7 What are we to do for them' who remain, for wives,—seeing that ‖we ourselves‖ have sworn by Yahweh, not to give them of our daughters, for wives?
8 So they said,
What one of the tribes of Israel is there, that hath not come up unto Yahweh at Mizpah?
And lo! no man had come into the camp, out of Jabesh-gilead, unto the convocation: 9 <When the people were numbered> lo! there was not there a man' of the inhabitants of Jabesh-gilead.
10 So the assembly sent thither twelve thousand

[a] Cp. chap. xvi. 20. [b] Or: "the holocaust of the city."

[a] So Fu. H. L.; but read prob. "men and beast." Cp. G.n. w. T.G. 552[a]. [b] Ml.: "wept a great weeping." [c] Lit.: "hewn off." Some cod. (w. 2 ear. pr. edns.) have: "withdrawn"—G.n.

men, of the sons of valour,—and commanded them, saying:—

Go and smite the inhabitants of Jabesh-gilead, with the edge of the sword, with the women, and the little ones.

11 And <this> is the thing that ye shall do,—
<Every male, and every woman that hath cohabited with man> shall ye devote to destruction.

12 And they found—of the inhabitants of Jabesh-gilead—four hundred young women, virgins, who had not cohabited with man,—so they brought them into the camp, at Shiloh, which is in the land of Canaan. 13 Then the whole assembly sent, and spake unto the sons of Benjamin, who were in the cliff Rimmon,—and proclaimed to them, peace.[a] 14 So Benjamin returned at that time, and they gave them the women' whom they had saved alive' of the women of Jabesh-gilead,—but they found not for them [to suffice] ‖even so‖.

15 Now ‖the assembly‖ had grieved for Benjamin,—because Yahweh had made a breach, in the tribes of Israel. 16 So then, the elders of the assembly said,

What are we to do for them who remain, for wives,—for womankind |hath been destroyed out of Benjamin|?

17 And they said,

There is an inheritance for the escaped of Benjamin,—and there must not be wiped out, a tribe, out of Israel. 18 Yet ‖we‖ may not give them wives, of our own daughters,

For the sons of Israel had sworn, saying,

‖Cursed‖ be he that giveth a wife to Benjamin.

19 Then said they—

Lo! the festival of Yahweh[a] in Shiloh, from year to year,

Which [Shiloh] is on the north of Bethel, towards sunrise, by the highway that goeth up from Bethel, towards Shechem, and on the south of Lebonah. 20 And they commanded the sons of Benjamin, saying,—

Go and lie in wait in the vineyards; 21 and look, and lo! <if the daughters of Shiloh come out to dance in the dances> then shall ye come forth out of the vineyards, and catch you every man his wife, of the daughters of Shiloh,—and go your way to the land of Benjamin.

22 And it shall be <when their fathers, or their brethren, come in to complain to us> that we will say unto them—

As a favour to us', grant them, because we took not for each man his wife in the battle,—for ‖ye yourselves‖ gave them not unto them, so as ‖now‖ to be guilty.

23 And the sons of Benjamin did so, and carried off wives, according to their number, of them who were dancing, whom they seized,—and they went their way, and returned unto their inheritance, and built the cities, and dwelt therein.

24 And the sons of Israel at that time went their several ways from thence, every man to his own tribe, and to his own family,—yea they went forth from thence, every man to his own inheritance.

25 <In those days> there was no king in Israel,—every man did ‖that which was right in his own eyes‖.

[a] Some cod. (w. 3 ear. pr. edns. [1 in Mass.], Sep. and Vul.) have: "peaceably"—G.n.

[a] Some cod. (w. 2 ear. pr. edns.): "a fes. unto Y."—G.n.

THE BOOK OF

RUTH.

1 1 And it came to pass <in the days when the Judges administered justice> that there was a famine in the land,—and so a certain man went his way, out of Bethlehem-judah to sojourn in the country of Moab, ‖he, and his wife, and his two sons‖. 2 And ‖the name of the man‖ was Elimelech, and ‖the name of his wife‖ Naomi, and ‖the name of his two sons‖ Mahlon and Chilion—Ephrathites' out of Bethlehem-judah,—so they came into the country of Moab, and remained there. 3 And Elimelech, husband of Naomi, died',—and she was left, ‖she and her two sons‖. 4 And they took them wives, of the women of Moab, ‖the name of the one‖ was Orpah, and ‖the name of the other‖ Ruth,—and they dwelt there, about ten years. 5 And |they also| both ‖died‖, |Mahlon and Chilion|,—so the woman was bereft of her two sons, and of her husband.

6 Then she arose, ‖she and her daughters-in-law, and returned out of the country of Moab, —for she had heard, in the country of Moab,

how that Yahweh had visited' his people, in giving unto them |bread|. 7 So she went forth out of the dwelling-place where she had remained, and her two daughters-in-law with her,—and they went on the way, to return unto the land of Judah.

8 Then said Naomi to her two daughters-in-law:

Go return, each one to the house of her mother,—

Yahweh deal with you' in lovingkindness, as ye have dealt with the dead', |and with me|.

9 Yahweh grant you, that ye may find a place of rest,[a] each one in the house of her husband,—

And she kissed them, and they lifted up their voice, and wept. 10 And they said to her,—

<With thee> will we return, unto thy people.

11 Then said Naomi—

Go back, my daughters! wherefore' should ye journey with me?

Have I ‖yet‖ sons in my womb, that they should become your' |husbands|?

12 Go back, my daughters, go your way, for I am too old to have a husband,—

<If I should say[b] I have' |hope|, if I should |even to-night' have a husband|, and should |even bear sons|> 13 would ye ‖therefore‖ tarry until they were grown? would ye ‖therefore‖ shut yourselves up from having husbands?

Nay! my daughters, for it is far more bitter for me' than for you', that forth hath gone against me, the hand of Yahweh.

14 And they lifted up their voice and wept, ‖yet more.‖ Then Orpah kissed' her mother-in-law, but ‖Ruth‖ clave unto her. 15 And she said—

Lo! thy sister-in-law hath gone back, unto her people, and unto her gods,—go thou back, after thy sister-in-law.

16 And Ruth said—

Do not urge me' to leave thee, to go back from following thee,—for <whither thou goest> I' will go, and <where thou' lodgest> I' will lodge, ‖thy' people‖ shall be my' people, and ‖thy' God‖ my' God;

17 <where thou' diest> I' will die, and ‖there‖ will I be buried:

‖So‖ let Yahweh do to me, and ‖so‖ let him add, if ‖death itself‖ part me and thee.

18 And <when she saw that ‖bravely determined‖ was she' to go with her> she ceased entreating her.[c] 19 So ‖they two‖ went their way, until they entered Bethlehem.

And it came to pass <when they entered Bethlehem> that all the city was moved' concerning them, and the women said—

Is this' Naomi?

20 And she said unto them,

Do not call me Naomi [="Sweet"],—call me Mara [="Bitter"], for the Almighty hath dealt very bitterly with me: 21 I' was full' when I departed, but <empty> am I brought back of Yahweh,[a]—wherefore' should ye call me Naomi',

When ‖Yahweh‖ hath given answer[b] against me,

And ‖the Almighty‖ hath crushed me?

22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the country of Moab,—and ‖they‖ entered Bethlehem' in the beginning of barley harvest.

2 1 Now ‖Naomi‖ had an acquaintance[c] of her husband's, a man of great integrity, of the family of Elimelech,—‖whose name‖ was Boaz. 2 And Ruth the Moabitess said unto Naomi—

Let me go, I pray thee, to the field, and glean ears of corn after him in whose eyes I may find favour.

And she said to her—

Go, my daughter.

3 So she went her way, and came, and gleaned in the field, after the reapers,—and it happened to her, to light upon the portion of field-land belonging to Boaz, who was of the family of Elimelech. 4 And lo! Boaz' coming from Bethlehem, and he said to the reapers,

|Yahweh| be with you!

and they said to him,

Yahweh bless' thee!

5 Then said Boaz to his young man, that was set over the reapers,—

Whose' is this maiden?

6 And the young man that was set over the reapers' answered and said,—

<The Moabitish maiden> is she' who came back with Naomi, out of the country of Moab; 7 and she said—

Let me glean, I pray thee, and gather among the sheaves, after the reapers;

so she came in, and hath continued from that time, all the morning[d] until just now, and hath not rested[e] in the house, for a little.

8 And Boaz said unto Ruth—

Hearest thou not, my daughter?

Do not go to glean in any other field, neither indeed shalt thou pass on, from hence,—but <here> shalt thou keep fast by my maidens: 9 ‖thine eyes‖ be on the field which they shall reap, and go thou after them,

Have I not commanded the young men, that they touch thee not?

And <when thou art athirst> then go unto the vessels, and drink of what the young men shall draw.

10 Then she fell upon her face, and bowed herself to the ground,—and said unto him—

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[a] Cp. chap. iii. 1.

[b] "That I should have said"—O.G. 473[a].

[c] Ml.: "speaking unto her."

[a] Ml.: "hath Y. brought me back."

[b] Or: "hath testified."

[c] So *written*; but to be *read*: "kinsman." Some cod. w. 3 ear. pr. edns.) have: "kinsman," both *written* and *read*-G.n. [Cp. O.G. 396[a].]

[d] *Gk.*: "from morning light"—G.n.

[e] So it should be (w. Sep.)—G.n. [M.C.T.: "save that she rested."]

Wherefore' have I found favour in thine eyes,
that thou shouldest take notice of me,
seeing that ‖I‖ am |a stranger|?[a]

11 And Boaz answered, and said to her,
It hath been ‖told‖ me—all that thou hast
done unto thy mother-in-law, since the
death of thy husband,—and how thou hast
left thy father and thy mother, and the land
of thy nativity, and come unto a people
whom thou knewest not, aforetime.

12 Yahweh recompense' thy deed,—and let thy
reward be full from Yahweh, the God of
Israel, unto whom thou hast come to take
refuge under his wings.

13 And she said—
Let me find favour in thine eyes, my lord, for
that thou hast comforted me, and for that
thou hast spoken unto the heart of thy
handmaid,—though ‖I‖ be not[b] as |one of
thine own handmaidens|.

14 And Boaz said to her at mealtime—
Draw nigh hither, and eat of the bread, and
dip thy morsel in the vinegar.
So she sat beside the reapers, and there was
reached[c] to her parched corn, and she did eat
and was satisfied, and left thereof remain-
ing. 15 And <when she rose up to glean> Boaz
commanded his young men, saying—
<Even between the sheaves> let her glean,
and reproach her not; 16 yea' moreover
‖draw out‖ for her, from the bundles,—and
leave behind that she may glean it, and
rebuke her not.

17 So she gleaned in the field, until the evening,—
and beat out that which she had gleaned, and
there was about an ephah of barley. 18 And she
took it up, and came into the city, and <when her
mother-in-law had seen what she had gleaned>
she brought forth and gave her what had been
left remaining, after that she was satisfied.

19 And her mother-in-law said to her—
In what place hast thou gleaned, to-day? and
where' hast thou wrought?
May he that took notice of thee, be blessed!
So she told her mother-in-law, with whom she
had wrought, and said—
‖The name of the man with whom I wrought
to-day‖ is Boaz.

20 Then said Naomi, to her daughter-in-law—
‖Blessed‖ be he' of Yahweh, who hath not
left off his lovingkindness' to the living, and
to the dead.
And Naomi said to her—
<Near to us> is the man,
<Of our own kinsmen> is he![d]

21 And Ruth the Moabitess said,—
Yea' for he said unto me—
<By my young men>[e] shalt thou keep
fast, until they have ended all my
harvest.

22 And Naomi said unto Ruth her daughter-in-law,—
‖Good‖ is it, my daughter, that thou go forth
with his maidens, and that they meet thee
not, in any other field.

23 So she kept fast by the maidens of Boaz, to
glean, until the end of the barley' harvest, and
the wheat' harvest,—and dwelt with[a] her
mother-in-law.

3 1 Then Naomi her mother-in-law said to her,—
My daughter! shall I not seek for thee a
place of rest, in which it may be well with
thee?

2 ‖Now‖ therefore, is not |Boaz| of our kin-
dred, with whose maidens thou hast
been? Lo! he' is winnowing the barley
threshing-floor, to-night! 3 Thou wilt,
therefore, bathe thee, and anoint thee,
and put thine apparel upon thee, and go
down to the threshing-floor,—do not make
thyself known to the man, until he have
done' eating and drinking. 4 And it shall
be <when he lieth down> that thou shalt
mark the place where he doth lie, and shalt
go in and turn aside the covering of his feet,
and lay thee down,—and ‖he‖ will tell thee'
what thou shalt do.

5 And she said unto her,—
<All that thou sayest>[b] will I do.

6 So she went down to the threshing-floor,—and
did' according to all that her mother-in-law had
commanded her. 7 And <when Boaz
had eaten, and drunk, and his heart was glad>
he went in to lie down at the end of the heap
of corn. Then came she in softly, and
turned aside the covering of his feet, and laid
her down. 8 And it came to pass, <in
the middle of the night> that the man started
up, and turned,[c]—and lo! ‖a woman‖ lying at
his feet. 9 And he said,
Who' art ‖thou‖?
And she said,
‖I‖ am Ruth, thy handmaid, spread, there-
fore, thy wing[d] over thy handmaid, for <a
kinsman> thou art'.

10 And he said—
‖Blessed‖ be thou' of Yahweh, my daughter,
for thou hast made thy last' lovingkind-
ness better than the first,—in not following
after young men, whether poor, or rich.

11 ‖Now‖ therefore, my daughter, do not fear,
<whatsoever thou shalt say>[e] I will do for
thee,—for all the gate of my people doth
know, that <a virtuous[f] woman> thou art'.

12 And ‖now‖ <although it is true' that ‖a kins-
man‖ am I'> yet is' there a kinsman nearer
than I.

[a] Or: "foreigner."
[b] *Gr.*: "Oh that I might be"—G.n.
[c] Or: "and he reached."
[d] Lev. xxv. 25.
[e] Ml.: = "By the young men whom I have."

[a] Some cod. (w. Vul.): have "and returned unto"—G.n.
[b] So *written*; to be *read*: "sayest unto me." Some cod. (w. 4 ear. pr. edns., Aram. and Syr.) have: "unto me"—both *written* and *read*. Other cod. (w. Sep. and Vul.) omit: "unto me" altogether—G.n., G. Intro. 308, 312.
[c] Ml.: "twisted himself"—O.G.
[d] So one school of Massorites (w. Sep. and Vul.). Another school (w. 2 ear. pr. edns.) have: "wings" (pl.)
[e] Some cod. (w. Aram., Syr., Vul.) add: "unto me"—G.n., G. Intro. 312.
[f] Or: "strong," "worthy," "capable": cp. Prov. xii. 4; xxxi. 10, where same Heb. word used.

13 Tarry the night, and it shall be, in the morning <if he will act as kinsman to thee> well, let him so act, but <if he inclineth not to act as kinsman to thee> then will ‖I‖ so act to thee—‖by the life of Yahweh‖,—
Lie still, until the morning.
14 So she lay at his feet, until the morning, and rose up before one could know his neighbour. And he said—
Do not let it be known that a woman came' into the threshing-floor.
15 And he said—
Bring the cloak that is upon thee, and hold it.
So she held it,—and he measured six measures of barley, and laid it upon her, and he[a] went into the city.
16 And <when she came unto her mother-in-law> she said—
Who' art |thou|, my daughter?
And she told her all that the man had done for her. 17 And she said—
<These six measures of barley> gave he unto me,—for he said[b]
Do not go in empty, unto thy mother-in-law.
18 And she said—
Abide, my daughter, until that thou get to know, how the matter will fall out, — for the man will not rest, except he have finished the thing to-day.

4 1 Now ‖Boaz‖ went up to the gate, and sat him down there, and lo! ‖the kinsman‖ passing by, of whom Boaz had spoken, so he said—
Turn aside! and sit down here, such a one!
And he turned aside, and sat down. 2 Then fetched he ten men of the elders of the city, and said—
Sit ye down here.
And they sat down.
3 Then said he to the kinsman,
‖The parcel of land that was our brother Elimelech's‖ is to be disposed of by Naomi, who hath returned out of the country of Moab; 4 and ‖I‖ thought, I would unveil thine ear, saying—
Take it over in presence of such as are here seated,[c] and in presence of the elders of my people.
<If thou wilt act as kinsman> act as kinsman, but <if thou[d] wilt not so act, only tell me—that I may know, for there is none who can set thee aside as kinsman, but ‖I‖ am after thee.
And he said,
‖I‖ will act as kinsman.
5 Then said Boaz,
<What day thou takest over the land' from the hand of Naomi> also <of[a] Ruth the Moabitess, wife of the dead> dost thou take [it], to raise up the name of the dead upon his inheritance.
6 Then said the kinsman—
I cannot act as kinsman for myself, lest I mar my own inheritance,—do ‖thou‖ for thyself' act as kinsman in my right, for I cannot so redeem.

7 Now ‖this, aforetime‖ [was the way] in Israel, at a redeeming, and at an exchanging, to confirm every word: A man drew off his shoe, and gave it to his neighbour,—yea ‖this‖ was the way of taking to witness, in Israel.

8 So the kinsman said unto Boaz,
Take it over for thyself,—
and he drew off his shoe. 9 Then said Boaz to the elders, and all the people—
<Witnesses> are ye' to-day,
That I have taken over all that was Elimelech's,
And all that was Chilion's and Mahlon's,—
From the hand of Naomi:
10 ‖Moreover'‖ <Ruth the Moabitess, wife of Mahlon> have I taken over, to be my' wife,
To raise up the name of the dead' upon his inheritance,
That the name of the dead be not cut off—
From among his brethren,
And from the gate of his dwelling-place,—
<Witnesses> are ye' to-day!

11 Then said all the people who were in the gate, and the elders—
‖Witnesses!‖,—
Yahweh grant the woman who is coming into thy house,
To be as Rachel, and as Leah,
Which two of them did build' the house of Israel.
Do thou bravely, then, in Ephrathah,
And proclaim thou a name' in Bethlehem,
12 And let thy house be like the house of Perez,
Whom Tamar bare to Judah,—
Of the seed which—may Yahweh give thee,
‖Of this young woman‖.
13 So Boaz took Ruth, and she became his' wife, and he went in unto her,—and Yahweh granted' her conception, and she bare a son. 14 Then said the women unto Naomi,
‖Blessed‖ be Yahweh!
Who hath not let thee fail of a kinsman to-day,—
And may his name' |be proclaimed| in Israel;
15 So shall he become a restorer of thy life,[b]
And a nourisher of thine old age,—
For ‖thy daughter-in-law who loveth thee‖ hath borne him,

[a] Some cod. (w. Syr., Vul.): "she"—G.n.
[b] To be *read*: "unto me," though not *written*. Some cod. (w. 3 ear. pr. edns., Aram., Sep. and Syr.) have: "unto me" both *written* and *read*—G.n., G. Intro. 308, 312.
[c] Cp. ver. 11; and see O.G. 442, 1, a.
[d] M.C.T. lit.: "he"; but a sp. vr. (*sevir*) and some cod. (w. Aram., Sep., Syr., Vul.) have: "thou"—G.n.

[a] *Gt.*: "of" should be omitted, as in ver. 10—G.n.
[b] Ml.: "soul."

Even ‖she‖ who is better to thee than seven sons.

16 So Naomi took the boy, and laid him in her bosom, and she became his' nurse. 17 And the women, her neighbours, gave him a name, saying,

There is born a son to Naomi,—
So they called his name Obed, ‖he‖ was
The father of Jesse,
The father of David.

18 ‖These‖ then, are the generations of Perez:

‖Perez‖ begat |Hezron|;
19 And ‖Hezron‖ begat |Ram|,
And ‖Ram‖ begat |Amminadab|;
20 And ‖Amminadab‖ begat |Nahshon|,
And ‖Nahshon‖ begat |Salmon|,[a]
21 And ‖Salmon‖ begat |Boaz|,
And ‖Boaz‖ begat |Obed|;
22 And ‖Obed‖ begat |Jesse|,
And ‖Jesse‖ begat |David|.[b]

[a] M.C.T.: "Salmah." Some cod. (w. Sep. and Vul.) have: "Salmon" —G.n.

[b] See "Special Note" below.

SPECIAL NOTE:

A SUGGESTIVE GENEALOGY.

ONE of the greatest charms of the Bible is to be found in its genealogies. Commonly considered to be as dry as dust, it may safely be affirmed that in that dust lie hidden grains of purest gold.

This short snatch of pedigree, at the end of the Book of Ruth—how rich in suggestiveness it is! Whether by author or by editor appended, the hand that wrote it was guided by the spirit of the entire Old Testament. Boaz points to one who was then yet to come—to David, in the first instance: how much further, remains to be seen. Boaz stands in the line that runs from Perez to David, and behind Perez, of course, stands Judah his father;[a] so that we at once span from Judah to David—Judah, the heir of special promises,[b] to David the first of a royal line which runs forward into a future which has not ended yet,[c] and which cannot end until provision has been made thereby for every thirsty one to partake freely of "the lovingkindness to David well assured."[d]

Boaz brings Ruth into the royal line, and Ruth was a Moabitess—in other words, a Gentile—so that the exclusiveness of Hebrewism is evidently not the only aspect in which it may be viewed. But what power is it that brings this young Gentile widow to dwell in Bethlehem? Plainly, the power of love: on the face of it, love to Naomi, Ruth's mother-in-law. But was there not, in that love, a religious strength of conviction and fervour which ennobled the human affection? "Thy God shall be my God," she said:[e] and she is afterwards treated as if she meant it; as if she knew what she was doing, when she came to Bethlehem that she might find "refuge," from the idol-worship of her native land, "under the wings of Yahweh God of Israel."[f]

Finally, the place is significant. Bethlehem may have been a small city—in fact, a mere village; nevertheless it is known in after times as "the village where David was;"[g] and—which is still more significant—the village from which, according to a well-known prediction, was to come forth One greater than David, even He "whose comings forth have been from of old, from the days of age-past time."[h]

And so the outlook widens. As when some traveller, greeting the timely sign-post, makes pause and asks—Whence have I come, and whither am I bound? so the thoughtful reader of the Bible considers the stages by which his journey is advancing:—From Adam, by way of Seth, to Noah; from Noah, by way of Shem, to Abraham; from Abraham, by way of Isaac and Jacob, to Judah; from Judah, by way of Perez and Boaz, to David; and then, will it not be—a road that leads still on, from David to David's Son and Lord?[i]

[a] Cp. chap. iv. 12.
[b] Gen. xlix. 10.
[c] 2 Sam. vii. 12-16; Ps. lxxxix. 19 37.
[d] Isa. lv. 1-3.
[e] Chap. i. 16.
[f] Chap. iii. 11, 12.
[g] John vii. 42.
[h] Micah. v. 2
[i] Psa. cx. 1.

THE FIRST BOOK OF

SAMUEL.

§ 1. *Samuel and Eli.*

1 1 And there was a certain man of Ramathaim-zuphi,[a] of the hill country of Ephraim,—‖whose name‖ was Elkanah son of Jeroham son of Elihu son of Tohu son of Zuph an Ephraimite;
2 and ‖he‖ had two wives, ‖the name of the one‖ Hannah, and ‖the name of the other‖ Peninnah,
—and Peninnah had children', but ‖Hannah‖ had no' children. 3 So then that man went up out of his city from time to time,[b] to worship and to sacrifice unto Yahweh of hosts in Shiloh,
—and ‖there‖ were the two sons of Eli Hophni and Phinehas, priests unto Yahweh. 4 And <when the day came for Elkanah to sacrifice> he used to give |to Peninnah his wife and to all her sons and her daughters| ‖portions‖; 5 and ‖unto Hannah‖ used he to give one portion,[c]
—howbeit' <Hannah> he loved, although ‖Yahweh‖ had restrained her from having children.[d] 6 And her rival used even to cause her great vexation, for the sake of provoking her,—because Yahweh had restrained her from having children.[d] 7 And ‖thus‖ used she to do year by year whenever she went up to the house of Yahweh, ‖thus‖ used she to vex her,—
and she wept and would not eat. 8 So Elkanah her husband said to her—

Hannah! wherefore' shouldst thou weep? and wherefore' wilt thou not eat? and wherefore should thy heart be sad?
Am ‖I‖ not better to thee |than ten sons|?

9 And Hannah rose up, after she had eaten in Shiloh and after she had drunk,—and ‖Eli the priest‖ was sitting upon his chair,[e] by the door-post of the temple of Yahweh; 10 and <she' being in bitterness of soul> prayed unto Yahweh and ‖wept sore‖. 11 And she vowed a vow and said—

Yahweh of hosts!
<If thou wilt ‖look‖ upon the humiliation of thy handmaid
And remember me
And not forget thy handmaid,
But wilt give unto thy handmaid a man-child>[f]
Then will I give him unto Yahweh all the days of his life,
And no ‖razor‖ shall come upon his head.[g]

12 And so it was <as she continued' praying before Yahweh> that Eli' was watching her mouth. 13 But as for <Hannah> ‖she‖ was speaking in her heart, |only her lips| were moving, but ‖her voice‖ could not be heard,—
so Eli thought she had been drunken. 14 And Eli said unto her,

‖How long‖ wilt thou be |drunken|?
Put away thy wine from thee.

15 And Hannah responded and said—

Nay! my lord;
<A woman depressed in spirit> am I':
<Neither wine nor strong drink> have I drunk,—but I poured out my soul before Yahweh.
16 Do not count thy handmaid' for an abandoned woman,[a]— for <out of the abundance of my grief and my vexation> have I spoken |hitherto|.

17 Then responded Eli and said—

Go and prosper!
And the ‖God of Israel‖ grant thy petition' which thou hast asked of him!

18 And she said:

Let thy serving-woman find favour in thine eyes.

So the woman went her way and did eat, and ‖her countenance‖ was sad no longer. 19 And they rose up early in the morning and worshipped before Yahweh, and returned, and entered their own house in Ramah,—and Elkanah knew Hannah his wife, and Yahweh remembered her.
20 And so it was <when the days had come round during which Hannah was with child> that she bare a son,—and called his name Samuel [="Heard of God"],

Because, <of Yahweh> I asked him.

21 And the man Elkanah and all his house went up, to offer unto Yahweh the yearly' sacrifice and [each] his own vow. 22 But ‖Hannah‖ went not up,—for she said to her husband—

[Not] till the boy is weaned,
Then will I take him,
And he shall appear before Yahweh,[b]
And abide there evermore.[c]

23 And Elkanah her husband said to her—

Do what is good in thine own eyes, tarry until thou have weaned him,
Only' may Yahweh establish' his word!

So the woman tarried and nursed her son,

[a] So it shd be (w. Sep.)—G.n.
[b] Lit.: "from days to days"; perh. = "f. year to year."
[c] So it shd be (w. Sep.)
[d] Ml.: "shut up her womb."
[e] Or: "throne."
[f] So O.G. p. 35[b]. Ml.: "seed of men."
[g] Cp.: Jdg. xiii. 5; xvi. 17.

[a] Ml.: "daughter of Belial" (? the abandoned one). Cp. Hastings' D.B. on "Belial." Also chap. ii. 12.
[b] Qy.: "shall see for himself the face of Y."
[c] Ml.: "until *'olâm*."

until she weaned him. 24 Then took she him up with her, when she had weaned him, with a bullock of three years old,[a] and one ephah[b] of meal, and a skin of wine, and took him to the house of Yahweh, at Shiloh,—‖the boy yet being young‖. 25 So they slew the bullock,—and took the boy in, unto Eli. 26 And she said—

Pardon, my lord!
<By the life of thy soul> my lord,—‖I‖ am the woman who was standing near thee here, praying unto Yahweh:
27 <For this boy> I prayed,—
And Yahweh hath given me my petition' which I asked of him.
28 Hence ‖I also‖ have loaned him unto Yahweh, all the days that he liveth.[c]
‖He‖ is lent unto Yahweh.

And he bowed down there, unto Yahweh.

2 1 Then prayed Hannah, and said,

My heart hath leaped for joy in Yahweh,
My horn is exalted in Yahweh,[d]
My mouth is opened wide, o'er my foes,
Because I rejoice in thy salvation.
2 There is none' holy like Yahweh,
Nay! there |is none| except Thee,
Nor |is| there a rock, like our God.
3 Do not multiply words, so loftily—loftily,[e]
Nor let arrogance proceed from your mouth,—
For <a GOD of knowledge> is Yahweh,
And <for himself>[f] are great doings made firm.
4 ‖The bow of the mighty‖ is dismayed,—
While ‖the fainting‖ are girded with strength;
5 ‖The sated‖ have, for bread, taken hire,
But ‖the famished‖ have left off their toil,—
So that ‖the barren‖ hath given birth unto seven,
While ‖she that hath many sons‖ languisheth:
6 ‖Yahweh‖ doth kill, and make alive,—
Taketh down to hades, and bringeth up:
7 ‖Yahweh‖ maketh poor, and enricheth,—
Layeth low, yea exalteth;
8 Raiseth, from the dust, the poor,
<From the dunghill> uplifteth the needy,[g]
To give them a dwelling with nobles,
And <a throne of glory> to make them inherit.
For <to Yahweh> belong the pillars of the earth,
And he setteth thereon the habitable world.
9 <The feet of his loving ones>[a] he doth guard,
But ‖the lawless‖ in darkness' shall be silent,—
For <by strength> shall no' man prevail.
10 <As for Yahweh> —they[b] shall be shattered who contend with him,
‖Over him‖ in the heavens' will he thunder,
‖Yahweh‖ will judge the ends of the earth,—
That he may give strength to his King,
And exalt the horn of his Anointed One.

11 Then went Elkanah to Ramah, unto his own house,—but ‖the boy‖ remained ministering unto Yahweh, before Eli the priest.
12 Now ‖the sons of Eli‖ were abandoned men,[c]—they knew[d] not Yahweh. 13 And ‖the custom of the priests with[e] the people‖ was—<when any man offered a sacrifice> then would come the priest's young man, as the flesh was boiling, with a three-pronged fork in his hand; 14 and would strike it into the boiler, or into the trough, or into the kettle, or into the pot, <all that the fork would bring up> the priest took for himself.[f] <Thus and thus> used they to do unto all Israel, who came thither, in Shiloh. 15 |Also| <before any could make perfume with the fat> the priest's young man would come in and say to the person who was sacrificing,
Come! give flesh for the priest's roastings,—for he will not take of thee boiled flesh—only' raw.
16 And <if the man said to him,
Let them at least ‖make incense‖ at once, with the fat, then take thou as much as thy soul craveth>
Then said he to him,
But[g] <at once> shalt thou give it; |or else| I will take it by force.
17 And so it was, that ‖the sin of the young men‖ was exceeding great, before Yahweh,—for men[h] scorned' the offerings[i] of Yahweh.
18 But <as for Samuel> he was ministering before Yahweh,—‖a boy' girded with an ephod of linen‖. 19 Also <a little robe> used his mother to make for him, and bring it up to him, from year to year,—when she came up with her husband, to offer the sacrifice of the year.
20 And Eli used to bless' Elkanah and his wife, and to say—
Yahweh give thee seed' of this woman, instead of the loan that hath been lent unto Yahweh.
So they went their way to his[k] own place.
21 And[l] Yahweh visited' Hannah, and she

[a] So it shd be (w. Sep. and Syr.); cp. Gen. xv. 9—G.n. [M.C.T.: "three bullocks."]
[b] = 1½ bushel English.
[c] So it shd be (w. Aram., Sep., Syr.)—G.n. [M.C.T. manifestly corrupt.]
[d] Some cod. (w. 2 ear. pr. edns., Sep., Vul.): "in my God"—G.n.
[e] Cp. Intro., Chap. II., Synopsis, *B*, *c*.
[f] So to be *read*. So in some cod. both *written* and *read* (w. 1 ear. pr. edn. and Aram.)—G.n.
[g] Ps. cxiii. 7.
[a] So to be *read; written:* "loving one"—G.n.
[b] *Written* in the singular; to be *read* pl.—G.n.
[c] Ml.: "sons of Belial": cp. chap. i. 16, n.
[d] Or: "acknowledged."
[e] Some cod. (w. Aram., Sep., Syr.) "from"—G.n.
[f] So it shd be (w. Aram., Sep., Syr., Vul.)—G.n.
[g] The *k'ri* (*read*), here, is *lô'* = "Nay," instead of *lô* = "to him." In some cod. "Nay" is both *written* and *read* (w. 4 ear. pr. edns., Sep., Syr., Vul.)—G.n.
[h] Or: "the men."
[i] Ml.: "the present of Y."
[k] Some cod. (w. Syr.): "their"—G.n.
[l] So it shd be (w. Sep. and Syr.)—G.n. [M.C.T.: "For (surely)."]

conceived, and bare three sons, and two daughters. Thus did the boy Samuel grow up with Yahweh.

22 Now ‖Eli‖ was very old,—but he used to hear all that his sons did unto all Israel, and how they even lay with the women who did service[a] at the opening of the tent of meeting.

23 So he said to them,
Wherefore should ye do' such things as these?
for I' keep hearing of your wicked doings,
from all these people.

24 Nay, my sons! for it is no good report that I do hear: ‖leading into transgression the people of Yahweh‖.

25 <If one' man sin against another'> God' will interpose, but <if ‖against Yahweh‖ a man sin> who' will intercede |for him|?
But they hearkened not unto the voice of their father, for Yahweh was pleased to put them to death. 26 But ‖the boy Samuel‖ went on growing in stature, and in favour,—‖both with Yahweh, and also' with men‖.

27 And there came a man of God, unto Eli,—and said unto him—
‖Thus‖ saith Yahweh,
I ‖did indeed reveal[b] myself‖[c] unto the house, of thy father, when they were in Egypt, as servants[d] unto the house of Pharaoh;

28 choosing him out of all the tribes of Israel unto myself,
To minister as priest,
To offer[e] upon mine altar,
To perfume with incense,
To bear an ephod before me,—
Therefore gave I unto the house of thy father' all the altar-flames of the sons of Israel.

29 Wherefore' have ye been kicking at my sacrifices, and my presents, which I commanded, to serve for a home,—and shouldest have honoured thy sons' more than me': fattening yourselves, with the first of every present of Israel, before me?[f]

30 ‖Hence‖ the oracle of Yahweh God of Israel,
I ‖said‖ that ‖thy house, and the house of thy father‖ should go to and fro in my presence, unto times age-abiding:
But ‖now‖ (is the oracle of Yahweh)—
Be it far from me!
For ‖them who honour me‖ will I honour,
But ‖they who despise me‖ shall be lightly esteemed.

31 Lo! days are coming, when I will hew off thine arm, and the arm of the house of thy father,—that there shall be no elder in thy house;

32 But thou shalt descry distress at home, in all[g] that shall gladden Israel,—and there shall not be an elder in thine own house, all the days.

33 But ‖any man of thine whom I may not cut off from mine altar‖ it shall be—
To consume his[a] eyes,
And grieve his[a] soul;[b]
Howbeit ‖all the multitude of thy house‖ shall die |by the sword of men|.[c]

34 And ‖this‖ for thee' is the sign, which shall come upon thy two sons, upon Hophni, and Phinehas,—
‖In one day‖ shall they |both of them| die;

35 And I will raise me up a faithful priest,
<According to that which is in my heart and in my soul> will he do;
Therefore will I build for him' an assured house,
And he shall go to and fro in presence of mine Anointed, ‖all the days‖.

36 And it shall be, that ‖any that is left in thy house‖ shall come bowing down to him' for a small coin of silver, and for a cake of bread, and shall say:
Appoint me, I pray thee, to one of the priestly offices, that I may eat a morsel of bread.

3 1 Now ‖the boy Samuel‖ was ministering unto Yahweh, before Eli,—and ‖the word of Yahweh‖ had become rare' in those days, there was no' well-known vision. 2 But it came to pass, |at that time| <when Eli' was lying down in his place, ‖his eyes‖[d] having begun to be dim, he could not see, 3 though ‖the lamp of God‖ was not yet to be put out, and ‖Samuel‖ was lying down in the temple of Yahweh, where was the ark of God> 4 that Yahweh called' unto Samuel, and he said—
Behold me!
5 So he ran unto Eli and said—
Behold me! for thou calledst me.
And he said—
I called not, return—lie down.
So he went, and lay down. 6 And again' Yahweh called once more'—
Samuel!
Then rose Samuel, and went unto Eli, and said—
Behold me! for thou calledst me.
And he said—
I called not, my son, return—lie down.

7 Now ‖Samuel‖ as yet' knew not Yahweh,—nor |as yet| had been revealed' unto him ‖the word of Yahweh‖.

8 And again' Yahweh called—
Samuel!
a third' time. Then he arose, and went unto Eli, and said—
Behold me! for thou calledst me.
Then did Eli perceive, that ‖Yahweh‖ was calling the boy. 9 So Eli said to Samuel—
Go, lie down, and it shall be <if he[e] call unto thee> that thou shalt say—

[a] Cp. Exo. xxxviii. 8.
[b] Or: "unveil."
[c] So it shd be (w. Aram., Sep.,Syr.)—G.n.[M.C.T.: "Did I indeed," etc.]
[d] So it shd be (w. Sep.)—G.n. Cp. Deu. v. 6, n.
[e] Ml.: "cause to ascend."
[f] So it shd be (w. Sep.)—G.n. [M.C.T.: corrupt.]
[g] Or: "But thou shalt gaze with a distressed look upon all"—Cp. Fuerst, 841.

[a] So it shd be (w. Sep.)—G.n.[M.C.T.has: "thy."]
[b] Prob. reading proposed by Driver: "to cause thy soul to pine away"—O.G. 9, 187.
[c] So it shd be (w. Sep.)—G.n. [M.C.T.: "die men" (as men).]
[d] *Written:* "eye"; to be *read*: "eyes"—G.n.
[e] Or: "one."

Speak, Yahweh, for thy servant is listening.
And Samuel went, and lay down in his place. 10 Then came' Yahweh, and stood, and called as time after time—
Samuel! Samuel!
And Samuel said—
Speak, for thy servant is listening.
11 And Yahweh said unto Samuel,
Lo! I' am doing a thing, in Israel,—at which both ears of everyone that heareth it shall tingle'.
12 ‖In that day‖ will I confirm against Eli, all that I have spoken against his house,—‖beginning and finishing‖.
13 Therefore do I tell him, that I am about to judge his house unto times age-abiding,—for the iniquity which he knoweth, in that his sons are cursing God,[a] and he hath not rebuked them.
14 And therefore' have I sworn, respecting the house of Eli,—that the iniquity of the house of Eli shall receive no propitiatory-covering, by sacrifice or by present, unto times age-abiding.
15 And Samuel lay until the morning, and rose early in the morning,[b] and opened the doors of the house of Yahweh,—but ‖Samuel‖ feared to tell the appearing, unto Eli. 16 So Eli called Samuel. and said—
16 Samuel! my son.
And he said—
Behold me!
17 And he said—
What is the word, which he spake unto thee? I pray thee, do not hide it from me. ‖So‖ let God' do to thee, and ‖so‖ let him add, if thou hide from me a word, out of anything which he hath spoken unto thee.
18 So Samuel told him all the words, and hid nothing from him. And he said,
‖Yahweh‖ he is'; <what is good in his own eyes>[c] let him do.
19 And Samuel grew,—and ‖Yahweh‖ proved to be with him, and let none of all his words fall to the ground. 20 So all Israel, from Dan even to Beersheba, came to know',—that Samuel had become confirmed as a prophet unto Yahweh. 21 Thus did Yahweh again' appear in Shiloh,—for Yahweh had revealed' himself unto Samuel in Shiloh, in[d] the word of Yahweh.

4 1 And so it was <when the word of Samuel had reached all Israel> that Israel went forth to meet the Philistines in battle, and they encamped near Eben-ezer, while ‖the Philistines‖ encamped in Aphek. 2 And the Philistines set themselves in array to meet Israel, and <when the battle spread> then was Israel smitten before the Philistines,—and there were slain[a] of the army in the field about four thousand men.
3 And <when the people came into the camp> the elders of Israel said,
Wherefore' hath Yahweh smitten us to-day, before the Philistines?
Let us fetch unto us, out of Shiloh, the ark of the covenant of Yahweh, that <when it cometh into our midst> it may save us out of the hand of our enemies.[b]
4 So the people sent to Shiloh, and bare from thence the ark of the covenant of Yahweh of hosts, who inhabiteth[c] the cherubim,—and ‖there‖ were the two sons of Eli, with the ark of the covenant of God, namely, Hophni and Phinehas. 5 And so it was <when the ark of the covenant of Yahweh came into the camp> that all Israel brake out into a loud shout of joy,—so that the earth' rang again.
6 And <when the Philistines heard the noise of the shout> they said—
What meaneth[d] the noise of this loud shout of joy in the camp of the Hebrews?
And they learned that ‖the ark of Yahweh‖ had come into the camp. 7 And the Philistines were afraid, for they said—
God hath come into the camp.
And they said—
Woe to us! for there hath not happened the like of this, heretofore.
8 Woe to us! Who shall rescue us out of the hand of these majestic gods?
‖These‖ are the gods, who smote the Egyptians with all manner of smiting in the desert!
9 Take courage, and quit yourselves like men, ye Philistines, lest ye come into bondage to the Hebrews, as they have been in bondage unto you,—therefore must ye quit yourselves like men, and fight.
10 So the Philistines fought, and Israel was smitten, and they fled every man to his home;[e] and the slaughter became exceeding great,—and there fell of Israel—thirty thousand footmen.
11 And ‖the ark of God‖ was taken,—and ‖the two sons of Eli‖ were slain, Hophni and Phinehas.
12 And there ran a man of Benjamin out of the army,[f] and entered Shiloh on the same day,—with his clothes rent, and with earth upon his head. 13 And <when he entered> lo! Eli' was sitting upon his chair,[g] by the wayside,[h] watching, for his heart was trembling' for the ark of God,—and ‖the man‖ entered to tell the news in the city, and all the city made outcry. 14 And <when Eli heard the noise of the outcry> he said—

[a] "There can be no doubt that the Sep. has preserved the original reading" (as here in text—"God")—G. Intro. 354.
[b] So it shd be (w. the Sep.)—G.n., G. Intro. 177. [M.C.T. omits: "and rose early in the morning."]
[c] *Written*, "eye"; to be *read*, "eyes"; so some cod. (w. 4 ear. pr. edns.) both *read* and *write*—G.n.
[d] Or: "by." Some cod. (w. 1 ear. pr. edn.): "according to"—G.n.
[a] So it shd be (w. Sep., Syr., Vul.) — G.n. [M.C.T.: "and they slew."]
[b] Some cod. (w. 4 ear. pr. edns.): "enemy"—G.n.
[c] Or: "sitteth upon," "is enthroned in."
[d] Ml.: "is." Cp. Mat. ix. 13; xxvi. 26, 28.
[e] Ml.: "tents."
[f] Or: ranks."
[g] Or: "throne."
[h] So it shd be (w. Aram., Sep., Syr.)—G.n.

What meaneth the noise of this tumult?
And ‖the man‖ hasted, and came, and told Eli. 15 Now ‖Eli‖ was ninety-eight years old; and his eyes' were fixed, that he could not see.[a] 16 So the man said unto Eli—
‖I‖ am he that came in from the army,[b] yea ‖I‖ from the army‖ fled, to-day.
And he said—
What is the thing that hath happened, my son?
And the bearer of tidings answered, and said—
Israel hath fled' before the Philistines,
|Moreover also| ‖a great smiting‖ hath taken place among the people,—
|Moreover also| ‖thy two sons‖ are slain, Hophni and Phinehas,
And ‖the ark of God‖ is taken.

18 And it came to pass <when he mentioned the ark of God> that he fell from off his seat backwards, at the side of the gate, and his neck brake, and he died, for <old> was the man, and |heavy|.—and ‖he' had judged Israel forty years‖.

19 Now ‖his daughter-in-law, wife of Phinehas‖ was with child, ready to give birth, and <when she heard the tidings, as to the taking of the ark of God, and the death of her father-in-law, and her husband> she bowed herself and gave birth, for her pains had seized her.[c] 20 And <about[d] the time of her death> the women that stood by her said:
Do not fear, for <to a son> hast thou given birth.
But she neither answered nor regarded. 21 And she called the boy I-chabod! [=Where's the glory?] saying,
Exiled' is the glory from Israel,—
In regard to the taking of the ark of God, and to her father-in-law,[e] and to her husband. 22 So she said—
Exiled' is the glory from Israel,—
For the ark of God hath been taken.

§ 2. *The Wanderings of the Ark.*

5 1 Now ‖the Philistines‖ having taken the ark of God,—brought it in from Eben-ezer,[f] unto Ashdod. 2 And <when the Philistines took the ark of God> they brought it into the house of Dagon,—and placed it' by the side of Dagon.
3 And <when they of Ashdod rose early on the morrow and entered into the house of Dagon> they looked and[g] lo! ‖Dagon‖ was lying prostrate on his face' to the earth, before the ark of Yahweh,—so they took Dagon and restored him to his place. 4 And <when they rose up early in the morning of the morrow> lo! ‖Dagon‖ was lying prostrate on his face' to the earth, before the ark of Yahweh.—and ‖the head of Dagon, and both the palms of his hands‖ had been cut off against the threshold, only ‖Dagon himself‖ was left to him. 5 ‖For this cause‖ do not the priests of Dagon, nor any that enter into the house of Dagon, tread' upon the threshold of Dagon, in Ashdod,—until this day. 6 Then was the hand of Yahweh heavy' against them of Ashdod, and he astounded them,—and smote with tumours' Ashdod and her bounds. 7 And <when the men of Ashdod saw that ‖so‖ it was> then kept they saying,
Let not the ark of the God of Israel abide with us, for <hard> is his hand upon us, and upon Dagon our god.
8 So they sent and gathered together all the lords of the Philistines unto them, and said—
What shall we do with the ark of the God of Israel?
And they said:
<To Gath> let the ark of the God of Israel go round.
So they took round the ark of the God of Israel. 9 And so it was <after they had taken it round> then was the hand of Yahweh against the city, with an exceeding great consternation, and he smote the men of the city, from the least, even unto the greatest, — and they brake out with tumours. 10 Then sent they the ark of God to Ekron,—and so it was <when the ark of God entered Ekron> that the Ekronites made outcry, saying—
They have brought round unto me' the ark of the God of Israel, to slay me, and my people!
11 So they sent and gathered together all the lords of the Philistines, and said—
Send away the ark of the God of Israel, and restore it to its own place, that it slay not me, and my people.
For there had come a deadly consternation, throughout all the city, <heavy exceedingly> was the hand of God there. 12 And ‖the men who died not‖ were smitten with the tumours, —so the cry of the city for help, ascended the heavens.

6 1 And it came to pass, that the ark of Yahweh was in the country of the Philistines, seven months. 2 Then called the Philistines for the priests and for the diviners, saying,
What shall we do with the ark of Yahweh?
Let us know, wherewith' we shall send it to its own place.
3 And they said—
<If ye are going to send away the ark of the God of Israel> do not send it away |empty|, but ye must ‖surely return‖ to him |a guilt-offering|,—‖then‖ shall ye be healed, and it shall be known to you, wherefore his hand would not turn away from you.
4 And they said—
What shall be the guilt-offering, that we shall return to him?
And they said—
<By the number of the lords of the Philis-

[a] Cp. 1 K. xiv. 4.
[b] Or: "out of the ranks."
[c] Ml.: "turned upon her," i.e. "came suddenly upon her"—O.G. 245[b].
[d] Some cod. (w. 3 ear. pr. edns.), Sep., Syr., Vul.): "at"—G.n.
[e] Some cod.: "the death of" etc., cp. ver. 19—G.n.
[f] See chap. iv. 1; vii. 12.
[g] So it shd be (w. Sep.)—G.n. [M.C.T. omits: "and entered . . . looked."]

tines> five tumours of gold, and five mice of gold,—for ‖one plague‖ was on you all, and on your lords.

5 Wherefore ye shall make likenesses of your tumours, and likenesses of your mice that are laying waste the land, and shall |give unto the |God of Israel| ‖glory‖,—
Peradventure' he will lighten his hand from off you, and from off your god, and from off your land.

6 Wherefore, then, should ye make your heart dull, as the Egyptians and Pharaoh made their heart dull! <When he had done his great doings upon them> did they not let them go, and they departed?

7 ‖Now‖, therefore, take and get ready, one new waggon, and two milch kine, whereon hath never come yoke, — then shall ye fasten the kine in the waggon, and withdraw their calves from them, into the shed;

8 and ye shall take the ark of Yahweh, and place it in the waggon, also <the jewels of gold which ye send back to him as a guilt-offering> shall ye put into a[a] coffer, at the side thereof,—so shall ye let it go, and it shall depart.

9 Then shall ye look— <if ‖by the way of its own boundary‖ it goeth up to Beth-shemesh> ‖he‖ it was who caused us this[b] great affliction,—but <if not> then shall we know that it was not |his hand| that smote us, ‖a chance‖ it was, that befell us.

10 The men, therefore, did so, and took two milch kine, and fastened them in the waggon,—but <their calves> shut they up in the shed.

11 And they put the ark of Yahweh, into the waggon,—also the coffer, with the mice of gold, and the likenesses of their tumours.

12 And the kine went straight along the road, on the way to Beth-shemesh, yea <along the main highway> they went, lowing as they went, turning not aside, to the right hand or to the left. And ‖the lords of the Philistines‖ went along after them, as far as the bounds of Beth-shemesh.

13 Now ‖they of Beth-shemesh‖ were reaping their wheat-harvest in the vale,—so they lifted up their eyes, and saw the ark, and rejoiced to meet it.[c]

14 And ‖the waggon‖ entered into the field of Joshua, a man of Beth-shemesh, and stood still ‖there‖. ‖where also‖ was a great stone,—so they clave into pieces the planks of the waggon, and <the kine> offered they up as an ascending-sacrifice, unto Yahweh.

15 And ‖the Levites‖ took down the ark of Yahweh, and the coffer that was with it, wherein were the jewels of gold, and put them upon the great stone, —and ‖the men of Beth-shemesh‖ caused to go up ascending-offerings and offered sacrifices, that day, unto Yahweh.

16 And ‖the five lords of the Philistines‖ saw it,—and returned unto Ekron, the same day.

17 Now ‖these‖ are the golden' boils which the Philistines returned as a guilt-offering unto Yahweh.—

‖For Ashdod‖ one,
‖For Gaza‖ one,
‖For Ashkelon‖ one,
‖For Gath‖ one,
‖For Ekron‖ one;

18 And the golden' mice, by the number of all the cities of the Philistines, pertaining to the five lords, both fortified cities, and country villages, — yea <even the great meadow[a] whereon they rested the ark of Yahweh> |until this day| is in the field-land of Joshua, the man of Beth-shemesh.

19 And <when he smote the men of Beth-shemesh, because they looked into the ark of Yahweh, yea smote of the people seventy men [and] fifty thousand men>[b] the people mourned, for that Yahweh had smitten the people with a great smiting.

20 Then said the men of Beth-shemesh,
Who' is able to stand before Yahweh, ‖this holy God‖? and |unto whom| shall he go up from us?

21 And they sent messengers unto the inhabitants of Kiriath-jearim, saying,—
The Philistines have returned the ark of Yahweh, come down, fetch it up unto you.

7 1 Then came the men of Kiriath-jearim and fetched up the ark of Yahweh, and brought it into the house of Abinadab[c] in the hill,[d]—and <Eleazar his son> hallowed they, to guard the ark of Yahweh.

2 And so it was, that <from the day the ark came to dwell in Kiriath-jearim> the days multiplied, and became twenty years,—and all the house of Israel went mourning after[e] Yahweh.

§ 3. *Samuel and Israel.*

3 And Samuel spake unto all the house of Israel, saying,
<If ‖with all your heart‖ ye' are returning unto Yahweh> then put away the gods of the foreigner out of your midst, and the Ashtoreths,[f]—and firmly set your heart towards Yahweh, and serve him |alone|, that he may deliver you out of the hand of the Philistines.

4 So the sons of Israel put away the Baals, and the Ashtoreths,[f]—and served Yahweh, |alone|.

5 And Samuel said,
Gather all Israel unto Mizpah,—that I may pray for you, unto Yahweh.

[a] Ml.: "the"; prob. art. "of species," hence = "a."
[b] Some cod. (w. 3 ear. pr. edns.): "all this"—G.n.
[c] So it shd be (w. Sep.); cp. Jdg. xix. 3—G.n.
[a] Some cod. (w. Aram., Sep.) "stone." Cp. vers. 14, 15—G.n. Also O.G. 5.
[b] "*Fifty thousand*...appears to have crept into the text from the margin"—Students' Com.
[c] Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr.) add: "which is"—G.n.
[d] Or: "in Gibeah."
[e] "So most. More probably (with a different reading): *turned after, submitted to* (as Eze. xxix. 16)"—O.G. 624 b.
[f] = Astartes: pp. 259, 260.

6 So they gathered themselves unto Mizpah, and drew water, and poured it out before Yahweh, and fasted on that day, and said |there|,
We have sinned against Yahweh.
And Samuel judged the sons of Israel in Mizpah.
7 And <when the Philistines heard that the sons of Israel had gathered themselves together unto Mizpah> the lords of the Philistines went up against Israel, — and <when the sons of Israel heard it> they shrank with fear, from the face of the Philistines. 8 And the sons of Israel said unto Samuel,
Do not turn in silence from us, from making outcry unto Yahweh our God,—that he would save us out of the hand of the Philistines.
9 So Samuel took one sucking lamb, and offered it up, as an entire ascending-sacrifice unto Yahweh, — and Samuel made outcry unto Yahweh, for Israel, and Yahweh answered him. 10 And <when Samuel was offering up the ascending-sacrifice> ‖the Philistines‖ drew near to fight against Israel,—but Yahweh thundered' with a great noise throughout that day, over the Philistines, and confused them, and they were smitten before Israel. 11 And the men of Israel went forth out of Mizpah, and pursued the Philistines,—and smote them as far as under Beth-car. 12 And Samuel took a certain stone, and set it between Mizpah and Yeshanah,[a] and called the name thereof Eben-ezer,[b]—and said,
‖Hitherto‖ hath Yahweh' helped us.
13 So the Philistines were subdued, and |no more| came within the boundary of Israel,—and the hand of Yahweh was against the Philistines, all the days of Samuel. 14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even as far as Gath; <even the boundaries thereof> did Israel rescue out of the hand of the Philistines, —thus came there to be peace' between Israel and the Amorites.[c]
15 And Samuel judged Israel, all the days of his life. 16 And he used to take his journey, from year to year, and go round to Bethel, and Gilgal, and Mizpah,—and used to judge Israel, at all these places. 17 And ‖his returning‖ was to Ramah, for <there> was his house, and <there> judged he Israel,—so he built there' an altar unto Yahweh.

§ 4. *Samuel and Saul.*

8 1 And it came to pass <when Samuel was old> that he appointed his sons judges to Israel; 2 and the name of his firstborn son was |Joel|, and the name of his second |Abijah|,[d]—they were judges in Beer-sheba. 3 Howbeit his sons walked not in his ways,[e] but stooped to extortion,—and took bribes, and perverted judgment.
4 So then all the elders of Israel gathered themselves together, — and came unto Samuel, to Ramah; 5 and said unto him—
Lo! ‖thou‖ art old, and ‖thy sons‖ walk not in thy ways:
‖Now‖ appoint for us a king to judge us, like all the nations.
6 But the thing was displeasing in the eyes of Samuel, when they said,
Give unto us a king to judge us.
So Samuel prayed unto Yahweh. 7 And Yahweh said unto Samuel,
Hearken unto the voice of the people, in all that they shall say unto thee,—for <not thee> have they rejected, but <me> have they rejected, from being king over them.
8 <According to all the doings which they have done, from the day I brought them up out of Egypt, even until this day, in that they have forsaken me, and served other gods> ‖so‖ are they' doing even unto thee.
9 ‖Now‖ therefore, hearken to their voice,—save' that thou ‖enter protest‖ against them, and tell them the manner of the king' who will reign over them.
10 So then Samuel spake all the words of Yahweh' unto the people, who were asking of him a king. 11 And he said,
‖This‖ will be the manner of the king' who will reign over you,—
<Your sons> will he take and appoint for himself, as his charioteers and as his horsemen, and they shall run before his chariots;
12 and he will appoint for himself, princes of thousands, and princes of fifties,—and to plough his fields, and to reap his harvest, and to make his weapons of war, and the instruments of his chariots;
13 And <your daughters> will he take,—as perfumers and as cooks, and as bakers;
14 And <your fields, and your vineyards, and your oliveyards, the best of them> will he take, and give to his servants;
15 And <your seed, and your vineyards> will he tithe, and give to his courtiers and to his servants;
16 And <your men-servants, and your maid-servants, and your oxen,[a] even the goodliest, and your asses> will he take,—and put them to his work;
17 <Your flocks> will he tithe,—
And ‖ye yourselves‖ shall become his servants.
18 Then will ye make outcry, in that day, because of your king' whom ye have chosen for yourselves,—and Yahweh will not answer you, in that day.
19 But the people refused to hearken' unto the voice of Samuel,—and they said—
Nay! but ‖a king‖ shall be over us; 20 so shall ‖even we‖ become like all the nations,

[a] So it shd be (w. Sep.)—G.n.
[b] "Stone of help."
[c] N.B.: The Phils being part of the Amorites.
[d] Heb.: *'abhiyâh*, 23 in all; twice (2 Ch. xiii. 20, 21), *'abhiyâhu*. Cp. "Heb." p. 30.
[e] *Written*, "way"; *read*, "ways." Some cod. (w. 3 ear. pr. edns., Aram., Syr. and Vul.) both *write* and *read*: "ways"; some (w. Sep.): "way"—G.n.
[a] So it shd be (w. Sep.)—G.n. [M.C.T.: "young men."]

—and our king shall judge us, and go forth
before us, and fight our battles.

21 And Samuel heard' all the words of the
people, — and spake them in the ears of
Yahweh. 22 And Yahweh said unto
Samuel,

Hearken unto their voice, and make them a
king.

And Samuel said unto the men of Israel:

Go ye, every man to his own city.

9 1 Now there was a man of Benjamin, ‖whose
name‖ was Kish—son of Abiel, son of Zeror,
son of Becorath, son of Aphiah, son of a
Benjamite,—‖a mighty man of valour‖; 2 and
‖he‖ had a son, ‖whose name‖ was |Saul|, a
choice young man and of noble appearance, and
there was not' a man of the sons of Israel, more
noble than he, — <from his shoulders and up-
wards> was he taller than any of the people.

3 Now there had gone astray asses belonging to
Kish, Saul's father,—so Kish said unto Saul his
son—

I pray thee, take with thee' one of the young
men, and arise—go, seek the asses.

4 And he[a] passed through the hill country of
Ephraim, and passed through the land of
Shalishah, but they found them not, — then
passed they through the land of Shaalim, and
they were not' there,[b] then passed he[c] through
the land of the Benjamites, but they found
them not. 5 ‖They‖ had come into the
land of Zuph when ‖Saul‖ said to his young
man who was with him,

Come! and let us return; lest my father
leave off [caring] for the asses, and be con-
cerned for us.

6 And he said to him:

Lo! I pray thee, ‖a man of God‖ [liveth] in
this city, and ‖the man‖ is held in honour,
‖all that he saith‖ ‖surely cometh to pass‖.
‖Now‖ let us go thither; peradventure' he
may tell us our way, whereon we should
have gone.

7 Then said Saul to his young man:

Behold <if we go> what shall we bring the
man, for ‖the bread‖ hath failed from our
sacks, and <present> there is none' to
bring to the man of God,—what[d] is there
with us?

8 And the young man again' answered Saul, and
said—

Lo! there is found in my hand, the fourth
part of a shekel of silver, — which thou
canst[e] give to the man of God, and he will
tell us our way.

9 ‖Beforetime‖ in Israel ‖thus‖ said a man
when he went to enquire of God,

Come and let us go as far as[f] the seer,—
For ‖the prophet of to-day‖ used to be
called |beforetime| ‖the seer‖.

10 And Saul said unto his young man,

‖Good‖ is thy word, come! let[a] us go!

So they went unto the city, where the man of
God was.

11 <They' were going up the ascent of the city>
when they found young women, coming out to
draw water,—so they said unto these,[b]

Is' |the seer| in this place?

12 And the young women[c] answered them and
said:

He is', lo! before you now, even as[d] ‖to-day‖
hath he entered the city, for the people have
a sacrifice, to-day, in the high place.

13 <As ye enter the city> ‖so‖ shall ye surely
find him, ere yet he shall go up to the high
place to eat, for the people will not eat
until he hath come, for ‖he‖ doth bless the
sacrifice, <after that>[e] will they' eat who
have been bidden.

‖Now‖ therefore, go up, for <about this very
time> shall ye surely find him.

14 So they went up into the city. <As they'
were entering into the midst of the city> lo!
‖Samuel‖ coming out over against[f] them, to
ascend the high place. 15 Now
‖Yahweh‖ had unveiled the ear of Samuel,—
one day before Saul came, saying:

16 <About this time to-morrow> will I send
unto thee, a man out of the land of Benja-
min, whom thou shalt anoint, to be leader
over my people Israel, and he shall save
my people, out of the hand of the Philis-
tines,—for I have looked upon the oppres-
sion,[g] because their outcry hath come in
unto me.

17 And <when ‖Samuel‖ beheld Saul> ‖Yahweh‖
answered him,

Lo! ‖the man‖ of whom I said unto thee,
‖Here‖ is one shall control my people.

18 And Saul drew near unto Samuel, in the midst
of the gate,[h]—and said—

I pray thee, do tell me, where is' the house of
the seer?

19 And Samuel answered Saul, and said—

‖I‖ am |the seer|!

Go up before me, to the high place, so shall
ye eat with me, to-day,—and I will let thee
go in the morning, and <all that is in thy
heart> will I tell thee.

20 And <as for the asses' that went astray from
thee three days ago> do not regard them,[i]
for they are found,—but to whom belongeth

[a] Some cod. (w. 1 ear. pr. edn. and Sep.) have: "and let"—G.n.
[b] Lit.: "them" (feminine).
[c] Lit.: "they" (feminine).
[d] So it shd be (w. Sep.)—G.n. [M.C.T.: "before thee; hasten now, for to-day."]
[e] Some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.) "and after that," or "after that therefore"—G.n.
[f] Or: "to meet them."
[g] So it shd be (w. Aram. and Syr.)—G.n. [M.C.T.: "upon my people."]
[h] *I.e.*: in the midst of the open space near the gate where judgment was executed and other public functions transacted. It will repay to keep this in mind.
[i] Ml.: "set thy heart to them."

[a] Some cod. (w. Sep. and Vul.) have: "they"—G.n.
[b] Ml.: "and naught."
[c] Some cod. (w. Sep. and Vul.) have: "they"—G.n.
[d] Some cod. (w. 2 ear. pr. edns.): "what then"—G.n.
[e] So it shd be (w. Sep.)—G.n. [M.C.T.: "I can."]
[f] Some cod. mentioned in the Massorah (w. Sep. and Vul.) have: "unto"—G.n.

all that is desirable in Israel? is it not to thee, and to all the house of thy father?

21 Then answered Saul, and said—

Am not I' ‖a man of Benjamin‖, of the smallest of the tribes of Israel, and [is not] ‖my family‖ the poorest of all the families of the tribe[a] of Benjamin?

Wherefore, then, hast thou spoken unto me of such a thing as this?

22 And Samuel took Saul and his young man, and brought them into the guest-chamber,—and gave them a place at the head of them who were bidden, ‖they' being about thirty persons‖. 23 And Samuel said to the cook,

Set on the portion' that I gave thee,—of which I said unto thee, Put it by thee.

24 And the cook took up the shoulder, and that which was upon it, and placed it before Saul, and said—

Lo! the part reserved! Set it before thee [and] eat, for <unto the time appointed> hath it been kept for thee, since the time that I said, <The people> have I bidden.

So Saul did eat with Samuel, on that day. 25 And <when they had come down from the high place into the city> he spread a couch for Saul[b] upon the house-top, and he lay down.[c] 26 And it came to pass <at the uprisings of the dawn> that Samuel called unto Saul on the house-top, saying,

Arise! that I may send thee away.[d]

So Saul arose, and they two, he and Samuel, went forth abroad. 27 <As they were going down the end of the city> ‖Samuel‖ said unto Saul—

Bid the young man, that he pass on before us, (and he passed on)

but ‖thou‖ stand still where thou art, that I may let thee hear the word of God.[e]

10 1 Then took Samuel a flask of oil, and poured out upon his head, and kissed him,—and said—

Is it not, that Yahweh hath anointed thee over his inheritance, as leader?[f]

2 <When thou departest, to-day, from me> then shalt thou find two men by the grave of Rachel, within the boundary of Benjamin, in Zelzah,—and they will say unto thee,

The asses are found, which thou wentest to seek, and lo! thy father hath abandoned caring for the asses, and is concerned for you, saying, What shall I do for my son?

3 Then shalt thou pass on quickly from thence onwards, and come as far as the oak of Tabor, and there shall find thee there, three men going up unto God, at Bethel,—|one| carrying three kids, and |another| carrying three cakes of bread, and |another| carrying a skin of wine; 4 then will they ask thee, of thy welfare,—and give thee two cakes of bread, which thou shalt receive at their hand.

5 <After that> shalt thou come unto the hill of God, where is the garrison[a] of the Philistines,—and it shall be <as thou comest in thither into the city> thou shalt light upon a band of prophets, coming down from the high place, and <before them> a harp, and a timbrel, and a flute, and a lyre, ‖they' having been moved to prophesy‖. 6 Then will come suddenly upon thee, the Spirit of Yahweh, and thou shalt be moved to prophesy with them,—and shalt be changed' into another man.

7 And it shall be <when these signs shall come unto thee> then act thou for thyself, as thou shalt find occasion,[b] for ‖God‖ is with' thee.

8 And thou shalt go down before me' to Gilgal, for lo! I' am coming down unto thee, to offer up ascending-offerings, to sacrifice peace'-offerings,—<seven days> shalt thou tarry, until I come unto thee, then will I let thee know' what thou shalt do.

9 And so it was, that <when he turned away to depart from Samuel> God gave him another heart,[c]—and all these signs came to pass that day.

10 And <when they came thither to the hill> lo! a band of prophets coming to meet him,—then came suddenly upon him, the Spirit of God, and he was moved to prophesy in their midst. 11 And it came to pass, that |all who knew him aforetime| looked, and lo! <with the prophets> he did prophesy. So the people said, one to another—

What, now, hath befallen the son of Kish?
Is ‖even Saul‖ among the prophets?

12 Then responded one of that place, and said,

But who' is |their father|?
‖For this cause‖ it became a proverb,
Is ‖even Saul‖ among the prophets?

13 And <when he had made an end of prophesying> he came to the high place. 14 Then said Saul's uncle unto him, and unto his young man—

Whither have ye been?

And he said,

To seek the asses, and <when they were nowhere' |to be seen|>[d] we came unto Samuel.

15 And Saul's uncle said,—

Do tell me, I pray thee, what Samuel said' to you.

[a] So it should be (w. Aram., Sep., Syr., Vul.)—G.n. [M.C.T.: "tribes."]
[b] So it shd be (w. the Sep.)—G.n. [M.C.T.: "spake with S."]
[c] So it shd be, ending the verse (w. Sep.)—G.n.
[d] Or: "let thee go."
[e] Or: "a divine word."
[f] Sep. and Vul. expand this ver. as follows:—"Is it not that Y. hath anointed thee to be leader over his people, over Israel,—‖thou‖ therefore shalt control the people of Y., and ‖thou‖ shalt save them out of the hand of their enemies round about,—and ‖this‖ |unto thee| shall be the sign, that Y. hath anointed thee over his inheritance to be leader"—G.n., G. Intro. 177.

[a] So it shd be (w. Aram., Sep., Syr.): cp. chap. xiii. 3. [M.C.T. lit.: "garrisons."]
[b] Ml.: "as thy hand shall find."
[c] Or: "mind." Cp. Hos. iv. 11, n.
[d] Ml.: "and when we saw they were not."

16 And Saul said unto his uncle,
He ‖told‖ us that the asses were found,—
but <as to the matter of the kingdom> he told him not what Samuel had said.
17 Then Samuel called out the people, unto Yahweh, at Mizpah, 18 and said unto the sons of Israel—
‖Thus‖ saith Yahweh, God of Israel:
‖I myself‖ brought up Israel, out of Egypt,
—and rescued you out of the hand of the Egyptians, and out of the hand of all the kingdoms that distressed you.
19 Yet ‖ye‖ |to-day|, have rejected your God, who ‖himself‖ hath been giving you salvation from all your calamities and your distresses, and ye have said to him: [a]
<A king>[a] shalt thou set over us,—
‖Now‖ therefore, present yourselves before Yahweh, by your tribes, and by your thousands.
20 And <when Samuel had brought near all the tribes of Israel> then was taken the tribe of Benjamin. 21 And <when he had brought near the tribe of Benjamin, by their families>[b] then was taken the family of Matri.—and <when he had brought near the family of Matri, man by man>[c] then was taken Saul the son of Kish; so they sought him, but he was not to be found. 22 Then asked they again of Yahweh,
Hath there yet to come in hither a man?
And Yahweh said,
Lo! ‖he‖ hath hid himself among the stores.
23 So they ran, and fetched him thence, and <when he presented himself in the midst of the people> then was he [seen to be] taller than any of the people, from his shoulders and upwards. 24 And Samuel said unto all the people—
Have ye seen him whom Yahweh hath chosen, that there is none' like him, among all the people?
And all the people shouted, and said—
Let the king live!
25 Then Samuel declared unto the people the manner of the kingdom, and wrote it in a scroll, and laid it up before Yahweh. And Samuel sent away all the people, every man to his own house. 26 Yea ‖even Saul‖ went to his own house, at Gibeah,—and the valiant men[d] whose heart God had moved went with him. 27 But ‖abandoned men‖[e] said—
How can this' one save us?
So they treated him with contempt, and brought him no present,—but he was as one that was deaf.[f]

[a] Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.) have: "and ye have said: Nay but <a king>" and some cod. *read* thus, while *writing* as in text —G.n.
[b] So to be *read*; but *written* "family"—G.n.
[c] So it shd be (w. Sep.): cp. Jos. vii. 17—G.n.
[d] So it shd be [or, ml., "sons of valour"] (w. Sep.)—G.n.
[e] Ml.: "sons of Belial"; cp. chap. i. 16, n.
[f] Driver, following Sep., suggests the reading: "And it came to pass after about a month" ["that Nahash the Ammonite came up"]—O.G. p. 361.
[a] Some cod. (w. Sep., Syr. and Vul.) express "covenant" in full—G.n. [M.C.T. only implies it.]
[b] Some cod. (w. Aram., Sep., Vul.): "Spirit of Yahweh"—G.n.
[c] Or: "the messengers."
[d] Some cod. (w. Aram., Sep. and Syr.): "sons of Ammon"—G.n.

§ 5. *Saul defeats Nahash the Ammonite.*

11 1 Then came up Nahash the Ammonite, and encamped against Jabesh-gilead,—and all the men of Jabesh' said unto Nahash,
Solemnise with us a covenant, that we may serve thee.
2 And Nahash the Ammonite said unto them,
‖Hereby‖ will I solemnise [a covenant][a] with you by digging out for you, every one's right eye,—and laying it for a reproach, upon all Israel.
3 And the elders of Jabesh said unto him—
Give us a respite' of seven days, that we may send messengers' throughout all the bounds of Israel,—and then, <if there is none' to save us> we will come out unto thee.
4 And <when the messengers came to Gibeah of Saul, and spake the words in the ears of the people> all the people lifted up their voice, and wept. 5 But lo! ‖Saul‖ came in, following the oxen, out of the field, and Saul said,
What aileth the people, that they should weep?
Then were recounted to him the words' of the men of Jabesh. 6 And the Spirit of God[b] came suddenly upon Saul, when he heard these words,—and his anger raged furiously. 7 So he took a yoke of oxen, and cut them in pieces, and sent throughout all the bounds of Israel' by the hand of messengers[c]—saying,
<Whosoever cometh not' forth after Saul, and after Samuel> ‖so‖ shall it be done unto his oxen.
Then fell the dread of Yahweh, upon the people, and they came forth, as one man. 8 And <when he numbered them in Bezek> the sons of Israel were found to be—three hundred thousand, and the men of Judah' thirty thousand. 9 So they said unto the messengers who had come—
‖Thus‖ shall ye surely say to the men of Jabesh-gilead,
‖To-morrow‖ shall ye have deliverance, about the time the sun is hot.
And <when the messengers came and told the men of Jabesh> they rejoiced. 10 So the men of Jabesh said,
‖To-morrow‖ will we come out unto you,—
Then shall ye do with us, according to all that is good in your eyes.
11 And it came to pass on the morrow, that Saul set the people in three companies, and they entered into the midst of the host, during the morning watch, and smote Ammon[d] until the day was hot. And it came to pass that |they who were left| were scattered, so that there were not left among them, two together.
12 Then said the people unto Samuel,

Who is he that was saying, Shall ‖Saul‖ reign over us?[a] Give up the men, that we may put them to death.

13 But Saul said,
There shall not be put to death a man, this day,—for ‖to-day‖ hath Yahweh wrought deliverance in Israel.

14 Then said Samuel unto the people,
Come and let us go to Gilgal,—and let us there renew the kingdom.

15 So all the people went to Gilgal, and made Saul king there, before Yahweh, in Gilgal, and offered there sacrifices of peace-offerings before Yahweh,—and Saul and all the men of Israel rejoiced there ‖exceedingly‖.

§ 6. *Samuel expostulates with Israel.*

12 1 And Samuel said unto all Israel,
Lo! I have hearkened unto your voice, in all that ye said to me,—and have set over you a king.

2 ‖Now‖, therefore, lo! the king going to and fro before you,
But ‖I‖ am old and grey-headed,
And <my sons> lo! they are with you,—
But ‖I‖ have gone to and fro before you from my youth until this day.

3 Behold me! testify[b] against me, before Yahweh, and before his Anointed—
Whose ‖ox‖ have I taken?
Or whose ‖ass‖ have I taken?
Or whom have I oppressed?
Whom[c] have I crushed?
Or at whose ‖hands‖ have I taken a bribe, to cover up mine eyes therewith?
And I will restore it unto you.

4 And they said,
Thou hast not oppressed us,
Neither hast thou crushed us,—
Neither hast thou taken |at the hand of any man|, ‖any thing‖.

5 And he said unto them—
‖Witness‖ is Yahweh against you,
And ‖witness‖ is his Anointed, this day,
That ye have not found in my hand ‖any thing‖!

And they[d] said:
Witness!

6 And Samuel said unto the people:
‖Witness‖ is Yahweh,[e] who wrought with Moses and with Aaron,
And who brought up your fathers, out of the land of Egypt.

7 ‖Now‖, therefore, take your stand and let me plead with you, before Yahweh,—and tell you[f] all the righteous acts of Yahweh, which he wrought with you, and with your fathers:

8 How that <when Jacob had come into Egypt,—and your fathers had made outcry unto Yahweh> then Yahweh sent Moses and Aaron, and they brought forth your fathers' out of Egypt, and he[a] caused them to dwell in this place;

9 And <when they forgat Yahweh their God> he sold them into the hand of Sisera, prince of the host of Jabin, king[b] of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them;

10 But <when they made outcry unto Yahweh and said—
We have sinned, in that we have forsaken Yahweh, and have served the Baals and the Ashtoreths,—‖now‖, therefore, deliver us out of the hand of our enemies, that we may serve thee>

11 then Yahweh sent Jerubbaal and Bedan, and Jephthah, and Samuel,—and delivered you out of the hand of your enemies, on every side, and ye dwelt in safety.

12 But <when ye saw that ‖Nahash king of the sons of Ammon‖ came upon you> then said ye unto me,
Nay! but ‖a king‖ shall reign over us,
when ‖Yahweh your God‖ was your king!

13 ‖Now‖, therefore, lo! the king whom ye have chosen, for whom[c] ye have asked,—lo! therefore, Yahweh hath set' over you a king.

14 <If ye will revere Yahweh, and serve him, and hearken unto his voice, and not rebel against the bidding of Yahweh>
Then shall ‖both ye' and your king that reigneth over you‖ continue to follow after Yahweh your God.

15 But <if ye hearken not unto the voice of Yahweh, but rebel against the bidding of Yahweh> then will the hand of Yahweh continue to be against you, and against your fathers.[d]

16 ‖Even now‖ stand still and see this great thing, — which Yahweh is about to do before your eyes: 17 Is it not wheat harvest, to-day? I will cry unto Yahweh, that he may give forth thunderings and rain,—know ye then and see, that |your wrong| is great' which ye have done in the sight of Yahweh, in asking for yourselves, a king.

18 So Samuel cried unto Yahweh, and Yahweh gave forth thunderings and rain, on that day,—and all the people greatly' feared Yahweh and Samuel.[e] 19 And all the people said unto Samuel—

[a] Some cod. (w. Aram., Sep. and Syr.): "Saul shall not," etc.—G.n.
[b] Ml.: "answer."
[c] Some cod. (w. 3 ear. pr. edns. and Aram.): "Or whom"—G.n.
[d] So sp. ver. (*sevir*) and some cod. (w. Aram., Sep., Syr., Vul.)—G.n. [M.C.T.: "he" or "one said," or "it was said."]
[e] So it shd be (w. Sep.)—G.n. [M.C.T.: "It was Y. who."]
[f] So it shd be (w. Sep.)—G.n. [M.C.T. difficult.]

[a] So it should be (w. Aram., Sep., Syr., Vul.)—G.n. [M.C.T.: "they."]
[b] So it shd be (w. Sep.)—G.n. [M.C.T.: "the host of Hazor."]
[c] Some cod. (w. 3 ear. pr. edns., Syr. and Vul.): "and for whom"—G.n.
[d] Sep.: "and against your king."
[e] Cp. Josh. iv. 14.

Pray for thy servants, unto Yahweh thy God,
and let it not be that we die,—
For we have added [to all our sins] ‖a wrong‖,
in asking for ourselves a king.

20 Then said Samuel unto the people—
Do not fear, ‖ye‖ have done all this wrong,—
nevertheless, do not turn aside from
following Yahweh, but serve Yahweh, with
all your heart; 21 and turn not aside after
vanities,[a] that can neither profit nor deliver,
because <vanities> they are'.
22 For Yahweh will not give up his people,
because of his great name,—for Yahweh
was minded to make you his' people.[b]
23 <As for me also> far be it from me, that I
should sin against Yahweh, by ceasing to
pray for you,—but I will direct you, in the
good and right way.
24 |Only| revere Yahweh, and serve him in
truth, with all your heart,—for see, what
great things he hath done with you.
But <if ye ‖will' do wrong‖> both ye and
your king shall be swept away.[c]

§ 7. *Saul quails before the Philistines: Jonathan and Saul drive them out of the Land; and Saul's Kingdom is for a time established.*

13 1 Saul was [thirty] years old when he began to
reign; and <when he had reigned two years
over Israel> 2 Saul chose him three thousand
men[d] out of Israel, of whom there were with
Saul, two thousand in Michmash and in the hill-
country of Bethel, and ‖a thousand‖ were with
Jonathan,[e] in Gibeah of Benjamin,—but ‖the
rest of the people‖ he let go, every man to his
own home.[f] 3 Then did Jonathan smite
the garrison of Philistines that was in Geba,
and the Philistines heard of it,—and ‖Saul‖
blew with a horn throughout all the land,
saying,
Let the Hebrews hear!
4 And ‖all Israel‖ heard say—
Saul hath smitten the garrison of the
Philistines,
Moreover, also', Israel have made themselves
odious among the Philistines,—
so the people were called together to follow
Saul, to Gilgal. 5 And ‖the Philistines‖
gathered themselves together to fight with
Israel thirty thousand chariots, and six thou-
sand horsemen, a people also' like the sand
that is on the sea-shore for multitude,—and
they came up, and encamped in Michmash, east
of Beth-aven. 6 So ‖the men of Israel‖ saw'
they were in a strait, for the people had been
harassed,—and the people had hidden themselves
in caves, and in thickets,[g] and among cliffs, and
in holes, and in pits. 7 And ‖Hebrews‖ had
passed over the Jordan, to the land of Gad, and
Gilead,—but ‖Saul‖ was yet in Gilgal, and ‖all
the people‖ trembled after him. 8 And he
waited[a] seven days, by the set time that
Samuel had named,[b] but Samuel came not to
Gilgal,—and the people were scattered from
him. 9 Then said Saul,
Bring near unto me, the ascending-sacrifice
and the peace-offerings.
And he offered up the ascending-sacrifice.
10 And it came to pass <as he had made an
end of offering up the ascending-sacrifice> lo!
‖Samuel‖ had come,—and Saul went out to
meet him, that he might bless him. 11 Then
said Samuel—
What hast thou done?
And Saul said—
<Because I saw that the people had been
scattered from me, and ‖thou‖ hadst not
come within the appointed days, and ‖the
Philistines‖ had gathered themselves to-
gether to Michmash> 12 therefore I said—
‖Now‖ will the Philistines come down
against me, at Gilgal, but <the face of
Yahweh> have I not appeased:
So I forced myself, and offered up the
ascending-sacrifice.
13 And Samuel said unto Saul—
Thou hast shewn thyself foolish,—thou hast[c]
not kept the commandment of Yahweh thy
God, which he commanded thee, for ‖now‖
would Yahweh have established thy king-
dom unto Israel until times age-abiding;
14 Whereas ‖now‖ shall thy kingdom not be
established,—Yahweh hath sought out for
him a man after his own heart, and Yahweh
hath commanded him to be leader over his
people, because thou hast not kept' that
which Yahweh' commanded thee.
15 And Samuel arose, and ascended from Gilgal[d]
unto Gibeah of Benjamin. And Saul num-
bered the people who were found with him,
about six hundred men. 16 Now ‖Saul,
and Jonathan his son, and the people that were
found with him‖ were abiding in Geba[e] of
Benjamin,—but ‖the Philistines‖ had encamped
in Michmash. 17 And the spoilers came
forth out of the camp of the Philistines, in
three companies,—‖the first company‖ turned
unto the way of Ophrah, unto the land of
Shual; 18 and ‖the second company‖ turned
unto the way of Beth-horon,—and ‖the third
company‖ turned unto the way of the boundary'
that overlooketh the valley of Zeboim, towards
the wilderness.

[a] So it shd be (w. Sep., Syr., Vul.)—G.n. [M.C.T. difficult.]
[b] "Y. hath been pleased to make you a people for himself"—O.G.
[c] Or: "destroyed."
[d] So it shd be (w. Sep.)—G.n. [M.C.T. omits "men."]
[e] Heb.: *yônâthân*, and in 41 other instances; *yᵉhônâthân* 71 times. See "Heb.," *ante*, p. 30.
[f] Lit.: "tents."
[g] *Gk.*: "holes." Cp. O.G. 296, under *ḥôaḥ*.
[a] *Read* (lit.): "shewed a waiting."
[b] M.C.T. elliptical; but some cod. (w. 3 ear. pr. edns., Aram., Sep.) have "said," and some: "appointed."—G.n.
[c] Some cod. (w. 3 ear. pr. edns. and Vul.) have: "and hast"; and some (w. Sep. and Syr.) have: "because thou hast"—G.n.
[d] Sep. has here: "and went his way,—but ‖the rest of the people‖ ascended after Saul to meet the army and came in from Gilgal unto Gibeah of Benjamin"—G.n., G. Intro. 177.
[e] Prob. the same as "Gebeah."

19 Now ‖a smith‖ could not be found, throughout all the land[a] of Israel,—for the Philistines had said,
Lest the Hebrews make sword or spear.
20 So all Israel went down to the Philistines,—to sharpen every man his share, and his mattock, and his axe, and his sickle.[b] 21 Howbeit they had a file for the sickles, and the mattocks, and the three-pronged forks, and the axes,—and for setting the goads. 22 Thus would it come to pass, <in the day of battle> that there was found—neither sword nor spear, in the hand of any of the people', that were with Saul and Jonathan,—but such were found belonging to Saul and to Jonathan his son. 23 Now the garrison of the Philistines had come out to the pass of Michmash.

14 1 And it came about, on a certain day, that Jonathan son of Saul said unto the young man bearing his armour:
Come! and let us pass over unto the garrison of the Philistines, that is on the other side, yonder!
but <to his father> he told it not.
2 Now ‖Saul‖ was tarrying in the uttermost part of Gibeah, under the pomegranate tree that is in Migron,—and ‖the people that were with him‖ were about six hundred men; 3 and ‖Ahijah,[c] son of Ahitub, brother of Ichabod, son of Phinehas, son of Eli‖, was priest of Yahweh in Shiloh, wearing an ephod,—and ‖the people‖ knew' not that Jonathan' had departed.
4 And <between the passes by which Jonathan sought to cross over up to the garrison of the Philistines> there was a crag of rock on the one side, and a crag of rock on the other side; and[d] ‖the name of the one‖ was Bozez, and ‖the name of the other‖ Seneh. 5 ‖The one crag‖ was a pillar on the north, over against Michmash,—and ‖the other‖ on the south, over against Geba. 6 So Jonathan[e] said unto the young man bearing his armour—
Come! and let us cross over unto the garrison of these uncircumcised, |peradventure| Yahweh may work by us,—for there is no' restraint with Yahweh, to save by many, or by few.
7 And his armour-bearer said to him,
Do all that is in thy heart,—decide for thyself (lo! I am with thee!), according to thine own heart.
8 Then said Jonathan,[e]
Lo! ‖we‖ are crossing over unto the men,—and will discover ourselves unto them.
9 <If ‖thus‖ they say unto us, Keep quiet[f] until we get to you> then will we stand still where we are, and will not go up unto them; 10 but <if ‖thus‖ they say, Come up unto us> then will we go up; for Yahweh hath delivered them into our hand,[a]—
‖This‖ then, is our' sign'.
11 So they two discovered' themselves unto the garrison of the Philistines,—and the Philistines said—
Lo! ‖Hebrews‖ coming forth out of the holes, wherein they had hidden themselves.
12 And the men of the garrison responded to Jonathan and his armour-bearer, and said—
Come up unto us, and we will let you know a thing.
Then said Jonathan unto his armour-bearer—
Come up after me, for Yahweh hath delivered them into the hand of Israel.
13 So Jonathan went up on his hands and on his feet, and ‖his armour-bearer‖ followed him,—and they fell before Jonathan, and ‖his armour-bearer‖ was slaying after him. 14 And the first smiting wherewith Jonathan and his armour-bearer smote, was about twenty men,—within, as it were, half a furrow's length of a yoke of land. 15 And there came to be a trembling in the camp, in the field, and among all the people, <the outposts and the spoilers> ‖they too‖ trembled,—and the earth' quaked, so it became a preternatural trembling.[b]
16 And the scouts of Saul in Gibeah of Benjamin looked', and lo! ‖the camp‖[c] melted away, hither and thither.[d] 17 Then said Saul unto the people who were with him:
Number, I pray you, and see who hath departed from us.
So they numbered; and lo! Jonathan and his armour-bearer were missing. 18 Then said Saul unto Ahijah,
Bring near the ark of God;
for the ark of God was, on that day, in the midst of[e] the sons of Israel. 19 And it came to pass, <as soon as Saul had spoken unto the priest> that ‖the tumultuous noise that was in the camp of the Philistines‖ |went on and on| ‖increasing‖. Then said Saul unto the priest—
Withdraw thy hand.[f]
20 And Saul and all the people that were with him gathered themselves together, and came as far as the host,—and lo! the sword of every man was against his fellow, ‖an exceeding great confusion‖. 21 And <the Hebrews who had aforetime belonged to the Philistines, who had come up with them in the host> ‖even they‖ turned round[g] so as to be with Israel' who were with Saul and Jonathan. 22 And ‖all the men of Israel who had hidden themselves throughout the hill country of Ephraim‖ heard' that the Philistines had fled',—and ‖they also‖ followed hard after them in the battle. 23 Thus

[a] Some cod. have: "bounds"—G.n.
[b] So it shd be (w. Sep., Syr.)—G.n. [M.C.T.: "share."]
[c] Heb.: *'Ahiydh*, 19; 5, *'Ahiydhu*. Cp. "Heb." p. 30.
[d] Some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.) omit this "and"—G.n.
[e] Or: *Jehonathan*: chap. xiii. 2, n.
[f] Lit.: "Be silent."
[a] Some cod. (w. 2 ear. pr. edns., Sep., Vul.) have: "hands"—G.n.
[b] Ml.: "a trembling of God."
[c] So it shd be (w. Sep. and Syr.)—G.n.
[d] So it shd be (w. Sep.)—G.n.
[e] So it shd be (w. Aram., Syr., Vul.)—G.n.
[f] Some cod. (w. 3 ear. pr. edns. and Sep.): "hands"—G.n.
[g] So it shd be [by a different grouping of the letters] (w. Sep. and Vul.)—G.n.

did Yahweh on that day save' Israel,—and ‖the battle‖[a] passed over by[b] Beth-aven.[c]

24 Now ‖the men of Israel‖ were tired out on that day,—yet had Saul bound the people by an oath saying—

‖Cursed‖ be the man that eateth food until the evening and I be avenged upon mine enemies.

So none of the people had tasted food. 25 And ‖all the land‖ had entered into the forest,—and there was honey' upon the face of the ground. 26 So the people came into the forest and lo! there were streams of honey,—but no' man reached his hand to his mouth, because the people revered' the oath. 27 But ‖Jonathan‖ heard not his father putting the people on oath, so he reached forth the end of the staff that was in his hand, and dipped it in the honey-copse,—and brought back his hand to his mouth, and his eyes were brightened.[d] 28 Then responded one from among the people and said—

‖With an oath‖ did thy father charge the people saying—

‖Cursed‖ be the man that eateth food to-day!

And so the people were faint. 29 Then said Jonathan:

My father hath afflicted' the land,—

See I pray you how my own eyes have been brightened, because I tasted a little of this honey. 30 How much more if haply the people had ‖eaten freely‖ to-day of the spoil of their enemies which they found? for ‖now‖ would not the smiting of the Philistines have been |mighty|?

31 Howbeit they smote the Philistines on that day from Michmash to Aijalon,—but the people became exceeding faint. 32 And the people darted greedily upon[e] the spoil, and took sheep, and oxen and calves and felled them to the ground,—and the people did eat |with the blood|. 33 And they told Saul saying,

Lo! ‖the people‖ are sinning against Yahweh by eating with the blood.

And he said—

Ye have dealt treacherously, roll unto me here[f] a great stone.

34 And Saul said—

Disperse yourselves among the people and say unto them—

Bring near unto me' every man his ox and every man his lamb and slay them here and then eat, so shall ye not sin against Yahweh by eating with the blood.

And all the people brought near—every man that which was[a] in his hand that night and they slew them there. 35 And Saul built an altar unto Yahweh,—‖the same‖ was the first altar that he built unto Yahweh.

36 Then said Saul—

Let us go down after the Philistines by night and make of them a prey until the morning light, and let us not leave of them |a man|.

And they said,

<All that is good in thine eyes> do!

Then said the priest,

Let us draw near hither unto God.

37 So Saul asked of God,

Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel?

But he answered him not that day. 38 Then said Saul,

Come near hither, all ye chiefs of the people,—and get to know and see, |wherein| hath been this sin to-day.

39 For ‖by the life of Yahweh who saveth Israel‖ <though it be in Jonathan my son> yet shall he ‖die‖.

But there was none' ready to answer him of all the people. 40 Then said he unto all Israel—

‖Ye‖ shall be on one' side, and ‖I and Jonathan my son‖ will be on the other' side.

And the people said unto Saul,

<What is good in thine eyes> do!

41 And Saul said unto Yahweh—

O God of Israel![b] now set forth the truth.

Then were |Jonathan and Saul| taken and ‖the people‖ escaped. 42 And Saul said,

Cast lots between me and Jonathan my son.

Then was |Jonathan| taken.

43 And Saul said unto Jonathan,

Come tell me what thou hast done.

So Jonathan told him and said,

I ‖just tasted‖ <with the end of the staff that was in my hand> |a little honey|, here I am—I must die!

44 Then said Saul:

<‖So‖ may God do,[c] and ‖so‖ may he add> surely thou must ‖die‖, Jonathan!

45 But the people said unto Saul—

Shall ‖Jonathan‖ die who hath wrought this great salvation in Israel? Far be it!

‖By the life of Yahweh‖ there shall not fall a hair of his head' to the ground, for <with God> hath he wrought this day.

So the people delivered Jonathan that he died not. 46 Then Saul went up from following the Philistines,—and ‖the Philistines‖ departed unto their own place.

[a] Or: "warring host."
[b] Some cod. (w. Aram. and Vul.): "as far as"—G.n.
[c] The Sep. here adds: "And ‖all the people‖ were with Saul, about ten thousand men,—howbeit the battle was spread throughout every city in the hill-country of Ephraim. But ‖Saul‖ committed a great error on that day"—G.n.
[d] So to be *read*, [M.C.T. *writes* "saw."] Some cod., however, both *write* and *read* (w. 3 ear. pr. edns., Aram., Syr., Vul.): "were brightened"—G.n.
[e] So to be *read; written* (in M.C.T.) "prepared." Some cod. both *write* and *read* (w. 3 ear. pr. edns., Aram., Sep., Syr., Vul.; cp. chap. xv. 19): "darted greedily upon"—G.n.
[f] So it shd be (w. Sep.)—G.n. [M.C.T.: "to-day."]

[a] So it shd be (w. Sep.)—G.n. [M.C.T.: "his ox."]
[b] Sep. and Vul. here read: "O God of Israel! wherefore hast thou not answered thy servant to-day? <If this iniquity is in me or in Jonathan my son> O Yahweh God of Israel, set forth Lights [Heb.: *Urim*]; but <if this iniquity is in thy people Israel> set forth Perfections" [Heb.: *Thummim*].—G.n.
[c] Some cod. (w. 3 ear. pr. edns., Aram., Sep., Syr., Vul.) add: "unto me"—G.n.

47 And ‖Saul‖ took possession of the kingdom
over Israel,—and made war round about against
all his enemies—against Moab, and against the
sons of Ammon, and against Edom, and against
the kings of Zobah, and against the Philistines,
and <whomsoever he turned against> he was
victorious.[a] 48 Then made he ready a force, and
smote the Amalekites,—and delivered Israel
out of the hand of such as plundered them.

49 And the sons of Saul were Jonathan, and
Ishvi, and Malchishua,—and ‖the names of
his two daughters‖ were, ‖the name of the first-
born‖ Merab, and ‖the name of the younger‖
Michal,—50 and ‖the name of Saul's wife‖ was
Ahinoam, daughter of Ahimaaz,—and the name
of the prince of his host, Abner, son of Ner,
Saul's uncle. 51 And ‖Kish‖ was Saul's father,
and ‖Ner, Abner's father‖ was son of Abiel.

52 And the war was severe against the Philistines'
all the days of Saul,—and <whensoever Saul
saw any mighty man, or any son of valour>
he drew him unto himself.

8. *Saul, commissioned to destroy Amalek, fails, and his Reign is doomed.*

15 1 And Samuel said unto Saul,
It was ‖me‖ Yahweh sent to anoint thee to
be king over his people, over Israel,—
‖now‖ therefore, hearken thou to the voice
of Yahweh's words.

2 ‖Thus‖ saith Yahweh of hosts,
I have well considered what Amalek did
unto Israel,—how he lay in wait for
him in the way, when he came up out
of Egypt.

3 ‖Now‖[b] go and smite Amalek, and
devote ye to destruction all that he
hath, and spare him not,—but thou
shalt slay both man and woman, both
child and suckling, both ox and sheep,
both camel and ass.

4 So then Saul called together the people, and
numbered them in Telaim,[c] two hundred thou-
sand footmen,—and ten thousand men of Judah.

5 And Saul came as far as the city of Amalek,—
and stirred up strife in the ravine. 6 Then
said Saul unto the Kenites—
Go, depart, get you down out of the midst
of the Amalekites, lest I destroy you with
them, yet ‖ye‖ dealt in lovingkindness,
with all the sons of Israel, when they came
up out of Egypt.
So the Kenites departed out of the midst of the
Amalekites. 7 And Saul smote Amalek,—
from Havilah, till thou enterest Shur, which is
over against Egypt. 8 And he took Agag, king of
Amalek, |alive|,—but <all the people> devoted
he to destruction at the edge of the sword.

9 But Saul and the people spared Agag, and
the best of the sheep and the oxen and the
lambs, also the fatlings, and all that was good,
and would not devote them to destruction,—
but <all the cattle that was contemptible and
diseased> ‖that‖ devoted they to destruc-
tion. 10 Then came the word of Yahweh'
unto Samuel, saying—

11 I am grieved that I made Saul' to be king,
for he hath turned back from following me,
and <my words> hath he not established.
And it was vexing[a] to Samuel, so that he made
outcry unto Yahweh, all the night. 12 And
Samuel rose early to meet Saul, in the morning,
and it was told Samuel, saying—
<Saul having come to Carmel, and lo! having
set him up a sign> hath gone round, and
passed over, and descended to Gilgal.

13 And Samuel came unto Saul,—and Saul said
unto him—
‖Blessed‖ be thou by Yahweh: I have
established the word of Yahweh.

14 And Samuel said,
What then is this bleating of sheep, in mine
ears,—and the lowing of oxen, which I' can
hear?

15 Then said Saul—
<From the Amalekites> have they brought
them in; in that the people spared the
best of the sheep, and of the oxen, to
sacrifice unto Yahweh thy God,—but <the
rest> have we devoted to destruction.

16 Then said Samuel unto Saul,
Stay, and let me tell thee, that which Yahweh
hath spoken unto me, this night.
And he[b] said to him—
Speak.

17 And Samuel said,
Was it not <when ‖little‖ thou wast in thine
own eyes> that thou wast made ‖head of
the tribes of Israel‖.—and that Yahweh
anointed thee to be king' over Israel?

18 So then Yahweh sent thee on a journey,—
and said—
Go, and devastate to destruction, the
sinners—the Amalekites, and make war
against them, until they have[c] con-
sumed them.

19 Wherefore, then, didst thou not hearken unto
the voice of Yahweh,—but didst rush upon
the spoil, and do that which was wrong in
the sight of Yahweh?

20 And Saul said unto Samuel—
As indeed I have hearkened unto the voice
of Yahweh, and have been on the journey
on which Yahweh sent me,—and have
brought in Agag, king of Amalek, and
<the Amalekites> have I devoted to
destruction.

21 And the people took, of the spoil, sheep and
oxen,
The chief of the things so devoted,—
To sacrifice unto Yahweh thy God, in Gilgal.

[a] So it shd be (w. Sep.)—G.n. [M.C.T.: "he put to the worse," "conquered."]
[b] Some cod. (w. Aram., Sep., Vul.): "Now therefore"—G.n.
[c] Prob. = "Telem," Josh. xv. 24—O.G.

[a] "These expressions sometimes rather denote sorrow than anger."—T.G.
[b] *Written*, "they"; to be *read*, "he"—G.n.
[c] Some cod. (w. Aram., Sep., Syr.): "thou hast"—G.n.

22 Then said Samuel—
Doth that which is pleasing unto Yahweh consist in ascending-offerings and sacrifices,
So much as in hearkening unto the voice of Yahweh?
Lo! |to hearken| is ‖better‖ than |sacrifice|,
And |to give heed| than ‖the fat of rams‖;
23 For <as the sin of divination> is ‖rebelliousness‖,—
And <as transgression with household gods> is ‖stubbornness‖,—
<Because thou hast rejected the word of Yahweh>
‖Therefore hath he rejected thee from being king‖.
24 Then said Saul unto Samuel—
I have sinned; for I have transgressed the bidding of Yahweh, and thy words,[a]—for I feared the people, and hearkened unto their voice.
25 ‖Now‖ therefore, |I pray thee| pardon[b] my sin,—and turn again with me, that I may bow down unto Yahweh.
26 And Samuel said unto Saul,
I will not turn again with thee,—
<Because thou hast rejected the word of Yahweh>
‖Therefore hath Yahweh rejected thee from being king over Israel‖.
27 And <when Samuel turned about to go away> then laid he hold of the skirt of his robe, and it was rent. 28 And Samuel said unto him,
Yahweh hath rent' the kingdom of Israel from off thee, to-day,—and will give it unto a neighbour of thine, who is better than thou.
29 |Moreover also| ‖the Eminence of Israel‖ will not lie, neither will he repent,—
For no ‖son of earth‖ is |he| to repent!
30 Then he said:
I have sinned,
‖Now‖ honour me, I pray thee, before the elders of my people, and before Israel,—and turn again with me, then will I bow down unto Yahweh thy God.
31 So then Samuel turned again, after Saul,—and Saul bowed down unto Yahweh. 32 Then said Samuel—
Bring ye near unto me—Agag, king of Amalek,
And Agag came unto him, in fetters. Then said Agag,
Surely <terrible>[c] is the bitterness of death!
33 And Samuel said,
<As women have been made childless by thy sword>
‖So‖ |childless among women| shall be ‖thine own mother‖.
And Samuel cut Agag asunder' before Yahweh, in Gilgal.
34 Then Samuel departed unto Ramah,—but ‖Saul‖ went up unto his own house, at Gibeah of Saul. 35 And Samuel did no more see Saul, until the day of his death, for Samuel pined for Saul,—but ‖Yahweh‖ was grieved' that he had made Saul king over Israel.[a]

[a] Some cod. (w. 1 ear. pr. edn. and Sep.): "word"—G.n.
[b] Or (ml.): "lift up," "take away."
[c] So Fu. H.L. 995.

§ 9. *The Anointing of David. David appeareth before Saul.*

16 1 And Yahweh said unto Samuel—
‖How long‖ art thou' going to pine for Saul, seeing that ‖I‖ have rejected' him from being king over Israel?
Fill thy horn with oil, and come! let me send thee unto Jesse the Bethlehemite, for I have provided me |among his sons| ‖a king‖.
2 And Samuel said,
How' can I go? <As soon as Saul heareth> he will slay me.
Then said Yahweh,
<A heifer> take thou with thee,[b] and say,
<To sacrifice unto Yahweh> am I come.
3 Then shalt thou bid Jesse' to the sacrifice,—when ‖I‖ will let thee know' what thou must do, so shalt thou anoint for me him whom I shall name unto thee.
4 And Samuel did that which Yahweh had spoken, and went to Bethlehem. And the elders of the city came trembling to meet him, and one[c] said—
<Peaceably> comest thou?
5 And he said—
Peaceably: <to sacrifice unto Yahweh> am I come. Hallow yourselves, and come with me to the sacrifice.
And he hallowed Jesse' and his sons, and bade them to the sacrifice. 6 And it came to pass <when they entered> that he looked upon Eliab,—and said to himself,
Surely' <before Yahweh> is his Anointed.
7 But Yahweh said unto Samuel—
Do not regard his countenance, or the height of his stature, for I have rejected him,—for it is not what man' looketh to but what God' looketh to.[d]
For ‖man‖ looketh to the outward appearance',[e] but ‖Yahweh‖ looketh to the heart'.
8 Then Jesse called Abinadab, and made him pass before Samuel,—and he said,
<Neither of this one> hath Yahweh made choice.
9 Then Jesse made Shammah' pass by,—and he said—
<Nor of this one> hath Yahweh made choice.
10 So Jesse made seven of his sons pass before Samuel,—and Samuel said unto Jesse,
Yahweh hath not made choice of these.

[a] This gives a touching glimpse of Samuel. He pined for Saul, yet, as Yahweh had definitely rejected the son of Kish, Samuel prudently kept at a distance. His loyalty to God was uppermost.
[b] Ml.: "in thy hand."
[c] Sp. vr. (*sevir*): "they"—which in some cod. is both *written* and *read* (w. 2 ear. pr. edns., Aram., Sep., Syr. and Vul.)—G.n.
[d] So it shd be (w. Sep.)—G.n. [M.C.T. omits: "but what God looketh to."]
[e] Lit. "eyes."

11 Then said Samuel unto Jesse—
Are these all' the young men?
And he said—
There yet' remaineth |the youngest|, but lo! he is tending the sheep.
Then said Samuel unto Jesse—
Do |send| and summon him, for we cannot sit round, until he cometh in hither.
12 So he sent, and brought him in. Now ‖he‖ was ruddy, a stripling[a] with handsome eyes, and noble mien. Then said Yahweh—
Rise—anoint him, for ‖this‖ is |he|.
13 And Samuel took the horn of oil, and anointed him in the midst of his brethren. And the Spirit of Yahweh came mightily upon David, ‖from that day forward‖. Then arose Samuel, and went his way unto Ramah.
14 But ‖the spirit of Yahweh‖ departed from Saul,—and there terrified him a sad spirit, from Yahweh.
15 Then said the servants of Saul unto him,—
Lo! we pray thee, ‖a sad superhuman spirit‖ doth terrify thee:
16 Pray let our lord bid thy servants before thee, seek out a man, skilled in playing on the lyre,—so shall it be, <when a sad superhuman spirit cometh on thee> then shall he play with his hand, and thou shalt be joyful.
17 And Saul said unto his servants,—
I pray you, look out for me a man that excelleth in playing,[b] and bring him in unto me.
18 Then responded one of the young men and said—
Lo! I have seen—a son of Jesse, the Bethlehemite, skilled in playing,[b] and a mighty man of valour, and a man of war, and of intelligent speech, and a handsome man, and ‖Yahweh‖ is with him.
19 So Saul sent messengers unto Jesse,—and said, |Send| unto me—David thy son, who is with the sheep.
20 Then took Jesse an ass laden with bread, and a skin of wine, and one kid,—and sent by the hand of David his son, unto Saul. 21 And David came in unto Saul,—and stood before him,—and he loved him greatly, and he became his armour-bearer. 22 And Saul sent unto Jesse, saying,—
I pray thee, let David stand before me, for he hath found favour in mine eyes.
23 And so it used to be, <when a superhuman spirit[c] came unto Sau> then would David take the lyre, and play with his hand,—and Saul would be refreshed, and be joyful, and |the sad spirit| would depart from him.

§ 10. *David and Goliath.*

17 1 And the Philistines gathered together their hosts, unto battle, and they were gathered together unto Socoh, which belongeth unto Judah,—and they encamped between Socoh and Azekah in Ephes-dammim;[a] 2 and ‖Saul and the men of Israel‖ gathered themselves together, and encamped in the vale of Elah, and set the army in array against the Philistines. 3 And ‖the Philistines‖ were standing near the hill on one' side, and ‖the Israelites‖ were standing near the hill on the other' side,—while ‖the valley‖ was between them.
4 And there came forth a champion' out of the camp of the Philistines, ‖Goliath‖ his name, from Gath,—‖his height‖ six cubits and a span;
5 with a helmet of bronze on his head, and <with a scaly coat of mail> was he' clad,—‖the weight of the coat‖ being five thousand shekels of bronze; 6 and ‖greaves[b] of bronze‖ on his feet,—and ‖a javelin of bronze‖ between his shoulders;
7 and ‖the shaft of his spear‖ was like a weaver's beam, and ‖the flashing head of his spear‖ was six hundred shekels of iron,—and ‖his shield-bearer‖ was coming on before him.
8 And he took his stand, and cried unto the ranks of Israel, and said unto them,
Wherefore' should ye come out, to set in array for battle? Am not ‖I‖ a Philistine, while ‖ye‖ are servants unto Saul? Choose you a man, and let him come down unto me:
9 <If he prevail in fighting with me, and smite me> then will we become your' servants,—but <if ‖I‖ prevail over him, and smite him> then shall ye become our' servants, and serve |us|.
10 And the Philistine said—
‖I‖ reproach the ranks of Israel, this day,—give me a man, that we may fight together.
11 <When Saul and all Israel heard' these words of the Philistine> they were dismayed, and feared exceedingly.[c]
12 Now ‖David‖ was the son of that Ephrathite of Bethlehem-judah, whose |name| was Jesse, and |who| had eight sons,—and ‖the man‖ in the days of Saul was old, advanced in years.[d]
13 And the three eldest sons of Jesse had followed' Saul to the battle,—and ‖the names of his three sons who went into the battle‖ were Eliab the firstborn, and ‖the next to him‖ Abinadab, and ‖the third‖ Shammah. 14 But <as for David> ‖he‖ was the youngest,—and ‖the three eldest‖ followed Saul; 15 whereas ‖David‖ kept going and returning from Saul,—to tend his father's sheep at Bethlehem.
16 And the Philistine drew near morning and evening,—and presented himself forty days.
17 And Jesse said unto David his son,
Take, I pray thee, unto thy brethren—this ephah of parched corn, and these ten loaves,—and run to the camp unto thy brethren;
18 <also these ten slices of soft cheese> shalt thou take to the captain of their thousand,—and <as for thy brethren> give good heed

[a] So it shd be (cp. chap. xvii. 56)—G.n.
[b] Or: "in touching (the strings)."
[c] Some cod. (w. Aram., Sep., Syr. and Vul.): "a sad superhuman spirit"—G.n.
[a] "About 16 miles S.W. of Jerusalem"—O.G. 67.
[b] So it shd be (w. Aram., Sep., Syr., Vul.)—G.n. [M.C.T.: "greave" (singular).]
[c] Cp. ver. 24.
[d] So it shd be (w. *Sep.* and Syr.)—G.n.

to their welfare, <their pledge>[a] also shalt thou receive.

19 Now ‖Saul, and they, and all the men of Israel‖ were in the vale of Elah, ready to fight with the Philistines. 20 So then David rose up early in the morning, and entrusted the sheep to a keeper, and took up [the provisions] and went his way, as Jesse had commanded him, —and came into the circular rampart, as ‖the force‖ was going forth into the ranks, and shouted for the fight. 21 So Israel and the Philistines set in array for battle, army against army. 22 Then David entrusted the provisions that were upon him to the care of the keeper of the stores, and ran unto the ranks,— and came and asked for the welfare of his brethren. 23 Now <as he' was speaking with them> lo! the champion coming up, ‖Goliath the Philistine‖ by name, of Gath, [coming up] out of the ranks[b] of the Philistines, and he spake according to these words,— and David heard [them]. 24 Now ‖all the men of Israel‖ <when they saw the man> fled from before him, and feared exceedingly.[c] 25 And the men of Israel said—

Have ye seen this man that is coming up?
For <to reproach Israel> is he coming.
So then it shall be, that <the man that shall smite him> ‖the same‖ will the king enrich with great riches, and <his own daughter> will give him, and <his father's house> will he make free in Israel.

26 Then spake David unto the men that were standing by him, saying,

What shall be done to the man that shall smite yonder Philistine, and so shall take away reproach from off Israel?
For who' is this uncircumcised Philistine that he hath reproached the ranks of a Living God?

27 And the people answered him, according to this word, saying,—

‖So‖ shall it be done to the man that shall smite him.

28 Now Eliab his eldest brother heard' when he spake unto the men,—then was kindled the anger of Eliab against David, and he said—

Wherefore is' it that thou hast come down? and to whom' hast thou entrusted those few sheep in the wilderness?
‖I‖ know thy pride, and the foolishness of thy heart, for <to see the battle> hast thou come down.

29 And David said,

What have I done ‖now‖? Was there not ‖a cause‖?[d]

30 Then turned he from him unto another, and said —according to this word,—and the people returned him an answer, like the first. 31 And the words which David spake were overheard, —and <when they told them before Saul> he summoned him.

32 And David said unto Saul,

Let not the heart of my lord[a] fail, because of him,—‖thy servant‖ will go, and fight with this Philistine.

33 And Saul said unto David—

Thou art not able to go against this Philistine, to fight with him,—for <a youth> art ‖thou‖, but ‖he‖ a man of war' |from his youth|.

34 Then said David unto Saul,

Thy servant used to tend' his[b] father's sheep,— and there would come a lion, or a bear, and carry off a lamb out of the flock; 35 and I would go out after him, and smite him, and rescue it out of his mouth,—and <if he rose against me> I would catch him by his beard, and smite him, and slay him.

36 Thy servant could slay ‖either a lion or a bear‖, —and |this uncircumcised Philistine| shall become' |as one of them|[c] for he hath reproached the ranks of a Living God.

37 And David said,

‖Yahweh‖ <who hath rescued me out of the power of the lion, and out of the power of the bear> ‖he‖ will rescue us out of the hand of this Philistine.

Then said Saul unto David,—

Go! and ‖Yahweh‖ will be with thee.

38 And Saul clad David with his own military coat, and set a helmet of bronze upon his head,— and clad him with a coat of mail. 39 And David girded his sword above his military coat, but was reluctant[d] to go, for he had not proved them,—so David said unto Saul—

I cannot go in these, for I have not proved them.

And David put them off him. 40 Then took he his stick in his hand, and chose him five smooth stones out of the torrent-bed, and put them in the shepherd's-pouch which he had—even in the wallet, and had his sling in his hand,—and so drew near unto the Philistine. 41 And the Philistine' came on and on, and drew near unto David,—and the man carrying the shield was before him. 42 And <when the Philistine looked about, and saw David> he disdained him,—for he was a youth, and ruddy, a stripling of fair countenance. 43 Then said the Philistine unto David,

<A dog> am ‖I‖, that thou' art coming unto me ‖with sticks‖?

And the Philistine cursed David, by his god.[e] 44 And the Philistine said unto David,—

|Come| unto me, that I may give thy flesh to the birds of heaven, and to the beasts of the field.[f]

[a] "=a token from them, *i.e.* response, token of welfare"—O.G.
[b] *Written*, "open space": *read*, "ranks." In some cod. (w. 1 ear. pr. edn., Aram., Sep. and Syr.: both *written* and *read*) "ranks"—G.n.
[c] See ver. 11.
[d] Or: "Was it' ‖no matter‖?"
[a] So it shd be (w. Sep.)—G.n.
[b] Some cod. cited in the Mass.: "my"—G.n.
[c] Sep. adds: "Shall I not go and smite him, and turn aside, to-day, reproach from Israel? For who is this uncircumcised" (that he hath, etc.)—G.n.
[d] So it shd be [or as rendered by O.G.: "he laboured vainly"] (w. Sep.)—G.n.
[e] Or: "gods"; but cp. Jud. xvi. 23, where, as here, *'elohim* (pl.).
[f] Some cod. (w. Aram., Sep., Vul.): "earth"—G.n.

45 Then said David unto the Philistine—
‖Thou‖ art coming unto me' with sword, and
with spear, and with javelin,—but ‖I‖ am
coming unto thee' in the name of Yahweh
of hosts, God of the ranks of Israel which
thou hast reproached.
46 ‖This day‖ will Yahweh deliver thee into
my hand, and I will smite thee, and take
thy head from off thee, and will give thy
dead body and the dead bodies of the host
of Philistines,[a] this day, unto the birds of
heaven, and unto the wild beasts of the
earth, —that all the earth may know that
Israel hath' a God;[b] 47 and that all this
gathered host[c] may know that <not with
sword and with spear> doth Yahweh' save,
—for <unto Yahweh> belongeth the battle,
and he will deliver you into our hand.[d]

48 And it came to pass <when the Philistine
arose, and came and drew near to meet David>
that David hasted, and ran toward the ranks
to meet the Philistine. 49 And David
thrust his hand into his pouch, and took from
thence a stone, and slang it, and smote the
Philistine, in his forehead,—that the stone
sank into his forehead, and he fell upon
his face, to the earth. 50 Thus David
prevailed over the Philistine, with the sling and
with the stone, and smote the Philistine, and
slew him,—but <sword> was there none' in
the hand of David. 51 So David ran, and stood
by the Philistine, and took his sword and
drew it out of the sheath thereof, and slew him,
and cut off, therewith, his head,—and <when
the Philistines saw that their hero was slain>
they fled.
52 Then arose the men of Israel and Judah, and
shouted, and pursued the Philistines, as far as
thine entrance into Gath,[e] and as far as the
gates of Ekron,—and the slain[f] of the Philistines
fell in the way to the two gates, even as far as
Gath and as far as Ekron. 53 And the sons of
Israel returned from hotly pursuing the Philis-
tines,—and plundered their camps. 54 And
David took the head of the Philistine, and
brought it into Jerusalem,—but <his armour>
put he into his tent.
55 And <when Saul saw David going forth to
meet the Philistine> he said unto Abner, prince
of the host,
Whose son is the young man, Abner?
And Abner said,
‖By the life of thy soul‖ O king! I know
not.
56 Then said the king,—
Ask ‖thou‖ whose son the stripling is?
57 And <when David returned from smiting the
Philistine> Abner took him, and brought him
before Saul,—‖with the head of the Philistine
in his hand‖. 58 And Saul said unto him,
Whose son art |thou| O young man?
And David said,
Son of thy servant Jesse, the Bethlehemite.

[a] So it shd be (w. Sep.)—G.n. [M.C.T. omits: "thy dead body and."]
[b] Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr., Vul.) read: "that there is a God in Israel"—G.n.
[c] Cp. Num. xxii. 4. U.: "convocation." Heb.: *ḳâhâl*.
[d] Some cod. (w. 1 ear. pr. edn., Jon., Sep., Syr., Vul.) have: "hands"—G.n.
[e] So it shd be (w. Sep.)-G.n. [M.C.T.: "a valley."]
[f] Ml.: "pierced," "thrust through."

§ 11. *David and Jonathan—David in disfavour with Saul.*

18 1 And it came to pass <when he had made an
end of speaking unto Saul> that ‖the soul of
Jonathan‖[a] was knit with |the soul of David|,
so that Jonathan loved him ‖as his own soul‖.
2 And Saul took him, that day,—and suffered
him not to return unto the house of his father.
3 And Jonathan and David solemnised a cove-
nant,—‖because he loved him as his own sou ‖.
4 And Jonathan stripped himself of the robe
which was upon him, and gave it to David,—
and his equipments, even to his sword, and to
his bow, and to his girdle. 5 And David
went forth—<whithersoever Saul sent him> he
behaved himself prudently, so Saul set him
over the men of war,—and he became a favourite
in the eyes of all the people, ‖yea even in the
eyes of the servants of Saul‖.
6 But so it was <when they came in on the
return of David from the smiting of the
Philistine> that the women went forth out of
all the cities of Israel, singing and dancing,
to meet Saul the king,—with timbrels, with
rejoicing, and with instruments of three strings.
7 And the women that made merry responded
to each other in song, and said,—
|Saul| hath smitten ‖ his thousands‖,[b]
But ‖David‖ his ‖tens of thousands‖.[c]
8 Then was Saul exceeding angry, and this
saying was offensive in his eyes, and he said,—
They have ascribed |to David| ten thousands,
But ‖to me‖ have they ascribed thousands,—
What ‖more‖ then, can he have but ‖the
kingdom‖?
9 And Saul was eyeing David from that day
forward.
10 And <when it came to pass, on the morrow,
that a superhuman spirit of sadness came
suddenly upon Saul, and he was moved to raving
in the midst of the house,—and ‖David‖ began
playing with his hand, as he had done day by
day> that a spear being in Saul's hand, 11 Saul
hurled the spear, and said to himself—
I will smite David, even to the wall!
But David moved round from before him
‖twice‖.
12 And Saul feared because of David, —‖for
Yahweh was with him‖, whereas <from Saul>
he had departed. 13 So Saul removed him from
him, and appointed him to be for him the
captain of a thousand,—and he went out and
came in before the people. 14 And it came

[a] Ml.: "Jehonathan"—Heb.: *yĕhônâthân*, in all 79 times; 42 *yônâthân*.
[b] *Written*, "thousand"; to be *read*, "thousands"—G.n.
[c] *Written*, "his myriad"; to be *read*, "his myriads"; —G.n.

to pass that David in all his ways[a] acted prudently,—and ‖Yahweh‖ was with him.
15 And <when Saul saw' that ‖he‖ was acting very prudently> he was afraid of him. 16 But ‖all Israel and Judah‖ were in love with David, —for he' was going out and coming in before them. 17 So then Saul said unto David—

Lo! <my elder daughter Merab> ‖her‖ will I give thee to wife, |only| approve thyself unto me as a son of valour and fight the battles of Yahweh.

‖Saul‖ however had said to himself—

Let not |my own hand| be upon him, but let ‖the hand of the Philistines‖ be upon him.

18 And David said unto Saul—

Who am ‖I‖, or who are my kinsfolk,[b] the family of my father in Israel,—that I should become son-in-law |to the king|?

19 But it came to pass, <within the time for giving Merab daughter of Saul to David> that ‖she‖ was given to Adriel the Meholathite to wife. 20 Then did Michal, Saul's daughter, love David,—and it was told Saul, and the thing was right in his eyes. 21 And Saul said to himself—

I will give her unto him, that she may prove to him a snare, and that |the hand of the Philistines| may be upon him.

So then Saul said unto David,

‖A second time‖ mayest thou become my son-in law to-day.

22 And Saul commanded his servants[c]—

Speak ye unto David quietly' saying,

Lo! the king delighteth in thee, and ‖all his servants‖ love thee,—‖now‖, therefore, become thou son-in-law to the king.

23 And the servants of Saul spake |in the ears of David| these words. And David said—

Seemeth it a light thing |in your eyes| to become son-in-law to the king, seeing that ‖I‖ am a poor man and lightly esteemed?

24 So the servants of Saul told him, saying,—

‖According to these words‖ spake David,

25 Then said Saul—

‖Thus‖ shall ye say unto David—

The king hath no' delight in purchase-price, but rather in a hundred foreskins of Philistines, by avenging himself on the enemies of the king.

But ‖Saul‖ thought' to let David fall by the hand of the Philistines. 26 So <when his servants told David these words> the thing was right in the eyes of David, to become son-in-law unto the king,—and the days had not expired. 27 Wherefore David arose, and went—‖he' and his men‖, and smote among the Philistines two hundred men, and David brought in their foreskins, and gave them[d] in full tale unto the king, that he might become son-in-law unto the king, and Saul gave him Michal his daughter to wife.

28 And Saul saw and knew that ‖Yahweh‖ was with David,—and that ‖all Israel‖[a] loved him.
29 So then Saul went on to fear because of David, yet more,—and it came to pass that Saul was hostile to David all the days. 30 And <when the princes of the Philistines came forth> so it was, that <as often as they came forth> David was more circumspect than any of the servants of Saul, so that his name' was ‖precious exceedingly‖.

19 1 Then spake Saul unto Jonathan his son, and unto all his servants, that they should put David to death; 2 but ‖Jonathan, Saul's son‖ delighted in David, exceedingly,—so Jonathan told David, saying,

Saul, my father, is seeking to put thee to death,—‖now‖ therefore, take heed to thyself I pray thee, in the morning, and abide thou in concealment, and hide thyself; 3 and ‖I‖ will come out and stand beside my father, in the field where ‖thou‖ art, and ‖I‖ will speak of thee unto my father,—and <if I see aught> I will tell thee.[b]

4 So then Jonathan spake of David things that were good, unto Saul his father,—and said unto him—

May the king not sin against his servant—against David; for he hath not sinned against |thee|, |nay, indeed| his doings have been good to theeward exceedingly.

5 And <when he put his life[c] in his hand, and smote the Philistine, and Yahweh wrought a great victory for all Israel> thou sawest, and didst rejoice.

Wherefore, then, shouldst thou sin against innocent blood' by putting David to death |without cause|?

6 And Saul hearkened' unto the voice of Jonathan, —and Saul sware,

‖By the life of Yahweh‖ he shall not be put to death!

7 And Jonathan called for David, and Jonathan told him all these things,—and Jonathan brought in David unto Saul, and so he was in his presence, as aforetime.

8 But <when the war again brake out,—and David went forth and fought with the Philistines, and smote them with a great smiting, and they fled before him> 9 then came there a sad spirit of Yahweh unto Saul, <he' being in his house, seated, with his spear in his hand,—while ‖David‖ played with his hand>
10 Saul sought to smite David with the spear, even to the wall,[d] but he slipped away from before Saul, who smote the spear into the wall,—whereas ‖David‖ fled and escaped, that night.

11 And Saul sent messengers unto David's house, to watch him, and to put him to death, in the morning! And Michal his wife told David, saying,

<If thou do not' deliver thyself[e] to-night> ‖to-morrow‖ art thou' to be put to death.

[a] "Way," *written*: "ways," *read*—G.n.
[b] O.G. 312[b].
[c] *Written*, "servant": to be *read*, "servants."
[d] So it shd be (w. Sep., Vul.)—G.n. [M.C.T.: "they gave them."]

[a] So it shd be (w. Sep.)—G.n. [M.C.T.: "Michal, Saul's daughter."]
[b] Cp. O.G. 553[b].
[c] U.: "soul."
[d] Ml.: "*smite with the dart into D. and into the wall*, pin D. to the wall"—O.G. 645[b].
[e] Ml.: "thy soul."

12 So Michal let down David through the window, and he departed and fled and escaped. 13 And Michal took the household god[a] and put it in the bed, and ‖a fly-net[b] of goat's-hair‖ put she at its head,—and covered it with the clothes. 14 And <when Saul sent messengers to take David> she said—

He is ‖sick‖.

15 So Saul sent messengers to see David, saying,—

Bring him up in the bed unto me, that I may put him to death.

16 And <when the messengers entered> lo! the household god[a] in the bed,—with a fly-net[b] of goat's-hair at its head. 17 And Saul said unto Michal—

Wherefore <in this way> hast thou deceived me, and let go mine enemy, that he hath escaped?

Then said Michal unto Saul,

‖He himself‖ said unto me—

Let me go, wherefore should I put thee to death?

18 So ‖David‖ fled, and escaped, and came in unto Samuel in Ramah, and told him all that Saul' had done to him,—and he and Samuel departed, and dwelt in Naioth.[c] 19 And it was told Saul, saying,—

Lo! ‖David‖ is in Naioth, in Ramah.

20 So Saul sent messengers to take David, but <when they saw[d] the assembly of prophets prophesying, and Samuel standing as head over them> then came the Spirit of God upon the messengers of Saul, and ‖they also‖ were |moved to prophesy|. 21 And <when they told Saul, and he sent other messengers> then were ‖they also‖ moved to prophesy. And <when Saul again sent messengers a third time> then were ‖they also‖ |moved to prophesy|. 22 Then went ‖he also himself‖ to Ramah, and came in as far as the well of the threshing-floor which is in Sephi,[e] and asked and said,

Where are Samuel and David?

And one[f] said—

Lo! in Naioth, in Ramah.

23 And <when he departed from thence[g] towards Naioth in Ramah> then came upon ‖him also‖ the Spirit of God, and he went on and on, and was moved to prophesy, until he entered Naioth in Ramah. 24 And ‖even he‖ stripped off his upper garments, and ‖even he‖ was moved to prophesy before Samuel, and lay prostrate, disrobed, all that day, and all the night. ‖For this cause‖ do they say,

Is ‖even Saul‖ among the prophets?

20 1 And David fled from Naioth, in Ramah,—and came in, and said before Jonathan—

What have I done? What is my transgression, and what my sin, before thy father, that he seeketh my life?

2 And he said unto him—

Far be it! thou shalt not die.

Lo! my father doeth nothing, great or small, without unveiling mine ear,—wherefore, then, should my father hide from me |this thing|?

There is |nothing| in this.

3 But David sware yet further, and said—

Thy father ‖doth know‖ that I have found favour in thine eyes, therefore saith he,—

Do not let Jonathan' know this, lest he grieve;

but, indeed' <by the life of Yahweh, and by the life of thine own soul> surely there is but as it were a step' betwixt me and death!

4 And Jonathan said unto David,—

<Whatsoever thy soul shall desire>[a] I will do for thee.

5 And David said unto Jonathan—

Lo! ‖the new moon‖ is to-morrow, and ‖I‖ must not sit[b] with the king, to eat,—let me go then, and hide myself in the field, until the evening.[c] 6 <If thy father ‖enquire‖ for me> then shalt thou say—

David ‖did ask leave‖ of me, to run to Bethlehem, his own city, for ‖a yearly sacrifice‖ [is to be held] there for all the family.

7 <If ‖thus‖ he say—

It is well>,—

thy servant shall have |peace|,—but <if it ‖anger‖ him> know that harm hath been determined by him.

8 Thus shalt thou do a lovingkindness for thy servant, for <into a covenant of Yahweh> hast thou brought thy servant, with thee,—

But <if there is' in me transgression> put me to death ‖thyself‖, for <unto thy father> wherefore shouldst' thou bring me in?

9 And Jonathan said—

Far be it from thee! but <if I ‖get to know‖ that harm is determined by my father, to bring it upon thee> is not ‖that‖ the thing that I will tell thee?

10 Then said David unto Jonathan,

Who' shall tell me,—if thy father answer thee aught' that is |harsh|?

11 And Jonathan said unto David,

Come!, and let us go out into the field.

And they two went out into the field. 12 Then said Jonathan unto David—

<Witness[d] [be] Yahweh God of Israel> that I will sound[e] my father about this time to-morrow or the third day, and lo! <if there be good towards David> will I not

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[a] Lit. pl. "*teraphim*." By the plural (excellentiæ) . . . one statue only appears to be understood"—T.G.

[b] Or: "quilt"—O.G. 460.

[c] "Dwelling-place," "hospice"—Fu.: "habitations"—T.G.; poss. = habitations, but dub.—O.G.; "dwellings"—D.

[d] So it shd be (w. Aram., Sep., Syr., Vul.)—G.n. [M.C.T.: "feared."]

[e] So it shd be (w. the Sep.)—G.n.

[f] A sp. vr. (*sevir*): "they"—G.n.

[g] So it shd be (w. Sep.)—G.n. [M.C.T.: "there"? = "thither."]

[a] So it shd be (w. Aram., Sep.)—G.n. [M.C.T.: "say."]

[b] So it shd be (w. Sep.)—G.n. [M.C.T.: "must surely sit."]

[c] So it shd be (w. Sep.)—omitting "of the third day")—G.n. [Which M.C.T. has.]

[d] So it shd be (w. Syr.)—G.n.

[e] Ml.: "search."

|then| send unto thee, and unveil thine ear? 13 ‖So‖ let Yahweh do unto Jonathan, and ‖so‖ let him add—<when harm against thee seemeth good' unto my father> then will I unveil thine ear, and let thee go, and thou shalt depart in peace,—then Yahweh be with thee, ‖as he hath been with my father‖.

14 And <not only while I yet live> shalt thou deal with me in the lovingkindness of Yahweh, that I die not: 15 but thou shalt not cut off thy lovingkindness from my house, unto times age-abiding,—no! ‖not when Yahweh hath cut off the enemies of David, every one' from off the face of the ground‖.

16 Thus Jonathan solemnised a covenant with the house of David [saying],—

So let Yahweh' require it, at the hand of the enemies of David.

17 And again' Jonathan sware unto David,[a] ‖by his love to him‖,—for ‖as he loved his own soul‖ so' loved he him'. 18 Then said Jonathan unto him—

‖To-morrow‖ is the new moon, and thou wilt be missed,[b] for thy seat' will be empty;[b]

19 and <when thou hast tarried three days> thou shalt come down quickly[c] and enter the place, where thou didst hide thyself on the day of the deed,[d] and shalt remain by the side of this mound.[e] 20 And <as for me—three arrows to the side> will I shoot, —as though I shot at a mark. 21 And lo! I will send the boy [saying],

Go, find the arrow![f]

<If I ‖say‖ to the boy—

Lo! ‖the arrows‖ are on this side of thee—take them>

then come, for there is peace for thee, and no' cause [for fear] ‖by the life of Yahweh‖.

22 But <if ‖thus‖ I say to the youth,

Lo! the arrows are beyond' thee>

depart, for Yahweh' hath sent thee away.[g]

23 But <as touching the matter whereof we spake—‖I and thou‖> lo! ‖Yahweh‖ be betwixt me and thee, unto times age abiding.

24 So David hid himself in the field—and <when the new moon had come> the king sat down to eat ‖food‖, 25 yea the king sat down on his seat, as at other times, by the seat against the wall, and <when Jonathan arose> Abner seated himself by the side of Saul,—but David's place was empty. 26 Saul, however, spake nothing that day,—for he said to himself—

It is ‖an accident‖ he is ‖not clean‖, because he hath not been cleansed.[h]

27 And it came to pass |on the morrow, the second of the month| that David's place was empty,—and Saul said unto Jonathan his son,

Wherefore' hath not the son of Jesse come in ‖either yesterday or to-day‖ to meat?

28 And Jonathan answered Saul,—

David ‖asked leave‖ of me, [to go] as far as Bethlehem; 29 and said—

Let me go, I pray thee, for <a family sacrifice> have we in the city, and my brethren have[a] commanded me, ‖now‖, therefore, <if I have found favour in thine eyes> let me slip away, I pray thee, that I may see my brethren.

‖For this cause‖ hath he not come in unto the table of the king.

30 Then was Saul's anger kindled against Jonathan, and he said unto him,

Thou son of rebellious perversity![b] do I not know that thou' art ‖confederate‖ with[c] the son of Jesse' to thine own confusion, and to the confusion of the shame of thy mother?

31 For <as long as[d] ‖the son of Jesse ‖liveth on the ground> thou wilt not be established, ‖thou nor thy kingdom‖,

‖Now‖ therefore, send and fetch him unto me, for <doomed to death>[e] is he!

32 And Jonathan responded to Saul his father,—and said unto him—

Wherefore' must he be put to death What hath he done?

33 And Saul hurled his spear at him, to smite him. So Jonathan knew' that it was ‖determined‖ of his father, to put David to death. 34 Jonathan therefore rose up from the table, in a glow of anger,—and did eat no food' on the second day of the month, for he was grieved for David, because his father had reviled him.

35 And it came to pass in the morning, that Jonathan went forth into the field, to the place appointed with David,—‖a little lad‖ being with him. 36 And he said to his lad—

Run, find, I pray thee, the arrows[f] which I' am about to shoot.

‖The boy‖[g] ran, but ‖he‖ shot the arrow beyond him. 37 And <when the lad came as far as the place of the arrow' which Jonathan had shot> Jonathan cried after the lad, and said,

Is not the arrow |beyond| thee?

38 And Jonathan cried after the lad,

Haste thee—be quick, do not stay!

So Jonathan's lad picked up the arrows[h] and brought [them][i] unto his master. 39 But ‖the lad‖ knew |nothing| ‖only Jonathan and

[a] So it shd be (w. Sep.)—G.n. [M.C.T.: "And again J. put D.on oath."]
[b] Ml.: "thou wilt be enquired after, for thy seat will cause enquiry."
[c] O.G.: "where read, 'thou shalt be greatly missed'"—p. 432.
[d] ? = "the day when the deed was to have been done."
[e] So it shd be (w. Sep.)—G.n. [M.C.T.: "of the stone Ezel."]
[f] So it shd be (w. Sep.)—G.n. [M.C.T.: "arrows."]
[g] Or: "suffered thee to go."
[h] So it shd be (w. Sep.)—G.n.
[a] So it shd be (w. Sep.)—G.n. [M.C.T.: "my brother himself hath."]
[b] With a slight change of "reading": "son of a rebellious girl"—O.G. 597.
[c] So it shd be (w. Sep.)—G.n. [M.C.T.: "art choosing."]
[d] Ml.: "all the days that."
[e] Lit.: "son of death."
[f] *Gt.*: "arrow"—G.n.
[g] Some cod. (w. 2 ear. pr. edns., Aram., Sep.): "And the boy"—G.n.
[h] *Written*, "arrow": *read*, "arrows." "Arrows" in some cod., both *written* and *read* (w. 2 ear. pr. edns.)—G.n.
[i] So it shd be (w. *Sep.*, Syr., Vul.)—G.n.

David‖ knew the matter. 40 So Jonathan gave his weapons unto his lad, and said to him,

Go, carry them into the city.

41 <As soon as |the lad| was gone> ‖David‖ arose from beside the South,[a] and fell on his face to the earth, and bowed himself down three times,—and they kissed each other, and wept over each other, until |David| ‖exceeded‖. 42 Then said Jonathan unto David—

Go in peace,[b]—[remembering] that ‖we‖ have both sworn in the name of Yahweh, saying,

Yahweh shall be between me and thee, and between my seed and thy seed, ‖unto times age-abiding‖.

And he arose, and departed,—and ‖Jonathan‖ entered the city.

§ 12. *David in Exile: At Nŏb—Adullam—Mizpah of Moab—the Forest of Hereth-Keilah, and elsewhere. Saul slays all the priests of Nŏb save Abiathar.*

21 1 Then came David to Nŏb, unto Ahimelech, the priest,—and Ahimelech trembled when he met David, and said unto him—

Why' art thou' ‖alone‖, and |no man| with thee?

2 And David said unto Ahimelech the priest—

‖The king‖ hath charged me with a matter, and hath said unto me—

Let ‖no man‖ know aught of the business on which I' am sending thee, and with which I have charged thee,—

But <unto the young men> have I appointed[c] |such and such a place|.

3 ‖Now‖ therefore, what is' there under thy hand? <Five loaves>[d] give thou into my hand,—or |whatever can be found|.

4 And the priest answered David, and said,

There is' no common bread under my hand,—but <hallowed bread> there is', if the young men have kept themselves ‖at least from women‖.

5 And David answered the priest and said to him—

|Of a truth| ‖women‖ have been withheld from us, of late, through my coming out, and the wallets of the young men have become hallowed,—while [the bread] ‖itself‖ is in a manner' common, and the more so since |to-day| [there are other loaves] to be hallowed,[e] in the vessel.

6 So the priest gave him hallowed [bread],—because there was there' no bread, save the Presence-Bread, which had to be removed from before Yahweh, to put hot bread, on the day when it should be taken away.

7 Now <in that very place> was a man of the servants of Saul, on that day, detained before Yahweh, ‖whose name‖ was Doeg the Edomite,—chief of the shepherds that belonged unto Saul.

8 Then said David to Ahimelech,

See whether there is' here |under thy hand| ‖a spear or a sword‖? for <neither my sword, nor my other weapons> did I take in my hand, for |the king's business| was ‖urgent‖.

9 And the priest said:

<The sword of Goliath the Philistine, whom thou didst smite in the vale of Elah> lo! ‖that‖ is wrapped up in a cloth, behind the ephod, <if ‖that‖ thou wilt take to thee> take it, for there is no' other, save that, here.

And David said—

There is none' |like it|, give it me.

10 Then arose David, and fled, that day, from the face of Saul,—and came in unto Achish, king of Gath. 11 And the servants of Achish said unto him,

Is not |this| David, king of the land?

Was it not ‖of this man‖ that they kept responding in the dances, saying,

|Saul| hath smitten his |thousands|
But ‖David‖ his ‖tens of thousands‖?[a]

12 And David' laid up these words in his heart,—and feared greatly, because of Achish king of Gath. 13 So he feigned himself mad, in their sight, and raged in their hand,—and struck against[b] the doors of the gate, and let his spittle run down upon his beard. 14 Then said Achish unto his servants,—

Lo! ye can see, a madman playing his pranks, wherefore should ye bring him in |unto me|?

15 <Lacking of madmen> am I' that ye should bring in this' one to play his mad pranks |unto me|? Shall ‖this‖ one enter my household?

22 1 David therefore departed thence, and escaped into the cave of Adullam,—and <when his brethren and all the household of his father heard it> they went down unto him, thither.

2 And there gathered themselves unto him—every one that was in distress, and every one that had a creditor, and every one embittered in soul,[c] and he came to be over them as a prince,—and there were with him, about four hundred men. 3 And David departed thence, to Mizpah of Moab,—and said unto the king of Moab,

I pray thee, let my father and my mother dwell[d] with you, until that I know' what God will do for me.

4 So he set them before the king of Moab,—

[a] O.G. (p. 69) would read: "mound" (with Sep.): cp. v. 19.
[b] Or: "Go and prosper."
[c] So it shd be (w. Sep.)—G.n. [M.C.T.: "informed of."]
[d] *Gt.*: "Now therefore if there are under thy hand f. l."
[e] This verb shd be plural (w. Syr.)—G.n. For other possible renderings, see A.V. and R.V.

[a] *Written* and *read* as chap. xviii. 7.
[b] So it shd be (w. Sep.)—G.n. [M.C.T.: "made marks upon."]
[c] Cp. Jdg. xviii. 25.
[d] So it shd be (w. Syr., Vul.) — G.n. [M.C.T.: "come out."]

and they dwelt with him, all the days that David was in the fortress. 5 Then said Gad the prophet unto David—

Thou must not abide in the fortress, go and get thee into the land of Judah.

So David departed, and entered the forest of Hereth.

6 And <when Saul heard that David was discovered, and the men that were with him—‖Saul‖ being seated in Gibeah under the tamarisk-tree[a] in Ramah, with his spear in his hand, and all his servants stationed by him>—

7 then said Saul unto his servants who were stationed by him—

Hear, I pray you, ye Benjamites!

What! <even to all' of you> will the son of Jesse give fields and vineyards?

<All of you> will he appoint to be princes of thousands, and princes of hundreds?

8 That ye have conspired, all of you, against me,

And there is none' to uncover mine ear as to the covenanting of my son with the son of Jesse?

And none' from among you that taketh pity upon[b] me, and that uncovereth mine ear [to this].—

That |mine own son| hath stirred up |my servants| against me, to lie in wait, as at this day?

9 Then answered Doeg the Edomite—‖he‖ being stationed near the servants of Saul—and said,—

I saw the son of Jesse coming into Nôb, unto Ahimelech son of Ahitub;

10 Then enquired he for him of Yahweh,

<Provisions also> gave he unto him,—

And <the sword of Goliath the Philistine> gave he unto him.

11 Then the king sent to call Ahimelech, son of Ahitub, the priest, and all the house of his father—the priests, who were in Nôb,—and they came, all of them, unto the king. 12 And Saul said,

Hear, I pray thee, thou son of Ahitub!

And he said—

Behold me! my lord.

13 And Saul said unto him,

Wherefore' have ye conspired against me, ‖thou, and the son of Jesse‖,—in that thou gavest him bread and a sword, and didst enquire for him of God, that he might rise up against me, that he might lie in wait, as at this day?

14 Then Ahimelech answered the king, and said,—

But who, among all thy servants, |like David| is ‖faithful‖, being son-in-law to the king‖, and ‖cometh near to have audience with thee‖,[c] and is ‖honoured in thy household‖?

15 Did I ‖that day‖ begin to enquire for him of God? Far from me! Let not the king impute to his servant such a thing, nor[a] to any of the household of my father, for thy servant knoweth nothing of all this, ‖less or more‖.

16 And the king said:

Thou shalt ‖die‖, Ahimelech,—‖thou and all the household of thy father‖.

17 And the king said unto the runners that were stationed by him—

Turn ye round and put to death the priests of Yahweh, because ‖their hand also‖ is with David, and because they knew that he' was ‖in flight‖, and unveiled not mine[b] ear.

But the servants of the king were not willing to thrust forth their hand, to fall upon the priests of Yahweh.

18 Then said the king to Doeg,

Turn ‖thou‖, and fall upon the priests.

So Doeg the Edomite turned, and ‖himself‖ fell upon the priests, and put to death, that day, four score and five men bearing an ephod of linen; 19 <Nôb also, the city of the priests> smote he with the edge of the sword, ‖both men and women, children and sucklings,—and oxen and asses and sheep, with the edge of the sword‖. 20 But there escaped one son of Ahimelech, son of Ahitub, whose ‖name‖ was Abiathar,—and he fled after David. 21 So Abiathar told David,—that Saul had slain the priests of Yahweh.

22 Then said David to Abiathar—

I knew, that day, when Doeg the Edomite was ‖there‖, that he would ‖surely tell‖ Saul. ‖I‖ am chargeable with all the lives' of the house of thy father.

23 Abide with me! do not fear, for ‖whoso seeketh my' life‖ seeketh thy' life,—for <in safeguard> shalt thou' be |with me|.

23 1 Then told they David, saying,—

Lo! the Philistines' are fighting against Keilah, and they' are plundering the threshing-floors.

2 So David enquired of Yahweh, saying,

Shall I go and smite these Philistines?

And Yahweh said unto David—

Go, and smite the Philistines, and save Keilah.

3 But the men of David said unto him,

Lo! ‖we, here, in Judah‖ are afraid,—how much more, then, if we go to Keilah, against the ranks of the Philistines?

4 So David yet again' enquired of Yahweh, and Yahweh answered him,—and said—

Arise, go down to Keilah, for I' am about to deliver the Philistines into thy hand.[c]

5 David therefore went, with his men,[d] to Keilah, and fought with the Philistines, and drave forth

[a] Cp. chap. xxxi. 13, n.

[b] So it shd be (w. Sep.)—G.n. [M.C.T.: "is pained for."]

[c] So in effect T.G. and Davies: but Fu. (reading *sar* for *śar*): "prince of thy body-guard service."

[a] So it shd be (w. Sep. and Syr.)—G.n. [M.C.T.: omits "nor."]

[b] *Written*, "his"; *read*, "mine." In some cod. both *written* and *read* "mine" (w. 3 ear. pr. edns., Aram., Sep., Syr., Vul.)—G.n.

[c] Some cod. (w. 1 ear. pr. edn., Sep. and Syr.): "hands"—G.n.

[d] *Written*, "man"; *read*, "men"—G.n.

their cattle, and smote them with a great smiting,—so David saved' the inhabitants of Keilah.

6 Now it came to pass <when Abiathar, son of Ahimelech, fled unto David to Keilah> that he came down with ‖an ephod‖ in his hand. 7 And <when it was told Saul that David had entered Keilah> Saul said—

God hath given him over into my hand, for he hath shut himself in by entering' into a city with folding doors and bar.

8 So Saul summoned all the people to war,—to go down to Keilah, to besiege David and his men. 9 And David ascertained that ‖against him‖ Saul was contriving[a] mischief,—so he said unto Abiathar the priest,

Bring hither the ephod.

10 Then said David:

O Yahweh, God of Israel, thy servant ‖hath heard‖ that Saul is seeking to come unto Keilah,—to destroy the city |for my sake|:

11 Will the owners of Keilah surrender me into his hand? Will Saul come down, as thy servant hath heard?

O Yahweh, God of Israel, I pray thee, tell thy servant.

And Yahweh said—

He will come down.

12 Then said David,

Will the owners of Keilah surrender' me and my men, into the hand of Saul?

And Yahweh said—

They will surrender.

13 Then arose David and his men, about six hundred, and went forth out of Keilah, and went to and fro, whithersoever they could,[b]—and <unto Saul> it was told that David had escaped out of Keilah, so he forbare to go forth. 14 Then David abode in the wilderness, in the fortresses, and he abode in the hill country, in the wilderness of Ziph. And Saul sought him continually,[c] but God delivered him not into his hand. 15 Then David saw that Saul had come out to seek his life[d] ‖David‖ being in the wilderness of Ziph, in the thicket. 16 So Jonathan, Saul's son, arose' and went unto David in the thicket,—and strengthened his hand in God; 17 and said unto him,—

Do not fear, for the hand of Saul my father shall not find' thee, but ‖thou‖ shalt become king over Israel, and ‖I‖ shall be |next| unto thee,[e]—yea' and ‖Saul my father‖ knoweth this.

18 And they two solemnised a covenant[f] before Yahweh,—and David remained in the thicket, but ‖Jonathan‖ departed to his own house.

19 Then came up the Ziphites unto Saul' in Gibeah, saying,—

Is not David' hiding himself with us, in the strongholds in the thicket, in the hill of Hachilah,[a] which is on the right of Jeshimon?[b]

20 ‖Now‖ therefore, <according to all the desire of thy soul, O king, to come down> come! and ‖ours‖ [will it be] to surrender him into the hand of the king.

21 Then said Saul,

‖Blessed‖ be ye', of Yahweh,—because ye have taken pity upon me.

22 Go, I pray you, make ready[c] yet further, and get to know and see his place, where may be his track, who hath seen him there,—for it hath been said unto me,

‖Cunning indeed‖ is |he|!

23 See, then, and get to know[d]—of all the hiding places, where he hideth himself, and return unto me, for certainty, then will I go with you,—and it shall be <if he is' in the land> that I will search him' out ‖through all the thousands of Judah‖.

24 So they arose and departed to Ziph, before Saul,—but ‖David and his men‖ were in the wilderness of Maon, in the Arabah, to the right of Jeshimon.[b] 25 Then Saul and his men departed, to seek [him];[e] but it had been told David, and he had gone down the cliff, and taken up his abode in the wilderness of Maon,—and when Saul had <heard it> he pursued David in the wilderness of Maon. 26 And Saul[f] went on this' side of the mountain, and ‖David and his men‖ on that side of the mountain,—wherefore David became hurried, to get away from the presence of Saul, but ‖Saul and his men‖ were surrounding David and his men, to capture them: 27 when ‖a messenger‖ came unto Saul, saying,—

Haste thee and come! for the Philistines have spread over the land.

28 Then returned Saul from pursuing David, and departed to meet the Philistines,—‖for which cause‖ they called that place Sela-hammahlekôth ["the Cliff of Separation"] 29 And David went up from thence,—and abode in the strongholds of En-gedi.

§ 13. *David spareth Saul's Life.*

24 1 And it came to pass <when Saul had returned from following the Philistines> that it was told[g] him, saying:

Lo! David' is in the wilderness of En-gedi.

2 Then Saul took three thousand chosen men, out of all Israel,—and went to seek David and his men, over the face of the rocks of the mountain-goats. 3 And he came into the sheep-folds by the way, |there| being a cave, which Saul entered, to cover his feet,— ‖David and his men, in the hinder part of the cave,

[a] Or: "fabricating."
[b] Cp. Intro., Chap. IV. p. 27.
[c] Lit.: "all the days."
[d] Ml.: "soul."
[e] Ml.: "become thine as second."
[f] Some cod. (w. 2 ear. pr. edns.) add: "in the thicket"—G.n.

[a] Some cod. (w. 2 or 3 ear. pr. edns): "Habilah"—G.n.
[b] Or: "the waste."
[c] Some cod. (w. 2 ear. pr. edns., Sep., Vul.): "and m. r."—G.n.
[d] Some cod. (w. 3 ear. pr. edns., Sep., Vul.): "Get to know then and see": cp. ver. 22—G.n.
[e] Some cod. (w. 1 ear. pr. edn., Syr.): to seek David"—G.n.
[f] Some cod. (w. 1 ear. pr. edn. and Sep.) add: "and his men"—G.n.
[g] Ml.: "that they told."

having taken up their abode‖. 4 So David's men said unto him—

Lo! the day′ of which Yahweh said unto thee—

Lo! I′ am about to deliver up thine enemy,[a] into thy hand:

therefore shalt thou do unto him, as shall be good in thine eyes.

And David arose, and cut off the corner[b] of the robe which belonged to Saul, ‖by stealth‖. 5 And it came to pass afterwards′ that David's heart smote him,—because he had cut off the corner[b] [of the robe][c] which belonged to Saul. 6 And he said unto his men—

Far be it from me, of Yahweh, that I should do this thing unto my lord, unto the Anointed of Yahweh, to thrust forth my hand against him,—for ‖the Anointed of Yahweh‖ is he!

7 So David did chide his men with the words, and did not suffer them to rise up against Saul. And ‖Saul‖ rose up out of the cave, and went on his way. 8 Then David rose up |afterwards|, and went forth out of the cave, and cried out after Saul, saying—

My lord, O king!

And <when Saul looked about behind him> David inclined his face to the earth, and bowed himself down. 9 Then said David to Saul,

Wherefore′ shouldst thou hearken unto the words of the sons of earth, saying,—

Lo! David′ is seeking thy hurt?

10 Lo! ‖this day‖ have thine own eyes seen, how Yahweh had delivered thee up, to-day, into my hand in the cave, and <when one bade me slay thee> I[d] looked with compassion upon thee,—and I said—

I will not thrust forth my hand against my lord, for ‖the Anointed of Yahweh‖ is he!

11 But, my father, see, ‖yea, see‖[e] the corner[b] of thy robe in my hand,—for <in that I cut off the corner[b] of thy robe, and yet did not slay thee> know thou, and see, that there is not′ in my hand either wrong or transgression, neither have I sinned against thee, yet art thou′ hunting my life, to take it.

12 Let Yahweh do justice betwixt me and thee, and let Yahweh avenge me of thee,—but ‖mine own hand‖ shall not be upon thee.

13 As saith the proverb of the ancients,

<From the lawless> proceedeth lawlessness,—

‖mine own hand‖ therefore shall not be upon thee.

14 <After whom> hath the king of Israel′ come forth? <After whom> art thou in pursuit? After a dead′ dog! after a single′ flea!

15 Therefore shall ‖Yahweh‖ become |judge|, and do justice betwixt me and thee,—that he may see, and plead my cause, and justly deliver me out of thy hand.

16 And it came to pass <when David had made an end of speaking these words unto Saul> that Saul said,

<Thy voice> is this, my son David?

And Saul lifted up his voice, and wept. 17 And he said unto David,

<More righteous> art thou′ than I′, for ‖thou‖ hast requited me |good|, but ‖I‖ have requited thee |evil|.

18 ‖Thou‖ then, hast told to-day, how thou hast dealt with me′ |for good|,—how <when Yahweh had surrendered me into thy hand> thou didst not slay me. 19 Yet <when a man findeth his enemy> will he let him get easily away?

‖Yahweh‖ then, give thee |good| reward for what |this day| thou hast done unto me.

20 ‖Now‖ therefore, lo! I know′ that thou ‖shalt indeed become king‖,—and that the kingdom of Israel |shall be established in thy hand.|

21 ‖Now‖ therefore, swear unto me by Yahweh, that thou wilt not cut off my seed, after me,—and wilt not destroy my name out of the house of my father.

22 So David sware unto Saul,—and Saul departed unto his own house, but ‖David and his men‖ went up on[a] the stronghold.

§ 14. *David—Nabal—Abigail.*

25 1 And Samuel died, and all Israel were gathered together, and made lamentation for him, and buried him within[b] his own house, in Ramah,—and David arose and went down into the wilderness of Maon.[c] 2 Now there was ‖a man‖ in Maon, whose cattle were in Carmel, and ‖the man‖ was exceeding great, and ‖he‖ had three thousand sheep, and a thousand goats,—and so it was, that he was shearing his sheep′ in Carmel. 3 Now ‖the name of the man‖ was Nabal, and ‖the name of his wife‖ Abigail,—and ‖the woman‖ was of good understanding, and of beautiful figure,—but ‖the man‖ was unfeeling and of evil practices, and he was a Calebite.[d]

4 So then David heard in the wilderness,—that Nabal was shearing his sheep. 5 David, therefore, sent ten young men,—and David said unto the young men,—

Go up to Carmel, and enter in unto Nabal, and ye shall ask him, in my name, of his welfare; 6 and say thus—

[a] *Written*, "enemies"; *read*, "enemy." In some cod. both *written* and *read* "enemy" (w. 1 ear. pr. edn.)—G.n.

[b] Ml.: "wing."

[c] Some cod. (with Sep., Syr., Vul.) have: "of the robe"—G.n.

[d] So it shd be (w. Aram., Sep., Syr.)—G.n. Cp. G. Intro. 291, 292.

[e] See Intro. Chap. II., Synopsis, *B*, *c*, p. 16.

[a] So in many cod. (w. 9 ear. pr. edns.); but in some cod. (w. 1 ear. pr. rabbinic edn.): "into"—G.n.

[b] Or: "by."

[c] So it shd be (w. Sep.)—G.n. [M.C.T. has: "of Paran."]

[d] *Written kelibbo* = "stubborn" ("according to his own heart"); *read kalibbi*, "a Calebite." In some cod., both *written* and *read* "Calebite" (w. 2 ear. pr. edns., Aram., Vul.)—G.n. Sep., Syr. and Arab. have translated the word = "doggish"—Fuerst.

Long life to thee![a]
Mayest ‖thou‖ prosper,
And ‖thy household‖ prosper,
And ‖all that thou hast‖ prosper!
7 ‖Now‖ therefore, have I heard that thou hast shearers,—
Well, ‖the shepherds that thou hast‖ have been with us,
We reproached them not,
Neither missed they ‖anything‖,
All the days they were in Carmel.
8 Ask thy young men, that they may tell thee,
That so my young men may find favour in thine eyes,
For <on a good day> have we come!
Give, I pray thee, what thy hand findeth, to thy servants,[b] and to thy son, to David!
9 So David's young men came, and spake unto Nabal, according to all these words, in the name of David,—and waited. 10 Then Nabal answered the servants of David, and said,
Who is David?
And who is the son of Jesse?
‖Nowadays‖ many' are the servants that have broken away, every one from the presence of his lord:
11 Shall I, then, take my bread, and my wine,[c] and my slain beasts, that I have slaughtered for my shearers,—and give unto men of whom I know not whence' they are'?
12 So the young men of David turned away for their journey,—and came back, and drew near, and told him, according to all these words. 13 Then said David unto his men—
Gird on you every man his sword.
And they girded on them, every man his sword, and ‖David also‖ girded on his sword,—and there went up after David—about four hundred men, and ‖two hundred‖ abode by the stores.
14 But a certain one of her young men told ‖Abigail, Nabal's wife‖, saying,—
Lo! David sent messengers out of the wilderness to bless our lord, and he treated them with contempt.[d]
15 But ‖the men‖ were exceeding good to us,—and we were not harmed, neither missed we ‖anything‖, all the days we went to and fro with them, while we were in the fields:
16 ‖A wall‖ became they unto us, |both by night and by day|, all the days we were with them, tending the flock.
17 ‖Now‖, therefore, know thou, and see, what thou canst do, for mischief is determined against our lord, and against all his household,—but ‖he‖ is such an abandoned man,[e] that one cannot speak unto him.

18 Then Abigail hastened—and took two hundred loaves, and two skins of wine, and five sheep made ready, and five measures of parched corn, and a hundred cakes of raisins, and two hundred cakes of figs,—and put them on the asses. 19 And she said to her young men,—
Pass on before me, behold me coming after' you;
but <to her husband, Nabal> told she nothing. 20 And so it was <as she' was riding on her ass, and descending within the covert of the hill> lo! ‖David and his men‖ descending over against her,—so she met them.
21 Now ‖David‖ had said—
Surely ‖in vain‖ did I guard all that pertained to this man in the wilderness, so that there was ‖nothing‖ missed of all that he had,—seeing he hath returned to me evil for good.
22 <So' may God do to David[a] and so' may he add> if I leave remaining, of all that he hath, until the morning,[b]—so much as a little boy.[c]
23 And <when Abigail saw David> she hastened, and alighted from off her ass,—and fell down before David upon her face, and prostrated herself on the ground; 24 yea she fell at his feet, and said—
<On me, even me> my lord, be the transgression,—
But, I pray thee, let thy handmaid speak in thine ears,
And hear' thou the words of thy handmaid.
25 Let it not be, I pray thee, that my lord regard this abandoned man[d]—Nabal;
For <as his name is> ‖so‖ is he',
‖Nabal [=Base]‖ is his name, and ‖baseness‖ is with him,—
But ‖I, thy handmaid‖ saw not the young men of my lord, whom thou didst send.
26 ‖Now‖, therefore, my lord—
<By the life of Yahweh, and
By the life of thine own soul,—
Seeing Yahweh hath withholden thee from coming in with bloodshed, and from saving thyself |with thine own hand|>,
‖Now‖, therefore, ‖like Nabal‖ be thine enemies, and they who are making search for my lord ‖wrongfully‖.
27 ‖Now‖, therefore, <this blessing[e] which thy maid-servant hath brought to my lord> let it even be given unto the young men who are going to and fro at the feet of my lord.
28 Forgive, I pray thee, the trespass of thy handmaid,—for Yahweh ‖will certainly make‖ for my lord an assured house, for

[a] Or: "Hail"—T.G.; ml.: "to life" (Heb: *leḥây*). But some read, instead, *lâḥi* = *lᵉʾâḥî* = "To my brother"—O.G. 312.
[b] Some cod. (w. 3 ear. pr. edns.) "servant"—G.n.
[c] So it shd be (w. Sep.)—G.n. [M.C.T.: "water."]
[d] Or: "flew upon them"; *i.e.*, "stormed at them"—T.G.
[e] Or: "son of the Abandoned One" [Heb.: *belial*]: cp. chap. i. 16; ii. 12, n.

[a] So it shd be (w. Sep.)—G.n. [M.C.T.: "enemies of D."]
[b] So 2 ear. edns., Sep., Syr., Vul.; but some cod. (w. 4 ear. pr. edns. and Aram.): "until the light of the m."; cp. ver. 34—G.n.
[c] T.G.: "dog"—Fuerst.
[d] Or: "man of Belial." Cp. ver. 17, n.
[e] Or: "present"; cp. Josh. xv. 19; Jdg. i. 15.

<the battles of Yahweh> is my lord fighting, and ‖wrong‖ shall not be found in thee, all thy days; 29 yea <though there hath arisen a son of earth to pursue thee, and to seek thy life> yet shall the life of my lord be bound up in the bundle of the living, with Yahweh thy God, but <as for the life of thine enemies> he shall sling it out with the middle of the hollow of the sling.

30 And it shall be <when Yahweh shall do for my lord, according to all the good that he hath spoken concerning thee,—and shall put thee in charge as leader over Israel>
31 then shall this not become to thee a staggering and stumbling of heart, unto my lord—that thou didst either shed blood without need, or that the hand of my lord[a] saved himself.

And <when Yahweh hath dealt well with my lord> then remember thou thy handmaid.

32 Then said David unto Abigail,—

‖Blessed‖ be Yahweh, the God of Israel, who hath sent thee this day, to meet me; 33 and ‖blessed‖ be thy discreet judgment, and ‖blessed‖ be thou thyself,—who hast kept me, this day, from coming in with blood-shed, and from saving myself |with mine own hand|.

34 ‖Nevertheless‖ <by the life of Yahweh, God of Israel, who hath restrained me from harming |thee|> surely <except thou hadst hastened and come to meet me> there had not been left unto Nabal, by the light of the morning, ‖ so much as a little boy‖.[b]

35 So David received at her hand, that which she had brought him,—and <unto herself> he said—

Go up, in peace, unto thy house, see! I have hearkened unto thy voice, and accepted thy person.[c]

36 And <when Abigail came unto Nabal> lo! ‖he‖ had a banquet in his house, like the banquet of a king,[d] and ‖the heart of Nabal‖ was glad accordingly, ‖he' having drunk deeply‖,—so she told him nothing—less or more, until the light of the morning. 37 And it came to pass, in the morning <when the wine had gone out of Nabal, and his wife told him these things> that his heart died within him, and he' became like a stone. 38 And it came to pass <in about ten days> that Yahweh smote Nabal, that he died.

39 And <when David heard that Nabal was dead> he said—

‖Blessed‖ be Yahweh, who hath maintained the plea of my reproach, at the hand of Nabal, and hath restrained ‖his servant‖ from wrong, yea <the wrong of Nabal> hath Yahweh turned back on his own head.

Then sent David, and spake with Abigail, to take her to himself to wife. 40 And the servants of David came unto Abigail the Carmelitess,—and spake unto her, saying,

‖David‖ hath sent us unto thee, to take thee to himself to wife.

41 And she arose, and bowed herself down with her face to the earth,—and said—

Lo! thy handmaid, as serving-woman to bathe the feet of the servants of my lord.

42 And Abigail hastened, and mounted, and rode upon her' ass, with her five damsels that used to journey at her feet,—and she went her way after the messengers of David, and became his wife. 43 David took ‖Ahinoam also‖ out of Jezreel,—and ‖they two‖ became his wives.

44 ‖Saul‖, indeed, had given his daughter Michal, David's wife,—to Palti, son of Laish, who was of Gallim.

[a] So it shd be (w. Sep.): cp. ver. 33—G.n. [M.C.T.: "that my lord."]

[b] Cp. ver. 22, n.

[c] Ml.: "uplifted thy face."

[d] Cp. 2 S. xiii. 27, n.

§ 15. *David a Second Time spareth Saul's Life.*

1 And the Ziphites came unto Saul in Gibeah, **26**
saying,—

Is not David' hiding himself in the hill of Hachilah,[a] overlooking Jeshimon?

2 Then Saul arose, and went down into the wilderness of Ziph, and |with him| three thousand chosen men of Israel,—to seek David in the wilderness of Ziph. 3 And Saul encamped in the hill of Hachilah,[a] which overlooketh Jeshimon, by the way,—but ‖David‖ was staying in the wilderness, so he saw that Saul was coming after him into the wilderness.

4 David therefore sent runners,—and took knowledge that Saul had come, for a certainty.

5 So then David arose, and came to the place where Saul had encamped, and David saw the place where Saul was lying, with Abner, son of Ner, prince of his host,—and ‖Saul‖ was lying within the circular trench. with ‖the people‖ encamped round about him. 6 And David responded, and said unto Ahimelech the Hittite, and unto Abishai son of Zeruiah, brother of Joab, saying,

Who will go down with me unto Saul, within the camp?

And Abishai said,

‖I‖ will go down with thee.

7 So David came, with Abishai, unto the people, by night, and lo! Saul' lying asleep, within the trench, and his spear' stuck in the ground, at his head,—and Abner' and the people' lying round about him. 8 Then said Abishai unto David,

God hath surrendered, to-day, thine enemy,[b] into thy hand:

‖Now‖ therefore, let me smite him, I pray thee, with the spear to the earth, |at one stroke|, ‖I will not do it twice‖.

9 But David said unto Abishai,

Do not destroy him,—for who that hath thrust

[a] Some cod. (w. 4. ear. pr. ends., Syr.): "Habilah"—G.n.

[b] *Written*, "enemies"; *read*, "enemy." In some cod. "enemy" both *written* and *read* (w. 4 ear. pr. edns.)—G.n.

forth his hand against the Anointed of Yahweh, shall be guiltless?

10 And David said—
<By the life of Yahweh> surely ‖Yahweh himself‖ must smite him,—or ‖his day‖ must come that he die, or <into battle> must he go down, and be swept away.

11 Far be it from me, of Yahweh, that I should thrust forth my hand against the Anointed of Yahweh!
‖Now‖ therefore, take, I pray thee, the spear that is at his head, and the cruse of water, and let us go our way.

12 So David took the spear, and the cruse of water, from near the head of Saul, and they went their way—and no' man saw, and no' man knew, and no' man awoke, for all' of them were sleeping, for a deep sleep from Yahweh‖ had fallen upon them.
13 Then David crossed over to the other side, and took his stand on the top of the mountain, afar off,—‖a great space‖ being between them. 14 And David cried aloud unto the people, and unto Abner son of Ner, saying,
Wilt thou not answer, Abner?
Then answered Abner, and said,
Who' art thou', that hast cried aloud unto the king?

15 And David said unto Abner—
Art not thou' ‖a man‖? Who indeed is like thee, in Israel? Wherefore, then, hast thou not kept watch over thy lord, the king?
For one of the people hath entered, to destroy' the king—thy lord.

16 ‖Not good‖ is this thing which thou hast done, <by the life of Yahweh> verily <worthy of death>[a] ye are', in that ye have not kept watch over your lord, over ‖the Anointed of Yahweh‖.
‖Now‖ therefore, see where the spear of the king is, and the cruse of water, that was at his head?

17 And Saul knew the voice of David, and said—
‖Thy voice‖ is this, my son David?
And David said,
My voice, my lord O king!

18 And he said,
Wherefore is it, that my lord is in pursuit of his servant? For what have I done? or what is in my hand that is wrong?

19 ‖Now‖ therefore, I pray thee, let my lord the king hear the words of his servant,— <If ‖Yahweh‖ have goaded thee on against me> let him accept the sweet smell of a gift, but <if the sons of men> ‖accursed‖ they are' before Yahweh, for they have driven me out, to-day, from joining myself with the inheritance of Yahweh, saying—
Go, serve other gods!

20 ‖Now‖ therefore, let not my blood fall to the earth, away from the presence of Yahweh,—for the king of Israel hath come out to hunt for a single flea, as when one pursueth a partridge among the mountains.

[a] Ml.: "sons of death."

21 Then said Saul—
I have sinned, Return, my son David, for I will harm[a] thee no more, because my life[b] was precious in thine eyes, this day,—lo! I have acted foolishly and ‖greatly‖ erred.

22 And David responded, and said,
Lo! the spear of the king! Let, therefore, one of the young men come over, and fetch it.

23 And let ‖Yahweh‖ give back to each man, his righteousness, and his faithfulness,—in that Yahweh delivered thee, to-day, into my hand,[c] but I would not thrust forth my hand' against the Anointed of Yahweh.

24 Lo! then <as thy life was much set by this day in mine eyes> ‖so‖ let my life be much set by in the eyes of Yahweh, and let him rescue me out of all tribulation.

25 Then said Saul unto David—
‖Blessed‖ be thou, my son David, thou shalt both ‖do‖, and shalt ‖prevail‖.
And David went on his way, but ‖Saul‖ returned unto his own place.

§ 16. *David obtains Ziklag of Achish and dwells there.*

27 1 And David said, unto his own heart,
‖Now‖ shall I be swept off, in a single day, by the hand of Saul,—there is nothing' for me better than that I ‖escape‖ into the land of the Philistines, so shall Saul give up seeking for me any more, in any of the bounds of Israel, so shall I escape out of his hand.

2 And David arose, and he' and the six hundred men that were with him passed over, unto Achish son of Maoch, king of Gath. 3 And David abode with Achish in Gath, |he and his men|, each man with his household,—David' with his two wives, Ahinoam the Jezreelitess, and Abigail wife of Nabal, the Carmelite.[d] 4 And <when it was told Saul, that David had fled to Gath> he added no more, to seek him. 5 Then said David unto Achish—
<If, I pray thee, I have found favour in thine eyes> let them give me a place' in one of the cities in the country, that I may dwell there,—for why' should thy servant dwell in the royal' city[e] ‖with thee‖?

6 So Achish gave him, on that day, |Ziklag|,—wherefore' Ziklag hath pertained unto the kings of Judah, unto this day. 7 And the number of the days that David dwelt in the country[f] of the Philistines became' a year and four months.[g]

8 And David and his men went up, and made a

[a] Or: "wrong."
[b] Ml.: "soul."
[c] Some cod. (w. 3 ear. pr. edns., Aram., Vul.) have: "my hand"; or (w. Sep. and Syr.): "my hands." [M.C.T.: "into hand."]
[d] So it shd be (w. Sep., Vul.) — G.n. [M.C.T.: "Carmelitess."]
[e] Ml.: "city of the kingdom."
[f] Lit.: "field" = "field-country." Some cod. (w. Syr.): "land"—G.n.
[g] Ml.: "days and four months." [A set of days!]

raid against the Geshurites and the Gizrites [a] and the Amalekites,—for ‖they‖ were the inhabitants of the land who had been from age-past times, as thou enterest Shur, even as far as the land of Egypt. 9 Now <when David would smite a land> he used to save alive neither man nor woman,—but took sheep and oxen, and asses and camels, and apparel, and returned, and came in unto Achish. 10 Then said Achish,

Whither[b] have ye made a raid, to-day?

And David said—

Against the South of Judah, or against the South of the Jerahmeelites, or as far as the South of the Kenites.

11 But ‖neither man nor woman‖ used David to save alive, to bring into Gath, for he said,

Lest they tell of us, saying,—

‖So‖ hath David done, and ‖such‖ his manner, all the days that he hath dwelt in the country of the Philistines.

12 And Achish believed in David, saying,—

He hath made himself ‖odious‖ unto his own people, unto Israel, therefore shall he be my' servant all his life long.[c]

§ 17. *Saul and the Witch of En-dor.*

28 1 And it came to pass, in those days, <when the Philistines gathered together their hosts for war, to fight with Israel> that Achish said unto David,

Thou must ‖know‖ that ‖with me‖ shalt thou go forth in the host, ‖thou and thy men‖.

2 And David said unto Achish,

|Therefore| ‖now‖[d] shalt thou know what thy servant can do.

And Achish said unto David,

Therefore' ‖keeper of my head‖ will I appoint thee, all the days.

3 Now ‖Samuel‖ was dead, and all Israel had lamented him, and buried him in Ramah, even[e] in his own city,—‖Saul‖ moreover had put away them who had familiar spirits and them who were oracles,[f] out of the land. 4 So then the Philistines gathered themselves together, and came in, and encamped in Shunem,—and Saul gathered together all Israel, and they encamped in Gilboa. 5 And <when Saul saw the host of the Philistines> he was afraid, and his heart trembled exceedingly. 6 Then Saul enquired of Yahweh, but Yahweh answered him not,—neither by Dreams, nor by the Lights,[g] nor by prophets. 7 Then said Saul unto his servants—

Seek me out a woman that owneth a familiar spirit,[a] that I may even go unto her, and enquire of her.

And his servants said unto him,

Lo! there is a woman that owneth a familiar spirit[a] in En-dor.

8 Saul therefore disguised himself, and put on other raiment, and departed—‖he and two men with him‖, and they came to the woman by night,—and he said—

Divine for me, I pray thee, by the familiar spirit,[b] and bring up for me—whomsoever I shall name unto thee.

9 And the woman said unto him—

Lo! ‖thou‖ knowest what Saul hath done, how he hath cut off them who have familiar spirits[c] and him who is an oracle,[d] out of the land,—wherefore, then, art thou' striking at my life, to put me to death?

10 So then Saul sware unto her by Yahweh, saying,—

<By the life of Yahweh> there shall no punishment befall thee for this thing.

11 Then said the woman,

Whom' shall I bring up for thee?

And he said,

<Samuel> bring thou up for me.

12 And <when the woman saw Samuel> she made outcry with a loud voice,—and the woman spake unto Saul, saying—

Wherefore' hast thou deceived me, ‖thou thyself' being Saul‖?

13 And the king said unto her—

Be not afraid, but what sawest thou?

And the woman said unto Saul,

<A god>[e] saw I, coming up out of the earth.

14 And he said to her—

What was his form?

And she said—

An old man, coming up, he' being wrapped about with a robe.

Then Saul knew, that it was ‖Samuel‖, so he inclined his face to the earth, and bowed himself down. 15 And Samuel said unto Saul,

Wherefore' hast thou disquieted me, by bringing me up?

And Saul said—

I am in sore distress, for ‖the Philistines‖ are making war against me, and ‖God‖ hath turned away from me, and answereth me no more—either by means of the prophets, or by dreams, therefore have I even called for thee, to let me know, what I am to do.

16 Then said Samuel,

Wherefore, then, shouldst thou ask me,—when ‖Yahweh‖ hath turned away from thee, and hath come to be with thy neighbour?[f]

[a] So *read; written*, "Girzites"—G.n.
[b] So in some cod. (w. Aram. and Syr.); or (w. Sep. and Vul.): "against whom"—G.n. Cp. O.G. p. 40, 4.
[c] Heb.: "a servant of *'olâm*."
[d] So it shd be (w. Sep. and Vul.)—G. n. [M.C.T.: "thou," emphatic.]
[e] Some cod. (w. Sep. and Vul.) omit: "even"—G.n.
[f] O.G.: "necromancers and wizards."
[g] Or: "Urim." Cp. Exo. xxviii. 30.

[a] Or (according to O.G. 15): "who is mistress of necromancy; and cp. 1 Ch. x. 13.
[b] Or: "by necromancy"—O.G. 15.
[c] Or (according to O.G. 15): "the necromancists."
[d] Or: "a wizard." Some cod. (w. Sep., Syr. and Vul.): "them who are oracles" (plu.)—G.n.
[e] Or: "a divine being." Heb.: *'elohim*.
[f] So it shd be (w. Sep. and Syr.); cp. ver. 17, and ch. xv. 28—G.n.

17 Therefore hath Yahweh done for him, as he
spake by me,[a]—yea Yahweh hath rent the
kingdom out of thy hand, and given it to
a neighbour of thine—to David.
18 <As thou didst not hearken unto the voice
of Yahweh, neither didst execute the glow
of his anger upon Amalek> ‖therefore‖
<this thing> hath Yahweh done unto thee
this day; 19 that Yahweh may deliver
‖Israel also, with thee‖ into the hand of
the Philistines, and ‖to-morrow‖ thou' and
thy sons with' thee are about to fall,[b]—<the
host of Israel also> will Yahweh deliver,
into the hand of the Philistines.
20 Then Saul hastened, and fell prostrate—the
whole length of him—to the earth, and was
sore afraid, at the words of Samuel,—and' in-
deed, no ‖strength‖ was left in him, for he
had not eaten food all the day and all the
night. 21 And the woman came unto
Saul, and <when she saw that he was greatly
terrified> she said unto him—
Lo! thy handmaid hearkened unto thy voice,
and I put my life into my hand, and heard
thy words which thou didst speak unto me.
22 ‖Now‖ therefore, I pray thee, hearken
‖thou also‖ unto the voice of thy handmaid,
and let me set before thee a morsel of food,
and eat thou,—that there may be in thee
strength, when thou goest on thy journey.
23 But he refused, and said—
I will not eat.
But <when his servants, and the woman also',
strongly urged him> then hearkened he unto
their voice,—and rose up from the earth, and
sat on the bed. 24 Now ‖the woman‖ had
a calf fattening, in the shed.[c] So she hastened,
and sacrificed[d] it,—and took meal, and kneaded,
and baked thereof, unleavened cakes; 25 and
brought near before Saul and before his servants,
and they did eat. Then rose they up and
departed, the same night.

§ 18. *David starts with the Philistines to invade Israel, but is sent back.*

29 1 Now the Philistines gathered together all their
hosts, towards Aphek,—and ‖the Israelites‖
were encamping by the fountain, that is in
Jezreel. 2 And ‖the lords of the Philistines‖
were passing on by hundreds, and by thou-
sands,—but ‖David and his men‖ were passing
on in the rear, with Achish. 3 Then
said the princes of the Philistines,
What are these Hebrews [doing]?
And Achish said unto the princes of the
Philistines—
Is not this David, servant of Saul king of
Israel, who hath been with me this year,
or two, and I have found in him nothing,
from the day of his coming over[e] unto me[f]
unto this day?
4 But the princes of the Philistines raged
against him, and the princes of the Philistines
said unto him—
Let the man go back, that he may return
unto the place which thou didst appoint
him, and let him not go down with us, into
battle, so shall he not become to us a
traitor, in the battle,—for ‖wherewith‖
should this fellow gain favour with his lord?
Would it not be with the heads' of those
men?
5 Is not this David, of whom they made
responses in the dances, saying,—
|Saul| hath smitten |his thousands|,
But ‖David‖ his ‖tens of thousands‖?[a]
6 So Achish called for David, and said unto
him—
<By the life of Yahweh> surely ‖upright‖
thou art', and <pleasing in mine eyes>
have been thy going out and thy coming
in with me, in the host, for I have found
in thee no wrong, from the day of thy
coming in unto me, until this day,—but
<in the eyes of the lords> ‖displeasing‖
thou art'.
7 ‖Now‖ therefore, return, and go in peace,—
so shalt thou not do wrong in the eyes of
the lords of the Philistines.
8 Then said David unto Achish—
But what have I done? and what hast thou
found in thy servant, from the day that I
came before thee, unto this day,—that I
may not go in and fight, with the enemies
of my lord the king?
9 Then answered Achish, and said unto David,
I acknowledge that ‖pleasing‖ thou art' in
mine eyes, as a messenger of God,—not-
withstanding ‖the princes of the Philistines‖
have said,
He shall not go up with us, into the
battle.
10 ‖Now‖ therefore, rise up early in the morning,
‖thou[b] and the servants of thy lord who
have come with thee‖,[c]—yea <as soon as
ye have risen early in the morning, and
have light> then depart.
11 So David rose up early, ‖he and his men‖, to
depart in the morning, to return into the land
of the Philistines,—but ‖the Philistines‖ went
up to Jezreel.

§ 19. *David rescues his People from the Amalekites.*

30 1 And it came to pass <when David and his
men came to Ziklag on the third day> that
‖the Amalekites‖ had made a raid into the
South,[d] and into Ziklag, and had smitten Ziklag,
and burned it with fire; 2 and had taken captive

[a] Lit.: "by my hand."
[b] So it shd be (w. Sep.)—G.n. [M.C.T.: "to-morrow, thou and thy sons shall be with me."]
[c] Ml.: "house."
[d] O.G. 257.
[e] Or: "falling away."
[f] So it shd be (w. Aram., Sep., Syr. and Vul.)—G.n.

[a] *Written* and *read* as in chaps. xviii. 7; xxi. 11—G.n.
[b] So it shd be (w. Sep. and Vul.)—G.n.
[c] In Sep. is here found: "and depart unto the place which I appointed you, and <unworthy cause> do not thou impute in thy heart; for ‖pleasing‖ art thou before me; yea as soon," etc.—G.n.
[d] Heb.: *negeb*.

the women and all[a] who were therein, |from small even unto great|, they had not put one to death,—but had driven them forth, and gone their way. 3 So <when David and his men came to the city> lo! it was burnt with fire,—and ‖their wives, and their sons, and their daughters‖ had been taken captive. 4 Then David and the people that were with him lifted up their voice, and wept,—‖until they had no more strength to weep‖.

5 And ‖the two wives of David‖ had been taken captive,—Ahinoam the Jezreelitess, and Abigail, wife of Nabal the Carmelite. 6 And David was in sore distress, for the people had spoken of stoning him, because the souls of all the people were embittered, every man for his own sons[b] and for his own daughters,—but David emboldened' himself in Yahweh his God. 7 Then said David to Abiathar the priest, son of Ahimelech,

Do bring near me, I pray thee, the ephod.

So Abiathar brought near the ephod, unto David. 8 And David enquired of Yahweh, saying,

Shall I pursue this troop? shall I overtake it?

And he said unto him:

Pursue, for thou shalt ‖overtake‖, and thou shalt ‖rescue‖.

9 So David went, ‖he, and the six hundred men, who were with him‖, and they came in as far as the ravine of Besor,—where ‖they who had to be left behind‖ stayed. 10 But David pursued, ‖he, and four hundred men‖,—but the two hundred men stayed', because they were too wearied to cross over the ravine of Besor. 11 And they found an Egyptian' in the field, and took him unto David,—and gave him food, and he did eat, and they gave him water to drink;

12 and they gave him a piece of a cake of figs, and two cakes of raisins, and <when he had eaten> his spirit came back unto him,—for he had neither eaten food, nor drunk water, three days and three nights. 13 Then David said to him—

Whose' art thou? and whence' art thou?

And he said,

<A young man of Egypt> am I', servant to an Amalekite, and my lord left me behind, because I fell sick, three days ago.

14 <As for us> we invaded the South of the Cherithites, and against that which pertaineth unto Judah, and against the South of Caleb,—and <Ziklag> burned we with fire.

15 And David said unto him,

Wilt thou bring me down unto this troop?

And he said—

Swear unto me by God, that thou wilt not put me to death, neither wilt thou surrender me into the hand of my lord, and I will bring thee down unto this troop.

16 So he brought him down, and lo! they were left to themselves over the face of all the land,—eating, and drinking, and dancing around, for all the great spoil' which they had taken out of the land of the Philistines, and out of the land of Judah. 17 And David smote them, from the closing twilight even unto the evening of the next day,—and there escaped not of them a man, save four hundred young men who rode upon camels, and fled. 18 And David rescued all whom the Amalekites had taken,—<his two wives also> did David rescue;

19 and there was nothing missing to them—whether small or great, whether spoil, or sons or daughters,[a] or |any thing which they had taken unto themselves|,—<the whole> did David recover. 20 And David took all the flocks and the herds,—they drove them before those other' cattle, and they said,

‖This‖ is David's' spoil.

21 And David came unto the two hundred men, who had been too wearied to follow David, and whom they[b] had suffered to remain at the ravine of Besor,—and they came forth to meet David, and to meet the people who were with him, and when David came near unto the people, they[c] enquired of his success.[d] 22 Then responded every man who was bad and abandoned, from among the men who had been with David, and said—

<Because they went not with me[e] there shall not be given them of the spoil that we have rescued,—save ‖to every man‖ his wife and his children, let them put them forth, then, and go.

23 Then said David,

Ye shall not do so, my brethren,—with that which Yahweh hath given to us, who hath preserved us, and delivered the troop that came against us into our hand.

24 Who' indeed, could hearken unto you, in this matter? Surely <like the share of him that went down into the battle> even ‖so‖ shall be the share of him that remained by the stores—‖alike‖ shall they share.

25 And so it came to pass |from that day forward| that he appointed it, for a statute and for a custom unto[f] Israel, until this day.

26 And <when David came to Ziklag> he sent of the spoil, unto the elders of Judah, unto his friends, saying,—

Lo! ‖for you‖ a blessing,[g] out of the spoil of the enemies of Yahweh:

27 to them who were in Bethel,
and to them who were in Ramoth of the South,
and to them who were in Jattir,
28 and to them who were in Aroer,
and to them who were in Siphmoth,
and to them who were in Eshtemoa,
29 and to them who were in Racal,

[a] So it shd be (w. Sep.)—G.n.
[b] So *read*; *written*, "son"—G.n.
[a] Some cod. (w. Aram., Sep., Syr. and Vul.): "he"—G.n.
[b] Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.): "us"—G.n.
[c] So it shd be (w. Sep.)—G.n.
[d] Or: "welfare."
[e] Some cod. (w. 3 ear. pr. edns.): "in"—G.n.
[f] In some cod. (w. Sep., Syr., Vul.): "us"—G.n.
[g] Or: "present"—Cp.chap. xxv. 27, n.

and to them who were in the cities of the
Jerameelites,
and to them who were in the cities of the
Kenites,
and to them who were in Hormah,
and to them who were in Cor-ashan,
and to them who were in Athach,
and to them who were in Hebron,—
and to all the places where David had
been to and fro, ‖he and his men‖.

. Saul's Sons slain in Battle, and Saul destroys himself.

<as ‖the Philistines‖ were fighting
t Israel> the men of Israel fled from
the Philistines, and fell slain, in Mount
. 2 And the Philistines followed hard
Saul, and after his sons,—and the Philis-
mote Jonathan and Abinadab and Malchi-
sons of Saul. 3 And the battle went sore
t Saul, and the archers[a] discovered him,—
was terrified[b] at the archers.[a] 4 Then
aul to his armourbearer—
w thy sword and pierce me through there-
ith, lest these uncircumcised come, and
ierce me through, and abuse me.
is armourbearer was not willing, for he
ore afraid. So Saul took his sword
ll thereon. 5 And <when his armour-
saw' that Saul was dead'> ‖he also‖ fell

[a] Some cod. (w. 2 ear. pr. edns., Syr. and Vul.): "yea and"—G.n.
[b] See "Special Note," p. 259, *ante*.

upon his sword, and died with him. 6 Thus
died' Saul, and his three sons, and his armour-
bearer, yea[a] all his men, on that day, ‖together‖.
7 And <when the men of Israel who were
across the vale, and who were across the Jordan,
saw' that the men of Israel had fled, and that
Saul and his sons were dead'> they forsook
the cities, and fled, and the Philistines' entered,
and took up their abode therein.
8 And it came to pass on the morrow, <when
the Philistines came to strip the slain> that
they found Saul, and his three sons, lying
prostrate in Mount Gilboa. 9 So they cut off
his head, and stripped off his armour,—and
sent throughout the land of the Philistines
round about, to publish it in the house of their
idols, and unto the people. 10 And they put
his armour' in a house of Ashtoreths,[b]—and <his
dead body> fastened they on the wall of Beth-
shan.
11 And <when the inhabitants of Jabesh-
gilead' heard concerning him, what the Philis-
tines had done unto Saul> 12 then arose all the
men of valour, and journeyed all the night, and
took the body of Saul, and the bodies of his
sons, from the wall of Beth-shan,—and came to
Jabesh, and burned them there; 13 and took
their bones, and buried them under the tama-
risk-tree[c] in Jabesh,—and fasted seven days.

[a] Or: "in sore anguish."
[b] See "Special Note," p. 259, *ante*.
[c] "It was perh. a sacred tree, marking shrine"—O.G. 79.

THE SECOND BOOK OF
SAMUEL.

gets Tidings of Saul's Death, and slays the Messenger.

so it was <after the death of Saul, when
had returned from the smiting of the
kites, and David had abode in Ziklag
ays> 2 yea so it was <on the third day>
lo! a man came out of the camp, from
with his clothes rent, and earth upon his
—and so it was <when he came in unto
d> that he fell to the earth, and did
age. 3 And David said unto him,
om whence comest thou?
he said unto him,
Out of the camp of Israel> am I escaped.
David said unto him—
How turned out the matter? tell me, I pray
thee.
And he said—
The people have fled from the battle,
Yea moreover, ‖many‖ of the people have
fallen, and died,
Yea moreover, ‖Saul, and Jonathan his son‖
are dead.
5 Then said David unto the young man who was
telling him,—
How knowest' thou that Saul and Jonathan
his son are dead?
6 And the young man who was telling him said,
It ‖so happened‖ that I was on Mount Gilboa,
when lo! ‖Saul‖ leaning upon his spear,—
and lo! ‖the chariots and horsemen‖ hotly

pursued him; 7 so he turned behind him, and saw me,—and cried out unto me, and I said, Behold me! 8 And he said unto me, Who art thou? And I[a] said unto him, <An Amalekite> am I. 9 And he said unto me, I pray thee, take thy stand by me, and put me to death, for the cramp hath seized me,—even for as long as my life[b] shall be in me. 10 So I took my stand by him, and put him to death, for I perceived' that he could not survive his fall,[c]—so I took the crown that was on his head, and the bracelet that was on his arm, and have brought them in unto my lord, ‖here‖.

11 Then David took hold of his clothes,[d] and rent them,—yea moreover, [so did] all the men who were with him. 12 And they lamented aloud, and wept, and fasted' until the evening,—
For Saul, and for Jonathan his son,
And for the people of Yahweh,
And for the house of Israel,
Because they had fallen' by the sword.

13 And David said unto the young man who was telling him,
Whence' art thou?
And he said,
<Son of a sojourner—an Amalekite> am I'.

14 And David said unto him,—
How wast thou not afraid' to thrust forth thy hand, to destroy the Anointed of Yahweh?

15 So David called one of the young men, and said,—
Go near—fall upon him.
And he smote him, that he died. 16 And David said unto him,
‖Thy blood‖ be upon thine own head,—for ‖thine own mouth‖ hath testified against thee, saying, ‖I myself‖ put to death the Anointed of Yahweh.

§ 2. *David's Dirge over Saul and Jonathan.*

17 Then chanted David this dirge,—over Saul and over Jonathan his son; 18 and he thought to teach[e] the sons of Judah [the song of] the Bow,—lo! it is written in the Book of the Upright:—

19 The beauty[f] of Israel! on thy high places—slain!
How have fallen—the mighty!
20 Do not tell it in Gath,
Do not[g] publish it in the streets of Ashkelon,—
Lest the daughters of the Philistines rejoice,
Lest the daughters of the Uncircumcised triumph.

21 Ye mountains in Gilboa!
Be there neither dew nor rain upon you,
Nor fields of offerings,—
For ‖there‖ were cast away, the shields of the mighty,
The shield of Saul, unanointed with oil.

22 <From the blood of the slain,
From the fat of the mighty>
‖The bow of Jonathan‖ ne'er drew back,—
And ‖the sword of Saul‖ ne'er returned |empty|.

23 ‖Saul and Jonathan‖
Delightfully loving in their lives,
Even <in their death> were not divided,—
<Beyond eagles> were they swift,
<Beyond lions> were they strong!

24 Ye daughters of Israel!
<For Saul> weep ye,—
Who clothed you in crimson, [decked] with lovely things,
Who hung ornaments of gold' on your apparel!

25 How have fallen the mighty, in the midst of the battle!
‖Jonathan‖ |on thy high places| slain!
26 I am distressed for thee, my brother, ‖Jonathan‖!
Delightful to me, exceedingly,—
‖Wonderful‖ was thy love to me, ‖passing the love of women‖.
27 How have fallen the mighty, and perished the weapons of war!

§ 3. *David, under Divine Guidance, removes to Hebron, is anointed King by Judah, and rewards the Men of Jabesh-Gilead.*

2 1 And it came to pass <after this> that David enquired of Yahweh, saying—
Shall I go up into one of the cities of Judah?
And Yahweh said unto him,
Go up.
And David said—
Whither' shall I go up?
And he said—
Unto Hebron.

2 So David went up thither, and his two wives also,—Ahinoam, the Jezreelitess, and Abigail, wife of Nabal the Carmelite. 3 <His men also who were with him> did David bring up, |every man with his household|,—and they dwelt in the cities of Hebron.

4 Then came the men of Judah, and anointed David there, to be king over the house of Judah.
And they told David, saying,
<Men of Jabesh-gilead> were they who buried Saul.

5 So David sent messengers' unto the men of Jabesh-gilead,—and said unto them—
‖Blessed‖ be ye' of Yahweh, that ye did this lovingkindness unto your lord, unto Saul, and buried him.

6 ‖Now‖ therefore, Yahweh requite you with

[a] So *read; written*, "he." In some cod. (w. 3 ear. pr. edns., Aram., Sep., Syr. and Vul.) both *written* and *read*: "I"—G.n.
[b] Ml.: "soul."
[c] Ml.: "could not live after his fall."
[d] So *read; written*, "garment." In some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr., Vul.) "garments" or "clothes" (pl.) both *written* and *read*—G.n.
[e] Or: "said (or "bade") that they shd teach."
[f] Lit.: "the gazelle"—a common symbol of beauty.
[g] Some cod. (w. 3 ear. pr. edns., Sep., Syr., Vul.): "neither"—G.n.

lovingkindness and truth,—|moreover also| ‖I‖ will requite you for this noble deed, in that ye did this thing.

7 ‖Now‖ therefore, let your hands be made firm, and become ye sons of valour, for your lord Saul is dead,—and <me> moreover have the house of Judah anointed, to be king over them.

§ 4. *Abner, espousing the Claims of Ish-bosheth, son of Saul, meets Joab at Gibeon: the Play of their young Men ends in a fierce Battle: Asahel slain by Abner.*

8 But ‖Abner son of Ner, prince of the host that pertained unto Saul‖ took Ish-bosheth, son of Saul, and brought him over to Mahanaim; 9 and made him king for Gilead, and for the Ashurites, and for Jezreel,—and over Ephraim, and over Benjamin, and over |all Israel|. 10 <Forty years old> was Ish-bosheth son of Saul, when he began to reign over Israel, and <two years> reigned he,—but ‖the house of Judah‖ followed David. 11 And it came to pass, that ‖the number of the days that David was king in Hebron, over the house of Judah‖ was seven years and six months.

12 And Abner son of Ner, and the servants of Ish-bosheth, son of Saul, came out' from Mahanaim to Gibeon. 13 And ‖Joab son of Zeruiah, and the servants of David‖ went out from Hebron[a] and met, by the pool of Gibeon, together,—and they sat down, ‖these‖ by the pool, on the one side, and ‖those‖ by the pool, on the other side. 14 Then said Abner unto Joab,

Let the young men arise, I pray thee, and make sport before us.

And Joab said—

Let them arise.

15 Then there arose, and went over by number,—twelve of Benjamin, pertaining[b] to Ish-bosheth, son of Saul, and twelve, of the servants of David. 16 And they caught every one his fellow by the head, with his sword in his fellow's side, so they fell, together,—and that place was called Helkath-hazzadim[c] [="Field of Plotters"], which is in Gibeon. 17 So the battle became exceeding' obstinate, on that day,—and Abner and the men of Israel were defeated before the servants of David. 18 Now there were there, three sons of Zeruiah, Joab, and Abishai, and Asahel,—and ‖Asahel‖ was light of foot as a wild gazelle.[d] 19 And Asahel pursued' Abner,—and turned not, in going, to the right hand or to the left, from pursuing Abner. 20 Then Abner looked behind him, and said—

Art thou' Asahel?

And he said—

‖I am‖.[a]

21 Then Abner said to him—

Turn thee aside, to thy right hand, or to thy left, and lay thee hold on one of the young men, and take thee his armour.

But Asahel would not turn aside from pursuing him. 22 And Abner said ‖yet again‖ unto Asahel,

Turn thee aside from pursuing me,—wherefore should I smite thee to the earth? how then should I lift up my face unto Joab, thy brother?

23 Howbeit he refused to turn aside, wherefore Abner smote him with the hinder end of the spear, in the belly,[b] that the spear came out behind him, and he fell there, and died on the spot,—and so it was, that ‖as many as came up to the place where Asahel fell and died‖ stood still. 24 Then Joab and Abishai pursued Abner,—but ‖the sun‖ had gone in by the time ‖they‖ had come as far as the hill of Ammah, that overlooketh Giah, by way of the wilderness of Gibeon.

25 And <when the sons of Benjamin had gathered themselves together after Abner, and become one band,—and had taken their stand on the top of a certain hill> 26 then Abner cried aloud unto Joab, and said—

‖To the uttermost‖ must the sword devour? Dost thou not well know' that |bitter| shall it be, in the latter end? How long, then, wilt thou not bid the people turn back from pursuing their own brethren?

27 Then said Joab—

‖As God liveth‖ surely <if thou hadst not spoken> ‖then in the morning‖ the people would of themselves have gone up, every man from pursuing his brother.

28 So Joab blew with the horn, and all the people stood still, and they neither pursued Israel further,—nor fought any more. 29 And ‖Abner and his men‖ journeyed through the waste plain[c] all that night,—and crossed the Jordan, and went through all the Bithron,[d] and entered Mahanaim. 30 And ‖Joab‖ returned from pursuing Abner, and <when he had gathered together all the people> there were missing of the servants of David—nineteen men, and Asahel; 31 but ‖the servants of David‖ had smitten of Benjamin, of[e] the men of Abner,—[so that] ‖three hundred and sixty men‖ had died. 32 And they carried Asahel, and buried him in the grave of his father, which was in Bethlehem,—and Joab and his men journeyed all the night, and had daylight in Hebron.

3 1 And the war between the house of Saul and the house of David was prolonged,—and ‖David‖ waxed stronger and stronger, and ‖the house of Saul‖ became weaker and weaker.

[a] So it shd be (w. Sep.)—G.n.
[b] So it shd be (w. Sep. and Syr.)—G.n. [M.C.T.: "and (even) pertaining."]
[c] So it shd be (w. Sep.)—G.n. [M.C.T.: *hazzurim*, according to O.G. = "Field of sword-edges."]
[d] Ml.: "light in his feet as one of the gazelles which are in the field."

[a] Lit.: "‖I‖."
[b] So O.G. 332.
[c] Or: "the Arabah."
[d] Or: "the ravine."
[e] So it shd be (w. Sep.)—G.n.

§ 5. *The Sons born to David in Hebron.*

2 And there were born unto David, sons, in Hebron,—and it came to pass that—
His firstborn' was Amnon, by Ahinoam, the Jezreelitess;
3 And his second' Chileab, by Abigail, wife of Nabal the Carmelite,
And the third' Absolom, son of Maachah, daughter of Talmai, king of Geshur;
4 And the fourth' Adonijah,[a] son of Higgith,—
And the fifth' Shephatiah,[b] son of Abital;
5 And the sixth' Ithream, by Eglah wife of David.
‖These‖ were born unto David, in Hebron.

§ 6. *Abner, provoked by Ish-bosheth, veers round to David, whom he visits in Hebron.*

6 And it came to pass <while the war continued between the house of Saul and the house of David> that ‖Abner‖ shewed himself courageous for the house of Saul. 7 Now ‖Saul‖ had a concubine |whose name| was Rizpah daughter of Aiah,—and [Ish-bosheth][c] said unto Abner,
|Why| wentest thou in, unto my father's concubine?
8 And it provoked Abner greatly, on account of the words of Ish-bosheth, and he said—
Am I' ‖the head of the dogs‖ that pertain unto Judah?
‖To-day‖ would I deal in lovingkindness with the house of Saul thy father, towards his brethren, and towards his friends, and have not delivered thee' into the hand of David,—and yet thou hast charged upon me' the transgression of the woman ‖to-day‖.
9 ‖So‖ may God do unto Abner, and ‖so‖ may he add to him,—if <as Yahweh hath sworn unto David> ‖even so‖ I deal not with him; 10 by turning over the kingdom from the house of Saul,—and establishing the throne of David over Israel and over Judah, ‖from Dan, even unto Beer-sheba‖.
11 And he could no further' answer Abner ‖a word‖,—because he feared him.
12 So Abner sent messengers unto David, on the spot, saying—
‖Whose‖ is the land?
Saying [also]—
Solemnise thy covenant' with me; and lo! |my hand| shall be with thee, to bring round unto thee, all Israel.
13 And he said—
Good! ‖I‖ will solemnise with thee a covenant,—but ‖one thing‖ must I ask of thee, saying—
Thou shalt not see my face, except thou have brought in[a] Michal, Saul's daughter, when thou comest to see my face.
14 And David sent messengers unto Ish-bosheth son of Saul, saying,—
Give up my wife, Michal, whom I espoused to myself, for a hundred foreskins of Philistines.
15 So Ish-bosheth sent and took her from her[b] husband,—from Paltiel, son of Laish. 16 And her husband went along with her, weeping as he went behind her, as far as Behurim,—when Abner said unto him—
Go, return.
And he returned.
17 Then had Abner ‖speech‖ with the elders of Israel, saying,—
‖In times past‖[c] ye were seeking David, to be king over you.
18 ‖Now‖ therefore, act,—for ‖Yahweh‖ spake unto David, saying,
<By the hand of David my servant> will I save[d] my people Israel, out of the hand of the Philistines, and out of the hand of all their enemies.
19 And Abner also' spake in the ears of Benjamin,—and Abner also' went to speak, in the ears of David, in Hebron, all that was pleasing in the eyes of Israel, and in the eyes of all the house of Benjamin. 20 So <when Abner came in unto David, in Hebron, and ‖with him‖ twenty men> David made, |for Abner, and for the men who were with him| a banquet. 21 Then said Abner unto David—
I will verily arise and go, and gather together unto my lord the king, all Israel—that they may solemnise with thee a covenant, so shalt thou reign over all that thy soul desireth.
And David let Abner go,[e] and he departed in peace.

§ 7. *Joab slays Abner, over whom David pronounces a Dirge.*

22 And lo! ‖the servants of David, and Joab‖ came in from a raid, and ‖great spoil‖ brought they in with' them; but ‖Abner‖ was not' with David in Hebron, for he had let him go,[f] and he had departed in peace. 23 <When ‖Joab, and all the host that was with him‖ had come in> then told they Joab, saying,
Abner son of Ner hath been in unto the king, and he hath let him go,[f] and he hath departed in peace.
24 Then Joab came in unto the king, and said—
What hast thou done?
Lo! Abner came in unto thee. Wherefore is it that thou didst let him go, so that he is clean departed?

[a] Heb.: *'ădhônîyâh*, 7 in all; 19, *'ădhônîyâhu*. See "Heb." *ante*, p. 30.
[b] Heb.: *shᵉphaṭyah*, 10: 3. *shᵉphaṭyâhu*. See "Heb." *ante*, p. 30.
[c] Some cod. (w. 3 ear. pr. edns., *Sep.*, Syr. and Vul.) have: "Ish-bosheth"—G.n.
[a] So it shd be (w. Sep.)—G.n. [M.C.T. adds: "first."]
[b] So it shd be, as in ver. 16 (w. Aram., Sep., Syr., Vul.)—G.n. [M.C.T.: omits "her."]
[c] Ml.: "Both yesterday and the third (day)."
[d] So some cod. (w. 3 ear. pr. edns., Aram., Sep., Syr., Vul.)—G.n. [M.C.T.: "to save" or "saving."]
[e] Or: "sent A. away."
[f] Or: "had sent him away."

25 Thou knowest' Abner son of Ner, that <to deceive thee> he came,—and to take knowledge of thy going out, and thy coming in, and to take knowledge of all that thou' art doing.

26 And <when Joab had come out from David> he sent messengers after Abner, and brought him back from the well of Sirah,—but ‖David‖ knew it not. 27 So Abner returned to Hebron, and Joab took him aside into the midst of the gate, to speak with him quietly,—and then smote him there, in the belly,[a] that he died, for the blood of Asahel the brother of Joab.[b]

28 And <when David heard of it, after that, he said—

‖Guiltless‖ am I' and my kingdom before Yahweh, unto times age-abiding,—of the blood of Abner son of Ner.

29 Let it be hurled upon the head of Joab, and against[c] all his father's house,—and let there not fail from the house of Joab—one that hath an issue, or a leper, or one that leaneth on a crutch, or that falleth by the sword, or that lacketh bread.

30 Thus ‖Joab and Abishai his brother‖ slew Abner,—because he had caused the death of Asahel their brother, in Gibeon, in the battle.

31 And David said unto Joab, and unto all the people who were with him,—

Rend your clothes, and gird you with sackcloth, and lament aloud' before Abner.

And ‖King David himself‖ was following the bier. 32 And they buried Abner in Hebron,—and the king lifted up his voice and wept, at the grave of Abner, and all the people' wept. 33 And the king addressed his dirge unto Abner, and said,—

<As a base' man dieth> should Abner have died?

34 ‖Thy hands‖ were not bound,
And ‖thy feet‖ |near to fetters| were not brought,
<As one falleth before assassins> so didst thou fall!

And again' all the people wept over him.

35 And <when all the people came near to get David to eat bread, while yet it was day> David sware, saying—

‖So‖ let God do to me, and ‖so‖ let him add, if <before the sun go in> I taste bread, ‖or anything else‖.

36 And ‖all the people‖ took note of it, and it was noble in their eyes,—as ‖all that the king did‖ was |in the eyes of all the people|, ‖noble‖. 37 So then all the people, and all Israel, took note, that day, that ‖it was not of the king‖ to cause the death' of Abner son of Ner.

38 And the king said unto his servants,—

Will ye not take note that ‖a prince and a great man‖ hath fallen this day, in Israel?

39 And ‖I myself‖ |this day| am weak, though anointed king,
But ‖these men, the sons of Zeruiah‖, are more severe than I:
Yahweh repay' |the doer of wickedness|, |according to his wickedness|.

§ 8. *Ish-bosheth slain: his Death avenged by David.*

4 1 Now <when Ish-bosheth[a] son of Saul heard' that Abner had died in Hebron> his hands became feeble,—and ‖all Israel‖ were dismayed. 2 And two men, ‖captains of bands‖ pertained to Ish-bosheth[a] son of Saul—‖the name of the one‖ was Baanah, and ‖the name of the other‖ Rechab—sons of Rimmon the Beerothite, of the sons of Benjamin,—for ‖even Beeroth‖ used to be reckoned unto Benjamin; 3 and the Beerothites fled to Gittaim,—and have been sojourners' there, until this day. 4 And ‖Jonathan, son of Saul‖ had a son, lame of his feet,—‖five years old‖ was he, when tidings came in of Saul and Jonathan from Jezreel, so his nurse took him up, and fled, and it came to pass, <when she started up to flee> that he fell and was lamed, and |his name| was ‖Mephibosheth‖. 5 So then the sons of Rimmon the Beerothite, Rechab and Baanah, took their journey and came in, about the heat of the day, unto the house of Ish-bosheth,—when ‖he‖ was lying on his noonday' couch; 6 and ‖thither‖ entered they[b] as far as the middle of the house, to fetch wheat, and they smote him in the belly,—and ‖Rechab and Baanah his brother‖ escaped. 7 Thus they entered the house when ‖he‖ was lying on his bed, in his sleeping-chamber, and smote him, and slew him, and beheaded him,—and took his head, and journeyed by way of the waste plain[c] all the night; 8 and brought in the head of Ish-bosheth unto David, at Hebron, and said unto the king,

Lo! the head of Ish-bosheth son of Saul, thine enemy, who sought thy life:[d] so hath Yahweh given to my lord the king, avengement this day, on Saul and on his seed.

9 Then David responded to Rechab and Baanah his brother, sons of Rimmon the Beerothite, and said unto them,—

‖By the life of Yahweh, who hath redeemed my soul[e] out of all distress‖ 10 <when he that brought tidings to me, saying Lo! Saul is dead, though ‖he‖ was as one that bringeth good tidings, in his own eyes> yet I seized him, and slew him in Ziklag,—which was how I gave him reward for his tidings: 11 how much more' <when ‖lawless men‖ have slain a righteous person, in his own house, upon his bed>? . . .

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[a] As chap. ii. 23.
[b] So, as resolved by Sep., Heb. text abbreviated—G. Intro. p. 168.
[c] Sp. vr. (*sevir*); and both *written* and *read* in all MSS.: "upon" [as just above]—G.n.

[a] Or: "Mephibosheth." So [I. or M.] it shd be (w. Sep., Syr., Vul.)—G.n.
[b] Some cod. (w. 3 ear. pr. edns., Sep., Vul.) have: "and lo! they [or "men"] entered"—G.n.
[c] Or: "arabah."
[d] Ml.: "soul."
[e] Or: "life."

‖Now‖, therefore, must I not require[a] his blood' at your hands, and so consume you, out of the earth?[b]

12 David therefore commanded the young men, and they slew them, and cut off their hands, and their feet, and hanged them up over the pool, in Hebron,—but ‖the head of Ish-bosheth‖ took they, and buried in the grave of Abner, in Hebron.

§ 9. *David, becoming King over all Israel, takes Jerusalem, and his Fame and Family are increased.*

5 1 Then came all the tribes of Israel unto David, in Hebron,—and spake, saying—

Behold us! ‖thy bone and thy flesh‖ we are.'

2 Also <in time past, when Saul was king over us> ‖thou‖ wast he that led out and brought in, Israel,—and Yahweh said to thee—

‖Thou‖ shalt be shepherd unto my people, Israel, and ‖thou‖ shalt become leader' over Israel.

3 So all the elders of Israel came unto the king, in Hebron, and King David solemnised to them a covenant in Hebron, before Yahweh, —and they anointed David to be king over Israel. 4 ‖Thirty years old‖ was David when he began to reign,—<forty[c] years> he reigned: 5 ‖in Hebron‖ reigned he over Judah, seven years, and six months,—and ‖in Jerusalem‖ reigned he thirty and three years, over all Israel and Judah.

6 Then went the king and his men, to Jerusalem, against the Jebusites, inhabiting the land,—and they spake to David, saying—

Thou canst not come in hither, unless thou take away the blind and lame—

Thinking,

David will not come in hither.

7 So then David captured the citadel of Zion,—‖the same‖ is the city of David. 8 And David said, on that day—

Whosoever is smiting the Jebusites, then let him reach as far as the aqueduct.

But <as for the lame and the blind> they were the hated of David's soul,—‖for which cause‖ they kept on saying,

Blind and lame! he will not enter the place.

9 So then David dwelt in the citadel, and called it, The City of David,—and David built round about, from Millo[d] and inwards.

10 And David went on and on waxing great,—‖Yahweh, God of hosts‖ being with him.

11 Then Hiram, king of Tyre, sent messengers unto David, with cedar-wood, and carpenters, and masons, and they built a house for David.

12 So David perceived that Yahweh had established him to be king over Israel,—and that he had exalted his kingdom, for the sake of his people Israel.

13 And David took him yet more concubines and wives, out of[a] Jerusalem, after he had come from Hebron, and there were |yet further| born unto David, sons and daughters. 14 Now ‖these‖ are the names of the sons who were born unto him in Jerusalem,—Shammua and Shobab, and Nathan, and Solomon; 15 and Ibhar and Elishua and Nepheg and Yaphia; 16 and Elishama and Eliada,[b] and Eliphalet.

§ 10. *David, twice assailed by the Philistines, twice defeats them.*

17 And <when the Philistines heard that they had anointed David to be king over Israel> then came up all the Philistines to seek to secure[c] David, and David heard of it, and went down into the citadel. 18 Now ‖the Philistines‖ had come,—and had spread themselves out in the vale of Rephaim. 19 So then David enquired of Yahweh, saying,—

Shall I go up against the Philistines?

Wilt thou deliver them into my hand?

And Yahweh said unto David—

Go up; for I ‖will surely deliver‖ the Philistines into thy hand.

20 And David entered Baal-perazim,[d] and David smote them there, and said—

Yahweh hath broken forth upon mine enemies, before me, like a breaking forth of waters.

‖For this cause‖ called he the name of that place, Baal-perazim. 21 And they left their images[e] there,—and David and his men took them away.

22 And |yet again| did the Philistines come up, —and they spread themselves out in the vale of Rephaim. 23 So David enquired of Yahweh, and he said—

Thou shalt not go up,—

Get round behind them, and come in upon them, over against the mulberry-trees. 24 And it shall be <when thou shalt hear a sound of marching in the tops of the mulberry-trees> ‖then‖ shalt thou act with decision, —for ‖then‖ will Yahweh have gone forth before thee, to smite the host of the Philistines.

25 And David did' so, as Yahweh had commanded him,—and smote the Philistines, from Gibeon[f] until thou enterest Gezer.

§ 11. *David brings up the Ark to Jerusalem.*

6 1 And David |once more| gathered together all the choice young men in Israel, thirty thousand.

2 Then David, and all the people that were with

[a] Clearly = "exact the penalty for."
[b] Or: "land."
[c] Some cod. (w. Aram., Sep., Syr. and Vul.): "and forty"—G.n.
[d] A citadel in Jerusalem.

[a] *Gt.* it shd be: "in." Cp. 1 Ch. xiv. 3—G.n.
[b] *Gt.* it shd be: "Beeliada." Cp. 1 Ch. xiv. 7—G.n.
[c] Cp. O.G. 135.
[d] Prob.: "Place of breaches"—D., T.G. "Possessor of breaches, or Baal of *perasim*"—O.G.
[e] *Gt.* it shd be: "their gods." Cp. 1 Ch. xiv. 12—G.n.
[f] So it shd be (w. Sep. and 1 Ch. xiv. 16)—G.n.

him, arose and went beyond Baale Judah,[a]—to bring up from thence, the ark of God, the name whereof is called by the name of Yahweh of hosts, who inhabiteth the cherubim thereupon.[b]
3 So they carried the ark of God in a new waggon, and brought it out of the house of Abinadab, who was in Gibeah,—and ‖Uzza and Ahio, sons of Abinadab‖ were driving the new waggon.
4 So they brought it out of the house of Abinadab, which was in Gibeah, with the ark of God,—and ‖Ahio‖ was going before the ark. 5 And ‖David and all the house of Israel‖ were dancing for joy before Yahweh, with all boldness and with songs,[c]—and with lyres, and with harps,[d] and with timbrels, and with sistrums,[e] and with cymbals. 6 And <when they came as far as the threshing-floor of Nachon> Uzzah thrust forth his hand[f] unto the ark of God, and took hold of it, for the oxen were restive. 7 Then was kindled the anger of Yahweh against Uzzah, and God smote him there, for the error,—so that he died there, by the ark of God. 8 And it was a sadness unto David, for that Yahweh had broken in with a breach against Uzzah, — therefore called he that place, Perez-uzzah [as it is called] until this day. 9 And David was afraid of Yahweh, on that day,—and said,

How' can the ark of Yahweh come unto me?

10 So David would not remove unto him the ark of Yahweh, unto[g] the city of David, — but David took it aside to the house of Obed-edom, the Gittite. 11 And the ark of Yahweh abode in the house of Obed-edom the Gittite, three months,—and Yahweh blessed Obed-edom, and all his household.[h] 12 And it was told King David, saying,

Yahweh hath blessed the household of Obed-edom, and all that he hath, because of the ark of God.

David therefore went and brought up the ark of God, out of the house of Obed-edom, unto the city of David, with rejoicing. 13 And so it was that <when they who bare the ark of Yahweh had stepped forward six paces>[i] he sacrificed an ox and a heifer. 14 And ‖David‖ was dancing with all boldness before Yahweh, —‖David‖ being girt with an ephod of linen.
15 So ‖David and all the house of Israel‖ were bringing up the ark of Yahweh, — with triumphant shoutings, and with the sound of a horn.
16 Now it so came about that <when the ark of Yahweh entered the city of David> ‖Michal Saul's daughter‖ looked out through the window, and saw King David, leaping and dancing' before Yahweh, and she despised him, in her heart.
17 So they brought in the ark of Yahweh, and set it in its place, in the midst of the tent' which David had stretched out for it,—and David caused to go up ascending-sacrifices before Yahweh, and peace-offerings. 18 And <when David had finished offering up the ascending-sacrifice and the peace-offerings> he blessed the people' in the name of Yahweh of hosts.
19 And he apportioned to all the people, to all the multitude of Israel, both to men and to women —|to every one| a loaf of bread, and a sweet drink,[a] and a raisin-cake,—and all the people went their way, every one unto his own house;
20 and David' returned, to bless his household.[b]

Then came forth Michal Saul's daughter to meet David, and said—

‖How honoured‖ |to-day| was the king of Israel in disrobing himself to-day, in the sight of the handmaids of his servants, as one of the low people ‖might disrobe himself‖?

21 And David said unto Michal,

<Before Yahweh> I will dance,—‖blessed‖ be Yahweh,[c] who made choice of me above thy father, and above all his house, putting me in charge as leader over the people of Yahweh, over Israel,—therefore will I dance before Yahweh; 22 and will make myself |yet more| lightly esteemed than this, and become lowly in mine own eyes,—nevertheless <with the handmaids of whom thou hast spoken> ‖with them‖ shall I be honoured.

23 Therefore ‖Michal Saul's daughter‖ had no child,—unto the day of her death.

§ 12. *David, proposing to build a Temple, is forbidden; but receives large Promises for Himself and his Posterity.*

7 1 And it came to pass <when the king had taken up his abode in his house,—and Yahweh had given him rest round about, from all his enemies> 2 that the king said unto Nathan the prophet,

See, I pray thee—
‖I‖ have my abode in a house |of cedar|,
But ‖the ark of God‖ abideth in |the midst |of curtains|.

3 And Nathan said unto the king,

<All that is in thy heart> go — do,—for Yahweh' is with thee.

[a] "'Citizens of Judah'; a town which is elsewhere called Baalah ('city') and Kirjath-Jearim"—T.G. "So called as seat of Baal-worship in Judah"—O.G. 128; Hastings' B.D., Vol. I. 211.
[b] Some cod. (w. Aram., Sep., Vul.) have: "whereupon is called the name of Y. of hosts dwelling (enthroned) in the cherubim"—G.n.
[c] So it shd be (w. Sep.) Cp. ver. 14 and 1 Ch. xiii. 8—G.n.
[d] Or: "lutes." Cp. O.G.
[e] "A small metal frame with loose metal bars carrying loose rings, borne and *swung* or *shaken* in the hand"—O.G.
[f] So it shd be (w. Aram., Sep., Syr., Vul.)—G.n. [M.C.T. omits: "his hand."]
[g] MI.: "upon" (or "on to"); but some cod. (w. Aram., Sep. and Vul.) have: "into"—G.n.
[h] Some cod. (w. 1 ear. pr. edn. and Sep.) have (simply): "the household of Obed-edom." Cp. ver. 12—G.n.
[i] Or: "marches," "stations."

[a] So Fu. after Sep. (reading *'eshkar* for *'eshpar*. "Obscure. . . (prob.) a certain measure or cup (of wine or drink)"—T.G. "Actual etym. and mng. unknown"—O.G.
[b] The Massorah makes a break here. Disregarding it, we might render: "And when David, etc., Michal came forth."
[c] So it shd be (w. Sep.)—G.n.

4 But so it was <in that night> that the word
of Yahweh' came unto Nathan, saying:
5 Go and say unto my servant—unto David:[a]
‖Thus‖ saith Yahweh,— Shalt ‖thou‖
build me a house, for me to dwell in;
6 seeing that I have not dwelt in a house,
since the day that I brought up the
sons of Israel out of Egypt, even unto
this day,—but have been wandering in
a tent as my habitation?[b]
7 <Wheresoever I have wandered with any
of the sons of Israel> spake I ever ‖a
word‖ with any one of the tribes of
Israel, whom I charged to shepherd my
people Israel, saying,—
Wherefore have ye not built me a
house |of cedar|?
8 ‖Now‖ therefore, ‖thus‖ shalt thou say
unto my servant, unto David:[c]
‖Thus‖ saith Yahweh of hosts, ‖I
myself‖ took thee away from the pas-
ture, from after the flock,—to become
leader' over my people, over[d] Israel;
9 and was with thee, whithersoever thou
didst go, and have cut off all thine
enemies, from before thee,—and will
make thee a name,[e] like the name of
the great ones who are in the earth;
10 and will appoint a place for my people,
for Israel,[f] and will plant them, and
they shall inhabit their place, and be
unsettled no more,—neither shall the
sons of perversity again' humiliate
them, as at first; 11 even from the day
when I put judges' in charge over my
people Israel, thus will I give thee rest
from all thine enemies.
And Yahweh must tell thee that <a
house> will Yahweh make for thee.
12 And it shall be that[g] <when thy days
shall be fulfilled, and thou shalt sleep
with thy fathers> then will I raise up
thy seed after thee, which proceedeth
from thine own body,—and I will
establish his kingdom. 13 ‖He‖
shall build a house for my name,—and I
will establish his kingly throne unto
times age-abiding:
14 ‖I‖ will become his' father,
And ‖he‖ shall become my' son:
<If he commit iniquity> then will I
correct him
With the rod of men,
And with the stripes of the sons of
men;[h]
15 But ‖my lovingkindness‖ shall not de-
part from him,—as I caused it to
depart from Saul, whom I caused to
depart from before thee.
16 So shall thy house and thy kingdom be
made steadfast' unto times age-abiding
|before thee|,[a]—‖thy throne‖ shall be
established unto times age-abiding.

17 <According to all these words, and according
to all this vision> ‖so‖ spake Nathan unto
David.

18 Then entered King David, and tarried[b]
before Yahweh,—and said—
Who' am ‖I‖, My Lord, Yahweh, and what is
my house, that thou hast brought me
|hitherto|; 19 and hast yet further' made
this seem little in thine eyes, My Lord,
Yahweh, in that thou hast spoken |even of
the house| of thy servant, ‖for a great while
to come‖? ‖This‖ then is the law of
manhood,[c] O My Lord, Yahweh!
20 What more, then, can David yet' further'
speak unto thee,—seeing that ‖thou thy-
self‖ knowest thy servant, O My Lord,
Yahweh?
21 <For the sake of thine own word, and
according to thine own heart> hast thou
done all this great thing,—making it known'
unto thy servant.
22 ‖For this cause‖ hast thou magnified thyself,
O Yahweh Elohim,—for there is none' like
unto |thee|, yea there is no' God besides
thee, ‖according to all[d] that we have heard
with our ears‖.
23 |Who, then| is like thy people, like Israel,[e]
a nation alone' in the earth? whom God
went to redeem for himself as a people, so
to make himself a name, and to do for you
the great deed, fearful things also for thy
land, to make way for[f] thy people, whom
thou hadst redeemed for thyself, out of
Egypt, [dealing with] nations and their
gods; 24 and hast established for thyself
thy people Israel—for thyself as[g] a people,
unto times age-abiding,—‖thou thyself‖
also, O Yahweh, becoming their' God.
25 ‖Now‖ therefore, O Yahweh Elohim, <the
word which thou hast spoken concerning
thy servant, and concerning his house>
confirm thou, unto times age-abiding,—and
do ‖as thou hast spoken‖: 26 that thy name
may be age-abidingly' magnified, saying,
‖Yahweh of hosts‖ is God' over Israel,
and so ‖the house of thy servant David‖
be established before thee.
27 For ‖thou, O Yahweh of hosts, God of

[a] Some cod. (w. 4 ear. pr. edns., Sep., Syr., Vul.): "my servant David"—G.n.
[b] Ml.: "in a tent and in a habitation."
[c] Some cod. (w. 1 ear. pr. edn.): "my servant David"—G.n.
[d] Some cod. (w. 1 ear. pr. edn., Syr. and Vul.) omit this second "over"—G.n.
[e] So it shd be (w. Sep.): cp. 1 Ch. xvii. 8—G.n.
[f] Some cod. (w. 3 ear. pr. edns., Aram., Syr., Vul.) have simply: "my people Israel"—G.n.
[g] So it shd be (w. Sep.): cp. 1 Ch. xvii. [11].
[h] Or: "Adam" (or: "humanity").

[a] Some cod. (w. Sep., Syr.) have: "before me"—G.n.
[b] Or: "sat."
[c] Or: "humanity." "The manner of man"—O.G.
[d] One school of Massorites (w. 1 ear. pr. edn., Sep., Vul.) has: "by all"—G.n.
[e] Some cod. (w. Sep., Syr., Vul.) have: "like thy people Israel"—G.n.
[f] Ml.: "before."
[g] "Into"—O.G. 467[a], 2.

Israel‖ hast unveiled the ear of thy servant, saying—

‖A house‖ will I build for thee.

‖For this cause‖ hath thy servant found in his heart, to pray unto thee, this prayer.

[1] Now‖ therefore, O My Lord, Yahweh, ‖thou‖ art God, and ‖thy words‖ shall prove true,—therefore hast thou spoken unto thy servant' this goodness.

[2] Now‖ therefore, be pleased to bless the house of thy servant, that it may continue age-abidingly before thee,—for ‖thou, O My Lord, Yahweh‖ hast spoken, therefore ‖with thine own blessing‖ shall the house of thy servant be age-abidingly' blessed.

§ 13. *David's Victories over surrounding Nations.*

8 [1] And it came to pass <after this> that David smote the Philistines, and subdued them,—and David took the bridle of the metropolis[a] out of the hand of the Philistines. [2] And he smote Moab, and measured them with the line, casting them down to the ground, and he measured with two lines to put to death, and with one full line to keep alive,—so the Moabites became David's, as servants bringing gifts. [3] And David smote Hadadezer[b] son of Rehob, king of Zobah,—when he went to lay his hand[c] on the River Euphrates.[d] [4] And David captured from him, a thousand and seven hundred horsemen, and twenty thousand footmen,—and David destroyed all the chariots, but reserved of them, a hundred chariots. [5] And <when the Syrians of Damascus came to help Hadadezer,[b] king of Zobah> David smote of the Syrians, twenty-two thousand men. [6] Then David put garrisons in Syria of Damascus, and the Syrians became David's, as servants bringing gifts,—and so Yahweh gave victory unto David, whithersoever he went. [7] And David took the shields of gold which had come to the servants of Hadadezer,[b]—and brought them to Jerusalem; [8] also <from Betah and from Berothai, cities of Hadadezer>[b] did King David take bronze, exceeding much. [9] And <when Tou[e] king of Hamath heard' that David had smitten all the forces of Hadadezer>[f] [10] then Tou[e] sent Hadoram[g] his son unto King David, to ask after his welfare, and to bless him, because he had fought against Hadadezer[b] and had smitten him, for Hadadezer[f] had had wars with Tou,[e]—and <in his hand> were vessels of silver, and vessels of gold, and vessels of bronze. [11] <Them also> did King David hallow unto Yahweh,—with the silver and the gold which he had hallowed from all the nations which he had subdued: [12] from Syria,[a] and from Moab, and from the sons of Ammon, and from the Philistines, and from Amalek,—and from the spoil of Hadadezer[b] son of Rehob, king of Zobah. [13] And David made a name, when he returned from his[c] smiting of the Syrians[d] in the valley of salt,—eighteen thousand. [14] And he put |in Edom| garrisons, <throughout all Edom> put he garrisons, and so it was that all Edom became servants unto David,—and Yahweh gave victory unto David, whithersoever he went.

§ 14. *David's Officers of State.*

[15] And David reigned over all Israel,—and so it was that David used to execute justice and righteousness for all his people; [16] and ‖Joab, son of Zeruiah‖ was over the army,—and ‖Jehoshaphat,[e] son of Ahilud‖ was remembrancer. [17] And ‖Zadok, son of Ahitub, and Ahimelech, son of Abiathar‖[f] were priests,—and ‖Seraiah‖[g] was scribe; [18] and ‖Benaiah,[h] son of Jehoiadah‖ was over[i] the Cherethites and the Pelethites,—and ‖the sons of David‖ became |chief rulers|.[k]

§ 15. *Mephibosheth, Jonathan's Son, sought out and highly favoured.*

9 [1] And David said,

Is' there yet' one left unto the house of Saul,—that I may show him lovingkindness, for the sake of |Jonathan|?

[2] Now <unto the house of Saul> belonged a servant, |whose name| was Ziba, and <when they had called him unto David> the king said unto him—

Art ‖thou‖ Ziba?

And he said—

Thy servant!

[3] Then said the king—

Is there never a man remaining' unto the house of Saul, that I may show him' the lovingkindness of God?

And Ziba said unto the king,

There remaineth' a son unto Jonathan, lame in his feet.

[a] = the authority or dominion of the mother-city (or province) of the Philistines.

[b] Some cod. (w. 4 ear. pr. edns., Sep., Syr., Vul.): "Hadarezer." Cp. 1 Ch. xviii. 3, 5. And some cod. have "Hadad-ezer" or Hadar-ezer as two words—G.n.

[c] So it shd be (w. Sep.). Cp. 1 Ch. xviii. 3.

[d] *Written*, "River"; *read*, "River Euphrates." Some cod. (w. 4 ear. pr. edns., Aram., Sep., Syr., Vul.) have, both *written* and *read*: "River Euphrates." Cp. 1 Ch. xviii. 3—G.n.

[e] So it shd be (w. Sep., Vul.), and so in all places where the name "Toi" is found. Cp. 1 Ch. xviii. 9—G.n.

[f] Some cod. (w. 3 ear. pr. edns., Sep., Syr., Vul.) have: "Hadarezer." Cp. 1 Ch. xviii. 3—G.n.

[g] So it shd be (w. Sep.). Cp. 1 Ch. xviii. 10—G.n.

[a] Some cod. (w. Sep., Syr.) have: "Edom." Cp. 1 Ch. xviii. 11—G.n.

[b] Some cod. (w. 4 ear. pr. edns., Sep., Syr., Vul.): "Hadarezer." Cp. 1 Ch. xviii. 3, 5. And some cod. have "Hadad-ezer" or Hadar-ezer as two words—G.n.

[c] Some cod. (w. 1 ear. pr. edn.) omit: "his"—G.n.

[d] Some cod. (w. Sep., Syr.) have: "Edom." Cp. 1 Ch. xviii. 12; Ps. lx. heading—G.n.

[e] Heb.: *yᵉhôshâphât*, 85 times; twice, *yᵉhôshâphât*. See "Heb." p. 30.

[f] *Gt.* there is a transposition here; it shd be (w. Syr.): "Abiathar son of Ahimelech"—G.n.

[g] Heb.: *sᵉrâyâh*, 19; 1, *sᵉrâyâhu*. See "Heb." p. 30.

[h] Heb.: *bᵉnâyâhu*, 31; 11, *bᵉnâyâh*. See "Heb." p. 30.

[i] So it shd be (w. Aram., Syr., Vul.): cp. 1 Ch. xviii. 17—G.n.

[k] Heb.: *kohanim*, com. "priests"; but cp. 1 Ch. xviii. 17. Or: "chieftains" ("prob. exercising priestly functions"—O.G. 463.)

4 And the king said to him,
Where is he?
And Ziba said unto the king,
Lo! ‖he‖ is in the house of Machir son of Ammiel, in Lo-debar.
5 Then sent King David,—and fetched him out of the house of Machir son of Ammiel, from Lo-debar. 6 Now <when Mephibosheth, son of Jonathan, son of Saul, came in unto David> he fell on his face and did homage. And David said,
Mephibosheth?
And he said,
Lo! thy servant.
7 And David said to him—
Do not fear, for I will ‖indeed shew‖ thee lovingkindness, for the sake of Jonathan thy father, and will restore unto thee all the land of Saul thy father,—but ‖thou thyself‖ shalt eat bread at my table |continually|.
8 And he did homage, and said—
What is thy servant,—that thou hast turned towards such a dead dog as I?
9 Then the king called for Ziba, Saul's servant,[a] and said unto him,—
<All that pertained unto Saul and unto all his house> have I given unto the son of thy lord: 10 therefore shalt thou till for him the ground, ‖thou, and thy sons, and thy servants‖, and shalt bring in, so that thy lord's son may have bread to eat, but ‖Mephibosheth, thy lord's son‖ shall continually eat bread at my table.
Now ‖Ziba‖ had fifteen sons, and twenty servants. 11 Then said Ziba unto the king,
<According to all that my lord the king shall command his servant> ‖so‖ will thy servant do,—but ‖Mephibosheth‖ is to eat at the table of David,[b] as one of the sons of the king.
12 Now ‖Mephibosheth‖ had a little son, ‖whose name‖ was Micha. And ‖all that dwelt in the house of Ziba‖ were servants unto Mephibosheth. 13 So ‖Mephibosheth‖ dwelt in Jerusalem, for <at the table of the king, continually> had he' to eat,—‖he' being lame, in both his feet‖.

§ 16. *David makes War upon the Sons of Ammon and upon the Syrians.*

10 1 And it came to pass <after this> that the king of the sons of Ammon died,—and that Hanun his son reigned in his stead. 2 Then said David—
I will shew lovingkindness unto Hanun son of Nahash, as his father shewed |unto me| lovingkindness.
So David sent to comfort him, by the hand of his servants, as to his father,—and the servants of David came' into the land of the sons of Ammon. 3 Then said the rulers of the sons of Ammon unto Hanun their lord—
Is David honouring thy father, in thine eyes, that he hath sent unto thee comforters?
Is it not <for the sake of exploring the city,[a] and spying it out, and overthrowing it> that David hath sent his servants unto thee?
4 Wherefore Hanun took David's servants, and shaved off half their beards, and cut off their upper garments in the middle, as far as their buttocks,—and let them go. 5 And <when they told David> he sent to meet them, because the men were greatly ashamed,—and the king said—
Tarry at Jericho, until your beards be grown, then shall ye return.
6 And <when the sons of Ammon saw that they had made themselves odious with David> the sons of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba—twenty thousand footmen, and of king Maacah—a thousand men, and men of Tôb—twelve thousand men. 7 And <when David heard of it> he sent Joab and all the army of heroes.
8 And the sons of Ammon came out, and set in array for battle, at the entrance of the gate,—whereas ‖the Syrians of Zoba, and of Rehob, and the men of Tôb and of Maacah‖ were by themselves, in the field. 9 And <when Joab saw that the front of the battle was towards him |before and behind|> he chose out of all the chosen men of[b] Israel, and set them in array against the Syrians; 10 while <the rest of the people> he delivered into the hand of Abishai his brother,—and set [them] in array against the sons of Ammon. 11 And he said—
<If the Syrians be too strong for me> then shalt thou become my' deliverance,—but <if ‖the sons of Ammon‖ be too strong for thee> then will I come with deliverance to thee.
12 Be strong, and let us put forth our strength, for the sake of our people, and for the sake of the cities of our God,—and ‖Yahweh‖ do what is good in his own eyes.
13 And Joab drew nigh, and the people that were with him, to fight against the Syrians,—and they fled before him. 14 And <when ‖the sons of Ammon‖ saw that the Syrians had fled> then fled they before Abishai, and entered the city,—so Joab returned from the sons of Ammon, and entered Jerusalem.
15 And <when the Syrians saw that they were defeated before Israel> they gathered themselves together; 16 and Hadadezer[c] sent and brought out the Syrians that were beyond the River,[d] and they entered Helam,—Shobach the prince of the host of Hadadezer[c] being before

[a] Ml.: "young man." N.B.: now no longer young.
[b] So it shd be (w. Sep.); or "of the king" (w. Syr.) —G.n. [M.C.T.: "my table."]

[a] Some cod. (w. 1 ear. pr. edn.): "the land." Cp. 1 Ch. xix. 3—G.n.
[b] *Written*, "in"; *read*, "of." In some cod. (w. 5 ear. pr. edns.) both *written* and *read*: "of" —G.n.
[c] Some cod. (w. 8 ear. pr. edns.): "Hadarezer"—G.n.
[d] *I.e.*: Euphrates.

them. 17 And <when it was told David> he gathered together all Israel, and passed over the Jordan, and entered Helam,—and the Syrians set themselves in array to meet David, and fought with him. 18 Then fled the Syrians before Israel, and David slew of the Syrians seven hundred chariots,[a] and forty thousand horsemen,—‖Shobach also, prince of their host‖ smote he, that he died |there|.

19 And <when all the kings who were servants to Hadadezer[b] saw that they were defeated before Israel> they made peace with Israel, and served them,—and the Syrians feared to give help any more' unto the sons of Ammon.

§ 17. *David's Sin in the matters of Bath-sheba and Uriah: Is rebuked by Nathan the Prophet: The Child sickens and dies: Solomon born.*

11 1 And it came to pass <at the return of the year, at the time of the going forth of kings>[c] that David sent Joab, and his servants with him, and all Israel, and they destroyed the sons of Ammon, and laid siege to Rabbah,—but ‖David‖ was remaining in Jerusalem.

2 And it came to pass that <at eventide> David arose from his couch, and walked to and fro on the roof of the king's house, when, from the roof, he saw a woman bathing herself,—|the woman being exceeding beautiful to look upon|. 3 And David sent and enquired after the woman,—and one said—

Is not ‖this‖ Bath-sheba, daughter of Eliam, wife of Uriah[d] the Hittite?

4 And David sent messengers, and fetched her, and she came in unto him, and he lay with her, ‖she' having purified herself from her uncleanness‖,—and she returned unto her own house. 5 And the woman <having conceived> sent and told David, and said,

I am with child.

6 Then sent David unto Joab,

Send unto me' Uriah the Hittite.

So Joab sent Uriah' unto David. 7 And <when Uriah had come in unto him> David asked—how Joab' prospered, and how the people' prospered, and how the war' prospered.

8 Then said David unto Uriah,

Go down unto thy house, and bathe thy feet.

And <when Uriah went out of the house of the king> there followed him, a present from the king. 9 But Uriah slept at the entrance of the king's house, with all the servants of his lord,—and went not down unto his own house. 10 And it was told David, saying,

Uriah went not down, unto his own house.

So David said unto Uriah—

Was it not <from a journey> thou' didst come? why, then, hast thou not been down unto thine own house?

11 And Uriah said unto David—

‖The ark, and Israel and Judah‖ are dwelling in huts and ‖my lord Joab, and the servants of my lord‖ |on the face of the field| are encamped,

Was ‖I‖ then, to enter my own house, to eat and to drink and to lie with my wife?

<By thy life, yea by the life of thy soul> I could not do this thing.

12 Then said David unto Uriah—

Abide here to-day also, and ‖to-morrow‖ will I let thee go.

So Uriah abode in Jerusalem that day, and the morrow. 13 And David called him, and he did eat before him, and drank, and he made him drunk,—and he went forth in the evening to lie down on his bed, with the servants of his lord, but <unto his own house> went he not down.

14 And so it was <in the morning> that David wrote a letter unto Joab,—and sent it by the hand of Uriah; 15 and he wrote in the letter, saying,—

Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he be smitten and die.

16 So it came to pass <when Joab was laying siege to the city> that he put Uriah in the place where he knew that the men of valour |were|. 17 And forth sallied the men of the city, and fought with Joab, and there fell some of the people, of the servants of David,—then died also' ‖Uriah the Hittite‖. 18 So Joab sent and told David all the news of the battle; 19 and he charged the messenger saying,—

<When thou hast ended all the news of the battle, in speaking unto the king> 20 then shall it be <if the king's anger arise, and he say unto thee,

Why' came ye near unto the city, to fight? Knew ye not, that they would shoot from off the wall?

21 Who smote Abimelech son of Jerubbaal?[a] Did not ‖a woman‖ cast on him an upper millstone from off the wall, that he died, in Thebez?

Wherefore' came ye near unto the wall?

Then shalt thou say—

|Moreover| ‖thy servant, Uriah the Hittite‖ died.

22 And the messenger went his way,—and came in, and told David, all that Joab had sent him [to tell]. 23 And the messenger said unto David,

The men were too strong' for us, and sallied forth against us, in the field,—so we were drawn against them as far as the opening of the gate. 24 Then did the archers shoot upon thy servants, from off the wall, and there died' some of the servants of the king,—|moreover also| ‖thy servant, Uriah the Hittite‖ died.

[a] *I.e.*, "the horses and men of so many chariots"—T.G. 768.

[b] Some cod. (w. 9 ear. pr. edns.): "Hadarezer"—G.n.

[c] *Written*, "messengers"; *read*, "kings"—G.n. Cp. G.'s Intro. p. 141.

[d] Heb.: *'uriyâh*, 36; 3 (Jer. xxvi. 20, 21, 23), *'uriyâhu*. See "Heb." p. 30, *ante*.

[a] So it shd be (w. Syr., Vul.)—G.n. Cp. G.'s Intro. pp. 401, 402. [M.C.T.: "Jerubbesheth."]

25 Then said David unto the messenger—
‖Thus‖ shalt thou say unto Joab,—
Let not this thing be grievous in thine eyes, for <now this one, and then that one>[a] doth the sword devour,—make hot thy battle against the city, and overthrow it;
Thus embolden thou him.

26 And <when Uriah's wife heard that Uriah her husband was dead> she made loud lamentation over her lord. 27 And <when the time of mourning had passed> David sent and received her into[b] his house, and she became his' wife, and bare him a son. But the thing which David had done was wicked' in the eyes of Yahweh.

12 1 So then Yahweh sent Nathan the prophet[c] unto David,—who therefore came unto him and said to him—
‖Two men‖ there were in a certain city, ‖the one‖ rich, and ‖the other‖ poor. 2 The ‖rich‖ man had flocks and herds exceeding many; 3 whereas the ‖poor‖ man had |nothing|.—save one little lamb, which he had made his own, and sustained, and it had grown up with him and with his children, ‖all together‖, —<of his own morsel> used it to eat, and <out of his own cup> used it to drink, and <in his own bosom> used it to lie, and it was to him |as a daughter|.

4 Now there came a traveller to the rich man, but he thought it a pity' to take of his own flock, or his own herd, to make ready for the wayfarer who had come to him,—so he took the lamb of his poor neighbour, and made ready for the man who had come to him.

5 Then was kindled the anger of David against the man, fiercely,—and he said unto Nathan,
<By the life of Yahweh> ‖doomed to death‖[d] is the man that hath done this; 6 and <the lamb> shall he pay back sevenfold,[e]—because he did this thing, and, for that he had no pity.

7 Then said Nathan unto David:
‖Thou‖ art the man!
‖Thus‖ saith Yahweh, God of Israel—
‖I‖ anointed thee to be king over Israel, and ‖I‖ delivered thee out of the hand of Saul; 8 and gave unto thee the household of thy lord, and the wives of thy lord, into thy bosom, and gave unto thee the house of Israel and Judah. And <if this had been too little> I could have further given thee more and more of such things.

9 |Wherefore| hast thou despised the word of Yahweh, by doing that which is wicked in mine eyes?[f] <Uriah the Hittite> hast thou smitten with the sword, and <his wife> hast thou taken to thyself to wife, yea <him> hast thou slain with the sword of the sons of Ammon!

10 |Now|, therefore, the sword shall not depart from thy house, unto age-abiding times,—because thou hast despised me, and taken the wife of Uriah the Hittite' to be thy' wife.

11 ‖Thus‖ saith Yahweh,—
‖Behold me! raising up over thee calamity' out of thine own household, and I will take thy wives, before thine eyes, and give unto thy neighbour,[a] and he will lie with thy wives, |in the eyes of this sun|. 12 For ‖thou‖ didst it |in secret|.—but ‖I‖ will do this thing |before all Israel, and before the sun|.

13 And David said unto Nathan,
I have sinned against Yahweh.

Then said Nathan unto David,—
‖Yahweh also‖ hath put away thy sin, thou[b] shalt not die! 14 |Nevertheless| <because thou hast greatly blasphemed Yahweh,[c] by this thing> ‖the very son that is born to thee‖ shall ‖die‖.

15 And Nathan departed unto his own house,—and Yahweh struck the child that the wife of Uriah had borne unto David, and it fell sick.

16 David therefore earnestly sought God in behalf of the boy,—and David kept a fast, and used to go in and pass the night, and lie upon the ground. 17 And the elders of his house stood up over him, to raise him from the ground,—but he would not, neither would he eat food with them. 18 And it came to pass <on the seventh day> that the child died,—but the servants of David feared to tell him that the child was dead, for said they—
Lo! <while the child was living> we spake unto him, and he hearkened not unto our voice, how then can we say unto him, The child is dead, and so he do [himself] harm?

19 But <when David saw that his servants were whispering among themselves> then understood David that the child was dead,—and David said unto his servants—
Is the child |dead|?
And they answered—
Dead!

20 Then David arose from the ground, and bathed

[a] Or: "thus and so." Cp. O.G. 262, 6, ε, β.
[b] Or: "made room for her in."
[c] So it shd be (w. Sep. and Syr.)—G.n.
[d] Lit.: "a son of death."
[e] So it shd be (w. Sep.)—G.n. [M.C.T.: "fourfold."]
[f] *Written*, "in his eye"; *read*, "in mine eyes." Some cod. (w. Sep.) *read*, "in his eyes"—G.n.
[a] Some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.): "neighbour" — G.n. [M.C.T.: "neighbours."]
[b] Some cod. (w. 2 ear. pr. edns.): "and (= therefore) thou"—G.n.
[c] M.C.T. has: "greatly blasphemed the enemies of Y." ["which is nonsense" (Ginsburg), and therefore is commonly rendered (ungrammatically): "hast given great occasion to the enemies of the LORD to blaspheme."] "That this is an official alteration is attested by Rashi, one of the most illustrious Jewish expositors of the middle ages and the most faithful depository of the ancient traditions. He emphatically declares: '*This is an alteration due to the reverence for the glory of God*'"—G. Intro. p. 364.

and anointed, and changed his apparel,[a] and <entering into the house of Yahweh> bowed himself down,—then came he into his own house, and asked, and they set before him food, and he did eat.

21 Then said his servants unto him,

What is this thing that thou hast done? <For the child's sake, while living> thou didst fast and weep, but <as soon as the child was dead> thou didst arise and eat food.

22 And he said—

<While yet the child lived> I fasted, and wept,—for I said—

Who knoweth' whether Yahweh may not grant me favour, and the child live?

23 But <‖now‖ that he is dead> wherefore should' I' go on fasting? can I bring him back again? I' am going unto him', but ‖he‖ will not come back unto me'.

24 And David consoled Bath-sheba his wife, and went in unto her, and lay with her,—and she bare a son, and called[b] his name' |Solomon|[c] and Yahweh loved him. 25 And he sent by the the hand of Nathan the prophet, and called his name Jedidiah[d] [= Beloved of Yah] ‖for Yahweh's sake‖.

§ 18. *Victories over the Sons of Ammon, by Joab and David.*

26 And Joab fought against Rabbah, of the sons of Ammon,—and captured the royal' city. 27 Then Joab sent messengers unto David,—and said—

I have fought against Rabbah, I have also[e] captured the city of the waters. 28 ‖Now‖ therefore, gather thou together the rest of the people, and encamp against the city, and capture it,—lest ‖I‖ capture the city, and it be called by my name.

29 So David gathered together all the people, and went to Rabbah,—and fought against it, and captured it. 30 Then took he the crown of Milcom[f] from off his head, ‖the weight thereof‖ being a talent of gold, with the precious stones,[g] and it remained on the head of David,— <the spoil of the city also> brought he forth in great abundance; 31 <the people also that were therein> brought he forth, and put them to the saw,[h] and to threshing sledges of iron, and to axes of iron, and made them pass through the brick-kiln,[i] and thus used he to do unto all the cities of the sons of Ammon. And David and all the people returned unto Jerusalem.

[a] *Written*, "garment"; *read*, "garments"—G.n.

[b] *Written* so as to imply "he"; *read* to mean "she." In some cod. (w. Vul. and Syr.) both *written* and *read*: "she"—G.n.

[c] "Peaceable"—T.G.; "Pacific"—Davies.

[d] Prob.: *yĕdhī'dhĕ-yah*.

[e] Some cod. (w. 4 car. pr. edns., Aram., Syr.): "moreover also I have captured"—G.n.

[f] So it shd be (w. Sep.)—G.n. Cp. G. Intro. pp. 459–61. [M.C.T. has: *malcām* = "their king-(idol)." Cp. 1 Ch. xx. 2; Jer. xlix. 1, 3. Amos i. 15; Zeph. i. 5.]

[g] Or: "a precious stone."

[h] "Used in torture (or as tools for enforced labour) of captives"—O.G.

[i] So *read*—G.n. *Written*, "word of doubtful meaning." Cp. O.G. 527[b].

§ 19. *Absolom's sister Tamar forced by her brother Amnon: Absolom slays him and flees.*

13 1 And it came to pass <after this> that ‖Absolom, son of David‖ <having a beautiful sister, ‖whose name‖ was Tamar> Amnon son of David loved her. 2 And it so troubled Amnon, that he made himself ill on account of Tamar his sister, for <a virgin> was she', and it was monstrous in Amnon's own eyes, to do ‖anything‖ unto her. 3 But ‖Amnon‖ had a friend, ‖whose name‖ was Jonadab, son of Shimeah, David's brother,—and ‖Jonadab‖ was a very cunning man. 4 So he said to him,—

Why art thou looking so wretched—a king's son too—morning by morning? Wilt thou not tell me?

And Amnon said to him,

<With Tamar, my brother Absolom's sister> am I' in love.

5 And Jonadab[a] said unto him:

Take to thy bed, and feign thyself ill,—and <when thy father cometh in to see thee> then shalt thou say unto him—

I pray thee, let Tamar my sister come, that she may give me food, and let her prepare, before mine eyes, some delicacy, to the end that I may see [it made], and so eat at her hand.

6 So Amnon took to his bed, and feigned himself ill,—and <when the king came in to see him> Amnon said unto the king—

I pray thee, let Tamar my sister come, and make ready before mine eyes a couple of cakes, that I may eat at her hand.

7 So David sent unto Tamar, in the house—saying,—

Come, I pray thee, to the house of Amnon thy brother, and prepare him enticing food.

8 And Tamar went to the house of Amnon her brother, ‖he' having taken to his bed‖,—and took dough and kneaded it, and folded it before his eyes, and baked the cakes. 9 Then took she the pan and put them out before him, but he refused to eat. And Amnon said—

Have forth every one from me.

And they went out every one from him.

10 Then said Amnon unto Tamar—

Bring the food into the chamber, that I may eat out of thine own hand.

So Tamar took the cakes' which she had made, and brought them in to Amnon her brother, in the chamber. 11 And <when she brought them unto him to eat> he took hold of her, and said to her,

Come lie with me, my sister!

12 But she said to him—

Nay! my brother, do not force me, for it should not be done so' in Israel,—do not commit this vileness. 13 And ‖I‖—whither could I take my reproach? ‖Thou‖ too, wouldest be as one of the vile fellows, in Israel. ‖Now‖ therefore, speak, I pray

[a] Ml: *Jĕhonadab*, 8 times; *Jonadab*, 7. Cp. "Heb." p. 30.

thee, unto the king, for he would not withhold me from thee.

14 But he would not hearken unto her voice,—and <being stronger than she> forced her, and lay with her.

15 Then did Amnon hate her with a very great hatred, for ‖greater‖ was the hatred wherewith he hated her, than the love wherewith he had loved her,—so Amnon said to her—

Rise—begone!

16 But she said to him—

No occasion for this greater wrong, <after what thou hast done with me> to put me away!

Nevertheless he would not hearken unto her;

17 but called his young man who waited on him, and said—

I pray you, put forth this woman from me, ‖outside‖,—and bolt the door' after her.

18 Now she had upon her a long tunic, for ‖so‖ used king's daughters to apparel themselves, [when they were virgins], ‖in robes‖. And his attendant took her forth ‖outside‖, and bolted the door, after her. 19 And Tamar put ashes upon her head, and <the long tunic that was upon her> she rent,—and put her hand upon her head, and went her way ‖crying out as she went‖. 20 And Absolom her brother said unto her—

Hath ‖Amnon thy brother‖ been with thee?

‖Now‖ therefore, my sister, hold thy peace—‖thy brother‖ he is', do not lay to thy heart, this thing.

But Tamar remained, and was desolate' in the house of Absolom her brother. 21 And ‖King David‖ heard all these things,—and it angered him greatly.[a] 22 And Absolom spake not with Amnon, either bad or good,—though Absolom hated Amnon, because he had forced Tamar his sister.

23 And it came to pass <after two years of days> that Absolom had ‖sheepshearers‖ in Baal-hazor, which is beside Ephron,[b]—and Absolom invited all the king's sons. 24 Absolom came also unto the king, and said,

See, I pray thee, thy servant hath ‖sheepshearers‖,—I pray thee, let the king and his servants go with thy servant.

25 And the king said unto Absolom—

Nay! my son, do not, I pray thee, let us all go, lest we be burdensome upon thee.

And <though he urged him> he would not go, but blessed him. 26 Then said Absolom,

<If not> then, I pray thee, let Amnon my brother go with us.

And the king said unto him,

Wherefore' should he go with thee?

27 And Absolom urged him,—so he let Amnon and all the king's sons go with him.[c] 28 Now Absolom had commanded his young men, saying—

Mark, I pray you, <when the heart of Amnon is merry with wine, and I say unto you—

Smite ye Amnon>

then shall ye put him to death, do not fear,—have not ‖I myself‖ commanded you? Be bold, and show yourselves to be sons of valour.

29 So Absolom's young men did to Amnon as Absolom had commanded. Then arose all the king's sons, and rode away—each man on his mule, and fled.

30 And it came to pass <while ‖they‖ were yet on the road> that ‖the report‖ reached David, saying,—

Absolom hath smitten all the king's sons, and there is not left of them ‖one‖.

31 And the king arose, and rent his garments, and lay on the ground,—and all his servants who stood by rent[a] their garments. 32 Then responded Jonadab son of Shimeah David's brother, and said—

Let not my lord say that they have put ‖all the young men—the king's sons‖ to death; for ‖Amnon alone‖ is dead; for <by the the bidding of Absolom> was it appointed, from the day that he forced Tamar his sister.

33 ‖Now‖ therefore, let not my lord the king lay to[b] his heart such a thing—to say ‖All the king's sons‖ are dead,—but ‖Amnon alone‖ is dead.

34 Now Absolom had fled. And the young man that was watching lifted up his eyes[c] and looked, and lo! ‖much people‖ coming on the road behind him, on the mountain-side.[d] 35 So Jonadab said unto the king,

Lo! ‖the king's sons‖ are come,—<according to the word of thy servant> so hath it come to pass.

36 And so it was <as he made an end of speaking> that lo! ‖the king's sons‖ came, and lifted up their voice and wept,—‖the king also, and all his servants‖ wept with an exceeding great weeping. 37 But ‖Absolom‖ had fled, and had taken his journey unto Talmai son of Ammihud,[e] king of Geshur. And David the king[f] mourned for his son continually,[g] 38 But ‖Absolom‖ had fled, and had taken his journey to Geshur,—and it came to pass that he was there three

[a] Sep. and Vul. here add: "yet pained he not the spirit of Amnon his son, for he loved him, for his firstborn was he"—G.n.

[b] So it shd be (w. Sep.)—G.n. [M.C.T.: "Ephraim."]

[c] Sep. and Vul. here add: "And Absolom made a banquet, like the banquet of a king"—G.n. [Cp. 1 Sam. xxv. 36.]

[a] So it shd be (w. Sep., Vul.)—G.n. [M.C.T. (lit.): "with all his servants standing by, renders of garments."]

[b] So one school of Massorites. Another: "upon"—G.n.

[c] So *read*; but *written*, "eye"—G.n.

[d] Sep. adds: "on the descent; and the watcher came and told the king, and said—I see ‖men‖ on the Horonaim road (on the mountain side)"—G.n.

[e] So *read*; *written*, "Ammihur." Some cod. (w. 3 ear. pr. edns., Aram., Sep., Syr., Vul.) both *read* and *write*: "Ammihud"—G.n.

[f] So it shd be (w. Sep.)—G.n. [M.C.T. omits: "David the king."]

[g] Lit.: "all the days."

years. 39 And the spirit of the king[a] pined to go forth unto Absolom,—for he had consoled himself over Amnon, in that he was dead.

§ 20. *Joab employs a Wise Woman of Tekoa to induce David to recall Absolom: A Tardy Reconciliation.*

14 1 And Joab, son of Zeruiah, perceived' that the heart of the king was towards Absolom. 2 So Joab sent to Tekoa, and fetched from thence, a wise woman,—and said unto her—

I pray thee, feign thyself a mourner, and put on, I pray thee, mourning apparel, and do not anoint thyself with oil, but be as a woman that hath |these many days| been mourning for the dead; 3 so shalt thou come in unto the king, and speak unto him, ‖after this manner‖.

And Joab put the words in her mouth.

4 And <when the woman of Tekoa came in[b] unto the king> she fell on her face to the ground, and did homage,—and said—

Save, O king!

5 And the king said to her—

What aileth thee?

And she said—

Of a truth' <a widow woman> am I, for my husband is dead.

6 Now ‖thy maidservant‖ had two sons, and they two strove together in the field, with none' to tear them apart,—so the one' smote the other', and slew him. 7 Lo! therefore, all the family hath risen up against thy maidservant, and have said:

Give up him that hath smitten his brother, that we may put him to death, for the life of his brother, whom he hath slain, that we may destroy ‖the heir also‖.

So will they quench my ember that is left, and make my husband without name or remainder, on the face of the ground.

8 And the king said unto the woman—

Go to thy house, and ‖I‖ will give command concerning thee.

9 Then said the woman of Tekoa unto the king,

<Upon me> my lord, O king, be the iniquity, and upon the house of my father, —but ‖the king and his throne‖ be guiltless.

10 And the king said,—

<He that speaketh unto thee> bring him in unto me, and he shall |no more| annoy thee.

11 Then said she:

Let the king, I pray thee, remember Yahweh thy God; so that the blood-redeemer[c] may not make utter ruin, and that they destroy not my son.

And he said—

<By the life of Yahweh> not one hair of thy son shall fall to the earth.

12 Then said the woman,

Pray let thy maidservant speak unto my lord the king, a word.

And he said—

Speak.

13 And the woman said,

Wherefore, then, hast thou devised the like of this ‖for the people of God‖; and yet the king, ‖in speaking this word‖, is verily[a] guilty, unless the king ‖bring back his fugitive? 14 For <when we ‖die‖> we become as water poured on the ground, which cannot be gathered up again,—therefore doth God not take away the life, but deviseth plans so as not to thrust out from him, a fugitive.

15 ‖Now‖ therefore, [is it] that[b] I have come to speak unto the king my lord this word, because the people kept putting me in fear,—so thy maidservant said—

Do let me, I pray you, speak unto the king! peradventure the king will fulfil the request of his handmaid.

16 For the king can hearken, to rescue his handmaid out of the power of the man who would seek to[c] destroy' both me and my son together, out of the inheritance of God.

17 So thy maidservant said,

Pray let the word of my lord the king be comforting,—for <as the messenger of God> so is my lord the king, in hearing the good and the bad, ‖Yahweh thy God‖ then, be with thee.

18 Then responded the king, and said unto the woman,

Nay, now! do not hide from me, the thing which I' am about to ask thee.

And the woman said,

Pray let my lord the king speak.

19 Then said the king,

Is ‖the hand of Joab‖ with thee, in all this?

And the woman answered and said—

<By the life of thy soul> my lord, O king, there is' no way to the right or to the left, of anything that my lord the king hath spoken, for ‖thy servant Joab himself‖ charged me, and ‖himself‖ put, in the mouth of thy maidservant, all these words:

20 <for the purpose of turning round the face of the matter> hath thy servant Joab done this thing,—‖my lord' being wise, as with the wisdom of a messenger of God, in knowing all that is [done] in the land‖.

21 Then said the king unto Joab,

See, I pray thee, I[d] have done this thing,—go then—bring back the young man, Absolom.

22 So Joab fell with his face to the earth, and did

[a] So it shd be (w. *Sep.*, cited in Mass.); or: "the soul of the K." (w. Aram.)—G.n. [Cp. O.G. 477 b, 2, *b*.]

[b] So in many MSS. (w. 3 ear. pr. edns., Sep., Syr., Vul.); in other cod. (w. 7 ear. pr. edns.): "spake (said)"—G.n.

[c] Or: "avenger."

[a] Cp. O.G. 454 *d*.

[b] Some cod. (w. 2 ear. pr. edns.) omit: "that"—G.n.

[c] So it shd be (w. Sep., Vul.)—G.n.

[d] So *read*; *written*, "thou." In some cod., *written*, "I"; *read*, "thou"—G.n.

homage, and blessed the king, — and Joab said—

‖To-day‖ doth thy servant know, that I have found favour in thine eyes, my lord O king, in that the king hath fulfilled the request of thy[a] servant.

23 And Joab arose, and went to Geshur,—and brought Absolom to Jerusalem. 24 And the king said—

Let him go round to his own house, and <my face> let him not see.

So Absolom went round, unto his own house, and <the face of the king> saw he not.

25 Now <like unto Absolom> was there no man handsome in all Israel, to be greatly praised,—<from the sole of his foot, even unto the crown of his head> there was not, in him, ‖a blemish‖. 26 And when he polled his head—and it was at every year's end that he used to poll it, because it was heavy upon him, therefore he used to poll it—he would weigh the hair of his head, two hundred shekels, by the royal standard. 27 And there were born to Absolom three sons, and one daughter, ‖whose name‖ was Tamar,—‖she‖ was a woman beautiful to look upon.

28 So Absolom dwelt in Jerusalem two years of days,—and <the face of the king> had he not seen. 29 Then sent Absolom unto Joab, to send him' unto the king, but he would not come to him,—so he sent yet a second time, but he would not come. 30 Then said he unto his servants—

See' ‖the allotted portion of Joab‖ adjoineth me, and |he| hath barley there, go, and set' it[b] on fire.

So the servants of Absolom set the portion on fire. 31 Then rose Joab, and went unto Absolom, in his house,—and said unto him,

|Wherefore| have thy servants set the portion that pertaineth to me, on fire?

32 And Absolom said unto Joab—

Lo! I sent unto thee, saying—

Come hither, that I may send thee unto the king, saying—

|Wherefore| am I come from Geshur? ‖I‖ might as well have yet' been there.

‖Now| therefore, let me see the face of the king, and <if there is' in me iniquity> then let him put me to death.

33 So Joab came unto the king, and told him, and the king called for Absolom, and he came in unto the king, and bowed himself down[c] with his face to the ground, before the king,—and the king kissed Absolom.

[a] So *read*; *written*, "his"; in some cod. both *written* and *read*, "thy" (w. 4 ear. pr. edns. and Vul.); in some cod., "his" both *written* and *read* (w. 1 ear. pr. edn., Aram., Sep. and Syr.)—G.n.

[b] *Written*, "and I will set it"; *read*, "and set (ye) it"—G.n.

[c] So it shd be (w. Sep., Syr.) — G.n. [M.C.T. adds: "to him."]

§ 21. *Absolom's Rebellion.*

1 And it came to pass <after this> that Absolom prepared him chariots and horses,—and fifty men, to run before him. 2 And Absolom used to rise up early, and take his stand beside the way of the gate,—and so it was— <when any man who had a controversy would come unto the king for judgment> then Absolom called unto him, and said: 15

‖Of what city‖ art |thou|?

And he said,

<Of one of the tribes of Israel> is thy servant.

And Absolom said unto him,

3 See! ‖thy cause‖[a] is good and right,—but <to hear it> thou hast no' one |from the king|.

4 And Absolom said,

Oh would that I' were appointed to judge in the land! that <unto me> might come every man having a complaint or a defence, then would I see him righted.

5 Moreover, so it used to be, that <when any man came near to do him homage> he would put forth his hand, and lay hold of him, and kiss him. 6 And Absolom did, after this manner, to all Israel' who came for judgment, unto the king,—so Absolom stole away the heart of the men of Israel.

7 And it came to pass <at the end of forty years> that Absolom said unto the king—

Let me go, I pray thee, that I may pay my vow which I have vowed unto Yahweh, in Hebron; 8 for thy servant vowed ‖a vow‖ while I abode in Geshur in Syria, saying,—

<If Yahweh ‖will but bring me back‖ unto Jerusalem> then will I serve Yahweh,

9 And the king said unto him—

Go and prosper!

So he arose and went to Hebron. 10 And Absolom sent spies throughout all the tribes of Israel, saying,—

<When ye hear the sound of the horn> then shall ye say,

Absolom hath become king in Hebron!

11 And <with Absolom> went two hundred men, out of Jerusalem, who, having been bidden, were going in their simplicity,—neither knew they anything. 12 And Absolom sent and called[b] Ahitophel the Gilonite, David's counsellor, out of his city, out of Gilo, when he was offering sacrifices,—and so it was that the conspiracy was strong, and ‖the people‖ went on multiplying with Absolom.

§ 22. *David in alarm takes flight from Jerusalem: Pathetic Incidents.*

13 Then came one bearing tidings unto David, saying,—

It hath come about, that the heart of the men of Israel goeth after Absolom.

[a] Or: "plea." Ml.: "words (are)."

[b] So it shd be (w. *Sep.*)—G.n.

14 Then said David to all his servants who were
with him in Jerusalem—
Arise and let us flee, or we shall have no way
of escape from the face of Absolom,—make
speed to depart, lest he make speed, and so
overtake us, and bring down misfortune
upon us, and smite the city with the edge
of the sword.
15 And the king's servants said unto the king,—
<According to all[a] that my lord the king
shall choose> here' are thy servants.
16 So the king went forth, with all his house-
hold' attending him,—but the king left ten
women who were concubines, to keep the
house. 17 Thus then the king went forth,
with all the people[b] attending him,—and they
came to a stand at a place that was far off.
18 And ‖all his servants‖ were passing on beside
him, and all the Cherethites, and all the Pele-
thites,—and ‖all the Gittites—six hundred men,
who had accompanied him from Gath‖—were
passing on before the king. 19 Then
said the king, unto Ittai the Gittite,
Wherefore' shouldest ‖thou also‖ go with us?
return and abide with the king, for <a
stranger> art thou', moreover also' <an
exile> art thou' from thine own country.
20 <Only yesterday> camest thou, and <to-
day> shall I let thee wander with us, on
our journey, seeing that ‖I‖ am going
‖whithersoever I may‖?[c] Return and take
back thy brethren with thee, and may
Yahweh deal with thee[d] in lovingkindness
and faithfulness.
21 But Ittai answered the king, and said,—
<By the life of Yahweh, and by the life of
my lord the king> surely <in whatsoever
place ‖my lord the king‖ may be, whether
for death or for life> there will ‖thy
servant‖ be.
22 Then said David unto Ittai—
Go, and pass on.
So Ittai the Gittite passed on, with all his
men, and all the little ones that were with
him. 23 And ‖all the land‖ was weeping,
with a loud voice, and ‖all the people‖ were
passing on,—‖the king also‖ was passing on,
through the torrent-bed of Kidron, and all the
people were passing on over the face of the way
leading to the wilderness.

24 And lo! ‖Zadok also, and all the Levites
with him‖ were bearing the ark of the covenant
of God, and they set down the ark of God,
and Abiathar went up,—until all the people'
had made an end of passing over out of the
city. 25 Then said the king unto Zadok,
Take back the ark of God into the city,—
<if I find favour in the eyes of Yahweh>
then will he bring me back, and let me see
both him and his habitation,[a] 26 but <if
‖thus‖ he say,
I have no delight in thee>
here I am, let him do unto me as may be
good in his eyes.
27 And the king said, unto Zadok the priest,
Art thou' not ‖a seer‖? return into the city,
in peace,—and Ahimaaz thine own son, and
Jonathan son of Abiathar—your two sons,
with you.
28 See! ‖I‖ am tarrying in the waste plains[b] of
the wilderness,—until there come word
from you, to tell me.
29 So Zadok and Abiathar took back the ark of
God to Jerusalem,—and abode there.

30 Now ‖David‖ was going up by the ascent of
Olivet, weeping as he went up, with his head
covered, ‖himself‖ passing on barefoot,—and
all the people who were with him‖ covered
every man his head, and went up, weeping as
they went. 31 And ‖unto David‖ it was
told, saying,
‖Ahithophel‖ is among the conspirators' with
Absolom.
And David said,
Turn to foolishness, I pray thee, the counsel
of Ahithophel, O Yahweh.
32 And it came to pass <when David reached the
summit, where he bowed himself down unto
God> that lo! there met him, Hushai the
Archite, his tunic rent, and earth upon his
head. 33 And David said unto him,—
<If thou pass over with me> then shalt thou
become unto me, a burden; 34 but <if ‖to
the city‖ thou return> then canst thou say
unto Absolom—
<Thy servant> ‖I‖ O king, will be,
<as ‖the servant of thy father‖ I was
formerly> so will I ‖now‖ be thy
servant:
thus shalt thou frustrate for me' the counsel
of Ahithophel.
35 And hast thou not, with thee, there' Zadok
and Abiathar the priests? so then it shall
be, that <what thing soever thou shalt
hear out of the house of the king> thou
shalt tell to Zadok and to Abiathar, the
priests. 36 Lo![c] they have there with
them, their two sons, Ahimaaz for Zadok,
and Jonathan for Abiathar,—so shall ye
send, by their hand, unto me, everything
which ye shall hear.
37 So Hushai, David's friend, went into the city,
—when ‖Absolom‖ was about to enter Jeru-
salem.
16 1 Now ‖David‖ had passed on but a little from
the summit, when lo! ‖Ziba, servant of Mephi-
bosheth‖ met him,—with a couple of asses
saddled, and ‖upon them‖ two hundred cakes
of bread, and one hundred cakes of raisins, and

[a] Some cod. (w. 3 ear. pr. edns.): "In all"—G.n.
[b] Some cod. (w. 2 ear. pr. edns., Sep.; cp. ver. 15): "his servants"—G.n.
[c] Cp. Intro., Chap. IV. (III., 4, Exam. II.) p. 27.
[d] So it shd be (w. Sep., Syr.) — G.n. [M.C.T. omits: "and may Y. deal with thee."]

[a] Or: "both it and the habitation (home) thereof."
[b] *Written*, "sides"; *read*, "waste plains"—G.n.
[c] Some cod. (w. 2 ear. pr. edns., Syr. and Vul.): "And lo" (or: "Lo therefore."

one hundred summer fruits, and a skin of wine. 2 And the king said unto Ziba,
What meanest thou |by these|?
And Ziba said—
‖The asses‖ are for the king's household, to ride on, and ‖the bread and the summer fruits‖ are for the young men to eat, and ‖the wine‖ is for drink to such as are faint in the wilderness.
3 Then said the king,
And where is thy lord's son?
And Ziba said unto the king—
Lo! abiding in Jerusalem, for he said,
‖To-day‖ will the house of Israel |restore unto me| the kingdom of my father.
4 Then said the king unto Ziba,
Lo! <thine> is all that pertained to Mephibosheth.
And Ziba said—
I have done homage, that I might find favour in thine eyes, my lord O king.
5 And <when King David had come as far as Bahurim> lo! from thence a man coming out, of the family of the house of Saul, ‖whose name‖ was Shimei son of Gera, coming out and cursing as he came. 6 And he pelted, with stones, David' and all the servants of King David,—‖all the people, and all the mighty men, being on his right hand and on his left‖. 7 And ‖thus‖ said Shimei, when he cursed,—
Out! Out! thou man of bloodshed, and man of the Abandoned One![a]
8 Yahweh |hath brought back upon thee| all the shed-blood of the house of Saul, in whose stead thou hast reigned, and Yahweh hath delivered the kingdom into the hand of Absolom thy son,—and |here thou art| in thy ruin, for that ‖a man of bloodshed‖ thou art'.
9 Then said Abishai, son of Zeruiah, unto the king—
Wherefore' should this dead dog curse my lord the king? I pray thee, let me cross over and take off his head.
10 But the king said,
What have I in common with you,[b] ye sons of Zeruiah? ‖thus‖[c] he curseth, because[c] ‖Yahweh‖ hath said unto him—
Curse David'.
Who then can say,
Why hast thou done thus?
11 Then said David unto Abishai, and unto all his servants,
Lo! ‖my own son who sprang from my body‖ is seeking my life,—then how much more ‖now‖ a Benjamite? Let him alone, and let him curse, for ‖Yahweh‖ hath permitted him.
12 ‖It may be‖ that Yahweh will behold with his eye,[d]—and that Yahweh will return me good, for his cursing' this day.
13 And <when David and his men went along in the way> ‖Shimei‖ was going along on the side of the hill over against him, cursing as he went, pelting him with stones, and throwing dust.[a] 14 And the king and all the people that were with him arrived, weary,—and they refreshed themselves there.

§ 23. *Absolom enters Jerusalem, where he confers with his Counsellors, follows odious Advice, and resolves on the Pursuit of his Father.*

15 And ‖Absolom and all the men[b] of Israel‖ entered Jerusalem,—and Ahithophel' with him.
16 And it came to pass <when Hushai the Archite, the friend of David, came in unto Absolom> that Hushai said unto Absolom:
Long live the king! Long live the king![c]
17 Then said Absolom unto Hushai,
Is ‖this‖ thy lovingkindness unto thy friend? Wherefore[d] wentest thou not with thy friend?
18 And Hushai said unto Absolom,
Nay! but <whom Yahweh, and all this people, and the men of Israel have chosen> ‖his‖[e] will I be, and ‖with him‖ will I dwell. 19 And ‖again‖ whom |should| I serve? Should it not be in presence of his son? <as I served in presence of thy father> ‖so‖ will I continue in thy' presence.
20 Then said Absolom unto Ahithophel,—
Give ye your' counsel, what we shall do.
21 And Ahithophel said unto Absolom,
Go in unto thy father's concubines, whom he hath left to keep the house,—so shall all Israel hear' that thou hast made thyself odious unto thy father, and the hands of all that are with thee |shall be strengthened|.
22 And they stretched out for Absolom a tent, upon the house-top, —and Absolom went in unto his father's concubines, in the sight of all Israel. 23 Now ‖the counsel of Ahithophel which he counselled in those days‖ was as if a man[f] had enquired at the oracle of God,—‖so‖ was all the counsel of Ahithophel, ‖both to David, and also to Absolom‖.

17 1 Then said Ahithophel unto Absolom:
I pray thee, let me choose for myself,[g] twelve thousand men, and arise, and pursue David to-night; 2 and let me come upon him, when ‖he‖ is weary, and weak-handed, so shall I strike him with terror, and all the people who are with him shall flee,—then will I smite the king alone: 3 that I may bring back all the people unto thee,— <when all return—[save] the man whom thou' art seeking>[h] ‖all the people‖ will be at peace.

[a] Cp. 1 S. i. 16, n.
[b] Ml.: "What to me and to you!" Cp. Jno. ii. 4, n.
[c] So *read*; *written* otherwise, but nearly in same sense.
[d] "The ancient authorities emphatically declare that the passage before us exhibits an alteration of the Sopherim, and that the text originally was 'the Lord will behold (*bᵉʿeyno*) *with his eye*'"—G. Intro. p. 355.
[a] Or: "kept dusting him with dust (throwing [lumps of] dry earth at him"—O.G. 780.
[b] So it shd be (w. Sep.)—G.n. [M.C.T.: "all the people, the men."]
[c] Ml.: "May the k. live" (twice).
[d] Some cod. (w. 2 ear. pr. edns.): "And wherefore," or, "Wherefore then"—G.n.
[e] So *read*; *written*, "not." In some cod. (w. 3 ear. pr. edns., Aram., Sep. and Syr.) both *written* and *read*: "his"—G.n.
[f] So it shd be [*read* and] *translated*—G. Intro. 310.
[g] So it shd be (w. Sep. and Vul.)—G.n.
[h] Sep. *reads* here: "like the return of a young

4 And the saying was right in the eyes of Absolom,—and in the eyes of all the elders of Israel.
5 Then said Absolom,
I pray you, call ye[a] Hushai the Archite also', — and let us hear what is in ‖his‖ mouth ‖also‖.
6 And <when Hushai came in unto Absolom> Absolom spake unto him, saying—
<After this manner> hath Ahithophel spoken, shall we do what he saith? <if[b] not> ‖thou‖ speak.
7 Then said Hushai unto Absolom,—
<Not good> is the counsel that Ahithophel hath given—‖at this time‖.
8 And Hushai said—
‖Thou‖ knowest thy father and his men—that <men of might> they are', and <embittered in soul> they are', like a bear bereaved of her young, in the field,—‖thy father also‖ is a man of war, and will not lodge with the people. 9 Lo! <by this time> hath ‖he‖ hidden himself in some pit, or other place,—and it shall be <as soon as he falleth upon them at the first> that he that hearkeneth for tidings will hear [of it], and will say—
There is a defeat' among the people that are following Absolom:
10 then will ‖even the son of valour himself, whose heart is as the heart of a lion‖, ‖utterly melt‖,—for all Israel do know that <a man of might> is thy father, and that <sons of valour> are they who are with him.
11 Therefore I counsel—that there be a general gathering together unto thee of all Israel, from Dan even unto Beer-sheba, as the sand that is by the sea for multitude,—and that ‖thine own presence‖ be going on in their[c] midst.
12 So shall we come upon him in some place where he hath been found, yea ‖we‖ shall be upon him, as when the dew falleth upon the ground,[d]—and there shall not be left of him, or of the men that are with him, ‖so much as one‖.
13 But <if ‖into a city‖ he withdraw> then will all Israel bring up unto that city ‖ropes‖, —and we will drag it down unto the ravine, until there be not found in that place ‖so much as a small stone‖.
14 Then said Absolom and all the men of Israel,
‖Better‖ is the counsel of Hushai the Archite, than the counsel of Ahithophel.
‖Yahweh‖ indeed, had given charge' to frustrate the wise counsel of Ahithophel, to the intent that Yahweh might bring upon Absolom ‖ruin‖.

§ 24. *David, receiving private Information from Jerusalem, crosses the Jordan and enters Mahanaim, where he is succoured with Provisions.*

15 So Hushai said unto Zadok and unto Abiathar the priests,
<Thus and thus> did Ahithophel counsel Absolom and the elders of Israel,—and <thus and thus> have ‖I‖ counselled.
16 ‖Now‖, therefore, send quickly, and tell David, saying,—
Do not lodge to-night in the waste plains[a] of the wilderness, thou must ‖even pass over‖,—lest the king' be swallowed up, and all the people who are with him.
17 Now ‖Jonathan and Ahimaaz‖ were staying by En-rogel, and a[b] maidservant was to go and tell them, and ‖they‖ were to go and tell King David,—for they might not be seen to enter the city. 18 And <though a young man did see them, and told Absolom> yet they both departed quickly, and entered the house of a man in Bahurim, and ‖he‖ had a well in his court, into which they went down; 19 and the woman took and spread the cover over the face[c] of the well, and spread thereon her pounded corn,—so nothing was known. 20 Then came the servants of Absolom unto the woman in the house, and said—
Where are Ahimaaz and Jonathan?
And the woman said to them—
They have passed over the stream of water.
And <when they had searched and not found> they returned to Jerusalem. 21 And it came to pass <after those had gone> that these came up out of the well, and went, and told King David,—and said unto David,—
Arise ye and pass quickly over the water, for <thus and thus> hath Ahithophel' counselled against you.
22 So David arose, and all the people who were with him, and passed over the Jordan,— <by the morning light> ‖so much as one‖ was not lacking, who had not passed over the Jordan.
23 Now <when ‖Ahithophel‖ saw that his counsel was not followed> he saddled his ass, and arose and went unto his own house,[d] unto his own city, and gave charge unto his household, and hanged himself,—and died, and was buried in the grave of his father.
24 When ‖David‖ had come to Mahanaim, ‖Absolom‖ had passed over the Jordan, ‖he and all the men of Israel with him‖. 25 Now Absolom had appointed ‖Amasa‖ instead of Joab, over the army,—‖Amasa‖ being the son

wife unto her husband, —surely the life of one man thou' art seeking,— and all the people," etc. —G.n.
[a] So it shd be (w. Sep., Syr. and Vul.)—G.n. [M.C.T.: "call thou."]
[b] Some cod. (w. 2 ear. pr. edns., Sep., Syr.): "and if"—G.n.
[c] So it shd be (w. Sep. and Vul.)—G.n. Cp. G. Intro. 169.
[d] Some cod. (w. 2 ear. pr. edns.): "the face of the ground"—G.n.

[a] Thus both *written* and *read* in many MSS. (w. 5 ear. pr. edns., Aram., Sep., Syr. and Vul.); but in some cod. *written* and *read*: "sides"; while in some, *written* "sides," *read* "waste plains"—G.n.
[b] Or: "the."
[c] Sp. v.r. (*sevir*): "mouth." In some cod. (w. Aram. and Vul.) both *written* and *read*: "mouth"—G.n.
[d] Some cod. (w. 5 ear. pr. edns., Aram., Syr. and Vul.): "and unto"—G.n.

of a man whose name was Ithra the Ishmaelite,[a] who went in unto Abigail, daughter of Nahash, sister of Zeruiah, mother of Joab. 26 And Israel and Absolom encamped in the land of Gilead.

27 And it came to pass <when David entered Mahanaim> that Shobi son of Nahash of Rabbah of the sons of Ammon and Machir son of Ammiel of Lo-debar, and Barzillai the Gileadite, of Rogelim, 28 brought ‖sleeping rugs, and basins, and earthen vessels, and wheat and barley, and meal and roasted corn,—and beans and lentils, and parched pulse; 29 and honey and cream, and sheep, and cheese of kine‖, for David, and for the people that were with him, to eat,—for they said.

‖The people‖ are hungry and weary and thirsty, in the wilderness.

§ 25. *David's Army gives battle to Absolom's and defeats it: Absolom's Death and David's Lament: The King is roused from his Grief by Joab.*

18 1 Then David mustered[b] the people that were with him,—and set over them, captains of thousands, and captains of hundreds. 2 And David sent forth the people—‖a third part‖ under the hand of Joab, and ‖a third part‖ under the hand of Abishai son of Zeruiah, brother of Joab, and ‖a third part‖ under the hand of Ittai the Gittite. Then said the king, unto the people,

‖I myself‖ will ‖surely go forth‖ with you.

3 But the people said—

Thou must not go forth, for <if we ‖flee‖> they will not regard us, neither < if half of us die> will they regard us, for ‖thou‖[c] <compared with us> [art worth] ten thousand,—‖now‖ therefore, it will be better' that thou come to us out of the city |with succour|.

4 And the king said unto them,

<Whatever is best in your eyes> I will do.

And the king stood beside the gate, while ‖all the people‖ came out by hundreds and by thousands. 5 And the king charged Joab and Abishai and Ittai, saying,

Deal gently |for my sake| with the young man, even Absolom.

And ‖all the people‖ heard when the king charged all the captains, for the sake of Absolom.

6 So the people went forth into the field against Israel,—and the battle took place in the forest of Ephraim. 7 Then were the people of Israel defeated there, before the servants of David,—and the slaughter there was great, on that day—twenty thousand. 8 And the battle there was spread out over the face of all the land,—and the forest devoured more of the people than the sword devoured' on that day.

9 Now <when Absolom met' the servants of David> ‖Absolom‖ was riding upon a mule, and the mule came under the thick branches of a large oak, and his head caught hold of the oak, and he was suspended between heaven and earth, ‖the mule that was under him passing on‖. 10 And a certain man saw it, and told Joab,—and said—

Lo! I saw Absolom suspended in an oak.

11 Then said Joab to the man that was telling him,

Lo! <since thou sawest him> why didst thou not smite him there, to the ground? then should I have been bound to give thee ten pieces of silver, and a girdle.

12 And the man said unto Joab,

<Though I' were weighing upon my palm' a thousand pieces of silver> yet would I not put forth my hand against the son of the king,—for <in our hearing> the king charged thee' and Abishai' and Ittai', saying,

Watch any man who [would touch] the[a] young man Absolom.

13 Otherwise <had I dealt with my life[b] falsely (and nothing can be hid from the king)> then ‖thou thyself‖ wouldst have stood aloof.

14 And Joab said,

<Not thus> may I tarry before thee.

And he took three darts in his hand, and thrust them into the heart of Absolom, while he was yet' alive in the midst[c] of the oak. 15 Then came round ten young men who bare Joab's armour,—and smote Absolom, and slew him.

16 Then Joab blew with a horn, and the people returned from pursuing Israel,—for Joab had restrained the people. 17 And they took Absolom, and cast him, in the forest, into a large pit, and raised up over him a very great heap of stones,—and ‖all Israel‖ fled, every man to his home.[d]

18 But ‖Absolom‖ had taken, and raised up for himself, in his lifetime, the pillar that is in the king's vale, for he said,

I have no' son, to keep in remembrance my name,

so he called the pillar' after his own name, and it is called Absolom's monument[e] unto this day.

19 Then ‖Ahimaaz, son of Zadok‖ said,

Let me run, I pray thee, and carry tidings unto the king,—how that Yahweh hath vindicated' him, at the hand of his enemies.

20 And Joab said to him—

<Not a man to bear tidings> art thou' this day, but thou shalt bear tidings another' day,—but ‖this day‖ shalt thou not bear tidings, ‖for this cause‖[f] that ‖the king's son‖ is dead.

[a] So it shd be (w. *Sep.*—cited in Mas.): cp. 1 Ch. ii. 17—G.n. [M.C.T.: "Israelite."]

[b] Or: "numbered."

[c] So it shd be (w. Sep., Vul.) [*i.e.*, *'attah* instead of *'attah*.]—G.n.

[a] Some cod. (Aram., Sep., Syr. and Vul.—cp. ver. 5): "Watch (or guard) for my sake the"—G.n.

[b] *Written*, "his life"; *read*, "my life." Some cod. (w. 2 ear. pr. edns., Aram., Syr., Vul.) have both *written* and *read*: "my life"—G.n.

[c] Mi.: "heart."

[d] Mi.: "tent"; but sometimes = "home." Cp. chap. xix. 8.

[e] Or: "sign" (cp. 1 S. xv. 12). Mi.: "hand."

[f] So *read*; *written* less emphatically—G.n.

21 Then said Joab to a Cushite,
Go tell the king, what thou hast seen.
And the Cushite bowed himself down to Joab, and ran. 22 Then |yet again| said Ahimaaz son of Zadok unto Joab.
But <be what may> do, I pray thee, let ‖me also‖ run, after the Cushite.
And Joab said—
Wherefore is' it that ‖thou‖ wouldst run, my son, when ‖thou‖ hast no' tidings of |any profit|?
23 But <be what may> I will run.
So he said to him—
Run.
Then ran Ahimaaz by the way of the plain,[a] and got beyond the Cushite.
24 Now ‖David‖ was sitting between the two gates,—and the watchman went on to the top of the gate-house, upon the wall, and lifted up his eyes, and looked, and lo! ‖a man, running alone‖. 25 So the watchman called out, and told the king. And the king said,
<If he is alone> there are tidings in his mouth.
And he came on nearer and nearer. 26 Then saw the watchman another man, running, so he called out unto the porter,
Lo! ‖a man, running alone‖.
And the king said,
‖This one also‖ beareth tidings.
27 Then said the watchman,
It seemeth ‖to me‖ that ‖the running of the foremost‖ is like the running of Ahimaaz son of Zadok.
And the king said,
<A good man> is he', and <with good tidings> he cometh.[b]
28 Then called out Ahimaaz, and said unto the king,
Peace!
And he bowed himself down to the king, with his face to the earth,—and said—
‖Blessed‖ be Yahweh thy God,[c] who hath surrendered the men who were lifting up their hand, against my lord the king.
29 And the king said,
Is it |well| with the young man—‖Absolom‖?
Then said Ahimaaz—
I saw a great crowd, when Joab sent the king's servant and [me] thy servant, but I knew not what [it meant].[d]
30 And the king said,
Aside! stand |here|.
So he turned aside, and stood.

31 Then lo! ‖the Cushite‖ coming in,—and the Cushite said—
<Tidings> getteth my lord the king, how that Yahweh hath vindicated thee to-day, at the hand of all them who had risen up against thee.
32 And the king said unto the Cushite—
Is it |well| with the young man—‖Absolom‖?
Then said the Cushite—
Be <like the young man> the enemies of my lord the king, and all who have risen up against thee, for harm.
33 Then was the king deeply moved, and went up to the chamber over the gate, and wept,—and ‖thus‖ he said as he went—
O my son Absolom, my son—my son—‖Absolom‖! could ‖I‖ but have died in thy stead, O Absolom, my son—my son!

19 1 And it was told Joab,—
Lo! ‖the king‖ is weeping and mourning over Absolom.
2 So the victory, on that day, was turned into mourning, with all the people,—for the people heard, on that day, saying,
The king is distressed' for his son.
3 And the people stole away, on that day, to go into the city,—as people steal away who are put to shame, when they flee in battle.
4 But ‖the king‖ muffled his face, and the king made outcry, with a loud voice,—
O my son Absolom, O Absolom, my son, my son!
5 Then came Joab unto the king, in the house,—and said—
Thou hast, to-day, covered with shame the faces of all thy servants, who have rescued thy life to-day, and the lives of thy sons and thy daughters, and the lives of thy wives, and the lives of thy concubines; 6 by loving them who hated thee, and hating them who loved thee,—for thou hast declared, to-day, that <nothing to thee> are princes or servants, for I perceive, to-day, that <if[a] ‖Absolom‖ had lived, and ‖all we‖ to-day had died> that ‖then‖ it had been right in thine eyes.
7 ‖Now‖ therefore, rise—go forth, and speak unto the heart[b] of thy servants,—for <by Yahweh> have I sworn, that <if thou do not' go forth> not a man shall tarry with thee to-night, and this will be to thee ‖a greater misfortune‖ than all the misfortune that hath come upon thee from thy youth until[c] now.
8 So the king arose, and took his seat in the gate,—and <to all the people> was it told, saying—
Lo! ‖the king‖ is sitting in the gate.
Then came all the people before the king, but ‖Israel‖ had fled every man to his home.[d]

§ 26. *The Bringing Back of the King.*

9 And it came to pass that all the people were reproaching one another, throughout all the tribes of Israel, saying,—
‖The king‖ delivered us out of the hand of

[a] Or: "circuit."
[b] Cp. 1 K. i. 42.
[c] Some cod. (w. 2 ear. pr. edns.: "‖Yahweh thy God‖ be blessed," changing the emphasis—G.n.
[d] Or: "knew not anything"—O.G. 553 [b].

[a] So *read*; *written*, "not"—G.n.
[b] Cp., for idiom, Isa. xl. 2.
[c] Some cod. (w. 2 ear. pr. edns. and Syr.): "even until"—G.n.
[d] Ml.: "tents"; but sometimes idiomatically = "home." Cp. chap. xviii. 17.

our enemies, and ‖he‖ rescued us out of the hand of the Philistines, but ‖now‖ he hath fled out of the land, away from Absolom;
10 and ‖Absolom, whom we anointed over us‖ hath died' in the battle.
‖Now‖ therefore, why are ‖ye‖ silent as to bringing back the king?
11 And ‖King David‖ sent unto Zadok and unto Abiathar the priests, saying,
Speak ye unto the elders of Judah, saying,
Wherefore' should ye be behindhand, in bringing back the king unto his home,—seeing that ‖the speech of all Israel‖ hath come unto the king, regarding his home?
12 <Mine own brethren> are ye', <my bone and my flesh> are ye',—wherefore then should ye be behindhand in bringing back the king?
13 And <unto Amasa> shall ye say,
Art not |thou| ‖my bone and my flesh‖?
‖So‖ let God do to me, and ‖so‖ let him add, if thou become not ‖prince of the army‖ before me continually, instead of Joab.
14 Thus bowed he the heart of all the men of Judah, as one man,—and they sent unto the king,
Return, ‖thou, and all thy servants‖.
15 Then the king returned, and came as far as the Jordan,—and ‖Judah‖ came to Gilgal, to go[a] and meet the king, to escort the king over the Jordan.
16 Then hastened Shimei, son of Gera, the Benjamite, who was of Bahurim,—and came down, with the men of Judah, to meet King David. 17 And ‖a thousand men‖ were with him, out of Benjamin, Ziba also, servant of the house of Saul, and his fifteen sons and twenty servants, with him,—and they went through the Jordan, before the king. 18 But the ferry-boat kept crossing, to bring over the household of the king, and to do what was good in his eyes.
And ‖Shimei, son of Gera‖ fell down before the king, when he had passed over the Jordan; 19 and he said unto the king—
Let not my lord impute to me iniquity, neither do thou remember the perverseness of thy servant, on the day that thou wentest out, my lord O king,[b] from Jerusalem, that the king should lay it upon his heart.
20 For thy servant doth know, that ‖I‖ sinned,—lo! therefore, I have arrived to-day, as the first of all the house of Joseph, to come down to meet my lord the king.
21 Then responded Abishai, son of Zeruiah, and said,
<For this> shall not Shimei be put to death, for that he cursed the Anointed of Yahweh?
22 But David said,
What have I in common with you, ye sons of Zeruiah, for ye would become to me, to-day, a very traitor![c]
Shall there ‖to-day‖ be put to death a man in Israel? for do I not know, that |to-day| ‖I‖ am king over Israel?
23 Then said the king unto Shimei—
Thou shalt not die.
And the king sware to him.
24 And ‖Mephibosheth, son of Saul‖ came down to meet the king,—he had neither dressed his feet, nor trimmed his beard, nor <his clothes> had he washed, from the day the king departed, until the day that he entered in peace. 25 And it came to pass <when he entered Jerusalem to meet the king> that the king said unto him,
Wherefore' wentest thou not with me, Mephibosheth?
26 And he said,
My lord, O king, ‖my servant‖ betrayed me,—for thy servant said—
I will even saddle me mine ass, that I may ride thereon, and go with[a] the king, for <lame> is thy servant.
27 And he hath slandered thy servant, unto my lord the king,—but ‖my lord the king‖ is as a messenger of God, do therefore what is good in thine own eyes.
28 For <when all the house of my father were nothing better[b] than dead men,[c] unto my lord the king> then didst thou set thy servant among them that used to eat at thy table,—what then have' I further |by way of right|, or to cry out any further' unto the king?
29 Then the king said unto him,
Wherefore shouldst thou speak any further of thine affairs? I have said—
‖Thou and Ziba‖ shall share the land.[d]
30 And Mephibosheth said unto the king,
<Even the whole> let him take,—now[e] that my lord the king hath entered, in peace, into his own house.
31 And ‖Barzillai the Gileadite‖ came down from Rogelim,—and passed, with the king, over the Jordan, to escort him over the Jordan. 32 Now ‖Barzillai‖ was very aged, eighty years old,—and ‖he himself‖ had sustained the king, throughout his sojourn in Mahanaim, for he was ‖an exceeding great man‖.
33 So then the king said unto Barzillai,—
‖Thou‖ come over with me, and I will sustain thee with me, in Jerusalem.
34 But Barzillai said unto the king,—
<Like unto what> are the days of the years of my life, that I should come up with the king, to Jerusalem. 35 <Eighty years old> am I' to-day—could I discern between good and bad? or could thy servant taste' what I might eat, and what I might drink? or could I hearken any more' to the voice of singing men and singing women? Where-

[a] Some cod. (w. 1 ear. pr. edn.): "to go down." Cp. ver. 20—G.n.
[b] So it shd read—G. Intro. 331.
[c] Or: "for ye would become to me to-day—Satan" (first betraying and then accusing—cp. 1 Sam. xxix. 4; Ps. cix. 20, 29; Zech. iii. 1).

[a] Some cod. (w. 5 ear. pr. edns.): "unto"—G.n.
[b] Some cod. (w. 1 ear. pr. edn.): "when in all the house of my father were none other"—G.n.
[c] Ml.: "Men of death."
[d] Or: "estate," *i.e.* Saul's. Cp. chaps. ix. 9-13; xvi. 1-4.
[e] Ml.: "after."

fore, then, should thy servant yet' be a burden' unto my lord the king?

36 <Just a little way> will thy servant pass over the Jordan with the king,—but wherefore' should the king recompense me with this reward? 37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, by the grave of my father, and my mother. But here' is thy servant Chimham—let him pass over with my lord the king, and do unto him that which may be good in thine eyes.

38 Then said the king,

<With me> shall Chimham pass over, and ‖I‖ will do unto him that which shall be good in thine eyes,—and <whatsoever thou shalt choose to lay upon me> I will do for thee.

39 And <when all the people had passed over the Jordan> then ‖the king‖ passed over, —and the king kissed Barzillai, and blessed him, and he returned unto his own place. 40 And the king passed over to Gilgal, and ‖Chimham‖ passed over with him,—and ‖all the people of Judah‖, escorted the king, |yea moreover| ‖half the people of Israel‖. 41 Then lo! ‖all the men of Israel‖ were coming unto the king,—and they said unto the king—

Why' did our brethren the men of Judah steal' thee away, and escort the king and his household over the Jordan, and all the men of David with him?

42 And all the men of Judah made answer unto the men of Israel—

Because the king is ‖near of kin‖ unto us, |wherefore, then| is it, that ye are angry over this matter? Have we ‖eaten‖ at the king's cost? or hath he ‖bestowed any gifts‖ on us?

43 And the men of Israel answered the men of Judah, and said—

<Ten parts> have we' in the king, therefore <even in David> have we more right than ye. Why, then, made ye light of us, so that our word was not heard first' as to bringing back our king?

And |the words of the men of Judah| were fiercer' than |the words of the men of Israel|.

§ 27. *An incipient Rebellion under Bichri crushed by Joab, who assassinates his rival Amasa. New List of David's Ministers.*

20 1 Now ‖in that place‖ there happened to be an abandoned man,[a] ‖whose name‖ was Sheba son of Bichri,[b] a man of Benjamin,—so he blew a horn, and said—

We have no' share in David,
Nor inheritance have we[c] in the son of Jesse,
Every man to his home,[d] O Israel!

2 Then went up all the men of Israel' from following David, to follow Sheba son of Bichri,—but ‖the men of Judah‖ clave unto their king, from the Jordan, even as far as Jerusalem.

3 And David entered into his own house, in Jerusalem, and the king took the ten women, the concubines whom he had left to keep the house, and put them in ward, and sustained them, but ‖unto them‖ went he not in,—so they were shut up until the day of their death, in lifelong widowhood.[a]

4 Then said the king unto Amasa,

Assemble me the men of Judah, within three days,—and ‖thou‖ |here| take thy stand!

5 So Amasa went, to assemble Judah,—but he tarried beyond the fixed time, which he had appointed him. 6 Then said David unto Abishai,[b]

‖Now‖ shall Sheba son of Bichri do us more harm than Absolom, — ‖thou‖[c] take the servants of thy lord, and pursue him, lest he have got him into fortified cities, and so have escaped our eye.[d]

7 Then went out after him—the men of Joab, and the Cherethites and the Pelethites, and all the mighty men,—and they went out from Jerusalem, to pursue Sheba son of Bichri.

8 <When ‖they‖ were by the great stone which is in Gibeon> ‖Amasa‖ had arrived before them. Now ‖Joab‖ was girded about with his war-coat as his upper garment, and ‖over it‖ a girdle with a sword, fastened upon his loins, in the sheath thereof, and ‖it‖ came out[e] and fell. 9 Then said Joab unto Amasa,

Art thou' ‖well‖, my brother?

And Joab took Amasa by the beard with his right hand, to kiss him. 10 <Amasa not heeding the sword that was in the hand of Joab> he smote him therewith in the belly, and shed out his bowels to the ground, and [struck] him not again, and he died. So ‖Joab and Abishai his brother‖ pursued Sheba son of Bichri. 11 Now ‖a man‖ stood over him, of the young men of Joab,—and said—

<Whosoever is well pleased with Joab, and whosoever pertaineth to David> let him follow Joab.

12 But ‖Amasa‖ was wallowing in blood, in the midst of the highway,—and <when the man saw that all the people stood still> he moved Amasa, out of the highway into the field, and

[a] Ml.: "man of Belial" (? "the Lost One"). Cp. Hastings' D.B., art. "Belial."

[b] "Translate rather 'the Bichrite,' *i.e.*, a member of the clan which traced its descent to Becher, the son of Benjamin: Gen. xlvi. 21"—Hastings' D.B. p. 299.

[c] Some cod. (w. 1 ear. pr. edn., Syr., Vul.) omit: "have we"—G.n.

[d] Ml.: "tents." Cp. chaps. xviii. 17, xix. 8. But N.B.: "We are told in the Mechiltha, which contains the earliest record on this subject, that this is not the original reading, but that it exhibits an alteration of the Sopherim. Originally the text read, 'every one to his *gods*, O Israel.' . . The ancient authorities tell us the expression in question was also altered in the same phrase in 1 Kings xii. 16 and 2 Chron. x. 16, which record a similar event"—G. Intro. 355–6.

[a] Cp. O.G. 48, 313.

[b] Syr. (Pesh.): "Joab"—Hastings D.B. 570.

[c] Some cod. (w. 2 ear. pr. edns.): "now"—instead of "thou"; and some (w. Sep.) have: "now therefore"—G.n.

[d] Some cod. (w. 5 ear. pr. edns., Sep. and Syr.): "eyes"—G.n. For other renderings, cp. O.G. 664.

[e] So it shd be (w. Sep.)—G.n. Cp. G. Intro. p. 147.

cast over him a garment, ‖as soon as he saw' that every man that came up to him stood still‖. 13 <When he had removed[a] him out of the highway> every man passed on, after Joab, to pursue Sheba son of Bichri.

14 And he passed on throughout all the tribes of Israel, unto Abel and unto Beth-maachah, and all the Berites,[b]—and they were called together, and came in, yea and followed him. 15 So they came, and laid siege against him, in Abel, Beth-maachah, and they cast up a mound against the city, so that it stood within a rampart,—and ‖all the people who were with Joab‖ were battering the wall to throw it down. 16 Then cried a wise woman out of the city,—

Hear ye! hear ye! I pray you, say unto Joab,
Come near hither, and let me speak unto thee.

17 So he came near unto her, and the woman said—

Art thou' Joab?

And he said—

I am.

And she said unto him—

Hear thou the words of thy handmaid.

And he said,

I do hear.

18 Then spake she, saying,—

They ‖used to speak‖ in former times, saying, ‖Enquire‖ in Abel! And ‖so‖ they ended it.

19 ‖I‖ am of the peaceable among the faithful in Israel,—‖thou‖ art seeking to put to death a city, and a mother in Israel, wherefore wouldst thou swallow up the inheritance of Yahweh?

20 Then answered Joab and said,—

Far be it! far be it from me! I will neither swallow up nor lay waste. 21 <Not so> is the matter! but ‖a man of the hill country of Ephraim, |Sheba son of Bichri| his name‖, hath lifted up his hand against the king, even against David, give up him alone, and I will depart from the city.

And the woman said unto Joab,

Lo! ‖his head‖ shall be cast unto thee, through the wall.

22 So the woman came unto all[c] the people in her wisdom, and they cut off the head of Sheba son of Bichri, and cast it out unto Joab. And he blew with a horn, and they dispersed themselves from the city, every man to his home;[d] but ‖Joab‖ returned to Jerusalem unto the king.

23 And ‖Joab‖ was [restored] unto all the army of Israel,—

And ‖Benaiah,[e] son of Jehoiada‖ was over the Cherethites and over the Pelethites,

24 And ‖Adoniram‖[b] was over the tribute,—

And ‖Jehoshaphat, son of Ahilud‖ was the remembrancer;

25 And ‖Sheva‖ was scribe,—

And ‖Zadok and Abiathar‖ were priests;

|Moreover also| ‖Ira the Jairite‖ was chief ruler[e] unto David.

§ 28. *A Famine sent in Vindication of the Gibeonites' right to a place in Israel: They avenge themselves on Saul's House: The Story of Rizpah.*

21 1 And there came to be a famine, in the days of David |for three years| ‖year after year‖, so then David sought the face of Yahweh,—and Yahweh said—

It respecteth Saul and his house, as to bloodshed, in that he put to death the Gibeonites.

2 The king therefore called the Gibeonites, and said unto them (now ‖the Gibeonites‖ were |not of the sons of Israel| but of the remnant of the Amorites, with whom ‖the sons of Israel‖ had entered into an oath, and Saul had sought to smite them, in his jealousy for the sons of Israel and Judah)—3 wherefore David said unto the Gibeonites—

What shall I do for you,—and wherewith shall I make propitiation, so that ye may bless the inheritance of Yahweh?

4 And the Gibeonites said unto him—

It is not a matter with us of silver or gold, with Saul or with his house, neither would we have a man put to death in Israel.

And he said—

What do ye' say I should do for you?[d]

5 Then said they unto the king,

<The man who consumed us, and who thought to have destroyed us from taking a place within any of the bounds of Israel> 6 let there be delivered up to us—seven men of his sons, and we will crucify[e] them unto Yahweh in Gibeah of Saul, the chosen of Yahweh.[f]

And the king said,

‖I‖ will deliver them up.

7 But the king had pity upon Mephibosheth, son of Jonathan, Saul's son,—because of the oath of Yahweh that was between them, ‖between David and Jonathan, Saul's son‖. 8 So the king took the two sons of Rizpah daughter of Aiah, whom she had borne to Saul, even Armoni and Mephibosheth,—and the five sons of Michal[g] daughter of Saul, whom she had

[a] "Thrust"—O.G.

[b] "The M.T. [Massoretic Text] apparently intends to state that Joab came to the district of the Berites, possibly descendants of Beri, and that all the tribes of Israel gathered together." . . . Driver "understands that Sheba went through all the tribes of Israel to Abel, and that the Berites —or rather Bichrites. . . followed him into Abel as allies." — Hastings' D.B. art. "Berites."

[c] Some cod. (w. 3 ear. pr. edns.) omit: "all"—G.n.

[d] Ml.: "tents." Cp. chap. xix. 8.

[e] Heb.: *bᵉnāyāh*, 11; 31, *bᵉnāyāhu*. See "Heb." p. 30.

[b] So it shd be (w. Sep. and Syr.). Cp. 1 K. iv. 6) —G.n. [M.C.T.: "Adoram."]

[e] Heb.: *kōhēn*, usually "priest." "Prob. *chieftain* (exercising priestly functions)"—O.G. 463.

[d] Or: < What ye' are saying > I will do for you."

[e] Cp. Num. xxv. 4, n.

[f] *G.L.*: "in the mountain of Y." (instead of "the chosen of Y.")—G.n.

[g] Some cod. (w. Sep., cited in Mass. and Syr.): "Merab." Cp. 1 S. xviii. 19—G.n.

borne to Adriel son of Barzillai the Meholathite; 9 and delivered them up into the hand of the Gibeonites, and they crucified them in the mountain before Yahweh, so they seven fell together,—they being put to death in the first days of harvest, in the beginning of the barley harvest. 10 Then Rizpah daughter of Aiah took sackcloth and spread it out for herself on the rock from the beginning of harvest, until water poured out upon them from the heavens,—and suffered neither the birds of the heavens to rest on them by day, nor the wild beasts of the field [to devour them] by night. 11 And it was told David,—what Rizpah daughter of Aiah, Saul's concubine, had done. 12 So David went and fetched the bones of Saul and the bones of Jonathan his son, from the owners of Jabesh-gilead,—who stole them from the broadway of Beth-shan where the Philistines had hanged them, on the day when the Philistines had smitten Saul in Gilboa; 13 and he brought up from thence the bones of Saul, and the bones of Jonathan his son,—and they gathered together the bones of them who had been crucified; 14 so they buried the bones of Saul and[a] Jonathan his son in the land of Benjamin in Zelah, in the grave of Kish his father, thus did they all[b] that the king commanded,—and God suffered himself to be entreated for the land |after this|.

§ 29. *Various Encounters with the Philistines.*

15 And the Philistines had yet again' a war with Israel,—so David went down and his servants with him and fought the Philistines, and David became faint. 16 So <Ishbi-benob who was of the descendants of the giant,[c] |the weight of whose spear-head| was three hundred shekels of bronze, he' also being newly armed> thought to smite[d] David; 17 but Abishai son of Zeruiah |came to his help|, and smote the Philistine and slew him. ‖Then‖ sware the men of David unto him, saying—

Thou must not go forth' any more with us to battle, that thou quench not the lamp of Israel.

18 And it came to pass ‖after this‖ that there was yet again a battle in Gob,[e] with the Philistines,—‖then‖ Sibbekai the Hushathite smote Saph, who was of the descendants of the giant.

19 And there was yet again' a battle in Gob[e] with the Philistines,—when Elhanan son of Jaare-oregim of Bethlehem smote Goliath the Gittite, the shaft of whose spear was like a weaver's beam.

20 And there was yet again' a battle in Gath; when there was a man of stature, with six fingers on each hand and six toes on each foot, twenty-four in number; ‖he also‖ having been born to the giant; 21 but <when he reproached Israel> Jonathan son of Shimeah David's brother |smote| him.

‖These four‖ had been born to the giant in Gath,—but they fell by the hand of David and by the hand of his servants.

§ 30. *David's Song of Triumph over all his Enemies.*

(Cp. Psalm xviii.)

22 1 And David spake unto Yahweh, the words of this song,—in the day when Yahweh had rescued him out of the hand of all his enemies and out of the hand of Saul; 2 and he said,—

‖Yahweh‖ was my mountain crag and my stronghold and my deliverer—‖mine‖;
3 ‖My God‖[a] was my rock,
I sought refuge in him,—
My shield and my horn of salvation, my high tower and my refuge,
My Saviour! <from violence> thou didst save me.
4 <As one worthy to be praised> called I on Yahweh,—
And <from my foes> was I saved.
5 <When the breakers of death had encompassed me,—
‖the torrents of perdition‖[b] made me afraid,—
6 ‖the meshes of hades‖ had surrounded me,—
the snares of death had confronted me>
7 <In my distress> called I on Yahweh,
Yea <unto my God> did I call,—
And he hearkened out of his temple unto my voice,
And ‖my cry for help‖ was in his ears!
8 Then did the earth shake and quake,
‖The foundations[c] of the heavens‖ were deeply moved,—
Yea they did shake, because he was angry,
9 There went up a smoke in his nostrils,
And ‖a fire out of his mouth‖ devoured,—
‖Live coals‖ were kindled from it:
10 Then he stretched out the heavens, and came down,—
And ‖thick gloom‖ was under his feet;
11 Then he rode on a cherub, and flew,—
And was seen[d] on the wings of the wind;
12 And made of the darkness around him pavilions,—
Gathering of waters, clouds of vapours.
13 <Out of the brightness before him> were kindled live coals of fire;
14 <Thunder from the heavens> did Yahweh give forth,—
Yea ‖the Highest‖ uttered his voice;

[a] Some cod. (w. 2 ear. pr. edns. and Sep.) add: "the bones of"—G.n.
[b] Some cod. (w. 1 ear. pr. edn.): "according to all"—G.n.
[c] Or: "Raphah."
[d] Or: "said he would smite."
[e] Some cod. (w. 2 ear. pr. edns.): "Nob"—G.n.

[a] So it shd be (w. Sep., Syr.)—G.n. [M.C.T.: "The God of my rock."
[b] Heb.: "*Bliya'al*" (? = "the Abandoned One")—Hastings' D.B. on "B."
[c] Some cod. (w. Sep., Syr.): "and the f."—G.n.
[d] Some cod. (w. 2 ear. pr. edns. ("And darted." Cp. Ps. xviii. 11—G.n.

15 And he sent forth arrows, and scattered them,—
Lightning, and confused them;
16 Then appeared' the channels of the sea,
Were uncovered' the foundations of the world,—
At the rebuke of Yahweh,
The blast of the breath of his nostrils;
17 He sent from on high, he took me,—
He drew me out of many waters;
18 He rescued me from my foe, in his might,—
From[a] them who hated me, because they were too strong for me:
19 They confronted me, in the day of my necessity,—
Then became Yahweh my stay:
20 And brought out, into a large place, |even me|,—
He delivered me, because he delighted in me:
21 Yahweh rewarded me, according to my righteousness,—
<According to the cleanness of my hands> he repaid me:
22 For I had kept the ways of Yahweh,—
And not broken away from my God;
23 For ‖all his regulations‖[b] were before me,—
And <as for his statutes> I turned not from them.
24 So became I blameless towards him,—
And kept myself from mine iniquity:
25 Yahweh therefore repaid me, according to my righteousness,—
According to my pureness before his eyes.
26 <With the loving> thou didst shew thyself loving,—
<With[c] the blameless hero>[d] thou didst shew thyself blameless;
27 <With the pure> thou didst shew thyself pure,—
But <with the perverse> thou didst shew thyself ready to contend:
28 And <a patient people> thou didst save,—
But ‖thine eyes‖ were on the lofty—thou layedst them low;
29 For ‖thou‖ wast my lamp, O Yahweh,—
And ‖Yahweh‖ enlightened my darkness;
30 For <by thee> I ran through a troop,—
<By[e] my God> I leapt over a wall.

31 <As for GOD> |blameless| is his way,—
‖The speech of Yahweh‖ hath been proved,
<A shield> he is' to all who seek refuge in him.
32 For who is a GOD, save Yahweh?
And who a Rock, save our God?
33 ‖GOD‖ is my fortress of strength,—
And shewed to the blameless his way;[f]
34 Planting my[a] feet like the hinds',—
Yea <on my high places> he caused me to stand;
35 Teaching my hands, to war,—
So that a bow of bronze was bent by mine arms;
36 Thus didst thou grant me, as a shield, thy salvation,—
And ‖thy condescension‖ made me great.
37 Thou didst widen my stepping-places, under me,—
So that mine ankles faltered not:
38 I pursued my foes, and destroyed them,—
And returned not, till they were consumed;
39 So I consumed them, and crushed them, and they rose not again,—
Thus fell they under my feet:
40 Thus didst thou gird me with strength, for the battle,—
Thou subduedst mine assailants under me:
41 And <as for my foes> thou didst give me their neck,—
Yea <them who hated me> that I might destroy them:
42 They cried out,[b]
But there was none to save,—
Unto Yahweh,
But he answered them not.
43 Then did I beat them in pieces, like the dust of the earth,—
<Like the clay of the lanes> did I crush them, stamp them down.
44 Thus didst thou rescue me from the contentions of my people,[c]—
Didst keep me to be the head of nations:—
‖A people whom I had not known‖ served me;
45 ‖The sons of the foreigner‖ came cringing unto me,—
<At the hearing of the ear> they submitted to me,—
46 ‖The sons of the foreigner‖ were disheartened,
And came quaking,[d] out of their fortresses.

47 Yahweh liveth, and blessed be my rock,—
And exalted be the God (of the rock)[e] of my salvation:—
48 The GOD who hath avenged me,[f]
And brought down peoples under me;
49 And brought me forth from among my foes,—
Yea <from mine assailants> hast thou set me on high,
<From the man of violence> hast thou delivered me.

50 ‖For this cause‖ will I praise thee, O Yahweh, among the nations,—
And <to thy name> will I touch the strings:—

[a] Some cod. (w. Syr. and Vul.): "And from." Cp. Ps. xviii. 18.
[b] So *read* (plural); *written* in singular—G.n.
[c] Some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.): "And with"—G.n.
[d] Cp. G. Intro. 149
[e] Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr.): "And by my G." Cp. Ps. xviii. 29—G.n.
[f] So *written*; but *read*, "my way." Some cod. (w. 2 ear. pr. edns.) have, both *written* and *read*: "my way." Cp. Ps. xviii. 32—G.n. [With "my way," render: "And he shewed to be blameless, my way."]

[a] So *read*; but *written*: "his feet."
[b] So it shd be (w. Aram., Sep., Syr., Vul.). Cp. Ps. xviii. 41—G.n. [M.C.T. has: "They looked about."]
[c] Sp. v.r. (*sevir*): "the peoples." Some cod. (w. Sep.) both *read* and *write* "the peoples."
[d] So O.G. would *read*, as in Ps. xviii. 45. [M.C.T. has: "they girded."]
[e] Perh. a slight error here. Cp. ver. 3—Tr.
[f] Ml.: "who hath granted avengings to me."

51 Who hath made great the victories[a] of his King,—
And shown lovingkindness to his Anointed One,
To David and to his Seed,
Unto times age-abiding.

§ 31. *The Last Words of David: His Ideal of Kingship and Assurance of its Realisation in his House.*

23 1 Now ‖these‖ are the last words of David,—
The oracle of David, son of Jesse,
Yea the oracle of The man raised up on high,
The Anointed of the God of Jacob,
The Delight of the Songs of Israel:[b]

2 ‖The Spirit of Yahweh‖ spake in me,—
And ‖his word‖ was on my tongue;
3 Said the God of Israel,
<Unto me> spake the Rock of Israel:—

<One Ruling over Men,[c]
‖A Righteous One‖ ruling in the reverence of God>
4 Is even as the light of the morning when ariseth the sun,—
A morning |without clouds|,
As] from brightness, [and] from rain,[d] the fresh shoots out of the earth.

5 <When ‖not so‖ was my house with God>
Then <a covenant age-abiding> he appointed me,
Ordered in all things and guarded,
<Now that it is all my salvation and all my desire>
Will he not make it shoot forth?[e]

6 But <as for the abandoned>[f] like thorns to be tossed away are they all,—
For <not with the hand> can they be taken;
7 But ‖the man that would touch them‖,
Must fence himself with iron, and the shaft of a spear,—
Then <with fire> shall they be ‖consumed‖ on the spot!

§ 32. *David's Mighty Men.*

8 ‖These‖ are the names of the mighty men, who belonged to David,—
<The president[g] a Tachmonite head of the charioteers>[h] ‖the same‖[i] was Adino the Eznite,[k] for eight hundred, slain at one time.

9 And <after him> Eleazar son of Dodo,[a] son of Ahohi,[b]—in the hero-class of mighty men, with David, <when they reproached the Philistines> they[c] were gathered together there to battle, but the men of Israel had gone up;
10 ‖he‖, however, arose and smote among the Philistines until his hand was weary, and his hand clave unto his sword, so Yahweh wrought a great victory on that day,—‖the people‖ coming back after him, only to strip the slain.
11 And <after him> Shammah son of Agee, the Hararite,—and <when the Philistines were gathered together into a troop, there being at hand an allotment of field-land full of lentils, but ‖the people‖ having fled from the face of the Philistines> 12 then took he his stand in the midst of the allotment, and defended it, and smote the Philistines,—and Yahweh wrought a great victory.
13 And three[d] of the thirty chiefs descended, and came in, towards harvest, unto David, unto the cave of Adullam,—although ‖a troop of Philistines‖ were encamped in the vale of Rephaim; 14 and ‖David‖ then' was in a stronghold,—and ‖a garrison of Philistines‖ was then' in Bethlehem. 15 And David longed, and said,—
Who will give me to drink water out of the well of Bethlehem, that is within the gate?
16 And the three mighty men brake through the camp of Philistines, and drew water out of the well of Bethlehem, that was within the gate, and bare it, and brought it in unto David,—yet would he not drink, but poured it out unto Yahweh, 17 and said—
Be it far from me, O Yahweh,[e] that I should do this! is it not the blood of the men who went with their lives[f] [in their hands]?
So he would not drink it. <These things> did the three mighty men.
18 And <Abishai brother of Joab son of Zeruiah> ‖he‖ was chief of three,[g] in that he brandished his spear against three hundred whom he slew; and ‖he‖[h] had a name among three. 19 Was he not most honourable ‖of the three‖, and so became their captain? Nevertheless ‖unto the three‖ he attained not.
20 <Benaiah also, son of Jehoiadah, son of an active man,[i] hero of many a deed, a man of

[a] So *written* (cp. Ps. xviii. 50); *read*, "A tower of victories"—G.n.
[b] Perh. "*Israel's sweet singer of songs*"—O.G. 654.
[c] Or: "mankind."
[d] Some cod. (w. 4 ear. pr. edns., Sep., Syr. and Vul.): "and from rain"—G.n.
[e] Or: "bud."
[f] Heb.: *b'liya'al*. Cp. Hastings' D.B., art. "Belial."
[g] Or (as prop. name): "Yosheb - bashebeth." O.G. would *read*: "Ish-bosheth." *Gt.*: "Jashobeam son of a Hachmonite" [as in 1 Ch. xi. 11]—G.n. But cp. G. Intro. 403-4.
[h] So *written*; *read*, "the thirty." Cp. 1 Ch. xi. 11.
[i] Some cod. (w. 2 ear. pr. edns.): "and the same"—G.n.
[k] *Gt.*: "who brandished his spear." Cp. 1 Ch. xi. 11.

[a] *Written*, "Dodi" but *read*, "Dodo." In some cod. (w. 4 ear. pr. edns.) both *written* and *read*: "Dodo." Cp. 1 Ch. xi. 12—G.n.
[b] *Gt.*: (simply) "the Ahohite"; as in 1 Ch. xi. 12—G.n.
[c] *Gt.*: "he was with David in Pas-dammin [1 S. xvii. 1] where the Philistines were gathered," etc. Cp. 1 Ch. xi. 13 - G.n.
[d] *Written*, "thirty"; *read*, "three." In some cod. (w. 4 ear. pr. edns., Aram., Sep., Syr.) both *written* and *read*: "three"—G.n.
[e] In some cod. (w. 3 ear. pr. edns., Aram., Syr.): "of (from) Y." Cp. 1 S. xxvi. 11.
[f] Com.: "souls."
[g] Some cod. (w. Syr.): "the thirty."
[h] Some cod. *write*: "but had not"; but *read*: "and ‖he‖ had"—G.n.
[i] So *written*; *read*: "man of valour." Some cod. (w. 4 ear. pr. edns.): "man of valour" (both *written* and *read*)—G.n. "Man of valour" is to be preferred—O.G. 312.

Kabzeel> ‖he‖ smote the two sons of[a] Ariel
of Moab, ‖he‖ also went down and smote a
lion in the midst of a pit, on a day of snow;
21 ‖he‖ also smote an Egyptian, who was[b] of
valiant bearing, and ‖in the hand of the
Egyptian‖ was a spear, but he went down unto
him with a staff,—and wrested the spear out of
the hand of the Egyptian, and slew him with his
own spear. 22 ‖These things‖ did Benaiah son
of Jehoiada, and ‖he‖ had a name among three
mighty men. 23 He was the most honourable ‖of
thirty‖, although ‖unto the three‖ he attained
not,—so David added him to his council.
24 Asahel, brother of Joab, was among the thirty,—
Elhanan, son of Dodo, of Bethlehem;
25 Shammah, the Harodite,
Elika, the Harodite;
26 Helez, the Paltite,
Ira, son of Ikkesh, the Tekoite;
27 Abiezer, the Anathothite,
Mebunnai, the Hushathite;
28 Zalmon, the Ahohite,
Maharai, the Netophathite;
29 Heleb,[c] son of Baanah, the Netophathite,—
Ittai, son of Ribai, of Gibeah, of the sons of
Benjamin;
30 Benaiah, a Pirathonite,
Hiddai, of the torrents of Gaash;
31 Ali-albon, the Arbathite,
Azmaveth, the Barhumite;
32 Eliahba, the Shaalbonite,
(Of) the sons of Jashen, Jonathan;
33 Shammah, the Hararite,
Ahiam, son of Sharar, the Ararite;[d]
34 Eliphelet, son of Ahasbai, son of the Maacathite.
Eliam, son of Ahithophel, the Gilonite.
35 Hezro,[e] the Carmelite,
Paarai, the Arbite;
36 Igal, son of Nathan, of Zobah,
Bani, the Gadite;
37 Zelek, the Ammonite,— } Armour bearers[g] to
Naharai,[f] the Beerothite, } Joab son of Zeruiah;
38 Ira, the Ithrite,
Gareb, the Ithrite;
39 Uriah, the Hittite,
‖In all‖ thirty and seven.

§ 33. *David angers God by Numbering the People: Chooses three Days' Pestilence: The Plague stayed at Jerusalem, where the King buys the Threshing-floor of Araunah, builds an Altar, and offers Sacrifice.*

24 1 And again' was the anger of Yahweh kindled
against Israel,—so that he suffered David to be
moved against them, saying,
Go, count Israel and Judah.

2 The king, therefore, said unto Joab, c
the force, who was with him,—
Go to and fro, I pray thee, througho
tribes of Israel, from Dan even u
sheba, and number ye the people,—
know the sum of the people.
3 Then said Joab unto the king—
Yea, Yahweh thy God add' unto th
‖how many soever they be‖ a
fold, and [suffer] ‖the eyes of my
king‖ to see it,—but ‖my lord t
wherefore doth he find pleasure
thing?
4 Notwithstanding, the word of the k
vailed against Joab, and over the ca
the force,—so Joab went forth,
captains of the force, before the
number the people—Israel. 5 And th
over the Jordan,—and encamped i
on the right side of the city, that i
midst of the ravine of Gad,[a] even
Jazer. 6 Thus came they to Gilead, a
the land of Tahtim-hodshi,—and came
jaan,[b] and round about Zidon; 7 and
the fortress of Tyre, and all the citie
Hivites, and of the Canaanites,—and th
out[c] to the South[d] of Judah, even t
sheba. 8 So <when they had gone to
throughout all the land> they came
end of nine months and twenty days
Jerusalem. 9 And Joab delivered up t
of the number of the people, unto the
and there were found to be ‖in Israel
hundred thousand men of valour, drawi
sword,—and ‖the men of Judah‖ five h
thousand men.
10 And the heart of David smote him, a
had reckoned up the people,—and Dav
unto Yahweh—
I have sinned greatly, in what I have d
‖Now‖ therefore, O Yahweh, take aw
beseech thee, the iniquity of thy s
for I have done very foolishly.
11 And <when David arose in the morning
word of Yahweh‖ had come unto Ga
prophet, the seer of David, saying:
12 Go and speak unto David—
‖Thus‖ saith Yahweh,
‖Three things‖ do I' offer thee,—
thee one of them, that I may do
thee.
13 So Gad came in unto David, and told him,
said to him:
Shall there come unto thee seven y
famine in thy land?
Or ‖for three months‖ wilt thou flee
thine enemies, while ‖they‖ pursue th
Or shall there be ‖for three days‖ ‖pes
in thy land‖?
‖Now‖ consider and see, what ‖a
I shall return to him that sent m

---

[a] So it shd be (w. Sep.).
[b] "Who," omitted; "a man," read. Some edd. (w. 2 ear. pr. edns., Arm., Sep., Syr. and Vul.): "a man," both omitted and read—G.B.
[c] Some edd. (w. 1 ear. pr. edn. and Vul.): "Heled." (Cp. 1 Ch. xi. 30)—G.B.
[d] So written; read, "Hacrmite"; but in some edd. both written and read, "Ararite" (w. 2 ear. pr. edns. and Sep.)—G.B.
[e] Written, "Hezro"; read, "Hesrai." So in most MSS., and in 6 ear. pr. edns.; but in some edd. (w. 2 ear. pr. edns.): "Nahrai"—G.B.
[f] Written, "bearers"; read, "bearer."

[a] "The river-valley which belongs to God, i.e., the Jabbok"—Pr. H.I.
[b] See O.B. 193 a.
[c] Some edd.: "un —G.B.
[d] Some edd. " G.B.

aid unto Gad—
great strait,—let us fall, I pray
o the hand of Yahweh, for |mani-
s ‖his compassions‖,[a] but ‖into the
man‖ let me not fall.[b]
h sent forth a pestilence throughout
the morning even unto the time
-and there died of the people, from
nto Beer-sheba, seventy thousand
But <when the messenger stretched
towards Jerusalem, to destroy it>
d Yahweh as to the evil, and he
messenger who was destroying the

|now‖ stay thy hand.[d]
messenger of Yahweh‖ was by
ng-floor of Araunah the Jebu-
17 Then said David unto
hen he saw the messenger who
the people, yea he said—
have sinned, and ‖I‖ have done
ly,
hat have ‖these sheep‖ done?
nd, I pray thee, be against me, and
the house of my father!

ame unto David, on that day,—and
n—
ar thou unto Yahweh' an altar, in
shing-floor of Araunah the Jebusite.

19 So David went up, according to the word of Gad, as Yahweh had commanded.
20 And Araunah looked out, and saw the king, and his servants, passing over unto him,—so Araunah went forth, and did homage unto the king, with his face to the ground. 21 Then said Araunah,
|Wherefore| hath my lord the king come unto his servant?
And David said—
To buy of thee the threshing-floor, to build an altar unto Yahweh, that the plague may be stayed from off the people.
22 Then said Araunah unto David,
Let my lord the king accept it and cause to ascend what is good in his own eyes,[a]—see! the oxen for the ascending-sacrifice, and the threshing-sledges and ox-yokes for wood.
23 <The whole> did Araunah give, ‖as a king to a king‖. And Araunah said unto the king,
‖Yahweh thy God‖ accept thee!
24 But the king said unto Araunah—
Nay! but I will ‖buy‖ it of thee, for a price, and will not cause to ascend unto Yahweh my God, ‖offerings that have cost me nothing‖.
So David bought the threshing-floor, and the oxen, for fifty shekels of silver; 25 and David built there an altar unto Yahweh, and caused to go up ascending-sacrifices and peace-offerings,—then was Yahweh entreated' for the land, and the plague was stayed from Israel.

[a] *Written*, "eye"; *read*, "eyes."

his com-
, "(are)
s."
So David
estilence:
were the
-harvest"

—G.n.
[c] Sep. adds: "and the plague began among the people"—G.n.
[d] Some cod. (w. 3 ear. pr. edns.): "hands"—G.n.

THE FIRST BOOK OF THE KINGS.

ld Age, Abishag is given to David as his Companion.

ng David‖ was old, advanced in
they covered him with clothes, but
eat. 2 Wherefore his servants said

be sought for my lord the king a
woman—a virgin, so shall she stand
the king, that she may become his
ion,[a]—and she shall lie in thy bosom,
lord the king shall get ‖heat‖.
ght a fair young woman, throughout all the bounds of Israel,—and found Abishag the Shunammite, and brought her in, unto the king. 4 Now ‖the young woman‖ was exceeding fair,—so she became unto the king a companion,[a] and ministered unto him, but ‖the king‖ knew her not.

§ 2. *Adonijah aspiring to the Throne, Solomon is made King.*

5 And ‖Adonijah son of Haggith‖ exalted himself, saying—
‖I‖ will be king.

[a] "Servitress"—O.G.

[a] "Servitress"—O.G.

Therefore prepared he for himself chariots
and horsemen, and fifty men to run before
him. 6 Now his father had not displeased
him all his days, by saying—
Why ‖thus‖ hast thou done?
Moreover also ‖he‖ was of exceeding hand-
some appearance, and <him> did his mother
bear |after Absolom|. 7 So then he had speech
with Joab, son of Zeruiah, and with Abiathar
the priest,—and they gave help, following
Adonijah. 8 But ‖Zadok the priest,
and Benaiah son of Jehoiada, and Nathan the
prophet, and Shimei, and Rei, and the mighty
men who belonged to David‖ were not with
Adonijah. 9 And Adonijah sacrificed
sheep and oxen and heifers, near the stone of
Zoheleth, which is beside En-rogel,—and invited
all his brethren, sons of the king, and all the
men of Judah, servants[a] of the king; 10 but
<Nathan the prophet, and Benaiah, and the
mighty men, and Solomon his brother> he
invited not. 11 Then spake Nathan unto
Bath-sheba mother of Solomon, saying—
Hast thou not heard that Adonijah son of
Haggith hath become king, and ‖our lord
David‖ knoweth it not? 12 ‖Now‖ there-
fore, come; let me give thee counsel, I pray
thee,—so shalt thou rescue thine own life,
and the life of thy son, Solomon. 13 Go,
and get thee in unto King David, and thou
shalt say unto him—
Didst not ‖thou thyself‖ my lord O king,
swear unto thy handmaid, saying—
‖Solomon thy son‖ shall become king
after me, yea ‖he‖ shall sit upon
my throne?
Why, then, hath |Adonijah| become king?
14 Lo![b] <while thou art yet speaking there
with the king> ‖I also‖ will come in after
thee, and confirm[c] thy words.
15 So Bath-sheba went in unto the king, into the
chamber, now ‖the king‖ was very old,—and
‖Abishag the Shunammite‖ was ministering
unto the king. 16 And Bath-sheba bowed, and
did homage unto the king,—and the king said[d]—
What aileth thee?
17 And she said unto him—
My lord,[e] ‖thou thyself‖ didst swear by
Yahweh thy God, unto thy handmaid,
Assuredly ‖Solomon thy son‖ shall be-
come king after me,—yea ‖he‖ shall
sit upon my throne.
18 But ‖now‖ lo! ‖Adonijah‖ hath become king;
‖ ‖now‖ therefore, my lord, O king,[f] thou
knowest it not: 19 and he hath sacrificed oxen
and heifers and sheep, in abundance, and
hath invited all the sons of the king, and
Abiathar the priest, and Joab general of the
army,—but <Solomon thy servant> hath
he not invited. 20 <Thou, therefore,[a] my
lord, O king> ‖the eyes of all Israel‖ are
upon thee,—to tell them, who shall sit upon
the throne of my lord the king, after him.
21 Otherwise it shall come to pass <when my
lord the king shall sleep with his fathers>
then shall I′ and my son Solomon′ be counted
‖offenders‖.
22 And lo! <while yet she was speaking with
the king> ‖Nathan the prophet‖ came in.
23 So they told the king, saying,
Lo! Nathan the prophet!
And <when he had come in before the king>
he bowed himself down to the king with his face
to the ground.
24 Then said Nathan—
My lord, O king, hast ‖thou‖ said,
‖Adonijah‖ shall become king after me,
—yea, ‖he‖ shall sit upon my throne?
25 For he hath gone down to-day, and hath
sacrificed oxen and heifers and sheep, in
abundance, and hath invited all the sons of
the king, and the generals of the army, and
Abiathar the priest, and |there they are|—
eating and drinking before him,—and they
have said—
Long live King Adonijah![b]
26 But <me, even me thy servant, and Zadok
the priest, and Benaiah son of Jehoiada,
and Solomon thy servant> hath he not in-
vited. 27 <If ‖of my lord the king‖ this
thing had been brought to pass> then
wouldest thou not have made known unto
thy servant,[c] who′ should sit upon the
throne of my lord the king, after him?
28 Then responded King David, and said,
Call me Bath-sheba.
So she came in before the king, and stood before
the king. 29 And the king sware, and said,—
‖By the life of Yahweh, who hath redeemed
my life[d] out of every strait 30 <even as I
sware unto thee by Yahweh, God of Israel,
saying,
Assuredly ‖Solomon thy son‖ shall be-
come king after me, yea ‖he‖ shall sit
upon my throne, in my stead>
‖even so‖ will I do this day.
31 Then Bath-sheba bowed with her face to the
ground, and did homage unto the king,—and
said—
Let my lord, King David, live to times age-
abiding!
32 Then said King David—
Call me Zadok the priest, and Nathan the
prophet, and Benaiah, son of Jehoiada.

[a] Some cod. (w. Syr.): "and the servants"—G.n.
[b] Some cod. (w. Aram., Sep., Syr., Vul.): "And lo"—G.n.
[c] Or: "fill up."
[d] Some cod. (w. Syr. and Vul.) add: "to her"—G.n.
[e] Some cod. (w. *Sep.* and Syr.) add: "O king." Cp. vers. 13, 18, 20, 21—G.n.
[f] Sp. v.r. (*sevir*): "But ‖thou‖ m. l. O k." This reading is found in some cod, both *written* and *read* (w. 3 ear. pr. edns., Aram., Sep., Syr. and Vul.); but in one famous MS. (Codex Hilleli, c. 600 A.D.) has: "‖Now‖ therefore," as in text.—G.n., G. Intro. 192.

[a] Some cod. (w. 3 ear. pr. edns., and Aram.): "Now therefore"—G.n.
[b] Mi.: "May King Adonijah live!"
[c] *Written*, "servants," but *read*, "servant." In some cod. (w. 3 ear. pr. edns., Aram., Sep., Syr., and Vul.) both *written* and *read*: "servant"—G.n.
[d] U.: "soul."

And they came in before the king. 33 Then said the king unto them—

Take ye with you the servants of your lord, and cause Solomon my son to ride upon the mule which pertaineth unto myself,—and bring him down unto Gihon; 34 then shall Zadok the priest and Nathan the prophet anoint' him there' as king over Israel,—and ye shall blow with the horn, and say—

Long live King Solomon!

35 Then shall ye come up after him, and he shall enter, and sit upon my throne, yea ‖he‖ shall become king in my stead; even <him> have I charged to become leader, over Israel, and over Judah.

36 Then did Benaiah son of Jehoiada make response unto the king, and say—

Amen! ‖so‖ say Yahweh, God of my lord the king.

37 <As Yahweh hath been with my lord the king> ‖so‖ let him be with Solomon,—and make his throne greater than the throne of my lord, King David.

38 So Zadok the priest, and Nathan the prophet, and Benaiah son of Jehoiada, with the Cherethites and the Pelethites, went down, and caused Solomon to ride upon the mule of King David,—and they escorted him to Gihon. 39 Then took Zadok the priest, the horn of oil out of the Tent, and anointed Solomon,—and they blew with a [ram's] horn, and all the people said,

Long live King Solomon!

40 And all the people came up after him, ‖the people themselves also‖ playing with flutes, and rejoicing with great joy,—so that the earth rent with the sound of them.

41 And Adonijah, and all the guests who were with him, heard' it, just as ‖they‖ had made an end of eating,—and <when Joab heard' the sound of a horn> he said—

Wherefore' the noise of the city, in tumult?

42 <While yet he was speaking> lo! ‖Jonathan son of Abiathar the priest‖ came in,—and Adonijah said—

Come in, for <a worthy man> thou art, and <good tidings> dost thou bring.[a]

43 But Jonathan responded and said to Adonijah,—

|Of a truth| ‖our lord, King David‖ hath made |Solomon| king. 44 And the king hath sent with him—Zadok the priest, and Nathan the prophet, and Benaiah son of Jehoiada, with the Cherethites, and the Pelethites,—and they have caused him to ride upon the mule of the king; 45 and Zadok the priest and Nathan the prophet have anointed' him' king, in Gihon, and they went up from thence rejoicing, so that the city rang again,—

‖That‖ is the noise ye have heard.

46 |Moreover also| Solomon hath taken his seat' upon the throne of the kingdom.

47 |Moreover also| the servants of the king have been in, to bless our lord King David, saying—

Thy God[a] make the name of Solomon better than thy name, and make his throne greater than thy throne,—

And the king bowed himself[b] upon his bed.

48 |Moreover also| <thus and thus> hath said the king,—

Blessed be Yahweh, God of Israel, who hath given, to-day, one to sit upon my throne, mine own eyes also beholding it‖.

49 Then trembled and rose up, all Adonijah's guests,—and departed, ‖every man his own way‖. 50 ‖Adonijah also‖ feared because of Solomon,—and rose and went, and caught hold of the horns of the altar. 51 And it was told Solomon, saying,

Lo! ‖Adonijah‖ feareth King Solomon,—lo! therefore, he hath laid hold of the horns of the altar, saying,

Let King Solomon swear unto me at once'[c] that he will not put his servant to death with the sword.

52 Then said Solomon,

<If he will be[d] a man of worth> there shall not one hair of him fall to the earth,—but <if mischief be found in him> then shall he die.

53 So King Solomon sent, and brought him down from[e] the altar, and he came in, and bowed himself down to King Solomon,—and Solomon said unto him—

Go to thine own house.

§3. *Nearing his End, David gives precautionary Charges to Solomon: The Father's Death; The Son's Prosperity.*

1 And <when the days of David drew near that he must die> he charged Solomon his son, saying:— 2

2 ‖I‖ am going the way of all the earth,—thou must be strong, therefore, and shew thyself a man; 3 and keep the observances of Yahweh thy God, by walking in his ways, by[f] keeping his statutes, his[g] commandments, and his regulations and his testimonies, as written in the law of Moses,—to the end thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself; 4 to the end that Yahweh may establish his word which he spake concerning me, saying,

<If thy sons will take heed to their way, by walking before me, in truth, with all their heart, and with all their soul> (then, said he) there shall not be cut off

[a] Cp. 2 S. xviii. 27.

[a] Cod. vary; some: "Thy God," *written* and *read*; others: "God" (absolutely) *written* and *read* (w. Sep. and Vul.)—G.n.

[b] Or: "worshipped."

[c] Some cod. (w. Sep., Syr. and Vul.): "to-day"—G.n.

[d] Some cod. (w. 1 ear. pr. edn.) add: "towards me"—G.n.

[e] Or: "from off."

[f] Some cod. (w. 3 ear. pr. edns.): "and"—G.n.

[g] Some cod. (w. 6 ear. pr. edns., Aram., Sep., Syr. and Vul.): "and his"—G.n.

to thee a man, from off the throne of Israel.

5 |Moreover also| ‖thou‖ knowest what Joab son of Zeruiah did to me, how he dealt with two generals of the armies of Israel—with Abner son of Ner, and with Amasa son of Jether—both of whom he slew, shedding the blood of war in peace,—and putting the blood of war upon his girdle that was on his loins, and upon his sandals that were on his feet. 6 Thou, therefore, must do according to thy wisdom,—but will not let his grey hair go down in peace, to hades.

7 But <with the sons of Barzillai the Gileadite> thou wilt deal in lovingkindness, and they will be among them who eat at thy table,—for ‖so‖ drew they near unto me, when I fled from Absolom thy brother.

8 Lo! also, there is with thee—Shimei son of Gera a Benjamite, of Behurim, well ‖he‖ it was who cursed me with a grievous curse, on the day I journeyed to Mahanaim,—but ‖he‖ came down to meet me, at the Jordan, and so I sware to him by Yahweh, saying—

I will not put thee to death, with the sword.

9 ‖Now‖ therefore, do not hold him guiltless, for <a wise man> thou art', and wilt know how thou oughtest to deal with him, and wilt suffer[a] his grey hairs to go down with blood, to hades.

10 So then David slept with his fathers,—and was buried in the city of David. 11 Now ‖the days that David reigned over Israel‖ were forty years,—<in Hebron> reigned he seven years, and <in Jerusalem> reigned he thirty and three years.

12 But <when ‖Solomon‖ took his seat upon the throne of David his father> then was the kingdom firmly established.

§ 4. *Adonijah seeks Abishag to wife. How Solomon deals with him; also with Abiathar, Joab, and Shimei.*

13 And Adonijah son of Haggith came in unto Bath-sheba, mother of Solomon: And she said—

<Peaceably> comest thou?

And he said—

Peaceably.

14 Then said he—

I have somewhat to say unto thee.

And she said—[b]

Say on.

15 And he said—

‖Thou‖ knowest that <mine> was the kingdom, and <on me> had all Israel set their faces, that I should become king,—howbeit the kingdom |hath turned' about|, and become my brother's, for <from Yahweh> became it |his|.

16 ‖Now‖ therefore, <one request> have I' to ask of thee, do not turn away my face.

17 And she said unto him—

Say on.

And he said—

Speak, I pray thee, unto Solomon the king, for he will not turn away thy face,—that he give me Abishag the Shunammite, to wife.

18 And Bath-sheba said:

Good! ‖I myself‖ will speak for thee, unto the king.

19 So Bath-sheba went in unto King Solomon, to speak to him for Adonijah,—and the king rose up to meet her, and bowed himself down to her, and sat down upon his throne, and caused a throne to be set for the mother of the king, and she sat on his right hand. 20 Then said she—

<One small request> am I' asking of thee, do not turn away my face.

And the king said to her—

Ask on, my mother, for I will not turn away thy face.

21 And she said

Let Abishag the Shunammite be given to Adonijah thy brother, to wife.

22 Then answered King Solomon, and said to his mother—

Wherefore, then, art thou' asking Abishag the Shunammite, for Adonijah? ask, then, for him the kingdom, because he' is mine elder brother,—‖even for him, and for Abiathar the priest, and for Joab, son of Zeruiah‖.

23 Then sware King Solomon by Yahweh, saying,—

‖So‖ let God do to me, and ‖so‖ let him add, if <at the cost of his life>[a] Adonijah hath not spoken this word.

24 ‖Now‖ therefore, <by the life of Yahweh, who hath established me, and seated me upon the throne of David my father, and who hath made for me a household, as he had spoken> surely ‖to-day‖ shall Adonijah' be put to death!

25 So King Solomon sent by the hand of Benaiah son of Jehoiada,—and he fell upon him, that he died. 26 Also <unto Abiathar the priest> said the king—

<To Anathoth> get thee unto thine own fields,[b] for <death-doomed>[c] thou art',—but ‖this day‖ will I not put thee to death, ‖because thou didst bear the ark of My Lord, Yahweh, before David my father, and because thou wast afflicted in all wherein my father was afflicted‖.

27 So Solomon thrust out Abiathar from being priest unto Yahweh,—to fulfil the word of

[a] Or: "cause."
[b] Some cod. (w. 2 ear. pr. edns.) Sep., Syr. and Vul.) add: "unto him"—G.n.

[a] Ml.: "with his life (soul)."
[b] Some cod. (w. 3 ear. pr. edns., Sep., Syr., Vul.): "field"—G.n.
[c] Ml.: "a man of death."

Yahweh which he spake concerning the household of Eli in Shiloh.[a]

28 And ‖the report‖ came unto Joab, for ‖Joab‖ had inclined after Adonijah, although <after Solomon>[b] he had not inclined,—so then Joab fled into the Tent of Yahweh, and laid hold of the horns of the altar. 29 And it was told King Solomon—

Joab hath fled into the Tent of Yahweh, and |there he is| beside the altar.

So Solomon sent Benaiah son of Jehoiada, saying—

Go fall upon him!

30 And Benaiah came into the Tent of Yahweh, and said unto him—

‖Thus‖ saith the king Come forth!

And he said—

Nay! but[c] ‖here‖ will I die!

So Benaiah brought the king word again, saying,

‖Thus‖ spake Joab, and ‖thus‖ he answered me.

31 And the king said to him—

Do as he hath spoken, fall then upon him, and bury him,—and so put away the innocent blood which Joab shed, ‖from off me, and from off the house of my father‖;

32 thus will Yahweh bring back his blood upon his own head, in that he fell upon two men more righteous and better than he, and slew them with the sword, ‖my father David' not knowing it‖,—even Abner son of Ner, general of the army of Israel, and Amasa son of Jether, general of the army of Judah; 33 thus shall their blood come back upon the head of Joab, and upon the head of his seed unto times age-abiding,—but ‖David and his seed, and his house, and his throne‖ shall have peace, unto times age-abiding, from Yahweh.

34 So Benaiah son of Jehoiada went up, and fell upon him, and put him to death,—and he was buried in his own house, in the wilderness.

35 And the king put Benaiah son of Jehoiada, in his stead, over the army,—and <Zadok the priest> did the king put in the stead of Abiathar.

36 And the king sent, and called for Shimei, and said to him—

Build thee a house, in Jerusalem, so shalt thou dwell there,—and shalt not go forth from thence, hither or thither; 37 but it shall be that <on the day thou goest forth, and passest over the Kidron ravine> ‖know‖ that thou shalt ‖die‖,—‖thy blood‖ shall be |upon thine own head|.

38 And Shimei said to the king—

‖Good‖ is the word, <as my lord the king hath spoken> ‖so‖ will thy servant' do.

And Shimei dwelt in Jerusalem many days.

39 But it came to pass <at the end of three years> that two of the servants of Shimei fled unto Achish son of Maachah king of Gath, —an‖ they told Shimei, saying—

Lo! thy servants' are in Gath.

40 So Shimei arose, and saddled his ass, and went to Gath, unto Achish, to seek his servants,— and Shimei went and brought in his servants, from Gath. 41 And it was told Solomon—

Shimei hath been out of Jerusalem to Gath, and returned.

42 Then sent the king and called for Shimei, and said unto him—

Did I not put thee on oath by Yahweh, and adjure thee, saying—

<On the day thou goest forth and takest thy journey hither or thither> ‖know‖ that thou shalt ‖die‖.

Then saidst thou unto me—

‖Good‖ is the word I have heard.

43 Why, then, hast thou not kept the oath of Yahweh,—and the charge which I laid upon thee?

44 Then said the king unto Shimei—

‖Thou‖ knowest all the wickedness' which thy heart is privy to, which thou didst unto David my father,—therefore shall Yahweh bring back thy wickedness, upon thine own head.

45 But ‖King Solomon‖ shall be blessed,—and ‖the throne of David‖ shall be established before Yahweh, unto times age-abiding.

46 So the king charged Benaiah son of Jehoiada, and he went out and fell upon him, that he died,—and ‖the kingdom‖ was established in the hand of Solomon.

§ 5. *Solomon marries Pharaoh's Daughter; but as yet retaining the Divine favour, Yahweh appears to him at Gibeon and promises him Wisdom.*

3 1 And Solomon contracted an alliance' with Pharaoh king of Egypt,—and took the daughter of Pharaoh, and brought her into the city of David, until he had made an end of building his own house, and the house of Yahweh, and the wall of Jerusalem, round about. 2 <|Save only| that the people were sacrificing in the high places,—because there had not been built a house' unto the Name of Yahweh, until those days> 3 Solomon loved Yahweh, by walking in the statutes' of David his father,—|save only| that <in the high places> ‖he himself‖ was sacrificing and offering incense. 4 So then the king went to Gibeon, to sacrifice there, for ‖that‖ was the great high place,—<a thousand ascending-sacrifices> did Solomon offer up on that altar. 5 ‖In Gibeon‖ Yahweh appeared unto Solomon, in a dream by night,—and God said,

Ask, what I shall give thee.

6 Then said Solomon—

‖Thou‖ didst deal, with thy servant David my father, in great lovingkindness, according

[a] Cp. 1 S. ii. 31–33.
[b] So it shd be (w. Syr. and Vul.) — G.n. [M.C.T.: "Absolom."]
[c] In the famous Mugah and other cod. is found [*lo* for *lo'*]: "And he said unto him—Verily here," etc.—G.n.

as he walked before thee, in truth and in righteousness and in uprightness of heart, with thee,—and thou hast kept for him this great lovingkindness, that thou hast given unto him a son to sit upon his throne, |as it is this day|.

7 ‖Now‖ therefore, O Yahweh my God, ‖thou‖ hast made thy servant' king, instead of David my father,—and ‖I‖ am but a little child, I know not[a] how to go out and come in. 8 And ‖thy servant‖ is in the midst of thy people, whom thou hast chosen,—‖a numerous people, that cannot be numbered or summed up, for multitude‖.

9 Wilt thou, then, give unto thy servant, a heart that hearkeneth, to judge thy people, to discern between good and bad,—for who is able to judge' this thine honoured people?

10 And the thing was good in the eyes of the Lord,[b]—that Solomon had asked this thing;
11 and God said unto him—

<Because thou hast asked this thing, and hast not asked for thyself many days, nor asked for thyself riches, nor asked the lives[c] of thine enemies,—but hast asked for thyself discernment, in hearing a cause>
12 lo! I have done according to thy word,[d]—lo! I have given unto thee a wise and discerning heart, so that <like thee> hath been none |before thee|, and <after thee> shall rise up none |like thee|.
13 |Moreover also| <what thou hast not asked> have I given unto thee, |both riches and honour|,—so that there hath been none ‖like thee‖ among the kings, all thy days.
14 And <if thou wilt walk in my ways, by keeping my statutes, and my commandments, as |David thy father| walked> then will I lengthen out thy days.

15 And Solomon awoke, and lo! it was a dream. So he entered into Jerusalem, and stood before the ark of the covenant of the Lord, and caused to go up ascending-sacrifices and offered peace-offerings, and made a banquet for all his servants.

§ 6. *Solomon shows his Wisdom in the case of two Unchaste Women.*

16 ‖Then‖ came there in two unchaste women, unto the king,—and stood before him. 17 And the one woman said—

Pardon, my lord!
‖I and this woman‖ dwell in one house,—and I gave birth to a child near her, in the house. 18 And it came to pass <the third day after I bare> that |this woman also| gave birth to a child,—‖we two‖ being together, there was[a] no' stranger with us in the house, ‖none but we two' in the house‖.

19 And this woman's son died in the night,—because she overlaid it.

20 Then arose she <in the middle of the night> and took my son from beside me, |while thy handmaid' was sleeping|, and laid it in her own bosom,—but <her dead son> laid she in |my| bosom. 21 And <when I arose in the morning, to give suck unto my child> lo! it was dead! but <when I looked at it narrowly in the morning>, lo! it was not |my son that I had borne|.

22 Then said the other woman—
Nay! but ‖my son‖ is the |living| and ‖thy son‖ the |dead|.
But ‖this‖ one kept on saying—
Nay, verily! but ‖thy son‖ is the |dead| and ‖my son‖ the |living|.
Thus spake they before the king. 23 Then said the king,
‖The one woman‖ is saying ‖This‖ is |my son| ‖the one that liveth‖ and ‖thy son‖ is |the one that is dead|,— and ‖the other‖ is saying, Nay! but ‖thy son‖ is |the dead one|, and ‖my son‖ the |living|.

24 And the king said—
Bring me a sword!
So they brought a sword before the king.
25 Then said the king,
Divide the living child, in twain,—and give half to the one, and half to the other.
26 Then spake the woman |whose was the living child| unto the king—for tender became her compassions over her son—so she said—
Pardon, my lord!
Give ‖her‖ the living child, and do not ‖kill‖ it.
But the other kept on saying—
<Neither mine, nor thine> shall[b] it be, divide it.
27 Then responded the king, and said—
Give ‖her‖ the living child, ye shall not ‖kill‖ it,—‖she‖ is its mother.

28 And all Israel heard of the judgment which the king had delivered, and they stood in awe before the king,—for they saw, that ‖the wisdom of God‖[c] was in him, to execute justice.

§ 7. *Solomon's Chief Officers of State, and his Provincial Governors.*

4 1 And so it came to pass, that ‖King Solomon‖ was king, over all Israel. 2 Now ‖these‖ were his chief officers of state,—
Azariah[d] son of Zadok, the priest;

[a] Some cod. (w. Sep., Syr., Vul.): "and know not" —G.n.
[b] Heb.: *'ădhônây*. Some cod. (w. 2 ear. pr. edns.): "the eyes of Yahweh" —G.n.
[c] U.: "soul" [="souls"].
[d] So in one class of cod.; but in another (w. 3 ear. pr. edns. and Vul.): "words" both *written* and *read*—G.n.
[e] Heb.: *'ădhônây*.

[a] In some cod. (w. Sep., Syr. and Vul.): "and there was"—G.n.
[b] One school of Massorites: "let." In some cod. (w. 2 ear. pr. edns.) it is both *written* and *read*: "let" —G.n.
[c] Or: "divine wisdom."
[d] Heb.: *'ăzaryâhu*, 15; 34, *'ăzaryâh*. Cp. "Heb." p. 30.

3 Elihoreph and Ahijah, sons of Shisha, scribes,—
Jehoshaphat son of Ahilud, the recorder;
4 And Benaiah son of Jehoiada, over the army,—
And Zadok and Abiathar, priests;
5 And Azariah son of Nathan, over the governors,—
And Zabud son of Nathan, minister,[a] king's friend;
6 And Ahishar, over the household,—
And Adoniram son of Abda, over the tribute.

7 And ‖Solomon‖ had twelve governors over all Israel, who used to sustain the king and his household,— <for a month in the year> was it appointed unto each one, to find sustenance. 8 And ‖these‖ are their names,
Ben-hur in the hill country of Ephraim;
9 Ben-deker, in Makaz and in Shaalbim and Beth-shemesh,—and Elon-beth-hanan;[b]
10 Ben-hesed, in Arubboth,—‖to him‖ pertaineth Socoh, and all the land of Hepher;
11 Ben-abinadab, all the height of Dor,[c]—<Taphath daughter of Solomon> had he' to wife;
12 Baana son of Ahilud, in Taanach, and Megiddo,—and all Beth-shean which is beside Zarethan, beneath Jezreel, from Beth-shean as far as Abel-meholah,[d] as far as over against Jokmeam;
13 Ben-geber, in Ramoth-gilead,—‖to him‖ belonged the towns of Jair,[e] son of Manasseh, which are in Gilead, ‖his‖ was the region of Argob which is in Bashan, sixty great cities, with walls and with bars of bronze;
14 Ahinadab son of Iddo, towards Mahanaim;
15 Ahimaaz, in Naphtali,—moreover ‖he‖ took Basemath daughter of Solomon, to wife;
16 Baana son of Hushai, in Asher and in Aloth;
17 Jehoshaphat son of Paruah, in Issachar;
18 Shimei son of Ela, in Benjamin;
19 Geber son of Uri, in the land of Gilead,—the land of Sihon king of the Amorites, and Og king of Bashan, being ‖the one governor‖ that was in the land.

§ 8. *Solomon's Wide Dominion, Daily Provision, Horses and Chariots, Proverbs and Songs.*

20 ‖Judah and Israel‖ were many, as the sand that is by the sea,[f] for multitude,—eating and drinking, and rejoicing.
21 And ‖Solomon‖ became ruler over all the kingdoms, from the River [even unto][g] the land of the Philistines, and as far as the boundary of Egypt,—and these were bringing presents, and serving Solomon, all the days of his life.

22 And it came to pass, that Solomon's provision for one day was,—thirty measures of fine flour, and sixty measures of meal; 23 ten fat oxen, and twenty oxen out of the pastures, and a hundred sheep,—besides harts, and gazelles, and roebucks, and fatted fowl. 24 For ‖he‖ had dominion over all on this side the River, from Tiphsah even as far as Gaza, over all the kings on this side the River,—and he had ‖peace‖ on all sides of him, round about.
25 And Judah and Israel dwelt securely, every man under his own vine, and under his own fig-tree, from Dan even unto Beer-sheba,—all the days of Solomon. 26 And it came to pass that ‖Solomon‖ had forty thousand stalls of horses, for his chariots,—and twelve thousand horsemen. 27 And these governors provided sustenance for King Solomon, and for all that drew near unto the table of King Solomon, ‖every man in his month‖,—they let |nought| be lacking. 28 <Barley also and crushed straw,[a] for the horses and for the swift beasts> brought they in unto the place where it should be, ‖every man according to his charge‖.
29 And God gave wisdom unto Solomon, and discernment, and very great largeness of heart,[b]—like the sand that is on the shore of the sea: 30 so that |the wisdom of Solomon| excelled' |the wisdom of all the sons of the East,—and all the wisdom of the Egyptians|
31 so that he was wiser than any man,[c]—than Ethan the Ezrahite, and Heman and Calcol and Darda, sons of Mahol,—and it came to pass that ‖his name‖ was throughout all the nations round about. 32 And he spake three thousand proverbs,—and it came to pass that ‖his songs‖ were a thousand and five. 33 And he discoursed of trees,—from the cedar that is in Lebanon, even unto the hyssop, that springeth out in the wall,—and he discoursed of beasts and of birds, and of creeping things, and of fishes. 34 And there came in |of all the peoples|, to hear the wisdom of Solomon—of all the kings of the earth, who heard his wisdom.

§ 9. *Solomon treats with Hiram King of Tyre for Materials to build a Temple.*

5 1 And Hiram King of Tyre sent his servants unto Solomon, for he had heard that <him> had they anointed king, in the room of his father,—for |Hiram| was ‖a lover‖ of |David| continually.[d]
2 So Solomon sent unto Hiram, saying:—
3 ‖Thou‖ knewest David my father, how that he could not build a house unto the Name of Yahweh his God, because of the wars that were about him on every side,—until Yahweh should put them' under the soles of his feet; 4 but ‖now‖ Yahweh my God

[a] Heb.: *kohén*, usually "priest." "Prob. *chief-tain* (exercising priestly functions)"—O.G. 463.
[b] Some cod. (w. 3 ear. pr. edns.): "Elon-ben-hanan"; other cod.: "Elon and Beth-hanan"; Sep. has: "E. as far as Beth-hanan."
[c] Cp. Josh. xii. 23.
[d] = Dance-meadow; cp. Ju. vii. 22.
[e] Or: "Encampments of J."; or, "Havvôth Jair." Deu. iii. 14, n.
[f] Some cod. (w. Syr.): "sea-shore"—G.n.
[g] *Gt.*: these words shd form part of the text. Cp. 2 Ch. ix. 26—G.n.

[a] Or: "chaff."
[b] *Gt.*: there is here a transposition, and that *it shd be* (w. Syr.) as in text—G.n.
[c] Or: "any human being"; or: "all mankind."
[d] Ml.: "all the days."

hath given me' rest on every side,—there is neither adversary[a] nor incident of evil.

5 Behold me! then, purposing[b] to build a house for the Name of Yahweh my God,—even as Yahweh spake unto David my father, saying—

<Thy son, whom I will set in thy stead, upon thy throne, ‖he‖ shall build the house for my Name.

‖Now‖ therefore, command thou that they fell me cedars, out of Lebanon, and ‖my servants‖ shall be |with thy servants|, and <the hire of thy servants> will I give thee, according to all that thou shalt say,—for ‖thou‖ knowest, that ‖none' amongst us‖ hath skill to fell timber, ‖like the Zidonians.

7 And it came to pass <when Hiram heard the words of Solomon> that he rejoiced greatly,—and said:

‖Blessed‖ be Yahweh, to-day, who hath given unto David a wise son, over this great people!

And Hiram sent unto Solomon, saying,

I have heard that which thou hast sent unto me,—‖I‖ will do all[c] thy desire, as to timber of cedar, and timber of fir.[d] 9 ‖My servants‖ shall bring them down out of Lebanon unto the sea, and ‖I‖ will put them in rafts on the sea, unto the place of which thou shalt send me word, and will cause them to be discharged there, and ‖thou‖ shalt receive them, and ‖thou‖ shalt do my desire, by giving food for my household.

10 So then Hiram began giving unto Solomon' timber of cedar, and timber of fir, even all his desire‖ 11 and ‖Solomon‖ gave unto Hiram, twenty thousand measures of wheat, as food for his household, and twenty measures of beaten oil,—‖thus‖ used Solomon to give unto Hiram, year by year.

12 And ‖Yahweh‖ gave wisdom unto Solomon, as he promised him,—and it came to pass that there was peace between Hiram and Solomon, and |they two| solemnised a covenant.

13 And King Solomon raised a labour-band, out of all Israel,—and it came to pass that ‖the labour-band‖ was thirty thousand men. 14 And he sent them to Lebanon, ten thousand a month, by courses, ‖a month‖ were they in Lebanon, ‖two[e] months‖ at home,—and ‖Adoniram‖ was over the levy. 15 And it came to pass that ‖Solomon‖ had seventy thousand bearers of burdens,—and eighty thousand hewers in the mountain; 16 besides the chiefs of Solomon's officers, who were over the work, three thousand and three hundred,—who ruled over the people that wrought in the work. 17 And the king commanded, and they quarried great stones, costly stones, to found the house with hewn stones. 18 And Solomon's builders and Hiram's builders with the Gebalites[a] wrought them,—thus made they ready the timber and the stones, for building the house.

[a] Or: "traitor," "accuser." Heb.: *sâṭân*.
[b] Ml.: "saying."
[c] Some cod.: "according to all"—G.n.
[d] Or: "cypress."
[e] Some cod. (w. 3 ear. pr edns., Sep. and Syr.): "and two"—G.n.

[a] Josh. xiii. 5.

§ 10. *The Temple described and built; also a House for the King. Hiram, a Tyrian Artificer, executes the Work.*

6 1 And so it came to pass <in the four hundred and eightieth year, by the coming forth of the sons of Israel out of the land of Egypt, in the fourth year (in the month of Zif, ‖the same‖ being the second month) of the reign of Solomon over Israel> that he began to build the house unto Yahweh. 2 Now ‖the house which King Solomon built unto Yahweh‖ was sixty cubits in length, and twenty[b] in breadth,—and thirty cubits in height. 3 And ‖the porch in front of the temple of the house‖ was twenty cubits in length, according to[c] the breadth of the house,—ten[d] cubits in breadth, in front of the house. 4 And he made to the house windows, with closed bars. 5 And he built—by the wall of the house—a gallery,[e] round about, against the walls of the house, round about, both to the temple, and to the shrine,—and he made side chambers round about. 6 The ‖lowest gallery‖ was five cubits broad, and ‖the middle‖ six cubits broad, and ‖the third‖ seven cubits broad,—for he put ‖ledges‖[f] against the house round about, on the outer side, so as not to make fastenings in the walls of the house. 7 Now <the house, when it was in building> ‖with whole quarry-stones‖ was built,—‖neither hammer, nor axe, nor any tool[g] of iron‖ was heard in the house, |when it was in building|. 8 ‖The entrance of the lowest[h] story‖ was on the right' side of the house,—and <by winding stairs> went they up unto the middle [story], and <out of the middle> into ‖the third‖. 9 So he built the house, and finished it,—and ceiled[i] the house with planks and beams of cedar;
10 and built the gallery against all the house, five cubits in height,—and so fastened the house, with timber[k] of cedar.

11 Then came the word of Yahweh unto Solomon, saying:

12 ‖Concerning this house, which thou' art building‖

<If thou wilt walk in my statutes,
And ‖my regulations‖ wilt practise,
And so observe all my commandments, by walking in them>

[b] Some cod. (w. Sep., Syr. and Vul.) add: "cubits"—G.n.
[c] Or: "in front of."
[d] Some cod. (w. Sep. and Vul.): "and ten"—G.n.
[e] Or: "flat"; O.G.: "a *flat surface*, only of lower projecting story of temple," p. 427.
[f] O.G.: "recess, rebatement; *i.e.* ledge."
[g] Some cod. (w. 3 ear. pr edns., Sep., Syr. and Vul.): "nor any tool"—G.n. (M.C.T.: "no tool."]
[h] So itshd be (w. Aram. and Sep.)—G.n.
[i] Or: "wainscotted."
[k] Or: "trees."

Then will I establish my word' with thee,
which I spake unto David thy father;
13 and will make my habitation' in the midst
of the sons of Israel,—and will not for-
sake' my people Israel.

14 Thus Solomon built the house, and finished
it; 15 and he built the walls of the house on the
inside, with boards of cedar, <from the floor
of the house, unto the cross-beams[a] of the
ceiling> he overlaid it with wood, on the
inside,—and he overlaid the floor of the house
with boards of fir.[b] 16 And he built twenty
cubits, at the hinder part of the house, with
boards of cedar, from the floor as far as the
cross-beams,[a]—and he built it within, for a
shrine, even for the holy of holies; 17 but ‖forty
cubits‖ was the house itself,—‖the same‖ was
the temple, before the oracle.[c] 18 And ‖the
cedar for the house within‖ was carved with
colocynths, and with festoons of flowers,—
‖the whole‖ was cedar, there was no' stone to
be seen. 19 And <the shrine in the midst of
the house within> made he ready,—for placing
there' ‖the ark of the covenant of Yahweh‖.
20 And ‖the interior of the shrine‖ was twenty
cubits in length, and twenty cubits in breadth,
and twenty cubits in height, and he overlaid it,
with pure[d] gold,—and overlaid the altar with
cedar. 21 Thus then did Solomon overlay the
house within, with pure gold,—and he drew
chains of gold across the front of the shrine,
and overlaid it with gold; 22 yea ‖all the house‖
overlaid he with gold, until he had made all
the house into one whole,—<even all the altar
that was by the shrine> overlaid he with
gold.

23 And he made, within the shrine, two cherubim
of wild olive wood,—ten cubits in height;
24 and ‖five cubits‖ was the one wing of the
cherub, and ‖five cubits‖ the second wing of
the cherub,—‖ten cubits, from the one end of
his wings unto the other end of his wings.
25 ‖Ten cubits‖ also was the second cherub,—
<of one size and one shape> were the two
cherubim. 26 ‖The height of the one cherub‖ was
ten cubits,—and ‖so‖ of the second' cherub.
27 And he placed the cherubim in the midst of
the inner house, and the cherubim stretched
forth their wings,[a]—so that the wing of the one
touched the [one] wall, and the wing of the other
cherub, was touching the other wall,—and
‖their wings in the midst of the house‖ were
touching, ‖wing to wing‖. 28 And he overlaid
the cherubim with gold.

29 And <all the walls of the house round about>
carved he with figures of cherubim, and palm-
trees, and festoons of flowers,—‖within and
without‖. 30 <Even the floor of the house>
overlaid he with gold,—‖within and without‖.

31 And ‖the entrance of the shrine‖ made he
with doors, of wild olive-wood, the pillars and
posts being a fifth. 32 ‖The two doors‖ also
were of olive-wood, and he carved upon them
carvings of cherubim, and palm-trees, and
festoons of flowers, and overlaid them with
gold,—yea he spread out <over the cherubim
and over the palm-trees> ‖the gold‖. 33 ‖So‖
also, made he for the entrance of the temple,
with posts of wild olive-wood,—a fourth part.
34 And ‖the two doors‖ were of fir-wood,—‖the
two leaves of the one door‖ were folding, and
‖the two leaves of the other door‖ were folding.
35 And he carved cherubim, and palm-trees, and
festoons of flowers,—and overlaid them with
gold, smoothed out on the carved work.

36 And he built the inner court, with three rows
of hewn stone,—and a row of beams of cedar.

37 <In the fourth year> was laid the foundation
of the house of Yahweh, —|in the month
Zif|;[a] 38 and <in the eleventh year, in the
month Bul[b]—‖the same‖ is the eighth' month>
was the house finished, as to all the particu-
lars thereof, and as to all the appointments[c]
thereof,—‖so then he built it in seven years‖.

7 1 But <his own house> was Solomon thirteen
years in building,—so he finished all his house.
2 Yea he built the house of the forest of Lebanon,
‖a hundred cubits‖ the length thereof, and ‖fifty
cubits‖ the breadth thereof, and ‖thirty cubits‖
the height thereof,—upon four rows of pillars of
cedar, with beams of cedar, upon the pillars;
3 and it was covered with cedar above upon the
joists, that were on forty-five pillars,—fifteen
in a row. 4 And there were ‖window spaces‖
in three rows,—and light over against light,
three times. 5 And ‖all the openings and the
posts‖ were square in their frame,—and light
was over against light, three times. 6 And <a
porch of pillars> made he, ‖fifty cubits‖ in
length, and ‖thirty cubits‖ in breadth,—and ‖a
porch‖ was on the one front of them, ‖and
pillars and threshold‖ were on the other front
of them. 7 And <a porch for the throne, where
he should judge, even the porch of judgment>
made he, and it was wainscotted with cedar,
from floor to ceiling. 8 And <his own house
where he should dwell, in the other court
within the porch> was |of like workmanship
unto this|,—<a house also> made he, for the
daughter of Pharaoh, whom Solomon had taken
[to wife], in a similar porch. 9 ‖All these‖ were
of costly stones, after the dimensions of hewn
stones, sawn with saws, within and without,—
even from the foundation, unto the coping, and
without as far as the great court. 10 And ‖the
foundation‖ was of costly stones, large stones,
stones of ten cubits, and stones of eight cubits.
11 And ‖above‖ were costly stones, after the
dimensions of hewn stone, and cedar. 12 And
‖the great court round about‖ was of three

[a] So it shd be (w. Sep.)—G.n.
[b] Or: "cypress"—O.G.
[c] So it shd be (w. Sept. and Vul.)—G.n.
[d] Or: "well-closed."

= "*Brightness, bloom*, hence the name of the month of bloom, *Ziv*, the second Hebrew month, from the new moon of May to the new moon of June"—Davies' H.L.
[b] "*Rain-month*, the eighth Heb. month, from Nov. to Dec. new moon—Davies' H.L.
[c] *Written*: "appointment"; *read*: "appointments." In some cod. (w. 2 ear. pr. edns.) both *written* and *read*, "appointments"—G.n.

rows of hewn stone, and a row of beams of cedar,—both to the inner court of the house of Yahweh, and to the porch of the house.

13 And King Solomon sent and fetched Hiram, out of Tyre: 14 <son of a widow woman> was he' of the tribe of Naphtali, but ‖his father‖ was a man of Tyre, a worker in bronze, and he was filled with wisdom, and discernment, and knowledge, for executing all manner of work in bronze,—so he came unto King Solomon, and executed all his work.

15 And he cast two pillars of bronze,—‖eighteen cubits‖ the height of each' pillar, and ‖a line of twelve cubits‖ would surround the second pillar.[a] 16 And ‖two capitals‖ made he, to set upon the tops of the pillars, of molten bronze,—‖five cubits‖ was the height of the one' capital, and ‖five cubits‖ the height of the other' capital;

17 with a frame of checker work, wreaths of chain work, for the capitals which were upon the top of the pillars,—seven for the one' capital, and seven for the other' capital. 18 So he made the pillars,—and ‖two rows round about‖ upon the one frame of checker work, covering the capitals which were upon the top with pomegranates,[b] ‖thus also‖ did he for the other' capital. 19 And ‖the capitals which were upon the top of the pillars‖ were of lily work, ‖in span‖ four cubits.

20 And there were capitals upon the two pillars, |above also| close by the belly, which was beside the checker work,—and there were two hundred pomegranates, in rows round about, upon either[c] capital. 21 So he reared the pillars for the porch of the temple,—yea he reared the right' pillar, and called the name thereof Jachin, and reared the left' pillar, and called the name thereof |Boaz|. 22 And <upon the top of the pillars> was lily work,—which gave finish to the work of the pillars.

23 And he made a molten sea,—ten cubits from the one brim to the other, it was round all about, and ‖five cubits‖ was the height thereof, and ‖a line of thirty cubits‖ would encompass it round about. 24 And ‖colocynths‖[d] were under the brim thereof round about, encompassing it, ten in a cubit, encircling the sea, round about,—two rows of colocynths,[d] made in the casting thereof: 25 standing upon twelve oxen, three looking northward, and three looking westward, and three looking southward, and three looking eastward, ‖the sea‖ being upon them above,—‖all their hinder parts‖ being |inward|. 26 And ‖the thickness thereof‖ was a handbreadth, and ‖the brim thereof‖ was like the brim-work of a cup, of lily-blossoms,—<two thousand baths>[e] did it contain.

27 And he made ten stands of bronze,—‖four cubits‖ the length of each' stand, and ‖four cubits‖ the breadth thereof, and ‖three cubits‖ the height thereof. 28 And ‖this‖ was the work of the stand, there were ‖side walls‖ to them,—and ‖the side-walls‖ were between joining ledges; 29 and <upon the side-walls which were between the ledges> were lions, oxen, and cherubim, and ‖upon the ledges‖ was a pedestal[a] above, and ‖beneath the lions and oxen‖ a wreath of hanging work. 30 And ‖four wheels of bronze‖ had each stand, with axles of bronze, and ‖the four steps thereof‖ had shoulder pieces,—‖under the laver‖ were the molten shoulder-pieces, over against each wreath.

31 And ‖the mouth thereof, within the capital and upwards‖ was a cubit, and ‖the mouth thereof‖ was round, of pedestal work, a cubit and a half,—|moreover also| ‖upon the mouth thereof‖ were gravings, with their side-walls four-square, not round. 32 And ‖four wheels‖ were beneath the side-walls, ‖the axletrees of the wheels‖ being in the stands,—and ‖the height of each wheel‖ was a cubit and a half: 33 and ‖the work of the wheels‖ was like the work of a chariot-wheel; and <their axletrees, and their felloes, and their spokes, and their naves> ‖the whole‖ were molten. 34 And there were ‖four shoulder-pieces‖ at the four corners of each stand, <of the stand itself> were the shoulder-pieces thereof. 35 And <in the top of the stand, half a cubit in height> was a circular piece round about,—and <on the top of the stand> the tenons thereof, and ‖the side-walls thereof‖ were of the same. 36 Then carved he <upon the plates of the tenons thereof, and upon the side-walls thereof> cherubim, lions, and palm-trees,—according to the open space of each with a wreath round about. 37 ‖Thus‖ made he the ten stands,—‖one mould, one measure, one shape‖ had they |all|.

38 Then made he ten lavers of bronze,—‖forty baths‖ would each laver contain, ‖four cubits‖ was each laver, ‖one laver‖ was on each' of |the ten stands|.

39 And he set the stands, five on the right' side of the house, and five on the left' side of the house,—but ‖the sea‖ he set on the right' side of the house eastward, over against the south.

40 And Hiram made lavers,[b] and shovels, and bowls,—and Hiram ended the doing of all the work which he wrought for King Solomon, for the house of Yahweh: 41 two pillars,—and the bowls of the capitals which were upon the top of the two pillars,—and the two frames of checker-work, covering the two bowls of the capitals, which were upon the top of the pillars;

42 and the four hundred pomegranates, for the two frames of checker-work,—two rows of pomegranates to each frame, for covering the two bowls of the capitals, which were on the face[c] of the pillars; 43 and the ten stands,—with the ten lavers upon the stands; 44 and the one sea,—with the twelve oxen under the sea; 45 and the pans, and the shovels, and the tossing

[a] Sep. has here: "would surround it, the thickness of the pillar was four fingers, hollow; and so the second pillar." Cp. Jer. lii. 21—G.n.

[b] Some cod.: "the top of the pillar"—G.n.

[c] Or: "the second."

[d] Or: "wild cucumbers."

[e] A bath = about 8½ gallons.

[a] Or: "stand."

[b] Some cod. (w. 3 ear. pr. edns., Sep. and Vul.): "pans." Cp. ver. 45; 2 Ch. iv. 11—G.n.

[c] Some cod. (w. 1 ear. pr. edn., Syr. and Vul.): "top." Cp. ver. 41.—G.n.

bowls, and ‖all these vessels which Hiram made King Solomon, for the house of Yahweh‖ were of burnished bronze. 46 <In the circuit of the Jordan> did the king cast them, in the clay ground,—between Succoth and Zarethan.

47 And Solomon let all the vessels be, because of their exceeding great multitude,—the weight of the bronze was not found out.

48 And Solomon made all the vessels[a] that were in the house of Yahweh,—the altar of gold, and the table of gold, whereon was the presence-bread; 49 and the lamp-holders—five on the right and five on the left, before the shrine, |of pure gold|,—with the blossoms, and the lamps, and the tongs, |of gold|; 50 and the bowls, and the snuffers, and the tossing bowls, and the spoons, and the censers, |of pure gold|,—and the hinge-holes, for the doors of the inner house, the holy of holies, and for the doors of the house itself, the temple, of |gold|.[b] 51 So was completed all the work which King Solomon made for the house of Yahweh, and Solomon brought in the hallowed things of David his father—<the silver, and the gold, and the vessels> did he put in the treasuries of the house of Yahweh.

§ 11. *The Dedication of the Temple: Solomon's Prayer and the Divine Answer.*

8 1 ‖Then‖ did Solomon call together the[c] elders of Israel, and[d] all the heads of the tribes, chiefs of the fathers of the sons of Israel, unto King Solomon in Jerusalem,—that they might bring up the ark of the covenant of Yahweh, out of the city of David, ‖the same' is Zion‖. 2 So all the men of Israel came together unto King Solomon, in the month of steady flowings,[e] at the festival,—‖the same is the seventh month‖.

3 And all the elders of Israel came in,—and the priests took up the ark; 4 and they brought up the ark of Yahweh, and the Tent of Meeting, and all the hallowed vessels that were in the tent, —yea |the priests and the Levites| did bring them up. 5 And ‖King Solomon, and all the assembly of Israel who had assembled themselves unto him‖ were with him, before the ark,—sacrificing sheep and oxen, which could neither be recorded nor counted, for multitude.

6 So the priests brought in the ark of the covenant of Yahweh into its place, into the shrine of the house, into the holy of holies,—under the wings of the cherubim. 7 For ‖the cherubim‖ were spreading forth their two wings, over[f] the place of the ark,—and the cherubim made a covering over the ark and over the staves thereof |above|. 8 And they drew out the staves, and the heads of the staves were seen from the holy place, in front of the shrine, although they were not seen on the outside,—‖and they have remained there until this day‖. 9 There was nothing in the ark, save the two tables of stone, which Moses deposited there in Horeb,—the tables of the covenant[a] which Yahweh solemnised with the sons of Israel, when they came forth out of the land of Egypt.

10 And so it was <when the priests came forth out of the holy place> that ‖a cloud‖ filled the house of Yahweh; 11 so that the priests could not stand to minister, because of the cloud,—for |the glory of Yahweh| filled' |the house of Yahweh|.

12 ‖Then‖ said Solomon,—

‖Yahweh‖ said, that he would make his habitation in thick gloom:

13 I have ‖built‖[b] a house as a high abode for thee,—
A settled place for thee to abide in, for ages.

14 And the king turned about his face, and blessed all the convocation of Israel,—‖while all the convocation of Israel was standing‖; 15 and he said—

‖Blessed‖ be Yahweh, God of Israel, who spake with his mouth, unto David my father,—that which with his hand he hath fulfilled, saying:—

16 <Since the day that I brought forth my people Israel, out of Egypt> I had chosen no city, out of all the tribes of Israel, for building a house, where my Name might be,—but I have chosen Jerusalem, that my Name should be there,[c] and I have chosen David, to be over my people Israel:

17 And so it came to pass, that it was near the heart of David my father,—to build a house' for the Name of Yahweh, God of Israel. 18 Then said Yahweh unto David my father,

<Because it was near thy heart to build a house for my Name> thou didst well that it was' near thy heart;

19 |Only| ‖thou thyself‖ must not build the house,—but <thine own son who hath proceeded out of thy loins> ‖he‖ shall build the house, for my Name.

20 So then Yahweh hath established his word which he spake,—and I have been raised up in the room of David my father, and have taken my seat upon the throne of Israel, |as spake Yahweh|, and have built the house' for the Name of Yahweh, God of Israel; 21 and have appointed there a place' for the ark, wherein is the covenant of Yahweh,—which he solemnised with our fathers, when he brought them forth out of the land of Egypt.

22 And Solomon stood before the altar of Yahweh, in the presence of all the convocation of Israel,—

[a] Or: "utensils," "furniture."
[b] Some cod. (w. 2 ear. pr. edns.): "the temple round about"—G.n.
[c] Some cod. (w. Sep., Syr. and Vul.): "all the"—G.n.
[d] Some cod. (w. 4 ear. pr. edns., Aram., *Sep.*) omit: "and"—G.n.
[e] "=7th mo., Oct.-Nov."—O.G.
[f] So it shd be (w. Aram., Sep. and Vul.). Cp. 2 Ch. v. 8—G.n. [M.C.T.: "unto."]

[a] So it shd be (w. Sep.)—G.n.
[b] In some cod. *written*, "thou hast built"; *read*, "I have built." Cp. ver. 48—G.n.
[c] So it shd be (w. Sep.) Cp. 2 Ch. vi. 6—G.n. G. Intro. 174-5.

and spread forth his hands towards the heavens;
23 and said—
O Yahweh, God of Israel!
<Not like thee> is there a God, in the heavens above, or upon the earth beneath,—keeping Covenant and Lovingkindness for thy servants who are walking before thee, with all their heart; 24 who hast kept for thy servant David my father, that which thou didst promise him,—in that thou didst promise with thy mouth, and <with thy hand> hast fulfilled, |as it is this day|.
25 ‖Now‖ therefore, O Yahweh, God of Israel, keep thou for thy servant David my father, that which thou didst promise him, saying,
There shall not be cut off to thee a man from before me, to sit upon the throne of Israel,—|if only| thy sons take heed' to their way, by walking before me, |as thou hast walked before me|.
26 ‖Now‖ therefore, O God[a] of Israel,—verified be thy word,[b] I pray thee, which thou didst speak to thy servant, David my father.
27 But <in very deed> will God dwell |upon the earth|? Lo! ‖the heaven, yea the heaven of heavens‖ cannot contain thee, how much less this house which I have built? 28 Yet wilt thou turn unto the prayer of thy servant, and unto his supplication, O Yahweh my God,—to hearken unto the cry, and unto the prayer, wherewith thy servant doth pray before thee to-day; 29 that thine eye[c] may be opened toward[d] this house, night and day, toward the place of which thou hast said,
|My Name shall be |there|;
hearkening unto the prayer which thy servant shall offer toward this place. 30 Wilt thou, therefore, hearken unto the supplication of thy servant, and of thy people Israel, whensoever they shall pray toward this place,—yea wilt ‖thou thyself‖ hear, in thine own dwelling-place, in the heavens, and <when thou hearest> then wilt thou forgive?
31 <When a man shall sin against his neighbour, and there shall be taken up against him an oath, to put him on oath,—and he shall come in and swear[e] before thine altar, in this house> 32 then wilt ‖thou thyself‖ hear in the heavens, and act, and judge thy servants, condemning the lawless, by setting his way upon his own head,—and justifying the righteous, by giving to him, according to his righteousness?
33 <When thy people Israel are smitten before an enemy, because they have been sinning against thee,—and they turn again unto thee, and confess thy Name, and pray and make supplication unto thee, in this house>
34 then wilt ‖thou thyself‖ hear in the heavens, and forgive the sin of thy people Israel, and bring them back unto the soil, which thou gavest unto their fathers?
35 <When the heavens are shut up, and there is no rain, because they have been sinning against thee,—and they shall pray toward this place, and confess thy Name, and <from their sin> shall return, because thou hast been afflicting them> 36 then wilt ‖thou thyself‖ hear in the heavens, and forgive the sin of thy servants, and of thy people Israel, that thou mayest teach them the good[a] way, wherein they should walk,—and give rain upon thy land, which thou hast given unto thy people, for an inheritance?
37 <When there shall be ‖famine‖ in the land, when there shall be ‖pestilence‖, when there shall be ‖blasting, mildew, locust, caterpillar‖,[b] when their enemy shall besiege them in one of[c] their own gates,—whatsoever plague, whatsoever[d] sickness;
38 any prayer, any[e] supplication which |any son of earth| may have, of all thy people Israel,—who will certainly know every man the plague of his own heart, and so he shall spread abroad his hands towards this house> 39 then wilt ‖thou thyself‖ hear in the heavens, in the settled place of thine abode, and forgive and act, and give unto every man according to all his ways, whose heart thou wilt know,—for ‖thou thyself alone‖ knowest the heart of all the sons of men; 40 to the end they may revere thee, all the days which they' do live, upon the face of the soil,—which thou gavest unto our fathers?
41 |Moreover also| <unto the stranger, who is |not of thy people Israel|,—but hath come in out of a far country, for the sake of thy Name,—42 (for they will certainly hear of thy great Name, and of thy strong hand, and of thy stretched-out arm,—and so will come in and pray towards this house)>
43 wilt[f] ‖thou thyself‖ hear in the heavens, the settled place of thine abode, and act, according to all for which |the stranger| shall cry unto thee,—to the end that all the peoples of the earth may truly know' thy Name, so as to revere thee, |like thy people Israel|, and to know that ‖thine own Name‖ hath been given unto[g] this house, which I have built?
44 <When thy people go forth to war against

[a] Some cod. (w. Sep., Syr. and Vul.): "O Yahweh, God"—G.n.
[b] *Written*: "words"; *read*: "word." In some cod. (w. 2 ear. pr. edns., Sep. and Syr.) both *written* and *read*: "word"—G.n.
[c] In some cod. (w. 4 ear. pr. edns.): "eyes"—G.n.
[d] In some cod. *written*: "toward"; but *read*: "upon"—G.n.
[e] So it shd be (w. Aram., Sep. and Syr.)—G.n.
[a] Or: "right."
[b] A species of locust.
[c] So it shd be (w. Sep. and Syr.)—G.n.
[d] Some cod. (w. 2 ear. pr. edns. and Syr.) "or whatsoever." Cp. 2 Ch. vi. 28—G.n.
[e] Some cod. (w. Syr.): "or any"—G.n.
[f] Some cod. (w. 2 ear. pr. edns., Sep. and Syr.): "then wilt." Cp. 2 Ch. vi. 33—G.n.
[g] Ml.: "called upon."

their enemy,[a] whithersoever thou mayest send them,—and shall pray unto Yahweh in the direction of the city which thou hast chosen, and the house which I have built for thy Name> 45 then wilt thou hear in the heavens their prayer and their supplication,—and maintain their cause?[b]

46 <When they sin against thee—for there is ‖no son of earth‖ that sinneth not, and thou shalt be angry with them, and deliver them up before an enemy,—who shall carry them away as their captives into the land of the enemy, far or near; 47 and they come back to their right mind,[c] in the land whither they have been taken captive, —and so turn and make supplication unto thee in the land of their captors, saying,

We have sinned and done perversely,
we have been lawless;

48 and so they turn unto thee with all their heart and with all their soul, in the land of their enemies who have carried them away captive,—and pray unto thee in the direction of their own land which thou gavest unto their fathers, the city[d] which thou hast chosen, and the house which I have built[e] for thy Name> 49 then wilt thou hearken in the heavens the settled place of thine abode, unto their prayer and unto their supplication,—and maintain their cause;[f] 50 and grant forgiveness to thy people who have sinned against thee, even as to all their transgressions wherein they have transgressed against thee,—and grant them compassion before their captors, so that they may have compassion upon them; 51 because <thy people and thine inheritance> they are,—whom thou didst bring forth out of Egypt, out of the midst of the smelting-pot of iron; 52 that thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel,—to hearken unto them, in all their crying unto thee; 53 because ‖thou thyself‖ didst separate them unto thee for an inheritance, out of all the peoples of the earth,—as thou spakest by the hand of Moses thy servant when thou broughtest forth our fathers out of Egypt, O Lord[g] Yahweh.

54 And it came to pass <when Solomon had made an end of praying unto Yahweh all this prayer and supplication> that he arose from before the altar of Yahweh from kneeling on his knees, with his hands outspread to the heavens; 55 and stood and blessed all the convocation of Israel,—|with a loud voice| saying:

56 ‖Blessed‖ be Yahweh who hath given rest[a] unto his people Israel, according to all that he promised,—there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.

57 Yahweh our God be with us', as he was with our fathers,—let him not leave us nor forsake us; 58 but bow our heart[b] unto himself, —to walk in all his ways and to keep his commandments and his statutes and his regulations, which he commanded our fathers.

59 And let these my words wherewith I have made supplication before Yahweh be near unto Yahweh our God day and night,—that he may maintain the cause of his servant and the cause of his people Israel ‖as any need ariseth‖:[c]

60 To the end that all the peoples of the earth may know, that ‖Yahweh‖ is God,[d]—‖there[e] is none else‖.

61 So shall your heart be sound' with Yahweh our God,—to walk in his statutes and to keep his commandments |as at this day|.

62 And ‖the king, and all Israel with him‖ were offering sacrifice before Yahweh. 63 So Solomon offered as a sacrifice of peace-offerings, which he offered unto Yahweh—

Oxen two and twenty thousand, and
Sheep a hundred and twenty thousand,—

Thus did |the king and all the sons of Israel| ‖dedicate the house of Yahweh‖. 64 <On that day> did the king hallow the middle of the court that was before the house of Yahweh, —for he offered there' the ascending-sacrifice and the meal-offering, and the fat portions of the peace-offerings, because ‖the altar of bronze that was before Yahweh‖ was too small to receive the ascending-sacrifice and the meal-offering, and the fat portions of the peace-offerings.

65 And Solomon made at that time a festival—and all Israel with him—a great convocation from the entering in of Hamath unto the ravine of Egypt before Yahweh our God, |seven days and seven days|,—‖fourteen days‖.

66 <And[f] on the eighth day> he sent the people away, and they blessed the king,—and departed to their homes[g] rejoicing and glad of heart, over all the goodness which Yahweh had done for David his servant, and for Israel his people.

9 1 And it came to pass <when Solomon had made an end of building the house of Yahweh and the house of the king, and everything that Solomon desired, which he was pleased to make> 2 then appeared Yahweh unto Solomon |a second time|,

[a] Some cod. (w. Aram., Sep., Syr. and Vul.): "enemies." Cp. 2 Ch. vi. 34—G.n.
[b] Or: "execute judgment for them."
[c] Ml.: "bring back unto their heart."
[d] Some cod. (w. 2 ear. pr. edns. and Vul.): "and the city"—G.n.
[e] *Written*: "thou hast built"; *read*: "I have built." In some cod. (w. 3 ear. pr. edns., Aram., Sep. and Vul.) both *written* and *read*: "I have built." Cp. ver. 44; 2 Ch. vi. 34—G.n.
[f] Or: "execute judgment for them."
[g] Heb.: *'ădhōnāy*.

[a] Or: "a resting-place."
[b] Some cod. (w. 3 ear. pr. edns., Sep. and Vul.): "hearts"—G.n.
[c] Ml.: "the matter of a day upon its day."
[d] Cp. chap. xviii. 39.
[e] Some cod. (w. Sep., Syr. and Vul.): "and there"—G.n.
[f] So it shd be (w. Sep., Syr. and Vul.)—G.n.
[g] Ml.: "tents," but idiomatically = "homes." Cp. 2 S. xviii. 17; xix. 8.

—as he appeared unto him, in Gibeon. 3 And Yahweh said unto him—

I have heard thy prayer and thy supplication, wherewith thou hast made supplication before me, I have hallowed this house, which thou hast built, to put my Name there unto times age-abiding,—and mine eyes and my heart shall be there, continually: [a]

4 ‖As for thee, therefore‖ <if thou wilt walk before me, as David thy father walked, with a whole heart and with uprightness, to do according to all that I have commanded thee,—and[b] <my statutes and my regulations> wilt keep> 5 then will I establish the throne of thy kingdom over Israel, unto times age-abiding, — as I promised unto David thy father, saying,

There shall not be cut off to thee a man, from off the throne of Israel.

6 <If ye ‖turn back‖ ‖ye or your sons‖ from following me, and keep not my commandments, my statutes,[c] which I have set before you,—but depart and serve other gods, and bow yourselves down to them> 7 then will I cut off Israel, from the face of the soil, which I have given unto them, and <the house which I have hallowed for my Name> will I suffer to be carried away from before me, — and Israel shall become a byword and a mockery, among all the peoples; 8 and ‖this house which had been renowned‖ shall be desolate,[d] ‖every one that passeth by it‖ shall be astonished and shall whistle,—and men shall say—

|For what cause| hath Yahweh done ‖thus‖, unto this land, and unto this house?

9 And men will answer –

<Because they forsook Yahweh their God, who brought forth their fathers out of the land of Egypt, and laid hold of other gods, and bowed themselves down to them, and served them> ‖for this cause‖ hath Yahweh brought in upon them all this ruin.

§ 12. *King Hiram dissatisfied with his Cities.*

10 And it came to pass <at the end of twenty years, when Solomon had built the two houses, —the house of Yahweh, and the house of the king; 11 Hiram king of Tyre having supplied Solomon with timber of cedar, and with timber of fir,[e] and with gold, according to all his desire> that ‖then‖ King Solomon gave unto Hiram twenty cities, in the land of Galilee. 12 And Hiram came out from Tyre to view the cities which |Solomon| had given him,—and they were not pleasing in his eyes. 13 So he said—

What cities are these' which thou hast given me, my brother?

And he called them, Unfruitful Land,[a] [as they are called] unto this day. 14 Now Hiram had sent to the king,—a hundred and twenty talents of gold.

§ 13. *Solomon's Taxes, Yearly Sacrifices: Fleet.*

15 Now ‖the following‖ is an account of the tax which King Solomon raised, for building the house of Yahweh and his own house, and Millo, and the wall of Jerusalem,—and Hazor and Megiddo, and Gezer. 16 ‖Pharaoh king of Egypt‖ had gone up and captured Gezer, and burned it with fire, <the Canaanites also who were dwelling in the city> had he slain,—and had given it as a dowry, to his daughter, wife of Solomon. 17 So then Solomon built Gezer, and Beth-horon, the nether, 18 and Baalath and Tadmor[b] in the wilderness, |in the land|; 19 also all the store' cities, which Solomon had, and the cities for chariots, and the cities for horsemen,—and the desire[c] of Solomon that he was pleased to build in Jerusalem, and in Lebanon, and in all the land that he ruled over.[d] 20 <All the people that were left, of the Amorites, the Hittites, the Perizzites, the Hivites and the Jebusites, who were ‖not of the sons of Israel‖; 21 their sons, who were left after them in the land, whom the sons of Israel were not able to devote to destruction> Solomon levied them for a toiling labour-band [which remaineth] unto this day. 22 But <of the sons of Israel> Solomon devoted none to bondservice,—but ‖they‖ were men of war, and his servants, and his generals, and his heroes, and captains of his chariots, and his horsemen. 23 ‖These‖ were the chiefs of the officers, who were over the work, for Solomon, five hundred and fifty, —who ruled over the people that wrought in the work. 24 <Scarcely had Pharaoh's daughter come up out of the city of David, into her own house, which he had built for her> when he built Millo.

25 And Solomon used to offer, three times a year, ascending-sacrifices and peace-offerings, upon the altar which he had built unto Yahweh, and to offer incense at the altar which was before Yahweh, — thus Solomon gave completeness unto the house.

26 <A fleet also> did King Sol mon build in Ezion-geber, which is beside Eloth on the shore of the Red Sea, in the land of Edom. 27 And Hiram sent in the fleet his servants, seamen,[e] having knowledge of the sea,—with the servants of Solomon; 28 and they came to Ophir, and

[a] Ml.: "all the days."
[b] So it shd be (w. Sep., Syr. and Vul.) Cp. 2 Ch. vii. 17—G.n.
[c] Some cod. (w. 3 ear. pr. edns., Sep., Syr. and Vul.): "and my statutes"—G.n.
[d] So it shd be (w. Aram.) Cp. 2 Ch. vii. 21—G.n.
[e] Or: "cypress."

[a] So Fuerst. O.G.: possibly="A land as good as nothing."
[b] *Written*: "Tamar"; *read*: "Tadmor." In some cod. (w. 4 car. pr. edns.,) both *written* and *read*: "Tadmor." Cp. 2 Ch. viii. 4—G.n.
[c] Some cod. (w. Aram. and Vul.): "and all the desire." Cp. 2 Ch. viii. 6—G.n.
[d] Cp. chap. iv. 21.
[e] Ml.: "ship-men."

fetched from thence, gold, four hundred and twenty talents,—and brought it to King Solomon.

§ 14. *Visit of the Queen of Sheba.*

10 1 And <when ‖the queen of Sheba‖ heard the report of Solomon, as pertaining to the Name of Yahweh> she came to prove him, with abstruse questions. 2 Yea she came to Jerusalem with a very heavily-laden train, of camels bearing spices, and gold in great abundance, and precious stones,—and <when she was come to Solomon>[a] she spake unto him all that was near her heart; 3 and Solomon answered her all her questions,[b]—there was nothing hidden from the king, which he told her not. 4 And <when the queen of Sheba had seen all the wisdom of Solomon,—and the house which he had built; 5 and the food of his table, and the seated assembly[c] of his servants, and the attendance of his ministers with their apparel, and his cupbearers, and his ascent by which he ascended unto the house of Yahweh> there was in her no more spirit. 6 And she said unto the king,

‖True‖ was the word which I heard in mine own land,—concerning thine affairs, and concerning thy wisdom.

7 Howbeit I believed not the words, until that I had come and mine own eyes had seen, and lo! there had not been told me |the half|,—thou dost exceed, in wisdom and prosperity, even the report which I heard!

8 ‖How happy‖ are thy wives,[d] ‖how happy‖[e] are these thy servants,—who do stand before thee continually, who hear thy wisdom!

9 Yahweh thy God be blessed, who delighted in thee, to set thee upon the throne of Israel,—<because Yahweh loveth Israel unto times age-abiding> therefore hath he appointed thee to be king, to execute justice and righteousness.

10 And she gave unto the king a hundred and twenty talents of gold, and spices in great abundance, and precious stones,—‖there came in no more‖ such spice for abundance, as that which the queen of Sheba gave unto King Solomon.

11 |Moreover also| ‖the fleet of Hiram, which brought gold from Ophir‖ brought in, from Ophir, sandal-wood[f] in great abundance, and precious stones. 12 So the king made of the sandal-wood a footpath to the house of Yahweh, and to the house of the king, lyres also and harps[g] for the singers,—there hath neither come in such sandal-wood, nor been seen, unto this day.

13 And <when ‖King Solomon‖ had given unto the queen of Sheba, all her desire, which she asked, ‖besides that which he gave her as the bounty of King Solomon‖> she turned, and went to her own land, |she and her servants|.

§ 15. *Various material Tokens of Solomon's Greatness.*

14 And it came to pass that ‖the weight of the gold which came in unto Solomon in one year‖ was six hundred and sixty-six talents of gold; 15 besides the tribute of the subjugated, and of the travelling merchants,—and of all the kings of Arabia, and the pashas of the land.

16 And King Solomon made two hundred shields, of beaten gold, ‖six hundred [shekels] of gold‖ laid he upon one shield; 17 and three hundred bucklers, of beaten gold ‖one hundred and fifty shekels of gold‖ laid he upon one buckler,—and the king put them in the house of the forest of Lebanon.

18 And the king made a great throne of ivory,—and overlaid it with gold from Uphaz. 19 There were ‖six steps‖ to the throne, and there was ‖a circular top‖ to the throne, behind it, and there were supports on this side and on that, unto the place of the seat,—with two lions standing beside the supports; 20 and ‖twelve lions‖ were standing there, upon the six steps, on this side and on that,—there had never been made the like, for any of the kingdoms.

21 And ‖all the drinking vessels of King Solomon‖ were of gold, and ‖all the vessels of the house of the forest of Lebanon‖ were of pure gold,—none was of silver, it was accounted in the days of Solomon |as nothing|. 22 For <a fleet of Tarshish> had the king, at sea,[a] with the fleet of Hiram,—<once in three years> came in the fleet of Tarshish, bringing gold and silver, ivory and apes, and peacocks.

23 So King Solomon became greater' than any of the kings of the earth,—for riches and for wisdom. 24 And ‖all the earth‖ did seek the face of Solomon,—to hear his wisdom, which God had put in his heart. 25 And ‖they‖ did bring every man his present—vessels of silver, and vessels of gold, and garments, and armour, and spices, horses and mules,—a rate of a year in a year.

26 And Solomon gathered together chariots and horsemen, and so it was that he had a thousand and four hundred chariots, and twelve thousand horsemen,—for whom he found place in the chariot cities, and near the king, in Jerusalem.

27 And the king caused silver in Jerusalem to be as stones,—<cedars also> caused he to be as the sycamores that are in the lowlands, for abundance. 28 And the horses that Solomon had were ‖an export‖ out of Egypt,—and ‖a company of the merchants of the king‖ used to fetch ‖a drove‖ at a price.[b] 29 And a chariot came up and forth out of Egypt, for six hundred

[a] Some cod. (w. 5 ear. pr. edns., Syr. and Vul.): "King Solomon"—G.n.
[b] Ml.: "told her all her words."
[c] So O.G. renders, p. 444.
[d] So it shd be (w. Sep. and Syr.)—G.n.
[e] Some cod. (w. 3 ear. pr. edns. and Vul.): "and how happy"—G.n.
[f] See Hastings' D.B., art. "Algum," and Expository Times, vol. ix. p. 470.
[g] Or: "lutes"—O.G.

[a] Ml.: "in the sea."
[b] So T.G. Cp., however, Fuerst on *mikweh*.

shekels of silver and a horse for a hundred and fifty,—and ‖so‖ for all the kings of the Hittites, and for the kings of Syria, <by their means> came they[a] forth.

§ 16. *Solomon's Foreign Wives seduce him into Idolatry; for which cause Yahweh declares his anger and raises up enemies; one of whom, Jeroboam, is commissioned to reign over Ten Tribes. Solomon's Death.*

11 1 But ‖King Solomon‖ loved many foreign women, together with the daughter of Pharaoh, —women of the Moabites, Ammonites, Edomites, Zidonians, Hittites: 2 out of the nations concerning whom Yahweh had said unto the sons of Israel—

Ye shall not go in unto them', and ‖they‖ shall not come in unto you', surely they will turn aside your heart after their gods.

<Unto these> did Solomon cleave in love. 3 So it came to pass that he had seven hundred wives who were princesses, and three hundred concubines,—and |his wives| turned aside' |his heart|. 4 Yea it came to pass <in the old age of Solomon> that ‖his wives‖ turned aside his heart after other gods,—his heart therefore was not sound[b] with Yahweh his God, ‖as was the heart of David his father‖. 5 And Solomon went after Ashtoreth, goddess of the Zidonians, and after Milcom[c] the abomination of the Ammonites. 6 Thus Solomon did the thing that was wicked in the eyes of Yahweh,—and went not fully after Yahweh, as did David his father.

7 ‖Then‖ did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem,—and for Molech, the abomination of the sons of Ammon; 8 and ‖thus‖ did he for all his foreign wives,—who burned incense and offered sacrifices unto their gods.

9 Therefore did Yahweh shew himself angry with Solomon,—because his heart had turned aside from Yahweh God of Israel ‖who had appeared unto him twice‖; 10 and had been giving command to him concerning this thing, that he should not go away after other gods,—but he had not taken heed unto that which Yahweh had commanded.[d] 11 Wherefore Yahweh said unto Solomon—

<Forasmuch as this hath come to pass with thee, and thou hast not heeded my covenant and my statutes, which I charged upon thee> I will ‖rend‖ the kingdom away from thee, and will give it unto a servant of thine.

12 |Notwithstanding| <in thine own days> will I not do it, for the sake of David thy father, —<out of the hand of thy son> will I rend it.

13 |Howbeit| <all the kingdom> will I not rend away, <one tribe> will I give unto thy son,—‖for the sake of David my servant, and for the sake of Jerusalem, which I have chosen‖.

14 And Yahweh raised up an adversary against Solomon, Hadad the Edomite,—<of the seed of the king> was he, in Edom. 15 And it came to pass <when David was dealing with Edom, and Joab general of the army went up to bury the slain,—and had smitten every male in Edom, —16 for ‖six months‖ did Joab remain there, with all Israel,—until he had cut off every male in Edom> 17 that Hadad fled, ‖he and certain men of Edom of the servants of his father, with him‖, to go into Egypt,—|Hadad being a little boy|. 18 So they arose out of Midian, and came into Paran,—and took certain men with them out of Paran, and came into Egypt, unto Pharaoh king of Egypt, who gave him a house, and <food> appointed him, and <land> did give unto him. 19 And Hadad found great favour in the eyes of Pharaoh,—so that he gave him to wife, the sister of his own wife, the sister of Tahpenes the queen. 20 And the sister of Tahpenes bare to him Genubath his son, and Tahpenes' weaned him, in[a] the house of Pharaoh,—and so it came about, that Genubath was of the household of Pharaoh, among[a] the sons of Pharaoh. 21 And <when ‖Hadad‖ heard in Egypt, that David slept with his fathers, and that Joab general of the army was dead> Hadad said unto Pharaoh,

Let me go, that I may take my journey unto mine own land.

22 Then said Pharaoh unto him—

But what hast thou' been lacking with me, that lo! thou art seeking to take thy journey unto thine own land?

And he said—

Nothing, howbeit ‖let me go‖.[b]

23 And God raised up against him an adversary, Rezon son of Eliada,—who had fled from Hadadezer[c] king of Zobah, his lord; 24 and he gathered unto him men, and became captain of a band when David slew them [of Zobah],—then went they to Damascus, and dwelt therein, and reigned in Damascus. 25 Thus became he an adversary unto Israel, all the days of Solomon, ‖this‖ is[d] the mischief which Hadad did,—so then, he abhorred Israel, when he reigned over Syria.

26 <Jeroboam also, son of Nebat, an Ephrathite from Zeredah, whose |mother's name| was Zeruah, a widow woman, he being servant to Solomon> lifted up a hand against the king. 27 And ‖this‖ was the cause that he lifted up a hand against the king,—‖Solomon‖ built Millo, he closed up the breach' of the city of David his father. 28 Now ‖the man Jeroboam‖ <being an able'

[a] So it shd be (w. Sep.)—G.n.
[b] Or: "whole," "undivided."
[c] See G. Intro. 460.
[d] Some cod. (w. 3 ear. pr. edns., Sep., Syr. and Vul.) add: "him"—G.n.

[a] Ml.: "in the midst of."
[b] Some cod. *read*: "And he said to him, Howbeit let me go"; and so some cod. (w. Sep.) both *write* and *read*—G.n.
[c] In some cod. (w. ear. pr. edns., Syr. and Vul.): "Hadarezer." In other cod., "Hadad-ezer" or "Hadar-ezer" (two words)—G.n.
[d] So it shd be (w. Sep. and Vul.)—G.n. [M.C.T.: "and (also) (besides) the mischief."]

man>, Solomon observed his servant, that he was ‖one to execute a work‖, so he gave him oversight' of all the charge of the house of Joseph.

29 And it came to pass <at that time, when ‖Jeroboam‖ went forth out of Jerusalem> that there met him Ahijah the Shilonite, the prophet, in the way, ‖he having wrapped himself about with a new mantle‖; and ‖they two‖ were by themselves, in the field.

30 Then Ahijah laid hold of the new mantle, that was upon him,—and rent it into twelve pieces;

31 and said to Jeroboam,

Take thee ten pieces,—for

‖Thus‖ saith Yahweh, God of Israel—

Behold me! about to rend the kingdom, out of the hand of Solomon, and I will give unto thee ten tribes:

32 Howbeit <one tribe> shall he retain,—for the sake of my servant David, and for the sake of Jerusalem, the city that I have chosen, out of all the tribes of Israel:

33 Because they have forsaken me, and bowed themselves down to Ashtoreth, goddess of the Zidonians, to Chemosh, god of the Moabites, and to Milcom,[a] god of the sons of Ammon,—and have not walked in my ways, by doing what is right in mine eyes, even my statutes and my regulations, like David his father.

34 Yet will I not take all the kingdom out of his hand,—but will suffer him to be ‖leader‖ all the days of his life, for the sake of David my servant, whom I chose,—who kept my commandments and my statutes.

35 But I will take the kingdom out of the hand of his son,—and will give it to thee, ‖even the ten tribes‖.

36 Nevertheless <to his son> will I give one tribe,—to the end there may remain a lamp unto David my servant always before me, in Jerusalem, the city that I have chosen for myself, to put my Name there.

37 But <thee> will I take, and thou shalt reign over all that thy soul could desire,—and thou shalt be king' over Israel.

38 So shall it be <if thou wilt hearken unto all that I shall command thee, and wilt walk in my ways, and do that which is right in mine eyes, by keeping my statutes and my commandments, as did David my servant> then will I be with thee, and will build thee an assured house, as I have built for David, and will give unto thee |Israel|.

39 Thus will I humiliate the seed of David, because of this; ‖yet not for ever‖.[b]

40 <When therefore Solomon sought to put |Jeroboam| to death> Jeroboam arose and fled into Egypt, unto Shishak king of Egypt,—and remained in Egypt, until the death of Solomon.

41 Now <the rest of the story of Solomon, and all that he did, and his wisdom> are ‖they‖ not written in the book of the records of Solomon?

42 Now ‖the days which Solomon reigned in Jerusalem, over all Israel‖ were forty years.

43 So then Solomon slept with his fathers, and was buried in the city of David his father,—and Rehoboam his son reigned in his stead.

§ 17. *Rehoboam reigns instead of Solomon, and loses the Ten Tribes.*

12 1 And Rehoboam went to Shechem,—for <to Shechem> had all Israel come to make him king.

2 And it came to pass <when Jeroboam son of Nebat heard of it—[a] he being yet in Egypt, whither he had fled from the face of Solomon the king>[b] that Jeroboam returned from[c] Egypt>;

3 yea they sent, and called him, and Jeroboam and all the convocation of Israel came,—and spake unto Rehoboam, saying:

4 ‖Thy father‖ made our yoke |grievous|,—‖now‖ therefore, do ‖thou‖ lighten the grievous service of thy father, and his heavy yoke which he put upon us, that we may serve thee.

5 And he said unto them—

Depart ye for yet' three days, and then come again unto me.

And the people departed.

6 Then King Rehoboam consulted the elders who used to stand before Solomon his father, while he yet lived, saying,—

How do ‖ye‖ advise, that I answer this people?

7 And they[d] spake unto him, saying—

<If ‖to-day‖ thou wilt be servant unto this people, and wilt serve them,—and answer them kindly, and speak unto them good words> then will they be |thy| servants, |always|.[e]

8 But he declined the counsel of the elders which they gave him, and consulted with the young men, who had grown up with him, who were standing before himself;

9 and said unto them—

What counsel do ‖ye‖ give as to how we shall answer this people who have spoken unto me, saying—

Make a lightening of the yoke which thy father put upon us?

10 Then spake unto him the young men who had grown up with him, saying,

‖Thus‖ shalt thou say to this people that have spoken unto thee, saying—

‖Thy father‖ made our yoke heavy, ‖thou‖ therefore, lighten it upon us,

‖Thus‖ shalt thou speak unto them,

‖My little finger‖ is thicker than my father's loins;

11 ‖Now‖ therefore, <whereas ‖my father‖ laid upon you a heavy yoke>

‖I‖ will add to your yoke,—

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[a] See G. Intro. 460.

[b] Ml.: "all the days."

[a] Vul.: "heard that Solomon was dead"—G.n.

[b] Some cod. (w. 6 ear. pr. edns., Aram., *Sep.*, Syr. and Vul.) have: "King Solomon"—G.n.

[c] So it shd be (w. Sep. and Vul.). Cp. 2 Ch. x. 2. [M.C.T.: "and Jeroboam dwelt in Egypt."]

[d] *Written*: "one"; *read*: "they"—G.n.

[e] Ml.: "all the days."

‖My father‖ did chastise you with whips,
But ‖I‖ will chastise you with scorpions.[a]

12 So Jeroboam and all the people came in unto Rehoboam on the third day,—as the king had bidden, saying—

Come again unto me on the third day.

13 And the king answered the people harshly,—and declined the counsel of the elders wherewith they had counselled him; 14 and spake unto them after the counsel of the young men, saying,

‖My father‖ made your yoke heavy,
But ‖I‖ will add unto your yoke,—
‖My father‖ chastised you |with whips|,
But ‖I‖ will chastise you |with scorpions|.[a]

15 Thus the king hearkened not unto the people,—for there had come about a turn[b] from Yahweh, that he might establish his word which Yahweh had spoken by Ahijah the Shilonite, unto Jeroboam son of Nebat. 16 So <when all Israel saw' that the king hearkened not unto them> the people answered the king, saying—

What portion have |we| in |David|,
Or inheritance in the son of Jesse?
To your homes[c] O Israel!
‖Now‖ see to thine own house, O David!

And Israel departed to their homes.[d] 17 But <as for the sons of Israel who were dwelling in the cities of Judah> Rehoboam reigned over them. 18 Then King Rehoboam sent Adoniram[e] who was over the tribute, but all Israel stoned him with stones, that he died,—‖King Rehoboam‖ therefore hastily mounted his chariot, to flee unto Jerusalem. 19 So Israel rebelled against the house of David,——unto this day.

20 And it came to pass <when all Israel heard that Jeroboam had returned> that they sent and called him into the assembly, and made him king over all Israel,—there[f] were none that followed the house of David, |saving the tribe of Judah only|.

21 And <when Rehoboam entered Jerusalem> he called together all the house of Judah and the tribe of Benjamin—a hundred and eighty thousand chosen men, able to make war,—to fight against the house of Israel, to bring back the kingdom' to Rehoboam son of Solomon. 22 Then came the word of God[g] unto Shemaiah[h] the man of God, saying:

23 Speak unto Rehoboam son of Solomon, king of Judah, and unto all the house of Judah, and Benjamin,—and the remnant of the people, saying:

24 ‖Thus‖ saith Yahweh—

Ye shall not go up, neither shall ye fight with your brethren the sons of Israel,—return ye every man to his own house, for <from me> hath this thing been brought about.

So they hearkened unto the word of Yahweh, and turned back to depart, according to the word of Yahweh.

§ 18. *Jeroboam, partly from Motives of Policy, leads Israel into Idolatry, which a Prophet out of Judah rebukes, and then comes to a tragic End.*

25 Then Jeroboam built Shechem, in the hill country of Ephraim, and dwelt therein,—and went forth from thence, and built Penuel. 26 And Jeroboam said in his heart,—

‖Now‖ shall the kingdom return to the house of David:

27 <If this people go up to offer sacrifices in the house of Yahweh, in Jerusalem> then will the heart of this people return unto their lord, unto Rehoboam, king of Judah,—and they will slay me, and return unto Rehoboam, king of Judah.

28 Whereupon the king took counsel, and made two calves of gold,—and said unto them—

It is ‖too much for you‖ to go up to Jerusalem,
Lo! thy gods, O Israel, that brought thee up out of the land of Egypt;

29 And he set the one in Bethel,—and <the other> put he in Dan. 30 And this thing became a sin,—and the people went before the one, as far as Dan. 31 And he made a house of high-places,—and made priests from the whole compass of the people, who were not of the sons of Levi. 32 And Jeroboam made a festival in the eighth month, on the fifteenth day of the month, like the festival which [was held] in Judah, and offered up on the altar, <likewise> did he in Bethel, sacrificing to the calves which he had made,—and he kept in attendance[a] in Bethel, the priests of the high-places which he had made. 33 And he offered up on the altar which he had made in Bethel, on the fifteenth day in the eighth month, in the month which he had devised out of his own heart,[b]—thus made he a festival for the sons of Israel, and offered up on the altar, to make a perfume.

13 1 And lo! ‖a man of God‖ came in out of Judah, by the word of Yahweh, unto Bethel,—‖as Jeroboam was standing by the altar, to make a perfume‖. 2 And he made proclamation against the altar, by the word of Yahweh, and said,

O altar! altar!
‖Thus‖ saith Yahweh,—
Lo! a son to be born unto the house of David, ‖Josiah'[c] his name‖, who shall

[a] "A kind of scourge, furnished with sharp points"—T.G.; "Prob. a thong with sharp hooks"—Fu.
[b] Cp. 2 Ch. x. 15, n.
[c] Ml.: "To your tents." But see, by all means, 2 S. xx. 1, n.
[d] Ml.: "tents." Cp. 2 S. xviii. 17; xix. 8.
[e] So it shd be (w. Syr.)—G.n.
[f] Some cod. (w. Sep., Syr. and Vul.): "and there"—G.n.
[g] Some cod. (w. Aram., Sep., Syr. and Vul.): "the w. of Yahweh"—G.n.
[h] Heb.: *she'ma'yâh*, 34; 7, *she'ma'yâhu*.

[a] Or: "stationed."
[b] So *read*; *written*, "by himself." In some cod. (w. 3 ear. pr. edns., Aram., Sep., Syr. and Vul.) both *written* and *read*: "out of his own heart"—G.n.
[c] Heb.: *yô'shiyâhu*, 51; 1, *yô'shiyâh*. Cp. "Heb." p. 30.

sacrifice upon thee the priests of the high-places, who are making a perfume upon thee, and ‖human bones‖ shall be burned upon thee; 3 and he shall give, on that day, a sign, saying,

‖This‖ is the sign of which Yahweh hath spoken,—

Lo! ‖the altar‖ is to be rent', and the ashes that are upon thee shall be |poured out|!

4 And it came to pass <when the king heard the word of the man of God which he proclaimed against the altar in Bethel, Jeroboam thrust forth his hand, from off the altar, saying—

Lay hold of him!

and his hand which he had thrust forth against him was dried up, that he could not draw it back to him. 5 Moreover ‖the altar‖ was rent, and the ashes poured out from the altar,—according to the sign which the man of God had given, by the word of Yahweh. 6 Then responded the king and said unto the man of God—

Appease, I pray thee, the face of Yahweh thy God, and pray for me, that my hand may be restored unto me.

So the man of God appeased the face of Yahweh, and the hand of the king was restored unto him, and became as aforetime. 7 Then spake the king unto the man of God,

Come home with me, and refresh thyself,—and let me give thee a present.

8 But the man of God said unto the king—

<If thou wouldst give me the half of thy house> I would not go in with thee,—neither would I eat bread or drink water, in this place; 9 for ‖so‖ he charged me, by the word of Yahweh, saying,

Thou shalt not eat bread,
Nor shalt thou drink water,—
Neither shalt thou come back by the way thou wentest.

10 So he departed another way,—and went not back by the way by which he came unto Bethel.

11 But ‖a certain aged prophet‖ was dwelling in Bethel,—whose sons[a] came in and related to him all the deeds which the man of God had done that day in Bethel—and[b] the words which he had spoken unto the king, and they related them to their father. 12 And their father said unto them,

Which way then went he?

Now his sons had seen' the way which the man of God went' who had come in out of Judah. 13 So he said unto his sons,

Saddle for me, the ass.

And they saddled for him the ass, and he rode thereon; 14 and went after the man of God, and found him, sitting under an oak. And he said unto him—

Art ‖thou‖ the man of God who came in out of Judah?

And he said—

I am.

15 Then said he unto him,

Come home with me,—and eat bread.

16 And he said—

I may not return with thee, nor go in with thee,—neither will I eat bread or drink water with thee, in this place; 17 for there came a message unto me by the word of Yahweh,

Thou shalt neither eat bread, nor drink water there,—thou shalt not[a] turn back to come by the way by which thou wentest.

18 And he said to him—

‖I also‖ am a prophet, like unto thee, and ‖a messenger‖ hath spoken unto me, by the word of Yahweh, saying—

Bring him back with thee, into thy house, that he may eat bread, and drink water.

He deceived him. 19 So he went back with him, and did eat bread in his house, and drank water.

20 And so it was <as ‖they‖ were sitting at the table> yea ‖so it was‖ that the word of Yahweh came unto the prophet who had brought him back; 21 and he cried out unto the man of God who had come in out of Judah, saying,

‖Thus‖ saith Yahweh,—

<Forasmuch as thou hast rebelled against the bidding of Yahweh, and hast not kept the commandment' which Yahweh thy God commanded thee; 22 but hast returned, and eaten bread and drunk water, in the place of which he said unto thee,

Thou mayest neither eat bread nor drink water:

thy dead body shall not enter the burying-place of thy fathers.

23 And it came to pass <after he had eaten bread, and after he had drunk> that he saddled for him the ass, for the prophet whom he had brought back. 24 And <when he had gone> there met him a lion by the way, and slew him,—and his dead body was cast out in the way, and ‖the ass‖ was standing near it, and ‖the lion‖ was standing near the dead body.

25 And lo! ‖certain men, passing by‖ saw the dead body, cast out in the way, and the lion standing near the dead body,—so they came in, and spake [of it] in the city, wherein ‖the aged prophet‖ dwelt. 26 And <when the prophet who had brought him back from the way heard' of it> he said—

‖The man of God‖ it is, who rebelled against the bidding of Yahweh,—therefore did Yahweh deliver him unto the lion, and it hath torn him and slain him, ‖according to the word of Yahweh which he spake unto him‖.

27 And he spake unto his sons, saying,

Saddle for me the ass.

And they saddled it. 28 So he went and

[a] So it shd be (w. Sep., Syr. and Vul.)—G.n.

[b] So it shd be (w. Syr. and Vul.)—G.n.

[a] In some cod. (w. 3 ear. pr. edns., Aram., Sep., Syr. and Vul.): "nor shalt thou"—G.n.

found his dead body, cast out in the way, with ‖the ass and the lion‖ standing near the dead body,—the lion had neither eaten the dead body, nor had it torn the ass. 29 And the prophet took up the dead body of the man of God, and laid it upon the ass, and brought it back,—and the aged prophet came into the city, to make lamentation, and to bury him. 30 And he laid his dead body in his own grave,—and they lamented over him [saying]—

Alas, my brother!

31 And it came to pass <after he had buried him> that he spake unto his sons, saying,

<When I die> then shall ye bury me in the grave wherein the man of God is buried; ‖beside his bones‖ lay my bones;[a]

32 For the message which he proclaimed, by the word of Yahweh, against the altar which is in Bethel,—and against all the houses of the high places which are in the cities of Samaria ‖shall surely come to pass‖.

33 ‖After this thing‖ Jeroboam turned not from his wicked way,—but again' made |from the whole compass of the people| priests of high places, ‖whomsoever he would‖ he installed, and he became priest[b] of high places. 34 And so this thing[c] became the sin of the house of Jeroboam,—that it should be both taken away and destroyed, from off the face of the ground.

§ 19. *Jeroboam, sending his Wife to the Prophet Ahijah, at Shiloh, in behalf of their Sick Son, is severely rebuked; dies, and is succeeded by Nadab his Son.*

14 1 ‖At that time‖ fell sick, Abijah son of Jeroboam. 2 Then said Jeroboam to his wife—

Arise, I pray thee, and feign thyself another, that it be not known, that ‖thou‖ art the wife of Jeroboam,—and thou shalt go thy way to Shiloh, lo![d] ‖there‖ is Ahijah the prophet, who promised I should be king over this people; 3 and thou shalt take with thee[e] ten loaves, and cracknels, and a bottle of honey, and shalt go unto him,—‖he‖[f] will tell thee what shall befall the young man.

4 And the wife of Jeroboam |did so|, and arose, and went to Shiloh, and entered the house of Ahijah,—now ‖Ahijah‖ could not see, for his eyes were fixed[g] by reason of his old age. 5 But ‖Yahweh‖ had said unto Ahijah—

Lo! ‖the wife of Jeroboam‖ coming to enquire something of thee, concerning her son, for he' is |sick| ‖thus and so‖ shalt thou speak unto her,—though <when she cometh in> she feign to be a stranger-woman.

6 So it came to pass <when Ahijah heard the sound of her feet, as she entered the doorway> that he said—

Come in, thou wife of Jeroboam,—|wherefore| is' it that thou art feigning to be a stranger-woman, seeing that ‖I‖ am sent unto thee, with something hard to bear? 7 Go, say to Jeroboam—

‖Thus‖ saith Yahweh, God of Israel,

<Forasmuch as I exalted thee out of the midst of the people,—and gave thee to be leader' over my people Israel; 8 and rent the kingdom away from the house of David, and gave it to thee,—and yet thou hast not been like my servant David, who kept my commandments, and who followed me, with all his heart, to do only that which was right in mine eyes; 9 but hast made wicked thy doings beyond any who were before thee,—and hast gone and made thee other gods, even molten images, to provoke me to anger, and hast cast ‖me‖ behind thy back> 10 ‖therefore‖ behold me! bringing misfortune against the house of Jeroboam, and I will cut off the meanest pertaining to Jeroboam, whether shut up or left at large, in Israel,—and will consume after the house of Jeroboam, as one consumeth dung, till it be all gone:

11 <Him that dieth of Jeroboam in the city> shall |the dogs| eat,
And <him that dieth in the field> shall |the birds of heaven| eat,—
For ‖Yahweh‖ hath spoken.

12 ‖Thou‖ therefore, arise, go to thine own house,—<as thy feet are entering the city> the young man shall die.

13 Then shall all Israel lament for him, and bury him, for ‖this one, pertaining to Jeroboam‖ shall reach a burying-place,—because there hath been found in him something good toward Yahweh, God of Israel, in the house of Jeroboam.

14 Therefore will Yahweh raise up for himself a king over Israel, who will cut off the house of Jeroboam, this day, but why, ‖even now‖?[h]

15 Therefore will Yahweh smite Israel, as a reed shaketh in water, and will root out Israel, from off this goodly soil, which he gave unto their fathers, and will scatter them beyond the River (Euphrates),—because they have made their Sacred Stems, provoking Yahweh to anger:

16 That he may deliver up Israel,—on account of the sin of Jeroboam, which he committed, and which he caused |Israel| to commit.

17 Then arose the wife of Jeroboam, and went her way and entered Tirzah,—<as ‖she‖ was coming into the entrance hall> ‖the young man died‖. 18 And <when they buried him> all Israel lamented him,—according to the word

[a] Sep. has: "beside his bones lay me, to the end that my bones may be saved (or escape) with his bones." Cp. 2 K. xxiii. 18.—G.n.

[b] So it shd be (w. Sep., Syr. and Vul.)—G.n.

[c] So it shd be (w. Aram., Sep. and Syr.)—G.n.

[d] Some cod. (w. 2 ear. pr. edns. and *Sep.*): "and lo!"—G.n.

[e] Mi.: "in thy hand."

[f] Some cod. (w. Syr.): "and he"—G.n.

[g] 1 Sam. iv. 15.

[h] "Text is obscure"—Dav. Heb. Syn. p. 5.

of Yahweh, which he spake through[a] his servant Ahijah the prophet.

19 Now <the rest of the story of Jeroboam, how he warred, and how he reigned> behold them! written in the book of the Chronicles of the Kings of Israel. 20 And ‖the days which Jeroboam reigned‖ were twenty-two years,—and he slept with his fathers, and |Nadab his son| reigned |in his stead|.

§ 20. *The Story of Rehoboam's Reign resumed.*

21 And ‖Rehoboam, son of Solomon‖ reigned in Judah,—‖forty-one years old‖ was Rehoboam when he began to reign, and ‖seventeen years‖ reigned he in Jerusalem, the city which Yahweh had chosen to put his Name there, out of all the tribes of Israel, and ‖his mother's name‖ was Naamah, the[b] Ammonitess.

22 And Judah did the thing that was wicked in the eyes of Yahweh,—and provoked him to jealousy, above all that their fathers' had done, with their sins which they committed. 23 And ‖they also‖ built for themselves high places and pillars, and Sacred Stems,—upon every high hill, and under every green tree. 24 |Moreover also| there were ‖male devotees‖[c] in the land,—they did according to all the abominable practices of the nations, which Yahweh dispossessed from before the sons of Israel.

25 And it came to pass <in the fifth year of King Rehoboam> that Shishak[d] king of Egypt, came up against Jerusalem; 26 and took away the treasures of the house of Yahweh, and the treasures of the house of the king, yea ‖the whole‖ took he away,—and took away all[e] the bucklers of gold, which |Solomon| had made. 27 So King Rehoboam made, in their stead, bucklers of bronze,—and committed them unto the hand of the captains of the runners, who kept guard at the entrance of the house of the king. 28 And so it was <whensoever the king went into the house of Yahweh> the runners bare them, and then brought them back into the chamber of the runners.

29 Now <the rest of the story of Rehoboam, and all that he did> are |they| not written in the book of the Chronicles of the Kings of Judah? 30 And there was ‖war‖ between Rehoboam and Jeroboam, continually.[f] 31 So then Rehoboam slept with his fathers, and was buried with his fathers in the city of David, and ‖the name of his mother‖ was Naamah the Ammonitess,—and |Abijah[g] his son| reigned |in his stead|.

§ 21. *Abijah (a bad King) reigns over Judah.*

15 1 Now <in the eighteenth year of King Jeroboam son of Nebat> began Abijah[g] to reign over Judah. 2 <Three years> reigned he in Jerusalem,—and ‖the name of his mother‖ was Maachah, daughter of Abishalom. 3 And he walked in all the sins of his father which he had done before him,—and his heart was not blameless with Yahweh his God, like the heart of David his father. 4 But <for the sake of David> did Yahweh his God give him a lamp, in Jerusalem,—by raising up a son of his after him, and by suffering Jerusalem to stand; 5 because David did that which was right in the eyes of Yahweh,—and turned not aside from anything that he commanded him, all the days of his life, ‖save only' in the matter of Uriah the Hittite‖. 6 And there was ‖war‖ between Rehoboam[a] and Jeroboam, all the days of his life.

7 Now <the rest of the story of Abijah[b] and all that he did> are ‖they‖ not written in the book of Chronicles of the Kings of Judah? And there was ‖war‖ between Abijah[b] and Jeroboam. 8 So then Abijah[b] slept with his fathers, and they buried him in the city of David, —and |Asa his son| reigned |in his stead|.

§ 22. *Asa (a good King) reigns over Judah.*

9 Now <in the twentieth year of Jeroboam king of Israel> began Asa to reign as king of Judah; 10 and ‖forty-one years‖ reigned he in Jerusalem,—and ‖the name of his mother‖ was Maachah, daughter of Abishalom. 11 And Asa did that which was right in the eyes of Yahweh,—like David his father; 12 and he put away the male devotees[c] out of the land,—and removed all the idols that his fathers had made. 13 |Moreover also| <even Maachah his mother> he removed from being queen, because she had made a monstrous thing to the Sacred Stem,[d]—and Asa cut down her monstrous thing and burned it in the Kidron ravine. 14 But <the high places> removed he not,—nevertheless ‖the heart of Asa‖ was blameless with Yahweh, all his days. 15 And he brought in the hallowed things of his father, and his own hallowed things, into the house of Yahweh,—silver and gold, and vessels.[e]

16 And there was ‖war‖ between Asa and Baasha[f] king of Israel, all their days. 17 And Baasha king of Israel came up against Judah, and built Ramah,—so as not to suffer any one to come out or go in unto Asa king of Judah. 18 So Asa took all the silver and the gold, that were left in the treasuries of the house of Yahweh, and the[g] treasures of the house of the king, and delivered them into the hand of his servants,—and King Asa sent them unto Ben-hadad, son of Tabrimmon, son of

[a] Ml.: "by the hand of."
[b] Or: "an."
[c] Cp. Den. xxiii. 17.
[d] "Shushak," *written*; "Shishak" or "Sheshak," *read*—G.n.
[e] Some cod. (w. 3 ear. pr. edns. and Vul.) omit: "all"—G.n.
[f] Ml.: "all the days."
[g] So it shd be (w. Sep. and Syr.). Cp. 2 Ch. xii. 16—G.n.
[a] Some cod. (w. Syr.): "Abiyam"—G.n.
[b] So it shd be (w. Sep. and Syr.). Cp. 2 Ch. xii. 16—G.n.
[c] Cp. chap. xiv. 24.
[d] Heb.: *'asherah* (fem.).
[e] Or: "furniture," "utensils."
[f] Some cod. and edns. have: "Baasa"—G.n.
[g] Some cod. (w. 2 ear. pr. edns., Aram., Syr. and Vul.): "and among the"—G.n.

Hezion, king of Syria, who dwelt in Damascus, saying:

19 [Let there be a] covenant between me and thee, [as] between[a] my father and thy father:
Lo! I have sent thee a gift, silver and gold,
Come break thy covenant with Baasha, king of Israel,
That he may go up from against me.

20 So Ben-hadad hearkened unto King Asa, and sent the generals of the forces which he had, against the cities of Israel, and smote Iyyohn [Ijon], and Dan, and Abel-beth-maacah,—and all Chinneroth, against all the land of Naphtali. 21 And it came to pass, <when Baasha heard thereof> he left off building Ramah,—and returned to[b] Tirzah.

22 And ‖King Asa‖ published it unto all Judah, none was exempted, so they carried away the stones of Ramah, and the beams thereof, wherewith Baasha had built,—and King Asa built therewith Geba of Benjamin, and Mizpah.

23 Now <the rest of all the story of Asa, and all his might, and all that he did and the cities which he built> are ‖they‖ not written in the book of the Chronicles of the Kings of Judah? Howbeit <in the time of his old age> he was diseased in his feet. 24 So then Asa slept with his fathers, and was buried with his fathers, in the city of David his father,—and |Jehoshaphat his son| reigned |in his stead|.

§ 23. *Nadab (a bad King) reigns over Israel: Slain by Bausha (another bad King), who succeeds him.*

25 Now ‖Nadab son of Jeroboam‖ began to reign over Israel, in the second year of Asa king of Judah,—and he reigned over Israel, two years. 26 And he did the thing that was wicked in the eyes of Yahweh,—and walked in the way of his father, and in his sin, wherewith he caused |Israel| to sin. 27 And Baasha son of Ahijah, of the house of Issachar, conspired against him, and Baasha smote him in Gibbethon, which belonged to the Philistines,—‖Nadab and all Israel being in siege against Gibbethon‖. 28 And Baasha slew him, in the third year of Asa king of Judah,—and reigned in his stead. 29 And it came to pass <when he became king> that he smote all the house of Jeroboam, he left not remaining any breathing thing pertaining to Jeroboam, until he had destroyed him,—according to the word of Yahweh, which he spake by the hand of his servant Ahijah the Shilonite: 30 for the sins of Jeroboam which he committed, and which he caused |Israel| to commit,—by his provocation wherewith he provoked to anger' Yahweh God of Israel.

31 Now <the rest of the story of Nadab, and all that he did> are ‖they‖ not written in the book of the Chronicles of the kings of Israel? 32 And there was ‖war‖ between Asa and Baasha king of Israel, all their days.*

33 <In the third year of Asa king of Judah> began Baasha, son of Ahijah, to reign over all Israel, in Tirzah, [and he reigned] twenty-four years. 34 And he did that which was wicked in the eyes of Yahweh,—and walked in the way of Jeroboam, and in his sin wherewith he caused |Israel| to sin.

16 1 Then came the word of Yahweh unto Jehu son of Hanani, against Baasha, saying:

2 <Forasmuch as I exalted thee out of the dust, and gave thee to be leader' over my people Israel,—and yet thou hast walked in the way of Jeroboam, and caused |my people Israel| to sin, provoking me to anger with their sins>

3 Behold me! consuming after Baasha, and after his house,—and I will deliver up thy house, like the house of Jeroboam son of Nebat:

4 <Him that dieth of Baasha in the city>
shall |the dogs| eat,
And <him that dieth of his in the field>
shall |the birds of heaven| eat.

5 Now <the rest of the story of Baasha, and what he did, and his might> are ‖they‖ not written in the book of the Chronicles of the Kings of Israel? 6 So Baasha slept with his fathers, and was buried in Tirzah,—and |Elah his son| reigned |in his stead|.

7 |Moreover also| <through Jehu son of Hanani the prophet> |the word of Yahweh| came against Baasha and against his house, even[b] because of all the wickedness that he had done in the eyes of Yahweh, provoking him to anger with the work of his hands, becoming like the house of Jeroboam,—‖notwithstanding that he smote him‖.

§ 24. *Elah succeeds his father Baasha, is slain by Zimri his servant, who is speedily besieged and destroys himself by fire.*

8 <In the twenty-sixth year of Asa king of Judah> began Elah son of Baasha to reign over Israel, in Tirzah, [and he reigned] two years. 9 Then conspired against him his servant Zimri, captain of half the chariots,—as he' was in Tirzah drinking himself drunk, in the house of Arza, who was over the household in Tirzah. 10 And Zimri went in, and smote him and slew him, in the twenty-seventh year of Asa king of Judah,—and reigned in his stead.

11 And it came to pass <when he began to reign, as soon as he sat on his throne, that he smote all the house of Baasha, he left him not even the meanest,—‖neither of his kinsfolks, nor of his friends‖. 12 Thus did Zimri destroy all the house of Baasha,—according to the word of

[a] Some cod. (w. 3 ear. pr. edns., Arum., Sep., Syr. and Vul.): "and . between." Cp. 2 Ch. xvi. 3—G.n.

[b] So it shd be (w. Sep. and Vul.)—G.n.

[a] Some cod. (w. 2 ear. pr. edns.): "all the days" [="continually"]—G.n.

[b] Some cod. (w. *Sep.* and Syr.) omit: "even"—G.n.

Yahweh which he spake unto[a] Baasha, through Jehu the prophet; 13 as to all the sins of Baasha, and the sins of Elah his son,—wherewith they sinned, and wherewith they caused |Israel| to sin, provoking to anger Yahweh God of Israel, with their vanities.

14 Now <the rest of the story of Elah, and all that he did> are ‖they‖ not written in the book of the Chronicles of the Kings of Israel?

15 <In the twenty-seventh year of Asa king of Judah> did Zimri reign, seven days in Tirzah,—but ‖the people‖ were encamped against Gibbethon, which belonged to the Philistines. 16 <When therefore the people who were encamped, heard say,

Zimri hath conspired, |moreover also| he hath smitten the king>

all Israel made Omri, general of the army, king over Israel, on that day, in the camp. 17 So Omri, and all Israel with him, went up from Gibbethon,—and laid siege' against Tirzah. 18 And it came to pass, <when Zimri saw that the city was captured> that he entered into the citadel of the house of the king,—and burned over him the house of the king, with fire, and died: 19 because of his sins[b] which he committed by doing the thing that was wicked in the eyes of Yahweh, — by walking in the way of Jeroboam, and in his sin which he committed, by causing |Israel| to sin. 20 Now <the rest of the story of Zimri, and his conspiracy wherein he conspired> are ‖they‖ not written in the book of the Chronicles of the Kings of Israel? 21 ‖Then‖ were the people of Israel divided,[c]—‖half the people‖ were following Tibni son of Ginath, to make him king, and ‖half‖ following Omri. 22 But |the people that followed Omri| prevailed against |the people that followed Tibni son of Ginath|; so that |Tibni| died',[d] and |Omri| reigned'.

§ 25. *The Reign of Omri, a very wicked King.*

23 <In the thirty-first year of Asa king of Judah> began Omri to reign over Israel [and he reigned] twelve years: <in Tirzah> reigned he six years. 24 And he bought the hill Samaria, of Shemer, for two talents of silver,—and built on the hill, and called the name of the city which he built, after the name of Shemer lord[e] of the hill—‖Samaria‖. 25 And Omri did the thing that was wicked in the eyes of Yahweh,—and did more wickedly than all who were before him; 26 yea he walked in all the way of Jeroboam son of Nebat, and in his sin[f] wherewith he caused |Israel| to sin,—provoking to anger Yahweh, God of Israel, with their vanities.

27 Now <the rest of the story of Omri, what[a] he did, and his might that he shewed> are ‖they‖ not written in the book of the Chronicles of the Kings of Israel? 28 So Omri slept with his fathers, and was buried in Samaria,—and |Ahab his son| reigned |in his stead|.

§ 26. *Ahab succeeds his father Omri, marries the Zidonian Jezebel, and worships Baal—to whom he erects an Altar in Samaria.*

29 Now ‖Ahab son of Omri‖ began to reign over Israel, in the thirty-eighth year of Asa king of Judah,—and Ahab son of Omri reigned over Israel, in Samaria, twenty-two years. 30 And Ahab son of Omri did the thing that was wicked in the eyes of Yahweh,—and did more wickedly[b] than all that were before him. 31 And it come to pass <as though it had been too light a thing that he should walk in the sins of Jeroboam son of Nebat> that he took to wife Jezebel, daughter of Ethbaal, king of the Zidonians, and went and served Baal, and bowed down to him.

32 And he reared an altar unto Baal,—in the house of Baal, which he built in Samaria. 33 And Ahab made the Sacred Stem,[c]—and Ahab did yet more to provoke to anger Yahweh God of Israel than all the kings of Israel who were before him.

34 <In his days> did Hiel the Bethelite build Jericho,—

<At the price of Abiram his firstborn> he laid its foundation,
And <at the price of Segub his youngest> he set up its doors,

‖according to the word of Yahweh which he spake through Joshua son of Nun‖.[d]

§ 27. *Elijah appears upon the Scene, threatening a long Drought. The Prophet dwells by the Ravine of Cherith; then lodges with a Widow at Zarephath in Zidon, whose Son he restores to Life.*

17 1 Then said Elijah[e] the Tishbite, of Tishbe in Gilead, unto Ahab,

<By the life of Yahweh, God of Israel, before whom I stand>
There shall not, these two years, be either dew or rain,—save at the bidding of my word.

2 Then came the word of Yahweh unto him saying:

3 Get thee hence, and turn thee eastward,—and hide thyself in the ravine of Cherith, which faceth the Jordan; 4 and it shall be that <of the torrent> shalt thou drink,—and <the ravens> have I commanded to sustain thee, there.

5 So he went and did, according to the word of Yahweh,—yea he went and dwelt in the ravine

[a] So one school of Massorites. The other: "concerning"—G.n.
[b] One school of Massorites *write*: "sin"—G.n.
[c] So it shd be (w. Sep.)—G.n. [M.C.T. adds: "into two parts."]
[d] Sep. here adds: "and Joram his brother at that time, and Omri reigned after Tibni"—G.n.
[e] Lit.: "lords." Cp. chap. xviii. 8.
[f] So *read*; *written*: "sins."

[a] Some cod. (w. 4 car. pr. edns., Sep. and Syr.): "and all that"—G.n.
[b] So it shd be (w. Sep.). Cp. *ante*, ver. 25—G.n.
[c] Heb.: "the asherah" (fem.)
[d] Josh. vi. 26.
[e] Heb.: *'Eliyâhu*, 63; 8, *'Eliyâh*. Cp. "Heb." 30.

of Cherith, which faceth the Jordan. 6 And ‖the ravens‖ used to bring him bread and flesh, in the morning, and bread and flesh, in the evening,—and <of the torrent> used he to drink. 7 But it came to pass <at the end of [certain] days> that the torrent dried up,—because there had been no rain in the land. 8 Then came the word of Yahweh unto him, saying—

9 Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there,—
Lo! I have commanded, there, a widow woman, to sustain thee.

10 So he arose and went to Zarephath, and <when he came to the entrance of the city> lo! there, ‖a widow woman gathering sticks‖,—and he called to her, and said,
Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And <as she went to fetch it> he called to her and said,
Bring me, I pray thee, a morsel of bread, in thy hand.

12 And she said—
<By the life of Yahweh, thy God> verily I have not' a cake, only a handful of meal in the jar, and a little oil in the cruse,—and lo! I have been gathering a couple of sticks, so I shall go in and make it ready for me and for my son, that we may eat it—and die!

13 And Elijah said unto her—
Do not fear, go in—make ready according to thy word,—howbeit, make me' thereof a little cake |first|, and bring it out to me, and <for thyself and thy son> make ready |afterwards|. 14 For ‖thus‖ saith Yahweh, God of Israel,
‖The jar of meal‖ shall not waste,
And ‖the cruse of oil‖ shall not fail,—
Until the day that Yahweh giveth rain' upon the face of the ground.

15 So she went and made ready, according to the word of Elijah,—and did eat ‖she, and he,[a] and her house‖ [certain] days:

16 ‖The jar of meal‖ did not waste,—
And ‖the cruse of oil‖ did not fail,—
According to the word of Yahweh, which he spake through Elijah.

17 And it came to pass <after these things> that the son of the woman, owner of the house, fell sick,—yea it came to pass that his sickness was very severe, until no |breath| was left in him. 18 Then said she unto Elijah,
What have I in common with thee,[b] O man of God? Hast thou[c] come unto me, to call to remembrance mine iniquity, and to cause the death of my son?

19 And he said unto her—
Give me' thy son.
And he took him out of her bosom, and carried him unto the upper room, where ‖he‖ was staying, and laid him upon his own bed. 20 Then cried he unto Yahweh, and said,—
O Yahweh, my God!
<Even upon the widow with whom I am sojourning> hast thou brought misfortune by causing the death of her son?

21 And he stretched himself out[a] upon the boy, three times, and cried unto Yahweh, and said,—
O Yahweh, my God!
Let the life[b] of this boy, I pray thee, come again within him.

22 And Yahweh hearkened' unto the voice of Elijah,—and the life[b] of the boy came again within him, and he lived. 23 Then Elijah took the boy, and carried him down out of the upper room, into the house, and gave him to his mother,[c]—and Elijah said,
See! thy son liveth.

24 And the woman said unto Elijah,
‖Now‖ then I know, that <a man of God> thou art',—and that ‖the word of Yahweh‖ is in thy mouth, |of a truth|.

§ 28. *Elijah, as a Herald of Rain, meets Obadiah; shows himself to Ahab; encounters the Prophets of Baal on Mount Carmel.*

18 1 And it came to pass <after many days> that ‖the word of Yahweh‖ came unto Elijah, in the third year, saying,—
Go, shew thyself unto Ahab, that I may send rain upon the face of the ground.

2 And Elijah went, to show himself unto Ahab. Now ‖the famine‖ was severe in Samaria.

3 And Ahab had called for Obadiah,[d] who was over his house. Now ‖Obadiah‖ was one who revered Yahweh, exceedingly. 4 And so it came to pass <when Jezebel was cutting off the prophets of Yahweh> that Obadiah took a hundred prophets, and hid them by fifties in caves,[e] and sustained them, with bread and water. 5 So then Ahab said unto Obadiah,
Go, and let us pass[f] throughout the land, unto all the fountains of water, and unto all the ravines,—peradventure we may find grass, and save alive horse and mule, and not have more of the beasts cut off.

6 So they divided to them the land, to pass through it,—‖Ahab‖ went one way, |by himself|, and ‖Obadiah‖ went another way, |by himself|. 7 And so it was <as Obadiah was on the road> that lo! ‖Elijah‖ met him,—and he recognised him, and fell upon his face, and said—
Now art ‖thou‖ |my lord Elijah|?

[a] *Written*: "he and she"; *read*: "she and he"—G.n.
[b] *Lit.*: "what to me and to thee." Cp. Jno. ii. 4.
[c] Some cod.: "that thou hast"—G.n.
[a] Ml.: "measured himself."
[b] U.: "soul."
[c] Cp. Lu. vii. 15.
[d] Heb.: *'ôbhadhyâhu*, 9; 11, *'ôbhadhyâh*. Cp. "Heb." p. 30.
[e] Ml.: "fifty in a cave"; but some cod. (w. Sep., Syr. and Vul.): "by fifties," as in ver. 13—G.n.
[f] Or: "Go and pass." So it shd be (w. Sep. and Syr.)—G.n.

8 And he said to him—
I |am|![a] Go, say to thy lord:[b]
‖Here‖ is |Elijah|!
9 And he said—
How have I sinned,—that ‖thou‖ art delivering thy servant into the hand of Ahab, to put me to death?
10 <By the life of Yahweh thy God> there is no' nation or kingdom, whither my lord hath not sent to seek thee, and <when they have said— Nay!> he hath taken an oath of the kingdom or the nation, that no one could find thee; 11 and ‖now‖ ‖thou‖ art saying,—
Go say to thy lord, ‖Here‖ is |Elljah‖;
12 so shall it come to pass <as soon as ‖I‖ go from thee> that ‖the spirit of Yahweh‖ shall carry thee away—whither I know not, and so <when I go in to tell Ahab, and he cannot find thee> then will he slay me,—‖and yet |thy servant| hath revered Yahweh, from my youth‖.
13 Was it not told my lord, what I did when Jezebel was slaying the prophets of Yahweh,—how I hid, of the prophets of Yahweh, a hundred men—by fifties—in caves, and sustained them with bread and water? 14 and yet ‖now‖ ‖thou‖ art saying,
Go, tell thy lord— ‖Here‖ is |Elijah|;
and so he will slay me!
15 Then said Elijah—
<By the life of Yahweh of hosts, before whom I stand> ‖to-day‖ will I show myself unto him.
16 So Obadiah went to meet Ahab, and told him, —and |Ahab| went to meet |Elijah|.
17 And it came to pass <when Ahab saw Elijah> that Ahab said unto him,
Now, art ‖thou‖ troubling Israel?
18 And he said—
I have not troubled Israel, but ‖thou and the house of thy father‖,—in that ye have forsaken the commandments of Yahweh, and followed Baal.[c]
19 ‖Now‖ therefore, send, gather unto me all Israel, unto Mount Carmel,—and the prophets of Baal,[d] four hundred and fifty, and the prophets of the Sacred Stem, four hundred, ‖who do eat at the table of Jezebel‖.
20 So Ahab sent among all[e] the sons of Israel,—and gathered the prophets[f] unto Mount Carmel. 21 And Elijah drew near unto all the people, and said—
How long are ye limping on the two divided opinions?[g]
<If ‖Yahweh‖ be GOD>[h] follow |him|, but <if ‖Baal‖> follow |him|.
But the people answered him, not a word. 22 Then said Elijah unto the people[i]—
‖I‖ am left, Yahweh's |only| prophet,—but ‖the prophets of Baal‖ are four hundred and fifty men.
23 Let there be given us, therefore, two bullocks, and let them choose for themselves one bullock, and cut it in pieces, and lay it upon the wood, but <fire> shall they not put,—then ‖I‖ will make ready the other bullock, and place upon the wood, but <fire> will I not put.
24 Then shall ye call on the name of your god, and ‖I‖ will call on the name of Yahweh, and it shall be <the God that respondeth by fire> ‖he‖ is GOD.
And all the people responded—
Well spoken![a]
25 Then said Elijah to the prophets of Baal—
Choose for yourselves one bullock, and make ye ready |first|, for ‖ye‖ are many,—and call ye on the name of your god, but <fire> shall ye not put.
26 So they took the bullock which was given them,[b] and made ready, and called on the name of Baal—from the morning even until the noon, saying—
O Baal! answer us.
But there was no' voice, nor any' that answered. And they leaped about by the altar which had been made.[c] 27 And it came to pass <at noon> that Elijah mocked them, and said—
Cry with a loud voice, for <a god> he is', either he hath ‖a meditation, or an occasion to retire‖, or he hath ‖a journey‖,—|peradventure| he ‖sleepeth‖, and must be awaked.
28 And they cried, with a loud voice, and cut themselves, after their custom, with swords, and with lances,—until the blood gushed out upon them. 29 And so it was <when noon was passed> that although they prophesied until the offering up of the evening gift> yet was there no' voice nor any' that answered, nor any' that hearkened.
30 Then said Elijah unto all the people:
Draw near unto |me|.
And all the people drew near unto |him|. Then repaired he the broken-down' altar of Yahweh; yea Elijah took twelve stones, according to the number of the tribes of the sons of Jacob,[d]—
31 unto whom the word of Yahweh came, saying—
<Israel> shall be thy name;
32 and built, with the stones, an altar, in the name of Yahweh,—and he made a trench, as large as would contain two measures[e] of seed, round about the altar; 33 and he put in order the wood, —and cut in pieces the bullock, and laid upon the wood. Then said he—
Fill four pitchers with water, and pour out upon the ascending-sacrifice, and upon the wood.

[a] Lit.: emphatic "I" only.
[b] Ml.: "lords"—intensitive plural, as frequently. Cp. chap. xvi. 2.
[c] Or: "the baals"; Heb.: "the baalim."
[d] Heb.: "the baal."
[e] Some cod. add: "the bounds of"—G.n.
[f] Some cod. (w. Sep.): "all the prophets"—G.n.
[g] "As on unequal legs"—O.G. 704.
[h] Lit.: "the Elohim."
[i] Some cod.: "unto all the people"—G.n.

[a] Ml.: "Good the word."
[b] Or: "which he (or 'one') gave to them."
[c] Ml.: "which he (or 'one') had made"; but a sp. vr. (*sevir*) and some cod. (w. Aram., Sep., Syr. and Vul.): "which they had made"—G.n.
[d] Some cod. (w. 1 ear. pr. edn. and Sep.) "Israel"—G.n.
[e] Or: "three pecks."

And they did so.[a] 34 And he said—
Do it the second time.
And they did it the second time. And he said—
Do it the third time.
And they did it the third time. 35 And the water ran round about the altar,—|moreover also| <the trench> filled he with water. 36 And it came to pass <at the time of the offering of the gift> that Elijah the prophet drew near, and said,
O Yahweh, God of Abraham, Isaac and Israel!
‖To-day‖ let it be known—
That ‖thou‖ art God in Israel,[b]
And that ‖I‖ am thy servant,—
And that <by thy word>[c] have I done all these things.
37 Answer me, O Yahweh! answer me,
That this people may know, that ‖thou—Yahweh‖ art GOD,—
So shalt ‖thou thyself‖ have turned their heart back again.
38 Then fell fire from[d] Yahweh, and consumed the ascending-sacrifice, and the wood, and the stones, and the dust,—<even the water that was in the trench> it licked up.
39 And <when all the people saw it> they fell upon their faces,—and said,
|Yahweh| ‖he‖ is GOD,
|Yahweh| ‖he‖ is GOD.
40 And Elijah said unto them—
Seize ye the prophets of Baal—let not ‖a man‖ of them escape.
So they seized them. And Elijah took them down unto the ravine of Kishon, and slaughtered them there.
41 Then said Elijah unto Ahab,
Go up, eat and drink,—for there is a sound of a downpour of rain.
42 So Ahab went up, to eat and to drink,—but ‖Elijah‖ went up to the top of Carmel, and bowed himself to the earth, and put his face between his knees.[e] 43 Then said he unto his young man—
Go up, I pray thee, and look about in the direction of the sea.
So he went up, and looked about, and said—
There is ‖nothing whatever‖.
Then said he—
Go again, seven times.[f]
44 And it came to pass <at the seventh time> that he said—
Lo! a little cloud, like a man's hand coming up from the sea.
Then he said—
Go up,[g] say unto Ahab—
Harness, and get thee down, lest the rain shut thee in.
45 And it came to pass <meanwhile> that ‖the heavens‖ had enshrouded themselves with clouds and wind, and there came a great rain, and Ahab rode, and went to Jezreel; 46 but ‖the hand of Yahweh‖ came upon Elijah, so he girded his loins,—and ran before Ahab, until thou enterest Jezreel.

[a] So it shd be (w. Sep.)—G.n.
[b] Some cod. (w. 1st pr. edn. Rab. Bible 1517): "to Israel"—G.n.
[c] *Written*: "words"; *read* (w. 2 ear. pr. edns., Syr. and Vul.): "word"—G.n.
[d] So it shd be (w. Aram and Sep.)—G.n. [M.C.T.: "the fire of Y."]
[e] *Written*: "knee"; *read*, "knees." In some cod. (w. 2 ear. pr. edns.) both *written* and *read*: "knees"—G.n.
[f] Sep. here adds: "and the young man went again seven times"—G.n.
[g] For the "up," cp. Gen. xlvi. 31.

§ 29. *Elijah flees from Jezebel, first to Beer-sheba, then to Horeb, where he is commissioned anew; and, returning, summons Elisha to become his Successor.*

19 1 And Ahab told Jezebel, all that Elijah had done,—|and withal| how[a] he had slain all[b] the prophets with the sword. 2 Then sent Jezebel a messenger unto Elijah, saying,—
‖So‖ let the gods do,[c] and ‖so‖ let them add,
if <by this time to-morrow> I make not thy life as the life of one of them.
3 And <when he saw [that]> he arose,[d] and went for his life, and came to Beer-sheba, which belongeth to Judah,—and left his servant[e] there. 4 But ‖he himself‖ went into the wilderness[f] a day's journey, and came and sat down under a certain shrub,—and asked for his life, that he might die, and said—
‖Enough, now‖ O Yahweh! take away my life, for |no better| am ‖I‖ than ‖my fathers‖.
5 And <as he lay, and slept, under a certain shrub> lo! a messenger, touching him, who said to him—
Rise, eat.
6 So he looked about, and lo! <at his head> ‖a cake baked on hot stones, and a cruse of water‖,—and he did eat and drink, and then went back and lay down. 7 And the messenger of Yahweh came again a second time, and touched him, and said—
Rise, eat,—because <too much for thee> is the journey.
8 So he arose, and did eat and drink,—and journeyed, <in the strength of that eating> forty days and forty nights, as far as the mountain of God—‖Horeb‖. 9 And he entered, there, into a cave, and lodged there,—and lo! the word of Yahweh [came] unto him, and said to him,
What doest thou here, Elijah?
10 And he said—
‖Very jealous‖ have I been, for Yahweh, God of hosts,
Because the sons of Israel have forsaken thy covenant,
<Thine altars> have they thrown down,
<Thy prophets> also have they slain with the sword,—

[a] Or: "all about how."
[b] Some cod. (w. Sep.) omit: "all"—G.n.
[c] Some cod. (w. Sep., Syr., Vul.) add: to me." Cp. chap. xx. 10—G.n.
[d] Some cod. (w. Aram. MS., Sep., Syr. and Vul.): "And he feared and arose"—G.n.
[e] Or: "young man."
[f] Or: "desert."

And ‖I alone‖ am left',
And they have sought my life, to take it.

11 And he said—
Go forth to-morrow,[a] and stand in the mountain, before Yahweh.
And lo! ‖Yahweh, passing by‖, and a great and strong wind—rending the mountains, and breaking in pieces the crags, before Yahweh,
Not <in the wind> was |Yahweh|,—
And <after the wind> an |earthquake|,
Not <in the earthquake> was |Yahweh|;
12 And <after the earthquake> a |fire|,
Not <in the fire> was |Yahweh|,—
And <after the fire> |the voice of a gentle whisper|.
13 And it came to pass <when Elijah heard it> he wrapped his face in his mantle, and went forth, and stood at the entrance of the cave,—and lo! |unto him| ‖a voice‖; and it said—[b]
What doest thou here, Elijah?
14 And he said—
<Very jealous> have I been, for Yahweh, God of hosts,
Because the sons of Israel have forsaken thy covenant,
<Thine altars> have they thrown down,
<Thy prophets also> have they slain with the sword,—
And ‖I alone‖ am left,
And they have sought my life, to take it.
15 And Yahweh said unto him,
Go, return to thy way,[c] towards the wilderness of Damascus,—
And <when thou enterest>
Then shalt thou anoint Hazael to be king over Syria;
16 And <Jehu son of Minshi> shalt thou anoint to be king over Israel,—
And <Elisha son of Shaphat of Abel-meholah> shalt thou anoint to be prophet in thy stead:
17 Then shall it come to pass, that—
<Him that escapeth the sword of Hazael> shall ‖Jehu‖ slay,—
And <him that escapeth the sword of Jehu> shall ‖Elisha‖ slay;
18 Yet will I leave remaining in Israel, seven thousand,—all knees' which have not bowed to Baal, and all mouths which have not kissed to him.
19 So he departed from thence, and found Elisha son of Shaphat, ‖as he' was plowing, with twelve yoke of oxen before him, he being with the twelfth‖,—so Elijah crossed over unto him, and cast his mantle towards him;
20 and he left the oxen, and ran after Elijah, and said—
Let me, I pray thee, kiss my father and my mother, that I may follow thee.
And he said unto him,—
Go, turn back, for what have I done to thee?
21 So he turned back from following him, and took the yoke of oxen, and sacrificed them, and <with the implements of the oxen> boiled their flesh,[a] and gave unto the people, and they did eat.—then he arose, and followed Elijah, and ministered unto him.

§ 30. *Ben-hadad king of Syria, laying siege to Samaria, is twice defeated; Ahab is punished for suffering him to escape.*

20 1 Now ‖Ben-hadad, king of Syria‖ had gathered together all his forces, and ‖thirty-two kings‖ were with him, and horses and chariots,—then came he up, and laid siege to Samaria, and made war against it. 2 And he sent messengers unto Ahab king of Israel, into the city, and said[b] to him,—
‖Thus‖ saith Ben-hadad,
3 ‖Thy silver and thy gold‖ are ‖mine‖, and ‖thy wives and thy sons the goodliest‖ are ‖mine‖.
4 Then responded the king of Israel, and said,
<According to thy word‖ my lord O king!
‖thine‖ am I, and all that I have.
5 And the messengers came back again, and said,
‖Thus‖ speaketh Ben-hadad, saying,—
<Because I sent unto thee, saying,
‖Thy silver and thy gold and thy wives and thy sons‖ |to me| shalt thou give>
6 Therefore ‖about this time to-morrow‖ will I send my servants unto thee, and they shall search thy house, and the houses of thy servants,—and it shall be, that <all the delight of thine eyes> shall they put in their hand, and take away.
7 Then called the king of Israel, for all the elders of the land, and said—
Mark, I pray you, and see, how this man is seeking ‖mischief‖,—for he had sent unto me, for my wives, and for my sons, and for my silver, and for my gold, and I refused him not.
8 And all the elders and all the people said unto him,—
Do not thou hearken, neither do thou consent.
9 So he said unto the messengers of Ben-hadad—
Say ye to my lord the king,—
<All that thou didst send for, to thy servant at the first> will I do, but <this thing> I cannot' do.
And the messengers departed, and took him back word. 10 Then Ben-hadad sent unto him and said,—
‖So‖ let the gods do to me, and ‖so‖ let them add,—if the dust of Samaria suffice by handfuls, for all the people who are at my feet.

[a] So it shd be (w. Sep.)—G.n.
[b] Some cod. (w. Syr.) add: "unto him." Cp. ver. 9 —G.n.
[c] N.B.: Query—Had he wandered out of his way!

[a] Ml.: "boiled them the flesh." *Gt.*: "boiled of the flesh" (by regrouping letters)—G.n., G. Intro. 160.
[b] A sp. vr. (*sevir*): "and they said"—G.n.

11 And the king of Israel responded and said :
Tell him,—
Let not |him that girdeth| boast' himself'
like him |that looseneth|.
12 And it came to pass <when he heard this
message, as ‖he‖ was drinking, he' and the
kings' in the pavilions> that he said unto his
servants—
Make ready !
So they made ready, against the city.
13 And lo ! ‖a certain prophet‖ drew near unto
Ahab king of Israel, and said,—
‖Thus‖ saith Yahweh,
Hast thou seen all this great multitude ?
Behold me ! delivering it into thy hand,
to-day, so shalt thou know that ‖I‖ am
|Yahweh|.
14 And Ahab said—
By whom ?
And he said—
‖Thus‖ saith Yahweh,
By the young men of the princes of the
provinces.
Then said he—
Who shall begin the war ?
And he said—
Thou !
15 Then numbered he the young men of the princes
of the provinces, and they were found to be,
two hundred and thirty-two, — and <after
them> he numbered all the people, all the sons
of Israel, seven thousand. 16 And they
went forth at noon. Now ‖Ben-hadad‖
was drinking himself drunk, in the pavilions,
‖he' and the thirty-two kings helping
him.‖ 17 Then went forth the young men of
the princes of the provinces, |first|, — and
<when Ben-hadad sent> they told him,
saying—
‖Men‖ have come forth, out of Samaria.
18 And he said—
<If ‖peaceably‖ they have come> take them
alive,—or <if ‖fighting‖ they have come>
‖alive‖ take ye them.
19 Now <when ‖these‖ had come forth out of the
city, even the young men of the princes of the
provinces,—with the force which was following
them> 20 then smote they every one his man,
and the Syrians fled, and Israel pursued them,—
but Ben-hadad king of Syria escaped' on a
horse, with horsemen. 21 And the king of
Israel went forth, and took[a] the horses and the
chariots,—and he went on smiting the Syrians,
with a great smiting.
22 Then drew near the prophet, unto the king of
Israel, and said unto him—
Go strengthen thyself, and mark and see,
what thou wilt do,—for <at the return of
the year> is |the king of Syria| coming up
against thee.
23 And ‖the servants of the king of Syria‖ said
unto him,—
<Gods of the mountains> are their' gods, ‖for
this cause‖ prevailed they against us,—but
<only let us fight with them in the plain>
and verily we shall prevail against them.
24 But <this thing> do,—set aside the kings,
every man out of his place, and put
governors[a] in their stead; 25 and ‖thou‖
must number thee a force, like the force
which thou hast lost, |both horse for horse
and chariot for chariot|, and <if we fight
with them in the plain> verily we shall
prevail against them.
And he hearkened unto their voice, |and did
so|. 26 And so it came to pass at the return
of the year, that Ben-hadad numbered the
Syrians,—and came up to Aphek, to fight
with[b] Israel; 27 and ‖the sons of Israel‖
were numbered, and provisioned, and went
to meet them,—and the sons of Israel en-
camped before them like two little flocks of
goats, whereas ‖the Syrians‖ filled the land.
28 Then approached the man of God, and spake
unto the king of Israel, and said[c]—
‖Thus‖ saith Yahweh—
<Because the Syrians have said—
<A god of the mountains> is Yahweh,
but <not a god of the vales> is he'>
Therefore will I deliver all this great multi-
tude, into thy hand, so shalt thou know,[d]
that ‖I‖ am Yahweh.
29 So they encamped, |these| over against
|those| seven days,—and it came to pass, <on
the seventh day> that the battle was joined,
and the sons of Israel smote the Syrians,
‖a hundred thousand footmen, in one' day‖.
30 And they who were left fled to Aphek, into
the city, and the wall fell upon twenty-seven
thousand men who were left,—and ‖Ben-hadad‖
fled, and came into the city, |into a chamber
within a chamber|. 31 And his servants said
unto him,
Lo ! we pray thee, we have heard' <of
the kings of the house of Israel> that
<kings known for lovingkindness> they
are'.
Let us, we pray thee, put sackcloth' upon
our loins, and ropes' about our head,[e] and
let us go forth unto the king of Israel,
‖peradventure' he will save alive thy soul‖.
32 So they girded sackcloth upon their loins, and
[put] ropes about their heads, and came in unto
the king of Israel, and said,
‖Thy servant, Ben-hadad‖ saith,—
Let my soul live, I pray thee.
And he said,—
Is he yet' alive ? <My brother> he is'.
33 Now ‖the men‖ could divine, so they hastened
to let him confirm the word of his own accord,[f]
and they said,—
<Thy brother> is Ben-hadad !

[a] So it shd be (w. Sep.)—G.n. [M.C.T.: "smote."]

[a] Or: "pashas."
[b] Some cod. (w. 3 ear. pr. edns., Sep. and Vul.) have: "against"—G.n.
[c] Some cod. (w. Sep. and Vul.) simply: "and said unto the king of Israel"—G.n.
[d] So it shd be (w. Sep.). Cp. ver. 13, above—G.n.
[e] Some cod. (w. 3 ear. pr. edns., Sep., Syr. and Vul.): "heads"—G.n.
[f] Or: "let him explain

He said therefore,—
Go fetch him.
So Ben-hadad came forth unto him, and he made him come up unto him[a] on his chariot. 34 And he said unto him—
<The cities which my' father took from thy' father> will I restore, and <bazaars>[b] shalt thou make thee in Damascus, as my father made in Samaria.
So then ‖I‖ <with this covenant> will let thee go.
So he solemnised with him a covenant, and let him go.
35 And ‖a certain man of the sons of the prophets‖ said unto his neighbour, by the word of Yahweh—
Smite me, I pray thee.
But the man refused to smite him. 36 So he said to him—
<Because thou hast not hearkened unto the voice of Yahweh> lo! <when thou art departing from me> there shall smite thee a lion.
And when he departed from beside him, a lion found him, and smote him. 37 Then found he another man, and said,—
Smite me, I pray thee.
So the man smote him—‖kept on smiting and wounding‖. 38 Then the prophet departed, and waited[c] for the king, by the way,—and disguised himself with his turban over his eyes. 39 And so it was <when |the king| was passing> ‖he‖ cried out unto the king,—and said—
‖Thy servant‖ went out in the midst of the battle, and lo! |a man| turned aside and brought unto me a man, and said—
Keep this man, <if he be ‖missing‖> then shall |thy life| go for |his life|, or <a talent of silver> shalt thou weigh out.
40 And so it was, <as thy servant was busy here and there> that ‖he‖ was gone.[c]
And the king of Israel said unto him—
‖Such‖ is thy judgment, ‖thou thyself‖ hast decided it.
41 Then hastened he, and removed the turban' from over his eyes,—and the king of Israel knew him, that <of the prophets> was |he|. 42 And he said unto him—
‖Thus‖ saith Yahweh,
<Because thou hast let go the man whom I had devoted, out of thy[d] hand> therefore shall |thy life| be instead of |his life|, and |thy people| instead of |his people|.
43 And the king of Israel departed unto his house, sullen and disturbed,—and entered Samaria.

whether it was his real mind." Another reading (by another school of Massorites): "and they caught it from him"—G.n., G. Intro. 438–9. Cp. O.G. 319a.
[a] So it shd be (w. Sep.)—G.n.
[b] Ml.: "streets." Cp. O.G. p. 300.
[c] Ml.: "was not."
[d] So some cod. (w. Sep. and Vul.); other cod. (w. 2 ear. pr. edns.): "my hand"—G.n.

§ 31. *Naboth's Vineyard, coveted by Ahab, is recklessly procured by Jezebel: Ahab, rebuked by Elijah, humbles himself and is spared.*

21 1 And it came to pass <after these things> that Naboth the Jezreelite had ‖a vineyard‖, which was in Jezreel,—hard by the palace of Ahab, king of Samaria. 2 Ahab, therefore, spake unto Naboth, saying—
Come! give me thy vineyard, that I may have it for a garden of herbs, for ‖the same‖ is near by my house, and let me give thee, instead thereof, a vineyard better than it,—<if it be good in thine eyes> I will give thee silver' to the value of this.
3 And Naboth said unto Ahab,—
Far be it from me, of Yahweh! that I should give up the inheritance of my fathers, unto thee!
4 So Ahab came into his house, sullen and disturbed, because of the word which Naboth the Jezreelite had spoken unto him, that he should have said,
I will not give thee the inheritance of my fathers.
So he laid him down upon his bed, and turned away his face, and did eat no food.
5 Then came unto him Jezebel his wife,—and said unto him—
Why is' it, that thy spirit is sullen, that thou art |not eating food|?
6 And he said unto her—
Because I spake unto Naboth, the Jezreelite, and said unto him—
Come! give me thy vineyard for silver, or <if thou' wouldst prefer> I will give thee a vineyard, in its stead;
and he said—
I will not give thee my vineyard.
7 Then Jezebel his wife said unto him:
Art ‖thou‖ ‖still‖ going to carry on the kingdom over Israel?
Rise! eat food, and let thy heart be merry, ‖I‖ will give thee the vineyard of Naboth the Jezreelite!
8 So she wrote letters, in the name of Ahab, and sealed them with his signet-ring,—and sent the letters unto the elders, and unto the nobles who were in his city, dwelling with Naboth. 9 Now she wrote in the letters, saying,—
Proclaim ye a fast, and cause Naboth to sit at the head of the people; 10 then let two reckless men[a] take their seats before him, that they may bear witness against him, saying,
Thou hast reviled[b] God and king!
then shall ye carry him forth and stone him, that he die.
11 So the men of his city, the elders and the nobles who dwelt in his city, did' just as Jezebel had

[a] Heb.: "sons of Belial." Cp. 1 S. i. 16; ii. 12, nn.
[b] So it shd be. That is, either *gŏdaf* or *ḳālal*, both meaning prop. "to revile"; and not *bārak*, which never means that—G.n. and G. Intro. 365–7.

sent unto them,—as it was written in the letters' which she had sent unto them:—12 they proclaimed a fast,—and caused Naboth' to sit at the head of the people. 13 Then came in the two reckless men,[a] and sat before him, and the men bare witness against him, even against Naboth, before the people, saying.

Naboth hath reviled[b] God and king!

So they carried him forth, outside the city, and stoned him with stones, that he died. 14 Then sent they unto Jezebel, saying,—

Naboth is stoned' and is dead.

15 And it came to pass <when Jezebel heard that Naboth was stoned' and was dead> that Jezebel said unto Ahab—

Rise! take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for silver, for Naboth is not' alive, but dead!

16 And it came to pass <when Ahab heard that Naboth was dead'> that Ahab arose, to go down unto the vineyard of Naboth the Jezreelite, to take possession thereof. 17 Then came the word of Yahweh unto Elijah the Tishbite, saying:

18 Arise! go down to meet Ahab king of Israel, who is in Samaria,—lo! he is in the vineyard of Naboth, whither he hath gone down, to take possession thereof. 19 Then shalt thou speak unto him, saying—

‖Thus‖ saith Yahweh,

Hast thou committed murder,

And also taken possession?

Then shalt thou speak unto him, saying:

‖Thus‖ saith Yahweh,

<In the place where the dogs have lapped up the blood of Naboth> shall the dogs lap up thy blood ‖even thine‖.

20 Then said Ahab unto Elijah,

Hast thou found me, O mine enemy?

And he said:

I have found [thee]!

Because thou hast sold thyself to do the thing that is wicked in the eyes of Yahweh>

21 Behold me! [saith he] bringing in upon thee, calamity, and I will consume after thee,—and cut off of Ahab, even the meanest, whether shut up or left at large in Israel; 22 and will deliver up thy house—

Like the house of Jeroboam son of Nebat,

And like the house of Baasha son of Ahijah,—

for the provocation where with thou hast provoked, and caused |Israel| to sin.

23 |Moreover also| <concerning Jezebel> hath Yahweh spoken, saying,—

‖The dogs‖ shall eat Jezebel, in the town-land[c] of Jezreel:

24 <Him that dieth of Ahab, in the city> shall |the dogs| eat,—

And <him that dieth[a] in the field> shall |the birds of heaven| eat.

25 But' indeed, there was none like Ahab, who sold himself to do the thing that was wicked in the eyes of Yahweh,—whom Jezebel his wife goaded on; 26 so that he did very abominably, in going after the manufactured gods,[b]—according to all which the Amorites' had done, whom Yahweh' dispossessed from before the sons of Israel.

27 And it came to pass <when Ahab heard these words> that he rent his clothes, and put sackcloth upon his flesh, and fasted,—and lay in sackcloth, and went softly.

28 Then came the word of Yahweh unto Elijah the Tishbite, saying:

29 Hast thou seen that Ahab hath humbled himself, before me?

<Because he hath humbled himself before me> I will not bring in the calamity in his days,

<In the days of his son> will I bring in the calamity upon his house.

§ 32. *Ahab and Jehoshaphat in Samaria, and at Ramoth-gilead, where Ahab is slain. Ahaziah his Son reigns in his stead. Jehoshaphat's Reign over Judah: he is succeeded by Jehoram.*

22 1 And there continued three years' without war between Syria and Israel. 2 But it came to pass <in the third' year> that Jehoshaphat king of Judah went down unto the king of Israel. 3 And the king of Israel said unto his servants,

Know ye that ‖ours‖ is Ramoth-gilead,—yet ‖we‖ are too idle to take it out of the hand of the king of Syria?

4 And he said unto Jehoshaphat,

Wilt thou go with me to make war upon Ramoth-gilead?

5 And Jehoshaphat said unto the king of Israel,

I am as thou art,

My people are as thy people,

My horses as thy horses.

6 Then said Jehoshaphat unto the king of Israel,—

Seek, I pray thee, at once, the word of Yahweh.

So the king of Israel gathered together the prophets, about four hundred men, and said unto them—

Shall I go against Ramoth-gilead, to battle, or shall I forbear?

And they said—

Go up, that the Lord[c] may deliver it into the hand of the king.

7 Then said Jehoshaphat,

Is there not here a prophet of Yahweh, besides',—that we may seek |from him|?

[a] Heb.: "sons of Belial." Cp. 1 S. i. 16; ii. 12, nn.

[b] So it shd be. That is, either *gŏdaf* or *kŏlal*, both meaning prop. "to revile"; and not *bārak*, which never means that —G.n. and G. Intro. 365-7.

[c] So it shd be (w. Aram., Syr. and Vul.). Cp. 2 K. ix. 36—G.n. [M.C.T.: "within the rampart."]

[a] Some cod. (w. Aram., Sep. and Syr.) add: "of him"—G.n.

[b] Cp. Lev. xxvi. 30, n.

[c] Heb.: *'adhōnāy*; but some cod. (w. Aram., Sep., Syr. and Vul.) read: "Yahweh"—G.n.

8 And the king of Israel said unto Jehoshaphat,
<Besides> is a certain man, by whom we might seek Yahweh, but ‖I‖ hate him, for he is never moved to prophesy concerning me anything good, |only evil|, Micaiah, son of Imlah.
And Jehoshaphat said,
Let not the king say so'.
9 Then the king of Israel called a certain courtier, —and said,
Hasten Micaiah son of Imlah.
10 Now ‖the king of Israel, and Jehoshaphat king of Judah‖ were sitting—each man upon his throne, having put on robes, in a level place, at the entrance of the gate of Samaria,—and ‖all the prophets‖ were being moved to prophesy before them; 11 when Zedekiah[a] son of Chenaanah made himself horns of iron,—and said—
‖Thus‖ saith Yahweh,—
‖With these‖ shalt thou push down the Syrians, until thou hast consumed them.
12 And ‖all the prophets‖ were being moved to prophesy |in like manner|, saying,—
Go up to Ramoth-gilead, and thou shalt prosper, and Yahweh will deliver it, into the hand of the king.
13 Now ‖the messenger who went to call Micaiah‖, spake unto him, saying—
Behold, I pray thee, ‖the words of the prophets‖ <with one mouth> are good, as touching the king,—let thy word,[b] I pray thee, be as the word of one of them, so wilt thou speak that which is good.
14 And Micaiah said,—
‖By the life of Yahweh‖ <what Yahweh saith unto me> ‖that‖ will I speak.
15 So he came unto the king, and the king said unto him—
Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear?
And he said unto him—
Go up and prosper, and Yahweh will deliver it into the hand of the king.
16 And the king said unto him,
‖How many times‖ must |I| adjure[c] thee,—that thou speak unto me nothing but truth, in the name of Yahweh?
17 And he said—
I saw all Israel, scattered among the mountains, like sheep that have no' shepherd,—so Yahweh said,
These have ‖no masters‖ let them return every man unto his own house, in peace.
18 Then said the king of Israel, unto Jehoshaphat,—
Did I not say unto thee, He will not be moved to prophesy concerning me anything good, ‖only calamity‖.
19 Then he said,
‖Therefore‖ hear thou the word of Yahweh,—
I saw Yahweh, sitting upon his throne, and all the host of the heavens, standing by him, on his right hand, and on his left.
20 And Yahweh said—
Who will persuade Ahab, that he may go up and fall, at Ramoth-gilead?
And ‖one‖ said in this' manner, and ‖another‖ said in that' manner. 21 Then came forth a[a] spirit, and stood before Yahweh, and said—
‖I‖ will persuade him.
22 And Yahweh said unto him—
Wherewith?
And he said—
I will go forth, and become a spirit of falsehood in the mouth of all his prophets,—
So he said—
Thou mayest persuade, yea' and prevail, go forth, and do so.
23 ‖Now‖ therefore, lo! Yahweh hath suffered a spirit of falsehood' to be put into the mouth of all these thy prophets.
But ‖Yahweh himself‖ hath spoken concerning thee, ‖calamity‖.
24 Then drew near Zedekiah[b] son of Chenaanah, and smote Micaiah on the cheek,—and said—
Where then[c] passed the Spirit of Yahweh, from me, to speak unto thee?
25 Then said Micaiah,
Lo! thou art about to see, on that day,—when thou enterest a chamber within a chamber, to hide thyself.
26 And the king of Israel said,
Take Micaiah, and carry him back unto Amon captain of the city,—and unto Joash son of the king; 27 and thou shalt say—
‖Thus‖ saith the king, Put this man into the prison,—and let him eat the bread of oppression, with the water of oppression, until I enter in peace.
28 Then said Micaiah,
<If thou ‖return‖ in peace> Yahweh hath not spoken by me.
And he said,
Hear, ye peoples, ‖all of you‖![d]

29 So the king of Israel went up, with Jehoshaphat king of Judah, unto Ramoth-gilead.
30 And the king of Israel said unto Jehoshaphat—
I am about to disguise myself, and enter into the battle, ‖thou‖ therefore, put on thy robes.
So the king of Israel disguised himself, and entered into the battle.
31 Now ‖the king of Syria‖ had commanded the captains of chariots which he had, thirty and two, saying,
Ye shall not fight with small or great,—‖save with the king of Israel alone‖.
32 And it came to pass <when the chariot-captains saw Jehoshaphat> that ‖they‖ said:
Surely it is ‖the king of Israel‖!

[a] Heb.: *ṣidhḳiyah*, 6; 57, *ṣidhḳiyâhu*. See "Heb." *ante*, p. 30.
[b] So to be *read*; but *written*: "words." In some cod. (w. 3 ear. pr. edns., Syr. and Vul.) both *written* and *read*: "word." Cp. 2 Ch. xviii. 12—G.n.
[c] Or: "am |I| adjuring."
[a] Ml.: "the." But Heb. usage differs from Eng.
[b] Heb.: *ṣidhḳiyâhu*. See ver. 11.
[c] *Gt.*: "Which way then," as in 2 Ch. xviii. 23—G.n.
[d] Lit.: "all of them"—Cp. O.G. 481[b], d (*a*).

But <when they turned aside against him to fight> Jehoshaphat cried out. 33 And it came to pass <when the chariot-captains saw that it was ‖not the king of Israel‖> that they turned back, from pursuing him. 34 But ‖a certain man‖ <drawing a bow in his innocence> smote the king of Israel, between the shoulder-joints and the coat of mail,—wherefore he said to his charioteer—

Turn thy hand,[a] and convey me out of the host, for I am sore wounded.

35 But the battle increased that day, and ‖the king‖ was propped up in the chariot, before the Syrians,—and died in the evening, and so the blood of the wound ran out into the hollow of the chariot. 36 And a loud cry went through the host, at the going in of the sun, saying—

Every man to his own city! and every man to his own land![b]

37 So the king died, and was brought into Samaria,—and they buried the king, in Samaria. 38 And <when the chariot was washed out at the pool of Samaria> the dogs lapped up his blood, also ‖the harlots‖ bathed [there],—‖according to the word of Yahweh which he had spoken‖.

39 Now <the rest of the story of Ahab, and all that he did, and the house of ivory that he built, and all the cities that he built> are ‖they‖ not written in the book of the Chronicles of the kings of Israel? 40 So Ahab slept with his fathers,—and |Ahaziah his son| reigned |in his stead|.

41 Now ‖Jehoshaphat son of Asa‖ began to reign over Judah,—in the fourth′ year of Ahab king of Israel. 42 ‖Jehoshaphat‖ was thirty-five years old when he began to reign, and <twenty-five years> reigned he in Jerusalem,—and ‖the name of his mother‖ was Azubah, daughter of Shilhi. 43 And he walked in all the way of Asa his father, he turned not[a] aside therefrom,—doing that which was right in the eyes of Yahweh: nevertheless′ ‖the high places‖ were not taken away,—still′ were the people offering sacrifices and burning incense in the high places. 44 And Jehoshaphat made peace with the king of Israel.

45 Now <the rest of the story of Jehoshaphat, and his might that he shewed, and how he warred> are ‖they‖ not written in the book of the Chronicles of the kings of Judah? 46 Moreover <the rest of the male devotees who remained′ in the days of Asa his father> he consumed out of the land.

47 And <king> was there none′ in Edom, ‖a prefect‖ was king. 48 ‖Jehoshaphat‖ made[b] ships of Tarshish,[c] to go to Ophir, for gold; but they went not,—for ships had been broken to pieces in Ezion-geber.

49 ‖Then‖ said Ahaziah son of Ahab, unto Jehoshaphat,

Let |my servants| go with |thy servants| in the ships,—

but Jehoshaphat did not consent.

50 So Jehoshaphat slept with his fathers, and was buried with his fathers, in the city of David his father,—and |Jehoram[d] his son| reigned |in his stead|.

51 ‖Ahaziah son of Ahab‖ began to reign over Israel, in Samaria, in the seventeenth′ year of Jehoshaphat king of Judah,—and reigned over Israel, two years. 52 And he did the thing that was wicked in the eyes of Yahweh,—and went in the way of his father, and in the way of his mother, and in the way of Jeroboam son of Nebat, who caused |Israel| to sin. 53 Yea he served Baal, and bowed down to him,—and provoked to anger Yahweh, God of Israel, ‖according to all that his father′ had done‖.

[a] So *read*; *written*: "hands." In some cod. (w. 3 ear. pr. edns.) both *written* and *read*: "hand"—G.n.

[b] In some cod. (w. 2 ear. pr. edns., Sep. and Vul.): "and to his own land," omitting "every man" in this clause—G.n.

[a] Some cod. (w. 2 ear. pr. edns., Syr. and Vul.): "and turned not"—G.n.

[b] *Written*: "(had) ten"; but *read*: "made." In some cod. (w. 4 ear. pr. edns., Aram., *Sep.*, Syr. and Vul.) both *written* and *read*: "made"—G.n.

[c] *I.e.*: "large sea-going ships"—O.G.

[d] Heb.: *yehôrâm*, 49; 20, *yôrâm*. See "Heb." *ante*, p. 30.

THE SECOND BOOK OF THE

KINGS.

§ 1. *Ahaziah, King of Israel, warned by Elijah, sends Parties of Fifty Men to take him; Two Parties destroyed, the Third spared.*

1 1 Then Moab revolted against Israel, after the death of Ahab. 2 And Ahaziah[a] fell through the lattice in his upper chamber, which was in Samaria, and became sick,—so he sent messengers, and said unto them—

Go enquire of Baalzebub, god of Ekron, whether I shall recover from this sickness.

3 But ‖the messenger of Yahweh‖ spake unto Elijah[b] the Tishbite,

Rise, go up to meet the messengers of the king of Samaria,—and say unto them—

Is it <because there is no' God in Israel> that |ye| are going to enquire of Baalzebub, god of Ekron?

4 ‖Wherefore‖

‖Thus‖ saith Yahweh,

<From the bed whereunto thou hast gone up> shalt thou not come down, for thou shalt ‖surely die‖.

And Elijah departed. 5 And <when the messengers returned unto him> he said unto them—

How is' it that ye have returned?

6 And they said unto him—

‖A man‖ came up to meet us, and said unto us—

Go, return unto the king who sent you, and ye shall say unto him,

‖Thus‖ saith Yahweh—

Is it <because there is no' God in Israel> that |thou| art sending to enquire of Baalzebub, god of Ekron? Therefore' <from the bed whereunto thou hast gone up> shalt thou not come down, for thou shalt ‖surely die‖.

7 And he said unto them,

What was the manner of the man who came up to meet you,—and spake unto you these words?

8 And they said unto him—

A hairy man, with a leathern girdle girt about his loins.

And he said—

<Elijah the Tishbite> it was'.

9 Then sent he unto him a captain of fifty, with his fifty,—and he went up unto him, and lo! he abode on the top of the mountain, and he said unto him,

O man of God! ‖the king‖ hath said,

Come down!

10 And Elijah responded and said unto the captain of fifty,

<If, then,[a] ‖a man of God‖ I am'> let fire come down out of the heavens, and devour thee and thy fifty.

So there came down fire out of the heavens, and devoured him and his fifty. 11 Then he again sent unto him another captain of fifty, with his fifty. And he also spake and said unto him,

O man of God! ‖thus‖ saith the king,

Haste thee, come down!

12 And Elijah responded and said unto them[b]—

<If ‖a man of God‖ I am'> let fire come down out of the heavens, and devour thee and thy fifty.

And there came down a fire of God, out of the heavens,[c] and devoured him and his fifty. 13 Then he again sent a third captain of fifty, with his fifty,—and the third captain of fifty ascended and came near, and bowed down upon his knees before Elijah, and made supplication unto him, and said unto him,

O man of God! let my life, I pray thee, and the lives of these thy fifty servants, be precious in thine eyes.

14 Lo! there hath come down fire out of the heavens, and devoured the captains of the former fifties, with their fifties,—‖now‖ therefore, let my life[d] be precious in thine eyes.

15 And the messenger of Yahweh said unto Elijah,

Go down with him, do not fear because of him,

So he arose, and went down with him, unto the king; 16 and said unto him—

‖Thus‖ saith Yahweh—

<For that thou didst send messengers to enquire of Baalzebub, god of Ekron> was it because there was no' God in Israel, for whose word thou couldst enquire?

[a] Heb.: *'aḥazyâh*, 7; 30, *'aḥazyâhu*. Cp. "Heb." p. 30, *ante*.

[b] Heb.: *'ēlîyâh*, 8; 63, *'ēlîyâhu*.

[a] Some cod. (w. 1 car. pr. edn., Aram., Syr. and Vul.) omit: "then."

[b] In some cod. (w. Sep. and Syr.): "unto him"—G.n.

[c] Some cod. (w. Aram., Sep. and Vul.) have simply: "fire out of the heavens"; omitting: "of God." Cp. ver. 10—G.n.

[d] Some cod. (w. Sep. and Vul.) add: "I pray thee." Cp. ver. 13—G.n.

|Therefore| <from the bed whereunto thou hast gone up> shalt thou not come down, for thou shalt ‖surely die‖.

17 And he died, according to the word of Yahweh which |Elijah| had spoken, and Jehoram reigned in his stead, in the second year of Jehoram son of Jehoshaphat king of Judah,—because he had no son.

18 Now <the rest of the story of Ahaziah, the things that he did> are ‖they‖ not written in the book of the Chronicles of the Kings of Israel?

§ 2. *Elijah taken to Heaven in a Storm: Elisha works various Wonders.*

2 1 And it came to pass <when Yahweh was about to take up Elijah in a storm into the heavens> that Elijah departed, with Elisha, from Gilgal. 2 Then said Elijah unto Elisha—

Tarry here, I pray thee, for ‖Yahweh‖ hath sent me as far as Bethel.

And Elisha said,

<By the life of Yahweh and by the life of thine own soul> I will not leave thee.

So they went down to Bethel. 3 And the sons of the prophets who were in Bethel came forth unto Elisha, and said unto him,

Knowest thou that, to-day, Yahweh is taking away thy lord, from thy head?

And he said—

‖I also‖ know, be silent.

4 Then Elijah said to him—

Elisha, I pray thee, tarry here, for ‖Yahweh‖ hath sent me to Jericho.

And he said—

<By the life of Yahweh and by the life of thine own soul> I will not leave thee.

So they came to Jericho. 5 Then drew near the sons of the prophets who were in Jericho, unto Elisha, and said unto him,

Knowest thou that, to-day, Yahweh is taking away thy lord from thy head?

And he said—

‖I also‖ know; be silent.

6 And Elijah said to him—

Tarry here, I pray thee, for ‖Yahweh‖ hath sent me to the Jordan.

And he said—

<By the life of Yahweh and by the life of thine own soul> I will not leave thee.

So they two |went on|. 7 But ‖fifty men of the sons of the prophets‖ came, and stood over against them, afar off,—and ‖they two‖ stood by the Jordan. 8 Then Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided, hither and thither,—so that they two |passed over| on dry ground. 9 And it came to pass <as they went over> that ‖Elijah‖ said unto Elisha—

Ask, what I shall do for thee, ere yet I be taken from thee.

And Elisha said,

Let there be, I pray thee, a double portion[a] of thy spirit upon me.

10 And he said—

Thou hast asked a hard thing,—<if thou see me' when taken from thee> thou shalt have it |so|, but <if not> thou shalt not have it.

11 And it came to pass <as they were going on and on and talking> that lo! there was a chariot of fire, with horses of fire, which parted |those two| asunder,—and Elijah went up in a storm, into the heavens. 12 And <as soon as Elisha saw it> |he| began crying out—

My father! my father!

The chariots of Israel, and the horsemen thereof!

But <when he could see him no longer> he took hold of his clothes, and rent them in two pieces. 13 Then took he up the mantle of Elijah, which had fallen from him,—and returned and stood, on the brink of the Jordan; 14 and took the mantle of Elijah which had fallen from him, and smote the waters, and said,

Where' is Yahweh, the God of Elijah?

And <when ‖he also‖ smote the waters> they were divided, hither and thither, and Elisha |passed over|. 15 And <when the sons of the prophets who were in Jericho, over against him, saw him> they said,

|The spirit of Elijah| resteth' |on Elisha|.

So they came to meet him, and bowed themselves down to him, to the ground. 16 Then said they unto him—

Lo! we pray thee, there are' with thy servants fifty men, sons of valour—let them go, we pray thee, and seek thy lord, lest the Spirit of Yahweh have borne him away, and cast him on one of the mountains, or into one of the valleys.

And he said—

Ye shall not send.

17 But <when they urged him until he was ashamed> he said—

Send.[b]

So they sent fifty men, and made search three days, but found him not. 18 And <when they came back unto him, |he| having tarried at Jericho> he said unto them,

Did I not say unto you, Do not go?

19 And the men of the city said unto Elisha,

Lo! we pray thee, ‖the situation of the city‖ is good, as |my lord| seeth,—but ‖the waters‖ are bad, and ‖the land‖ apt to miscarry.

20 And he said—

Bring me a new bowl, and put therein |salt|.

So they brought it unto him; 21 and he went forth unto the spring of the waters, and cast therein |salt|,—and said—

‖Thus‖ saith Yahweh,

I have healed' these waters; there shall come[c]

[a] Cp. Deu. xxi. 17.

[b] N.B.: A command wh.= a permission: ver. 18. Cp. 2 S. xviii. 23.

[c] Some cod. (w. 3. ear. pr. edns., Aram., Syr. and Vul.): "and (so) there shall come"—G.n.

from thence, no longer, |death or aptness to miscarry|.

22 So the waters were healed, [as they remain] unto this day,—‖according to the word of Elisha which he spake‖.

23 And he went up from thence, to Bethel,—and <as he was going up on the way> ‖some lads‖ came forth, out of the city, and made mockery of him, and said to him,

Go up, bald head! Go up, bald head!

24 And <when he turned round and saw them> he cursed them, in the name of Yahweh,—and there came forth two she-bears out of the wood, and tare, of them, forty-two youths. 25 And he went from thence, unto Mount Carmel,—and ‖from thence‖ he returned |to Samaria|.

§ 3. *The Kings of Israel, Judah and Edom subdue Moab. Elisha on the Scene.*

3 1 Now ‖Jehoram, son of Ahab‖ began to reign over Israel, in Samaria, in the eighteenth year of Jehoshaphat, king of Judah,—and he reigned twelve years. 2 And he did the thing that was wicked in the eyes of Yahweh, |only| not like his father, nor like his mother,—but he put away the pillars[a] of Baal which |his father| had made; 3 nevertheless <unto the sins of Jeroboam son of Nebat which he caused Israel' to commit> he did cleave,—he turned not away therefrom.

4 Now ‖Mesha king of Moab‖ was a sheep-master,—and used to render to the king of Israel, the wool of a hundred thousand fat sheep, and of a hundred thousand rams.[b] 5 And it came to pass <when Ahab died> that the king of Moab revolted against the king of Israel.[c] 6 So King Jehoram went forth, on that day, out of Samaria, and numbered all Israel. 7 And he departed, and sent unto Jehoshaphat king of Judah, saying—

‖The king of Moab‖ hath revolted against me, wilt thou go with me against Moab to battle?

And he said—

I will go up, I' am as thou' art, my' people are as thy' people, my' horses as thy' horses.

8 And he said—

Which way, then, shall we go up?

And he said—

The way of the wilderness of Edom.

9 Then departed the king of Israel, and the king of Judah, and the king of Edom, and went round, a journey of seven days,—and there was no water for the host, nor for the cattle that went with them.[d] 10 Then said the king of Israel—

Alas! for Yahweh hath called these three kings, to deliver them into the hand of Moab.

11 So Jehoshaphat said—

Is there not, here, a prophet of Yahweh, that we may enquire of Yahweh |from him|?

Then answered one of the servants of the king of Israel, and said,

‖Here‖ is Elisha son of Shaphat, who poured water on the hands of Elijah.

12 Then said Jehoshaphat,

The word of Yahweh |is' with him.|

So the king of Israel, and Jehoshaphat,[a] and the king of Edom, went down unto him.

13 And Elisha said unto the king of Israel—

What have I and thou in common? get thee unto the prophets of thy father, and unto the prophets of thy mother.

But the king of Israel said to him—

Nay! for Yahweh hath called together these three kings, to deliver them into the hand of Moab.

14 Then said Elisha—

<By the life of Yahweh of hosts, before whom I stand> <were it not that ‖the countenance of Jehoshaphat king of Judah‖ I would lift up> I would neither look at thee, nor see thee.

15 But ‖now‖ bring me one that can touch the strings.

For it used to be <when the player touched the strings> then would |the hand[b] of Yahweh‖ be upon him. 16 Then said he,

‖Thus‖ saith Yahweh,—

Make, in this torrent-bed, ‖pits, pits‖![c]

17 For ‖thus‖ saith Yahweh—

Ye shall not see wind,
And ye shall not see rain,
Yet ‖that torrent-bed‖ shall be filled with water,—
And ye shall drink, ‖ye, and your cattle, and your beasts‖;

18 And <this being a small thing in the eyes of Yahweh>
He will deliver Moab into your hand;

19 And ye shall smite every strong city, and every choice city,
And ‖every goodly tree‖ shall ye fell,
And ‖all fountains of water‖ shall ye close up,—
And ‖every goodly heritage‖ shall ye mar[d] with stones.

20 And it came to pass <in the morning, when the offering ascended> that lo! |waters| were coming in from the way of Edom,—and the land was filled with the water. 21 Now ‖all Moab‖ had heard' that the kings had come up to fight against them,—so they came together, from all who could gird on a girdle and upwards, and took their stand at the border. 22 And <when they rose early in the morning> ‖the sun‖ shone forth upon the waters,—and so the Moabites beheld' over against them, the waters, ‖red as[e] as blood‖. 23 They said therefore—

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[a] So it shd be, plural (w. Sep. and Vul.)—G.n. [M.C.T.: "pillar," singular.]

[b] Or: "a hundred thousand fat sheep, and a hundred thousand rams, with the wool."

[c] Resumption of statement made in chap. i. 1.

[d] Mi.: "that were at their feet" (*l.*="were driven in their footsteps=after them").

[a] Some cod. (w. Sep., Syr. and Vul.) add: "king of Judah"—G.n.

[b] Some cod. (w. Aram.): "the Spirit"—G.n.

[c] Or: "ditches" or "trenches." For repetition, cp. Intro., Chap. II., Synopsis, B, *c*.

[d] Mi.: "pain."

[e] Some cod.: "red with"—G.n.

‖Blood‖—this!
Destroyed! The kings have destroyed' each other!
Yea they have smitten every man his neighbour,—
‖Now‖ then, to the spoil, O Moab!

24 And <when they came into the camp of Israel> Israel arose and smote Moab, and they fled from before them,—so they entered thereinto, yea still farther entered Moab ;[a]

25 And <the cities> they pulled down,
And <on every goodly heritage> they cast every man his stone, and filled it,
And <all fountains of waters> they closed up,
And <every goodly tree> they felled,
and <though they left the stones thereof in Kir-haraseth> yet the slingers surrounded and smote it.

26 And <when the king of Moab saw that |the battle| prevailed against him> he took with him seven hundred men that drew swords, to break through against the king of Edom, but they could not. 27 So he took his firstborn son who was to have reigned in his stead, and offered him up as an ascending-sacrifice upon the wall. And so it came to pass that there was great indignation against Israel. And they brake up from against him, and returned to their own land.[b]

§ 4. *Elisha and the Widow's Cruse of Oil. The Son of a Shunammitess given and restored to life. A Famine.*

4 1 Now ‖a certain woman of the wives of the sons of the prophets‖ made outcry unto Elisha, saying—
‖Thy servant, my husband‖ is dead, and ‖thou‖ knowest that ‖thy servant‖ was one who revered Yahweh,—now ‖the creditor‖ hath come to take my two boys to himself as bondmen.

2 And Elisha said unto her—
What shall I do for thee? tell me what thou |hast|, in the house.
And she said—
Thy maid-servant hath |nothing at all| in the house, save a flask of oil.

3 And he said—
Go, ask thee vessels, from without, of all thy neighbours,—‖empty' vessels‖ ‖let them not be few‖.

4 And <when thou hast come in> then shalt thou shut the door behind thee and behind thy sons, and shalt pour out into all these vessels,—and <that which is full> shalt thou set aside.

5 So she went out from his presence, and shut the door behind her, and behind her sons,—‖they' bringing near to her, and she' pouring out‖. 6 And it came to pass <when the vessels were full> that she said unto her son—
Bring me a vessel more'.
And he said unto her—
There is not' a vessel more'.
And the oil stayed. 7 Then came she in, and told the man of God, and he said—
Go, sell the oil, and pay thy creditor,—and ‖thou and thy sons‖ shall live of the rest.

8 And so it was, <on a day> that Elisha passed over unto Shunem, where was a woman of position, and she constrained him to eat bread, —and so it came about <whensoever he passed that way> that he turned aside thither, to eat bread. 9 Then said she unto her husband,
Lo! I pray thee—I perceive' that <a holy man of God> he is',—passing our way continually. 10 I pray thee, let us make a little upper chamber on the wall[a] and set for him there—a bed, and a table, and a seat, and a lampstand, —so shall it be <when he cometh to us> that he can turn in thither.

11 And it came to pass, on a day, that he came thither,—so he turned aside into the upper chamber, and slept there. 12 Then said he unto Gehazi, his young man,
Call this Shunammitess.
And he called her, and she stood before him.
13 And he said to him—
I pray thee, say unto her—
Lo! thou hast cared for us' with all this anxious care, what can be done for thee'? Is' it, that we should speak for thee |unto the king|, or unto the general of the army?
But she said,
<In the midst of mine own people> do |I| dwell.
14 So he said,
What then can be done for thee?
And Gehazi said,
|Verily| she hath no'‖son‖, and |her husband| is |old|.
15 And he said—
Call her.
So he called her, and she stood in the doorway.
16 Then said he—
<At this season, about the time of spring> |thou| shalt be embracing a son.
And she said—
Nay! my lord, thou man of God, do not delude thy maid-servant.
17 And the woman conceived, and bare a son, at this season, about the time of spring, when[b]

[a] A prob. reading of this clause is: "so they smote them, and went on smiting Moab"; with varying degrees of authority supporting the several words in the clause. Instead of "entered," some cod. (w. 2 ear. pr. edns. and Aram.) have: "smote." Instead of "thereinto" ("into it") some cod. (w. Aram. and Syr.) have: "them." Instead of "still further entered," some cod. (w. 6 ear. pr. edns., Aram., Sep., Syr. and Vul.) read: "still further smote" (="went on smiting")—Cp. G.nn.

[b] So it shd be (w. Syr. and Vul.)—G.n. [M.C.T.: "to the land."]

[a] Ml.: "a little wall-chamber."

[b] So it shd be (w. Sep. and Syr.)—G.n. [M.C.T "of which."]

|Elisha| had spoken unto her. 18 And
<when the child was grown> it came to pass
<on a certain day> that he went out unto his
father, unto the reapers; 19 and he said unto
his father—
My head! my head!
So he said unto the young man,
Carry him to his mother.
20 And <when he had carried him, and brought
him in unto his mother> he sat on her knees
until noon, and then died. 21 And she
went up and laid him on the bed of the
man of God, — and shut him in, and then
went out. 22 And she called unto her hus-
band, and said—
Send me, I pray thee, one of the young men,
and one of the asses,—that I may run unto
the man of God, and return!
23 And he said—
Wherefore art thou' going unto him, to-day,
‖neither new moon nor sabbath‖?
And she said—
Peace![a]
24 Then saddled she the ass, and said unto her
young man—
Lead on, and go forward,—do not slacken, for
my sake, the riding, except I have bidden
thee.
25 So she went her way, and came unto the man of
God, unto Mount Carmel.
And it came to pass <when the man of God
saw her, opposite> that he said unto Gehazi his
young man,
Lo! this Shunammitess!
26 ‖Now|[b] run, I pray thee, to meet her, and
say to her—
Is it well' with thee? is it well' with thy
husband? is it well' with the child?
And she said,
Well!
27 But <when she came unto the man of God, on
the mount> she caught hold of his feet,—and
Gehazi drew near to thrust her away, when the
man of God said—
Let her alone! for ‖her life[c]‖ is embittered to
her, howbeit ‖Yahweh‖ hath hidden it
from me, and hath not told me.
28 Then said she,
Did I ask a son, of my lord? Said I not,
Thou must not mislead me?
29 And he said to Gehazi—
Gird thy loins, and take my staff in thy hand,
and go thy way, <if thou meet with any
man> thou must not bless him, and <if
any man bless thee> thou must not respond
to him,—then shalt thou lay my staff upon
the face of the boy.
30 But the mother of the boy said,
<By the life of Yahweh and by the life of
thine own soul> I will not leave thee.
So he arose and followed her.
31 Now ‖Gehazi‖ had passed on before them, and
laid the staff on the face of the boy, but there
was neither' voice, nor' attention,—so he re-
turned to meet him, and told him, saying—
The boy hath not awaked.
32 And <when Elisha had come into the house>
lo! ‖the boy‖ was dead, laid upon his bed.
33 So he went in, and shut the door upon them
two,—and prayed unto Yahweh. 34 Then gat
he up, and lay upon the child, and put his
own mouth upon his' mouth, and his own'
eyes upon his' eyes, and his own' hands[a] upon
his' hands,[a] and bowed himself[b] upon him,—and
the flesh of the child |waxed warm|. 35 Then
returned he, and walked in the house—once
to and fro,[c] and then went up and bowed
himself upon him,—and the boy sneezed' as
many as seven times, and the boy opened
his eyes. 36 Then called he Gehazi, and
said—
Call this Shunammitess.
So he called her, and <when she was come in
unto him> he said—
Take up thy son.
37 So she came in, and fell at his feet, and bowed
herself to the ground,—and took up her son,
and went forth.
38 Now ‖Elisha‖ returned to Gilgal, and there
was ‖a famine‖ in the land, and <‖the sons of
the prophets‖ being seated before him> he
said to his young man—
Put on the large pot, and boil a mess of food,
for the sons of the prophets.
39 And one went out into the field, to gather
herbs, and found a vine in[d] the field, and
gathered thereof wild gourds, |his lap full|,—
and came in, and sliced them into the pot; for
they knew them not. 40 So they poured out
for the men to eat,—and it came to pass <as
they were eating of the mess> that ‖they‖
made outcry and said—
Death in the pot, O man of God!
And they could not eat. 41 And he said—
Then fetch[e] meal.
And he cast it into the pot,—and then said—
Pour out for the people, that they may eat.
And there was no harm in the pot.
42 And ‖a man‖ came in from Baal-shalishah,
and brought for the man of God firstfruit bread,
twenty barley loaves, and garden grain in the
husk thereof. And he said—
Give to the people, that they may eat.
43 But his attendant said—
How can I set this before a hundred men?
And he said—
Give to the people, that they may eat, for
‖Thus‖ saith Yahweh,
They are about to eat and to leave remaining.
44 So he set before them, and they did eat and
left remaining, ‖according to the word of
Yahweh‖.

[a] Or: "All's well"; collo-quially, "All right."
[b] Some cod. (w. 2 ear. pr. edns.) have: "Now therefore"—G.n.
[c] U.: "soul."
[a] Ml.: "palms."
[b] Or: "bent," "crouched."
[c] Ml.: "once here and once there."
[d] So it shd be (w. Aram. and Sep.)—G.n. [M.C.T.: "of."]
[e] Some cod. (w. Aram., Sep., Syr. and Vul.) have simply: "Fetch," omitting "Then"—G.n.

§ 5. *Naaman, a Syrian General, healed of Leprosy: Gehazi, Elisha's Servant, smitten with that Plague.*

5 1 Now ‖Naaman, general of the army of the king of Syria‖ was a great man in presence of his lord, and held in honour, because <by him> had Yahweh given deliverance[a] to Syria,—and ‖the man‖ was a hero of valour—[but] ‖a leper‖. 2 Now ‖the Syrians‖ had gone out in companies, and had brought back out of the land of Israel, a little maiden,—who became an attendant on the wife of Naaman.[b]

3 And she said unto her mistress,

Ah! would that my lord were before the prophet, who is in Samaria! ‖then‖ would he set him free from his leprosy.

4 And he went in and told his lord, saying,—

<Thus and thus> hath spoken the maiden' who is of the land of Israel!

5 And the king of Syria said—

Go, get in, that I may send a letter unto the king of Israel.

So he went, and took in his hand ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. 6 And he brought in the letter unto the king of Israel, saying,

‖Now‖ therefore <when this letter cometh in unto thee> lo! I have sent unto thee, Naaman my servant, and thou shalt set him free from his leprosy.

7 And it came to pass <when the king of Israel had read the letter> that he rent his clothes, and said,

Am |I| ‖God‖ to kill and to make alive, that ‖this‖ man is sending unto me, to set one free from his leprosy,—but, of a truth, just mark, I pray you, and see, that he' |is seeking an occasion| against me.

8 And it was so <when Elisha the man of God heard that the king of Israel had rent his clothes> that he sent unto the king, saying—

Wherefore' hast thou rent thy clothes? let him come, I pray thee, unto me, that he may get to know that there is' a prophet in Israel.

9 So Naaman came, with his horses[c] and with his chariot, and stood at the entrance of the house of Elisha; 10 and Elisha sent a messenger unto him, saying,—

Go and bathe seven times in the Jordan, so shall thy flesh come back to thee, and be thou clean.

11 But Naaman was wroth, and went away,—and said—

Lo! I thought <Unto me> will he |come right out| and take his stand, and call on the name of Yahweh his God, and wave his hand towards the spot, and so set free the leper.

12 Are not |Abanah[a] and Pharpar, rivers of Damascus| better' than all the waters of Israel? may I not bathe |in them|, and be clean?

So he turned, and went away in a rage. 13 Then drew near his servants, and spake unto him, and said—

My father! <if ‖some great thing‖ the prophet had commanded thee> wouldst thou not have done it? then |how much rather| when he hath said unto thee,

Bathe and be clean?

14 Then went he down, and dipped himself in the Jordan, seven times, ‖according to the word of the man of God‖: and his flesh came back, as the flesh of a little child, and he was clean. 15 And he returned unto the man of God, ‖he and all his company‖; and came, and took his stand before him, and said—

Lo! I pray thee—I know' that there is no' God in all the earth, save in Israel,—‖now‖ therefore, I pray thee, accept a blessing[b] from thy servant.

16 But he said—

<By the life of Yahweh, before whom I stand> I will not accept one.

And <though he urged him to accept it> yet did he refuse. 17 Then said Naaman,

Shall there not, then, I pray thee, be given to thy servant, two mules' burden of earth? For thy servant will henceforth offer neither ascending-offering nor sacrifice to other gods, save only to Yahweh.

18 <In this thing> Yahweh grant forgiveness to thy servant,— <When my lord entereth the house of Rimmon, to bow down therein, he leaning upon my hand, and so I bow down in the house of Rimmon, when he[c] boweth down in the house of Rimmon> Yahweh, I pray,[d] grant forgiveness to thy servant, in this thing.

19 And he said unto him—

Go and prosper!

But <when he had gone from him some distance> 20 Gehazi, the servant of Elisha the man of God |said|—

Lo! my lord |hath restrained| this Naaman the Syrian, by not taking at his hand that which he brought!

<By the life of Yahweh> ‖verily‖ I will run[e] after him, and accept of him ‖something‖.

21 So Gehazi hastened after Naaman. And <when Naaman saw one running after him> he alighted from his chariot to meet him, and said,—

Is all well?

[a] Or: "salvation."
[b] Ml.: "who came to be before the wife of N."
[c] So *read*; *written*: "horse." In some cod. (w. 2 ear. pr. edns.) both *written* and *read*: "horses"—G.n.

[a] So *written*; *read*: "Amanah" (and so in 3 ear. pr. edns., Aram. and Syr.)—G.n.
[b] Or: "present." Cp. 1 S. xxv. 27.
[c] So it shd be (w. Sep.)—G.n.
[d] Some cod. *write* but do not *read*: "I pray thee"; and in some cod. (w. 4 ear. pr. edns., Aram., Syr. and Vul.) this ejaculatory particle (*na*) is neither *written* nor *read*—G.n.
[e] N.B.: Perfect of certitude. Cp. O.G. 475ᵃ, *c*.

22 And he said,
All is well. ‖My lord‖ hath sent me to say,
Lo! ‖just now‖ have come unto me, two young men out of the hill country of Ephraim, of the sons of the prophets, —give for them, I pray thee, a talent of silver, and two changes of raiment.
23 And Naaman said,
Be content, accept[a] two talents.
So he urged him, and bound up two talents of silver in two bags, and two changes of raiment, and laid them upon two of his young men, and they bare them before him. 24 And <when he came to the hill-tower> he took them from their hand, and put them in charge within,[b]—and let the men go, and they departed. 25 Now <when |he| came in and stood before his lord> Elisha said unto him,
Whence comest thou, Gehazi?
And he said—
Thy servant hath been neither hither nor thither.
26 Then he said unto him—
‖My heart‖ had not gone with thee,[c] when someone turned again from off his chariot, to meet thee!
Is it a time to accept silver, or to accept raiment, or oliveyards, or vineyards, or flocks or herds, or men-servants, or maid-servants?
27 ‖The leprosy of Naaman‖ therefore, shall cleave unto thee, and unto thy seed, to times age-abiding.
And he went forth from before him—‖a leper—like snow‖.

§ 6. *The Sons of the Prophets rebuild their Auditorium: Elisha causes Iron to swim.*

6 1 And the sons of the prophets said unto Elisha,—
See, we pray thee, ‖the place wherein we' sit before thee‖ is too strait for us.
2 Let us go, we pray thee, as far as the Jordan, and fetch from thence every man a single beam, and let us make us a place wherein we may sit.
And he said—
Go ye.
3 Then said one—
Be content, we pray thee, and go with thy servants.
And he said—
‖I myself‖ will go.
4 So he went with them,—and <when they came to the Jordan> they cut down wood. 5 And it came to pass <as one was felling a branch> that ‖the axe-head‖[d] fell into the water, so he made outcry and said—
Alas! my lord, for ‖it‖ was borrowed!
6 And the man of God said—
Where fell it?
And he shewed him the place. And he cut down a piece of wood and cast it in thither, and the iron did swim. 7 And he said—
Take it up to thee.
So he put forth his hand, and took it.

§ 7. *For Revealing the Plots of the Syrian King, a Force is sent to take Elisha, but is smitten with Blindness and taken into Samaria.*

8 Now ‖the king of Syria‖ was making war against Israel,—so he took counsel with his servants, saying—
<In such and such a place> shall be my encampment.
9 The man of God, therefore, sent unto the king of Israel, saying—
Beware of passing by this place, — for <thither> are the Syrians' coming down.
10 So the king of Israel sent unto the place whereof the man of God had spoken to him and warned him, and was on his guard there, —‖not once nor twice‖. 11 Then was the heart of the king of Syria disquieted concerning this thing,—and he called his servants, and said unto them,
Will ye not tell me, who of our men are for the king of Israel?
12 Then said one of his servants,
None, my lord O king,—but ‖Elisha, the prophet, who is in Israel‖ telleth the king of Israel the words which thou speakest in thy bed-chamber.
13 And he said—
Go, and see where' he is', that I may send and take him.
And it was told him, saying—
Lo! in Dothan.
14 Therefore sent he thither—horses and chariots, and a strong force,—and they came in by night, and encompassed the city. 15 And <when the attendant of the man of God arose early and went forth> lo! a force' surrounding the city, with horses and chariots. Then said his young man unto him—
Alas! my lord, what' shall we do?
16 And he said—
Do not fear,—for <more> are |they who are with us| than |they who are with them|.
17 Then prayed Elisha, and said,
O Yahweh! open, I beseech thee, his eyes, that he may see.
And Yahweh opened the eyes of the young man, and he saw, and lo! ‖the mountain was full of horses and chariots of fire, round about Elisha‖. 18 And <when they came down to him> Elisha prayed unto Yahweh, and said—
Smite, I beseech thee, this people[a] with sudden blindness.[b]

[a] Some cod. (w. 1 ear. pr. edn.): "and accept"—G.n.
[b] Or: "in the house."
[c] So it shd be (w. Sep.)—G.n.
[d] Ml.: "the iron," as in ver. 6.

[a] U.: "nation."
[b] So also in Gen. xix. 11—O.G. 703.

And he smote them with sudden blindness,
‖according to the word of Elisha‖.
19 Then Elisha said unto them—
‖This‖ is not the way, neither is ‖this‖ the city, follow me, that I may lead you unto the man, whom ye would secure!
So he led them to Samaria. 20 And it came to pass <when they had entered Samaria> that Elisha said,
O Yahweh! open the eyes of these men, that they may see!
And Yahweh opened their eyes, and they saw, and lo! they were in the midst of Samaria! 21 Then said the king of Israel unto Elisha, when he saw them,—
Shall I smite—shall I smite,[a] my father?
22 And he said—
Thou shalt not smite. <Them whom thou hadst taken captive with thy sword and with thy bow> wouldst |thou| have been smiting?
Set bread and water before them, that they may eat and drink, and go their way unto their lord.[b]
23 And he made for them a great feast, and <when they had eaten and drunk> he let them go, and they went their way unto their lord. So then, troops of Syrians came again |no more| into the land of Israel.

§8. *Ben-hadad besieges Samaria, causing a severe Famine, the End of which Elisha foretells and Four Lepers announce.*

24 But it came to pass <after this> that Ben-hadad king of Syria gathered together all his host,—and came up and laid siege against Samaria. 25 And there came to be ‖a great famine‖ in Samaria, and lo! they continued[c] the siege against it,—until an ass's head was sold for eighty pieces of silver, and one pint of dove's dung for five pieces of silver. 26 And so it was that <as the king of Israel was passing by on the wall> ‖a woman‖ made outcry unto him, saying—
Save, my lord, O king!
27 And he said—
<If Yahweh do not save thee>[d] whence should I save thee? out of the threshing-floor or out of the wine-press?
28 And the king said to her—
What aileth thee?
And she said—
‖This woman‖ said unto me—
Give thy son, that we may eat him, to-day, and <my son> will we eat to-morrow.
29 So we cooked my son, and did eat him,—and I said unto her, on the next day,
Give thy son, that we may eat him;
But she had hid her son.
30 And it came to pass <when the king heard the words of the woman> that he rent his clothes, while yet he' was passing by upon the wall,—so the people looked, and lo! sackcloth upon his flesh, |within| 31 And he said—
‖So‖ let God do to me, and ‖so‖ let him add,
—if the head of Elisha son of Shaphat remain' on him, |to-day|!
32 Now ‖Elisha‖ being seated in his house, and ‖the elders‖ seated with him,—<when he had sent a man from before him, ere yet the messenger could could come in unto him> ‖he himself‖ said unto the elders—
Do ye see how this son of a murderer hath sent to take away my head?
See! <when the messenger is coming in> close ye the door, and press him back with the door, is not the sound of his lord's feet behind him?
33 <While yet he was speaking with them> lo! ‖the messenger‖ coming down unto him,—and he said,—
Lo! ‖this‖ is |a calamity from Yahweh, why should I wait for Yahweh |any longer|?
1 Then said Elisha— 7
Hear ye the word of Yahweh,—
‖Thus‖ saith Yahweh—
<About this time to-morrow>
A measure of fine meal for a shekel,
And two measures of barley for a shekel,
in the gate of Samaria.
2 Then the officer on whose hand the king leaned[a] responded to the man of God, and said,
<Even if Yahweh were making windows in the heavens> could' this thing |come to pass|?
And he said—
Lo! |thou| art about to see it with thine own eyes, but <thereof> shalt thou not eat!
3 Now there were ‖four men‖ |lepers|, at the entrance of the gate,—and they said one to another—
Why are |we| sitting here until we are dead?
4 If we say—
Let us enter into the city,
Then ‖the famine‖ is in the city, and we shall die there, and <if we remain here> then shall we die.
‖Now‖ therefore, let us fall away unto the camp of the Syrians, <if they save us alive> we shall live, and <if they put us to death> we shall die.
5 So they rose up in the twilight, to enter into the camp of the Syrians,—and <when they entered the outskirts of the camp of the Syrians> lo! there was not' there |a man|. 6 Now ‖the Lord‖[b] had caused the camp of the Syrians to hear a noise of chariots, a noise[c] of horses, a noise[d] of a great host,—and they said one to another—

[a] Cp. Intro. Chap. II., Synopsis, *B*, *c*.
[b] Ml. "lords" (pl.), but prob. intensive pl. Cp. O.G. *Adôn*, 2.
[c] So in some cod. *written*; but *read*: "and there they were continuing"—G.n.
[d] *Gt.*: *'al* stands by abbr. for *'im lô'*—G.n. Cp. G. Intro. 170.

[a] M.C.T. (as rendered by Leeser): "the lord of the king, on whose hand he used to lean"; but there is a reading, sustained by 2 ear. pr. edns., Sep., Syr., Vul., wh. reads as in our text—G.n.
[b] Heb.: *adhônây*.
[c] Some cod. (w. Sep. and Syr.): "and a noise"—G.n.
[d] Some cod. (w. 1 ear. pr. edn. [Rabbinic, 1517], Syr. and Vul.): "and a noise"—G.n.

Lo! the king of Israel hath hired against us—
the kings of the Hittites, and the kings of
the Egyptians, to come against us.

7 So they arose, and fled in the twilight, and
left their tents, and their horses, and their
asses,—‖the camp, just as it was'‖,—and fled for
their lives. 8 <When, therefore, these
lepers came in as far as the outskirts of the
camp> they entered into one tent, and did eat
and drink, and carried from thence silver, and
gold, and raiment, and went away and hid
them,—and came again, and entered into another
tent, and carried from thence—and went and
hid them. 9 Then said they one to
another—

<Not a right thing> are ‖we‖ doing,
‖This day‖ is |a day of good tidings| and
‖we‖ are holding our peace, <if we tarry
until the light of the morning> there will
come upon us |some misfortune|,—
‖Now‖ therefore, come and let us go in, and
tell the household of the king.

10 So they came in and called unto the gate of the
city, and told them, saying,

We entered into the camp of the Syrians,
and lo! there was not' there |a man| nor
sound of human being,—only horses tied,
and asses tied, and their[a] tents, ‖just as
they were‖!

11 And the watchers of the gate called[b] and told
it to the household of the king |within|. 12 Then
arose the king by night, and said unto his
servants,

Let me tell you, I pray you, what the
Syrians have done' to us,—they knew that
we were ‖famished‖, so they have gone
forth out of the camp, to hide in the field,
saying,

<When they come forth out of the
city> then shall we take them
alive, and <into the city> will we
enter.

13 Then responded one of his servants, and said—

Let there be taken, I pray thee, five of
the horses that remain, which have been
left therein, ‖there they are‖ according
to all the multitude of Israel[c] who have
been left therein ‖there they are‖ accord-
ing to all the multitude of Israel‖[c] who
have been consumed,—and let us send and
see!

14 So they took two chariots and horses,—and
the king sent after the host of the Syrians,
saying,

Go and see!

15 And they followed them as far as the Jordan,
and lo! ‖all the way‖ was full of garments, and
utensils, which the Syrians had cast away in
their fright,—and the messengers returned, and
told the king. 16 Then went the people
forth and spoiled the camp of the Syrians,—
and so there came to be—

A measure of fine meal for a shekel,
And two measures of barley for a shekel,
‖according to the word of Yahweh‖.

17 Now ‖the king‖ had set the officer on whose
hand he leaned, in charge over the gate, and the
people trode upon him in the gate, that he died,
—‖as spake the man of God, who said it when
the messenger[a] came down to him‖. 18 Yea it
came to pass <as the man of God had spoken
unto the messenger,[a] saying,—

Two measures of barley for a shekel,
And a measure of fine meal for a shekel, shall
there be about this time to-morrow, in the
gate of Samaria:

19 And when the officer responded to the man of
God, and said,

Lo! then ‖if Yahweh were making windows
in the heavens‖, could it be according to this
word?[b]

And he said,—

Lo! thou' art about to see it with thine
own eyes, but ‖thereof‖ shalt thou not
eat>

20 Yea it fell out to him |thus|,—and the people
trode upon him in the gate, that he died.

§9. *The Return of the Shunammitess at an Opportune Moment.*

8 1 Now ‖Elisha‖ had spoken unto the woman
whose son he had restored to life, saying—

Arise, and take thy journey, ‖thou and thy
household‖, and sojourn wheresoever thou
canst sojourn,[c]—for Yahweh hath called
for a famine, |moreover also| it is coming
upon the land seven years.

2 So the woman arose, and did' according to the
word of the man of God, —and took her journey,
‖she and her household‖ and she sojourned in
the land of the Philistines, seven years. 3 And
it came to pass <at the end of seven years>
that the woman returned out of the land of the
Philistines,—and she went forth to make outcry
unto the king, concerning her house and con-
cerning her field. 4 Now ‖the king‖ was
speaking unto Gehazi, servant of the man of
God, saying,—

Do recount unto me, I pray thee, all the great
things that Elisha hath done.

5 And so it was <just as he was recounting to the
king how he had restored the dead to life> lo!
‖the woman whose son he had restored to life‖
began making outcry unto the king, for her
house and for her field. Then said Gehazi,

My lord, O king! ‖this‖ is the woman, and
‖this‖ her son, whom |Elisha| restored to
life.

6 So the king asked the woman, and she recounted

[a] So it shd be (w. Sep.)—
—G.n.
[b] So it shd be (w. a sp. v.r.
[*sepir*] and Sep.)—G.n.,
G. Intro. 653–4.
[c] This repetition (from
"Israel" to "Israel") is
not found in many cod.
nor in Sep., Syr., Vul.—
G.n.

[a] So it shd be (w. Sep. and
Syr.). Cp. chap. vi. 33.
—G.n. Cp. G. Intro. 141.
[b] So in M.C.T. Some cod.
(w. 4 ear. pr. edns., Sep.
and Syr.): "could this
thing be?"—G.n.
[c] See Intro. Chap. IV., III.,
Example III. p. 27, *ante*.

it to him,—the king, therefore, appointed her a certain officer, saying—

Restore all that was hers, and all the increase of the field, from the day she left the land, even until now.

§ 10. *Elisha visits Damascus, where he foretells Ben-hadad's Death and Hazael's Succession to the Throne.*

7 And Elisha came into Damascus, when ‖Ben-hadad king of Syria‖ was sick,—and it was told him, saying,

The man of God hath come' as far as this place.

8 So the king said unto Hazael—

Take in thy hand a present, and go to meet the man of God,—so shalt thou enquire of Yahweh, from him, saying,

Shall I recover from this sickness?

9 So Hazael went to meet him, and took a present in his hand, even every good thing of Damascus, forty camels' burden,—and came, and stood before him, and said—

‖Thy son, Ben-hadad king of Syria‖ hath sent me unto thee, saying,

Shall I recover from this sickness?

10 And Elisha said unto him,

Go, say to him,

Thou shalt ‖recover‖;[a]

And yet Yahweh hath shown me, that he will ‖die‖.

11 And he settled his countenance, and fixed it until he turned pale,—and the man of God |wept|. 12 Then said Hazael,

|Why| is my lord |weeping|?

And he said—

Because I know what thou wilt do to the sons of Israel, by way of harm—

<Their fortresses> thou wilt set on fire,

And <their choice young men> |with the sword| thou wilt slay,

And <their children> thou wilt dash in pieces,

And <their women with child> thou wilt rip up.

13 And Hazael said,

But what' is thy servant—the dog—that he should do' this great thing?

And Elisha said,

Yahweh hath shown thee unto me, as king over Syria.

14 So he departed from Elisha, and came in unto his lord, who said to him,

What said |Elisha| unto thee?

And he said,

He told me thou wouldst ‖recover‖.

15 But it came to pass on the morrow, that he took the coverlet, and dipped it in water, and spread it over his face, that he died,—and |Hazael| reigned |in his stead|.

§ 11. *The Reign of Jehoram, Son of Jehoshaphat, over Judah.*

16 Now <in the fifth year of Joram son of Ahab, king of Israel, ‖Jehoshaphat‖ having been king of Judah>[a] Jehoram,[b] son of Jehoshaphat king of Judah, began to reign. 17 <Thirty-two years old> was he when he began to reign, and <eight years> reigned, he in Jerusalem. 18 And he walked in the way of the kings of Israel, just as did the house of Ahab, for ‖a daughter of Ahab‖ became his wife,—and he did the thing that was wicked in the eyes of Yahweh. 19 Yet was not Yahweh willing to destroy Judah, for the sake of David his servant,—even as he promised him to give him a lamp for his sons[c] all the days. 20 <In his days> did Edom revolt from under the hand of Judah,—and they set over them a king. 21 So Joram passed over to Zair, and all the chariots with him,—and it came to pass that |he| arising by night, smote the Edomites that were round about unto him, and the captains of the chariots, and the people fled to their homes.[d] 22 Yet did Edom revolt from under the hand of Judah, unto this day,—‖then‖ revolted Libnah |at the same time|.

23 Now <the rest of the story of Joram, and all that he did> are ‖they‖ not written in the book of the Chronicles of the Kings of Judah?

24 And Joram slept with his fathers, and was buried with his fathers, in the city of David,—and |Ahaziah his son| reigned |in his stead|.

§ 12. *The Reign of Ahaziah, Son of Jehoram, over Judah.*

25 <In the twelfth year of Joram son of Ahab king of Israel> did Ahaziah son of Jehoram king of Judah, begin to reign. 26 <Two and twenty years old> was Ahaziah when he began to reign,—and <one year> reigned he in Jerusalem,—and ‖his mother's name‖ was Athaliah,[e] daughter of Omri, king of Israel. 27 And he walked in the way of the house of Ahab, and did the thing that was wicked in the eyes of Yahweh, like the house of Ahab,—for <son-in-law of the house of Ahab> was |he|. 28 And he went with Joram son of Ahab, to make war against Hazael king of Syria, in Ramoth-gilead,—and the Syrians wounded Joram. 29 So Joram the king returned to get healed in Jezreel, from the wounds wherewith the Syrians had wounded him in Ramah, when he fought with Hazael king of Syria,—and ‖Ahaziah son of Jehoram king of Judah‖ went down to see Joram son of Ahab in Jezreel, because he' ‖was sick‖.

[a] *Written*: "Go say, Thou shalt not recover;" but *read* (w. 1 ear. pr. edn., Aram., *Sep.*, Syr. and Vul.) as above in text, as also some cod. both *read* and *written*—G.n.

[a] Some cod. (w. Sep., Syr. and some copies of Vul.) omit the clause "Jehoshaphat . . Judah"—G.n.

[b] One school of Massorites: "Joram"—G.n.

[c] So in many MSS. and 5 ear. pr. edns.; some cod. and 5 ear. pr. edns. *read*: "and to his sons"; but *Gt.*: "a lamp before him": cp. 1 K. xi. 36.

[d] Ml.: "tents"; but cp. 2 S. xviii. 17; xix. 8.

[e] Heb.: *'athalyâhu*, 10: 7, *'athalyah*. Cp. "Heb." 30, *ante*.

§ 13. *Elisha sends and anoints Jehu to destroy the House of Ahab and to reign over Israel; which Commission he executes, slaying also Ahaziah King of Judah; but fails in One Thing.*

9 1 Now ‖Elisha the prophet‖ called one of the sons of the prophets,—and said to him—
Gird up thy loins, and take this flask of oil in thy hand, and go to Ramoth-gilead; 2 and <when thou art come in thither> then look thee out, there, ‖Jehu son of Jehoshaphat, son of Nimshi‖; and thou shalt enter and get him to rise up out of the midst of his brethren, and take him into an inner chamber; 3 then shalt thou take the flask of oil, and pour out upon his head, and say—
‖Thus‖ saith Yahweh,
I have anointed thee to be king unto Israel![a]
Then shalt thou open the door and flee, and not tarry.
4 So the young man went his way—the young man the prophet—unto Ramoth-gilead. 5 And <when he came up> lo! ‖the captains of the force‖ sitting, and he said—
‖A word‖ have I, for thee, O captain!
And Jehu said—
For which, of us all?
And he said—
For thee, O captain!
6 Then rose he up and went inside, and poured out the oil upon his head,—and said unto him—
‖Thus‖ saith Yahweh, God of Israel,
I have anointed thee to be king unto the people of Yahweh, unto Israel; 7 and thou shalt smite the house of Ahab thy lord,—so will I avenge the blood of my servants the prophets, and the blood of all the servants of Yahweh, at the hand of Jezebel; 8 so shall perish all the house of Ahab,—and I will cut off to Ahab the meanest, both him that is shut up and him that is left at large, in Israel.
9 Yea I will deliver up the house of Ahab,
Like the house of Jeroboam son of Nebat,—
And like the house of Baasha son of Ahijah:
10 And <as for Jezebel> the dogs shall eat [her], in the town-land of Jezreel, |there being none' to bury her|.
And he opened the door, and fled.
11 Then ‖Jehu‖ came forth unto the servants of his lord, and one[b] said to him—
Is all well? |why| came this madman unto thee?
And he said unto them,
‖Ye‖ know, the man and his message.
12 And they said—
False! pray tell |us|.
And he said—
<Thus and thus> spake he unto me, saying,
‖Thus‖ saith Yahweh,
I have anointed thee to be king unto[a] Israel.
13 Then hasted they, and took, every man his garment, and put it under him, upon the very steps,—and blew with a horn, and said,
Jehu |is king|!
14 Thus did Jehu son of Jehoshaphat son of Nimshi conspire against Joram,—when ‖Joram‖ was watching Ramoth-gilead, ‖he and all Israel‖ because of Hazael king of Syria.
15 But Jehoram the king had returned' to get himself healed in Jezreel, of the wounds wherewith the Syrians had wounded him, when he fought with Hazael king of Syria. Then said Jehu—
<If such is' your mind> let no fugitive get forth out of the city, to go and tell it in Jezreel.
16 So Jehu rode in a chariot, and went towards Jezreel, for ‖Joram‖ was lying there,—and ‖Ahaziah king of Judah‖ had come down to see Joram.[b] 17 Now ‖the watchman‖ was standing upon the tower, in Jezreel, so he saw the great company of Jehu, when he came, and said—
‖A great company‖ can I' see!
Then said Jehoram—
Take a horseman[c] and send to meet them, that he may say—
Is it peace?
18 So the horseman went to meet him, and said—
‖Thus‖ saith the king, Is it peace?
And Jehu said—
What hast thou' to do with peace?[d] turn thee behind me.
And the watchman told, saying,
The messenger came up to them, but hath not turned back.
19 Then sent he a second horseman, and he came up to them and said,
‖Thus‖ saith the king Is it peace?[e]
And Jehu said—
What hast thou' to do with peace? turn thee behind me.
20 And the watchman told, saying,
He came up to them, but hath not turned back,—and ‖the driving‖ is like the driving of Jehu son of Nimshi; for <with mad haste> doth he drive.
21 Then said Jehoram,
Harness!
So one harnessed his chariot,—and Jehoram king of Israel and Ahaziah king of Judah went forth, each man in his chariot, yea they went forth to meet Jehu, and came upon him in the heritage' of Naboth the

[a] Some cod. (w. 5 ear. pr. edns., Aram., Sep., Syr. and Vul.): "over"—G.n.
[b] A sp. v.r. (*sevir*) with some cod. (*written* and *read*) (2 ear. pr. edns. Sep., Syr. and Vul.): "they"—G.n.
[a] Some cod. (w. 3 ear. pr. edns.) have: "over"—G.n.
[b] Note "Joram" as a Heb. variant of "Jehoram."
[c] Or: "charioteer."
[d] N.B., Ml.: "What to thee and to peace!"
[e] Ml.: "peace" (without sign of interrogation); but a sp. v.r. (*sevir*), some cod. (both *written* and *read*) and 4 ear. pr. edns. have this sign: "Is it peace!"—G.n.

Jezreelite. 22 And it came to pass
<when Jehoram saw Jehu> that he said—
Is it peace, Jehu?
And he said—
What can be the peace, while thy mother
Jezebel's harlotries and her incantations do
so abound?
23 Then Jehoram turned his hands, and fled,—
and said unto Ahaziah—
Treachery! O Ahaziah!
24 And ‖Jehu‖ bent his bow,[a] and smote
Jehoram, between his arms,—and the arrow
came out at his heart,—and he sank down in
his chariot. 25 Then said he unto Bidkar
his officer,
Take [him] up, [and] cast him forth, into the
field-portion of Naboth the Jezreelite,—for
remember <when I and thou were riding
as a couple together after Ahab his father>
that ‖Yahweh‖ laid upon him this doom:
26 Surely <the blood of Naboth and the
blood of his sons> have I lately seen,
Declareth Yahweh,
Therefore will I requite thee in this
portion,
Declareth Yahweh.
‖Now‖ therefore, take [him] up, [and] cast
him forth into the portion, |according to
the word of Yahweh|.
27 And ‖Ahaziah king of Judah‖ saw it, and
fled' by the way of the garden' house,—and Jehu
pursued him, and said—
<Him also!> smite him in the chariot!
It was in the ascent of Gur, which is by
Ibleam. And he fled to Mepidgo, and
died there. 28 And his servants conveyed him
in a chariot and brought him[b] into Jerusalem,
—and buried him in his sepulchre, with his
fathers, in the city of David. 29 Now it
was <in the eleventh year of Joram son of
Ahab> that Ahaziah began to reign over Judah.
30 Now <when Jehu entered' Jezreel and
‖Jezebel‖ heard of it> she set her eyes in
stibium, and ornamented her head, and looked
forth through the lattice. 31 So <when ‖Jehu‖
had entered in at the gate> she said,
Was it peace, when Zimri slew his lord?
32 And he lifted up his face unto the lattice, and
said—
|Who| is with me? |Who|?
And there looked out unto him, two or three
eunuchs. 33 And he said—
Hurl her down.
And they hurled her down,—and there was
sprinkled of her blood—upon the wall, and
upon the horses, and they trode upon her.
34 And <when he had entered and eaten and
drunk> he said—
Look, I pray you, after this accursed woman,
and bury her, for <the daughter of a king>
she is'.
35 So they went' to bury her,—but found not of
her—save the skull, and the feet, and the palms
of the hands. 36 Then came they back, and
told him, and he said—
<The word of Yahweh> it is', which he spake
by the hand of his servant, Elijah the
Tishbite, saying—
<In the town-land of Jezreel>
Shall dogs' eat the flesh of Jezebel!
37 So shall the carcase of Jezebel
Become like heaps of dung on the face
of the field,[a] in the town-land of
Jezreel:
So that they cannot say,
‖This‖ is Jezebel!

10 1 Now ‖Abab‖ had seventy sons in Samaria,—
so Jehu wrote letters, and sent to Samaria, unto
the rulers of Jezreel—the[b] elders, and unto
them who had been foster-parents for Ahab,
saying:
2 ‖Now‖ therefore, <when this letter cometh
in unto you, there being |with you| the
sons of your lord,—and |with you| the
chariots and the horses, and a fortified
city,[c] and the armour> 3 ye shall look out
the goodliest and fittest of the sons of your
lord, and set on the throne of his father, and
ye shall do battle for the house of your lord.
4 Then feared they very greatly, and said,
Lo! ‖two kings‖ stood not before him; |how
then| should ‖we‖ stand?
5 So he that was over the house, and he that was
over the city, and the elders, and the foster-
parents sent' unto Jehu, saying—
<Thy servants> we are'!
And <all that thou shalt say unto us> will
we do,—
We will make no' man king,
<Whatsoever is good in thine own eyes> do!
6 Then wrote he unto them a second' letter,
saying—
<If <mine> ye are', and <unto my voice>
ye' intend to hearken> take ye the heads
of the men[d] who are sons of your lord,[e] and
come in unto me about this time to-morrow,
in Jezreel.
Now ‖the sons of the king, seventy persons‖
were with the great men of the city, who had
been bringing them up. 7 And it came to pass
<when the letter reached them> that they took
the sons of the king, and slew them,[f] seventy
persons,—and put their heads in baskets, and
sent unto him, to Jezreel. 8 And there
came in a messenger and told him, saying,
They have brought in the heads of the sons of
the king.
And he said—
Lay ye them in two heaps, at the entrance of
the gate, until the morning.

[a] Ml.: "filled his hand with his bow."
[b] So it shd be (w. Sep., Syr. and Vul.). Cp. chap. xxiii. 30—G.n.
[a] Some cod. (w. Sep. and Vul.): "ground"—G.n.
[b] Some cod. (w. Sep., Syr. and Vul.): "and unto the"—G.n.
[c] Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr. and Vul.) have: "and fortified cities"—G.n.
[d] Some cod. (w. Syr. and Vul.) have: "heads of the sons." Cp. ver. 8—G.n.
[e] Ml.: "lords"; but prob. intensive plural.
[f] So it shd be (w. Sep. and Syr.). Cp. ver. 14—G.n.

9 And it came to pass <in the morning> that
he went out and took his stand, and said unto
all the people,
‖Righteous‖ are |ye|!
Lo! ‖I‖ conspired against my lord, and slew
him, but |who| smote ‖all these‖?
10 Know ye, then, that there shall fall nought
of the word of Yahweh, to the ground,
which Yahweh spake concerning the house
of Ahab,—but ‖Yahweh‖ hath done that
which he spake through his servant Elijah.
11 Then Jehu smote all that were left remaining
unto the house of Ahab, in Jezreel, and all his
great men, and his acquaintances and his
priests,—until there was not left remaining to
him |a survivor|. 12 Then arose he, and came in,
and departed for Samaria,—‖the sheep-shearing
house itself being on the road‖; 13 so ‖Jehu‖
lighted upon the brethren of Ahaziah king of
Judah, and said,—
Who' are ‖ye‖?
And they said—
<Brethren of Ahaziah> are |we|; so we
came down to salute the sons of the king,
and the sons of the queen.
14 Then said he—
Take them alive.
So they took them alive, and slew them [casting
them] into the pit of the shearing house,—
forty-two men, neither left he remaining a man
of them.[a]
15 Then departed he from thence, and lighted
on Jehonadab son of Rechab coming to meet
him, and he blessed him, and said unto him—
Is' thy heart |right|, as my heart is with thy
heart?
And Jehonadab said—
It is'.
Then <if it is> give me thy hand.
So he gave him his hand. And he took
him up to him, into the chariot; 16 and said—
Do come with me, and see my jealousy for
Yahweh.
So he[b] made him ride in his chariot. 17 And
<when he came into Samaria> he smote all that
were left remaining unto Ahab, in Samaria, until
he had destroyed him,—according to the word
of Yahweh, which he had spoken unto Elijah.
18 Then Jehu gathered together all the people,
and said unto them,—
‖Ahab‖ served Baal |a little|,—‖Jehu‖ will
serve him |much|.
19 ‖Now‖, therefore, <all the prophets of Baal,
all his servants and all his priests> call ye
unto me; do not let ‖a man‖ be missing;
for ‖a great sacrifice‖ have I, to Baal, ‖no
one that is missing‖ shall live.
But ‖Jehu‖ acted |craftily| to the end he
might destroy the servants of Baal. 20 And
Jehu said,—
Hallow ye a solemn festival unto Baal.
And they made proclamation. 21 And Jehu
sent throughout all Israel, and all the servants
of Baal came in, so that there was not left re-
maining a man, who had not come in,—and they
entered the house of Baal, and the house of Baal
was filled, from door to door.[a] 22 Then said he
to him who was over the wardrobe chamber,
Bring forth vestments for all the servants of
Baal.
And he brought forth for them the vest-
ments. 23 Then entered Jehu, with Jehona-
dab son of Rechab, into the house of Baal,—
and he said unto the servants of Baal—
Search ye and see, that there be' not here,
with you, any of the servants of Yahweh,
‖none but the servants of Baal, alone‖.
24 And <when they entered to offer sacrifices
and ascending-offerings> ‖Jehu‖ set him
|outside| eighty men, and said—
<The man who shall escape, of the men
whom I' am bringing into your power>
‖his own life‖[b] shall be for |his' life|.[b]
25 And it came to pass <as soon as he had made
an end of offering the ascending-sacrifice> that
Jehu said to the runners and to the officers—
Enter, smite them, let not ‖a man‖ get out.
So they smote them, with the edge of the
sword,—and the runners and the officers cast
them out, and then went as far as the city
of the house of Baal, 26 and brought forth the
idolatrous pillars[c] that were in the house of
Baal, and then burned it; 27 and they brake
down the pillars[d] of Baal,—and brake down the
house of Baal, and appointed it for a sewer-
house—until this day. 28 Thus Jehu
destroyed Baal out of Israel. 29 Neverthe-
less <as for the sins of Jeroboam son of Nebat,
which he caused |Israel| to commit> Jehu
turned not away from following them,—‖the
calves of gold, one being in Bethel, and the
other in Dan.
30 And Yahweh said unto Jehu:
<Because thou hast done well, by doing
that which was right in mine eyes—
<according to all that was in my heart>
hast done to the house of Ahab> ‖sons‖
of thine ‖unto the fourth generation‖ shall
sit upon the throne of Israel.
31 But ‖Jehu‖ took not heed to walk in the law
of Yahweh God of Israel, with all his heart,—
he turned not away from the sins[e] of Jeroboam,
which he caused ‖Israel‖ to commit.
32 <In those days> began Yahweh to make
inroads in Israel,[f]—and Hazael smote them in
all the boundaries of Israel; 33 <from the
Jordan, towards sunrise> all the land of Gilead,
the Gadites, and the Reubenites, and the
Manassites,—from Aroer, which is by the
torrent of Arnon, ‖both Gilead and Bashan‖.

[a] Some cod. (w. 3 ear. pr. edns.): "remaining of them a man." Cp. Num. xxvi. 65 -G.n.

[b] So it shd be (w. Sep. and Syr.)—G.n. [M.C.T.: "they."]

[a] Lit.: "mouth to mouth" = "entrance to exit."

[b] U.: "soul."

[c] Some cod. (w. Aram., Sep., Syr. and Vul.): "pillar," singular; others (w. 3 ear. pr. edns.) have plural de-fectively written—G.n.

[d] Here M.C.T.: "pillar" (sing.)—Tr.

[e] Some cod.: "from all the sins"—G.n.

[f] Or: "to cut off the out-skirts of Israel."

34 Now <the rest of the story of Jehu, and all
that he did, and all his might> are they' not
written in the book of the Chronicles of the
Kings of Israel?
35 And Jehu slept with his fathers, and they
buried him in Samaria,—and |Jehoahaz his son|
reigned' |in his stead|. 36 Now ‖the days that
Jehu reigned over Israel‖ were twenty-eight
years, in Samaria.

§ 14. *The murderous Design of Athaliah frustrated; Joash (= Jehoash) preserved and made King over Judah. His Reign.*

11 1 Now <when ‖Athaliah, [a] mother of Ahaziah‖
saw' that her son was dead> she arose and
destroyed all the seed royal. 2 But Jehosheba[b]
daughter of King Joram, sister of Ahaziah,
took Joash son of Ahaziah, and stole him from
among the king's sons that were being slain—
‖him and his nurse‖ into the bedchamber,—so
she[c] hid him from the face of Athaliah, that
he was not slain. 3 And he was with her, in
the house of Yahweh, hiding himself, six
years,—while ‖Athaliah‖ was reigning over the
land.
4 But <in the seventh year> Jehoiada sent
and took the captains over hundreds, of the
Carian body-guard, and of the runners, and
brought them unto him, in the house of
Yahweh,—and <when he had solemnised a
covenant with them, and put them on oath, in
the house of Yahweh> then shewed he them the
king's son; 5 and commanded them, saying—
‖This‖ is the thing which ye must do,—
‖A third part of you‖ will be coming in on
the sabbath, and keeping the watch of the
house of the king; 6 and ‖a third‖ in the
side-gate; and ‖a third‖ in the gate behind
the runners,—so shall ye keep the watch
of the house |by turns|.[d] 7 And ‖two
parts of you‖ are all that are going out on
the sabbath,—so shall ye keep the watch of
the house of Yahweh, as touching the king.
8 Thus shall ye encompass the king round
about, every man with his weapons in his
hand, and ‖he that cometh within the
ranks‖ let him be slain,—so be ye with the
king, when he cometh out and when he
goeth in.
9 And the captains of hundreds did' according to
all that Jehoiada the priest commanded, and
they took every man his men who were coming
in on the sabbath, with them who were going
out on the sabbath,—and came unto Jehoiada
the priest. 10 And the priest gave unto the
captains of hundreds the spears[e] and the
shields which belonged to King David,—which
were in the house of Yahweh. 11 And the
runners stood, every man with his weapons in
his hand, from the right' corner of the house,
as far as the left corner of the house, by the
altar and the house,—near the king, round
about. 12 Then brought he forth the king's
son, and set upon him the crown, and the
testimony,[a] and they made him' king, and
anointed him,[b]—and clapped their hands, and
said—
May the king live!
13 And <when Athaliah heard the noise of the
runners, the people> then came she in unto
the people, in the house of Yahweh, 14 and
looked, and lo! ‖the king‖ standing by the
pillar, as the custom was, and the captains and
the trumpeters, by the king, and ‖all the people
of the land‖ rejoicing, and blowing with
trumpets,—so Athaliah rent her garments, and
cried out[c]—
Conspiracy! conspiracy!
15 And Jehoiada the priest commanded the
captains of hundreds—officers of the force, and
said unto them—
Take her forth into the inside of the ranks,
and ‖he that cometh in after her‖ [ye are]
to slay with the sword.
For the priest said,
Let her not be slain, in the house of Yahweh.
16 So they made way for her,[d] and she entered
the road by which the horses approached the
house of the king, and was slain there.
17 And Jehoiada solemnised a covenant between
Yahweh, and the king, and the people, that
they should become a people unto Yahweh,—
also between the king and the people. 18 And
all the people of the land entered the house of
Baal, and brake it down, <his altars[e] and his
images> brake they in pieces |utterly|, and
<Mattan the priest of Baal> they slew before
the altars,—and the priest appointed officers
over the house of Yahweh. 19 And he took the
captains of hundreds, and the Carian body-
guard, and the runners, and all the people of
the land, and they brought down the king out of
the house of Yahweh, and they came, by way
of the gate of the runners, into the house of the
king,—and he took his seat on the throne of
the kings; 20 and all the people of the land
rejoiced, and ‖the city‖ had rest,—when they
had put ‖Athaliah‖ to death with the sword,
in the house of the king.[f] 21 ‖Seven years
old‖ was Jehoash, when he began to reign.
12 1 <In the seventh year of Jehu> began Jehoash to reign, and <forty years> reigned he in
Jerusalem,—and ‖the name of his mother‖ was
Zibiah of Beer-sheba. 2 And Jehoash did
that which was right in the eyes of Yahweh

[a] Heb.: *'athalyāh*, 7; 10, *'athalyāhu*. Cp. "Heb." *ante*, p. 30.
[b] Heb.: *yehôshebha'*.
[c] So it shd be (w. Sep., Syr., Vul.). Cp. 2 Ch. xxii. 11—G.n. [M.C.T.: "they."]
[d] So in effect Fu. H.L. "For keeping back or warding off"—Davies' H.L. and T.G. "Very uncertain; prob. text. err."—O.G.
[e] So it shd be (w. Sep., Syr. and Vul.) Cp. 2 Ch. xxiii. 9—G.n.
[a] Cp. Exo. xxv. 21, etc.
[b] Some cod. *writs*: "he anointed"; but *read*: "they anointed"—G.n.
[c] Some cod. (w. 4 ear. pr. edns.) have simply: "said." Cp. 2 Ch. xxiii. 13—G.n.
[d] Cp. 2 Ch. xxiii. 15, n.
[e] *Written*: "altar"; *read*: "altars"—G.n.
[f] *Written*: "(a) king"; *read*: "the king." In some cod. "the king" is both *written* and *read* (w. 2 ear. pr. edns.)—G.n.

all his days,—whereunto |Jehoiada the priest| instructed him: 3 |save only| that <the high places> took they not away,—still' were the people sacrificing and burning incense in the high places.

4 And Jehoash said unto the priests—

<All the silver of the hallowed things, that is brought into the house of Yahweh—the silver of one who transgresseth, the silver of [their] persons by the estimate of |each one|,—all the silver which it cometh into any man's heart to bring into the house of Yahweh> 5 let the priests take to them, every one from his acquaintance,—and let ‖them‖ repair the breaches of the house, ‖wheresoever there may be found a breach‖.

6 But it came to pass, that <in the twenty-third year of King Jehoash> the priests had not repaired the breaches of the house. 7 So King Jehoash called for Jehoiada the priest, and for the other priests, and said unto them—

Why are ye not' repairing the breaches of the house?

‖Now‖ therefore, do not take silver from your acquaintances, for <to [repair] the breaches of the house> ought ye to have given it?

8 The priests therefore consented, not to take silver from the people, and not to repair the breaches of the house. 9 Then took Jehoiada a certain chest, and bored a hole in the door thereof,—and set it beside the altar, on the right, as one entereth into the house of Yahweh, and the priests that kept the entrance-hall, used to put therein—all the silver that was brought into the house of Yahweh. 10 And it came to pass <when they saw that there was much silver in the chest> that the king's scribe and the high priest came up, and brought together and counted the silver that was found in the house of Yahweh; 11 then used they to give the silver that had been weighed out, into the hands[a] of the doers of the work, who had oversight of the house of Yahweh,—and they brought it forth, to the carpenters, and to the builders, who were working upon the house of Yahweh; 12 and to the masons, and to the hewers of stone, and to buy timber, and hewn stone, for repairing the breaches of the house of Yahweh,—and to every one that went out upon the house, to repair it. 13 Howbeit there were not made for the house of Yahweh, bowls of silver, snuffers, dashing basins, trumpets, any vessel of gold, or any vessel of silver,—out of the silver that was brought into the house of Yahweh; 14 for <to the doers of the work> used they to give it; and so they repaired, therewith, the house of Yahweh. 15 And they used not to reckon with the men into whose hands they gave the silver, to give it to the doers of the work,—because <with faithfulness> were |they| dealing. 16 ‖Silver for guilt-offerings and silver for sin-offerings‖ was not brought into the house of Yahweh,—<to the priests> they[a] belonged.

17 ‖Then‖ came up Hazael, king of Syria, and fought against Gath, and captured it,—so Hazael set his face to go up against Jerusalem.

18 Therefore did Jehoash, king of Judah, take all the hallowed things which Jehoshaphat and Jehoram and Ahaziah, his fathers, kings of Judah, had hallowed, and his own hallowed things, and all the gold that was found in the treasuries of the house of Yahweh and the house of the king,—and sent to Hazael king of Syria, so he went up from against Jerusalem.

19 Now <the rest of the story of Joash[b] and all that he did> are |they| not written in the book of the Chronicles of the Kings of Judah?

20 And his servants arose and made a conspiracy, and smote Joash, in the house of Millo which goeth down to Silla. 21 Yea ‖Jozabar[c] son of Shimeath and Jehozabad son of Shomer, his servants‖ smote him, that he died, and he was buried[d] with his fathers, in the city of David,—and |Amaziah[e] his son| reigned |in his stead|.

§ 15. *Jehoahaz Son of Jehu reigns over Israel (wicked).*

13 1 <In the twenty-third year of Joash son of Ahaziah king of Judah> began Jehoahaz, son of Jehu, to reign over Israel, in Samaria, [and he reigned] seventeen years. 2 And he did the thing that was wicked in the eyes of Yahweh, — and went after the sins of Jeroboam son of Nebat which he caused |Israel| to commit, he departed not therefrom. 3 Then was kindled the anger of Yahweh against Israel,—and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad son of Hazael, continually.[f] 4 And Jehoahaz appeased the face of Yahweh,—and Yahweh hearkened unto him, because he had seen the oppression of Israel, for that |the king of Syria| oppressed them.

5 So Yahweh gave unto Israel a saviour, and they went forth from under the hand of Syria, —and the sons of Israel dwelt in their own homes, as aforetime. 6 Howbeit they departed not from the sins of the house[g] of Jeroboam which he caused |Israel| to commit, ‖therein‖ they[h] walked,—|moreover also| ‖the Sacred Stem‖ still stood in Samaria. 7 For he had not left remaining unto Jehoahaz a people, save only fifty horsemen, and ten

[a] *Written*: "hand"; *read*: "hands." In some cod. (w. 3 ear. pr. edns., Aram., Sep.) *written* and *read*: "hands" (pl.)—G.n., G. Intro. 154.

[a] Some cod. (w. Sep., Syr., Vul.): "it"—G.n.

[b] Note "Joash" as a Heb. variant of "Jehoash."

[c] So in many MSS. and 6 ear. pr. edns., cp. 2 Ch. xxiv. 26; but in some cod. and 4 ear. pr. edns. it is Jozacar—G.n.

[d] Ml.: "they [*i.e.*, prob. the people, or proper officials] buried him" = "he was buried."

[e] Heb.: *'Amazyâh*, 9; 31, *'Amazyâhu*. Cp. "Heb." p. 30.

[f] Ml.: "all the days."

[g] Some cod. (w. Aram. and Syr.) omit: "of the house."

[h] So it shd be (w. Aram., *Sep.* and Vul.) — G.n. [M.C.T.: "he."]

chariots, and ten thousand footmen,—for the king of Syria had destroyed them, and had made them like dust in threshing.

8 Now <the rest of the story of Jehoahaz, and all that he did, and his might> are ‖they‖ not written in the book of the Chronicles of the Kings of Israel? 9 So then Jehoahaz slept with his fathers, and they buried him in Samaria,—and |Joash his son| reigned |in his stead|.

§ 16. *Joash (= Jehoash) son of Jehoahaz reigns over Israel (wicked). The Death and Burial of Elisha.*

10 <In the thirty-seventh year of Joash king of Judah> began Jehoash son of Jehoahaz to reign over Israel, in Samaria, [and he reigned] sixteen years. 11 And he did that which was wicked in the eyes of Yahweh,—he turned not away from all the sins of Jeroboam son of Nebat, which he caused |Israel| to commit, ‖therein‖[a] he walked.

12 Now <the rest of the story of Joash, and all that he did, and his might, wherewith he fought against Amaziah king of Judah> are ‖they‖ not written in the book of the Chronicles of the Kings of Israel? 13 So then Joash slept with his fathers, and ‖Jeroboam‖ took his seat on his throne, — and Joash was buried in Samaria, with the kings of Israel.

14 Now ‖Elisha‖ had fallen sick of his sickness whereof he was about to die,—so then Joash king of Israel came down unto him, and wept upon his face, and said,

My father! my father!
The chariots of Israel and the horsemen thereof!

15 And Elisha said unto him,
Take bow and arrows.
So he took unto him bow and arrows. 16 Then said he unto the king of Israel,
Let thy hand rest upon the bow.
So he let his hand rest thereon. Then Elisha put his own hands upon the hands of the king; 17 and said—
Open the lattice eastward.
And he opened it. Then said Elisha—
Shoot!
And he shot. Then he said,—
The arrow of victory by Yahweh,
Yea the arrow of victory over Syria,
Therefore shalt thou smite Syria in Aphek, till it be consumed.

18 And he said—
Take the arrows.
So he took them. Then said he unto the king of Israel—
Smite unto the ground.
So he smote three times, and then stayed. 19 Then was the man of God wroth against him, and said—
Thou shouldest have smitten five or six times, ‖then‖ hadst thou smitten Syria, until it had been consumed;
But ‖now‖ <three times> shalt thou smite Syria.

20 And Elisha died, and they buried him,—now ‖troops of Moabites‖ used to enter the land, at the coming in of the year; 21 and it came to pass <as |they| were burying a man> that, lo! they saw a troop, so they cast the man into the sepulchre of Elisha,—and <as soon as the man touched the bones of Elisha> he came to life again, and rose up on his feet.

22 And ‖Hazael king of Syria‖ had oppressed Israel all the days of Jehoahaz. 23 Then was Yahweh gracious unto them, and had compassion upon them, and turned unto them, for the sake of his covenant with Abraham, Isaac, and Jacob,—and was not willing to destroy them, nor to cast them off from his presence ‖as yet‖. 24 So then Hazael king of Syria died; and |Ben-hadad his son| reigned |in his stead|. 25 And Jehoash son of Jehoahaz again' took the cities out of the hand of Ben-hadad son of Hazael, which he had taken out of the hand of Jehoahaz his father, in war, — ‖three times‖ did Joash smite him, and recover the cities of Israel.

§ 17. *Amaziah son of Joash reigns over Judah: is defeated by Joash, whom, however, he survives, but is slain at Lachish, and succeeded by Azariah (= Uzziah).*

14 1 <In the second year of Joash son of Joahaz[a] king of Israel> began Amaziah[b] son of Joash king of Judah to reign. 2 <Twenty-five years old> was he when he began to reign, and <twenty-nine years> reigned he in Jerusalem, —and ‖his mother's name‖ was Jehoaddan[c] of Jerusalem. 3 And he did that which was right in the eyes of Yahweh, |only| not like David his father: <according to all that Joash his father did> so he did; 4 |only| <the high places> took they not away, — still' were the people sacrificing and burning incense in the high places. 5 And it came to pass that <as soon as the kingdom was confirmed in his hand> he smote his servants who smote the king his father; 6 but <the sons of them that smote him> slew he not, —as it is written[d] in the book of the law of Moses, which Yahweh commanded, saying—

|Fathers| shall not be put to death |for sons|,
Nor shall ‖sons‖ be put to death |for fathers|,
But every man <for his own sin> shall be put to death.[e]

7 ‖He‖ smote Edom, in the valley of salt, ten

[a] Lit.: "in it," and so M.C.T.; but some cod. (w. Aram., *Sep.*, Syr. and Vul.) have lit.: "in them"—G.n.

[a] Some cod. (w. 3 ear. pr. edns., Aram. and Syr.) have: "Jehoahaz" — G.n.
[b] Heb.: *'amatzyahu.*
[c] *Written*: "Jehoaddin"; *read*: "Jehoaddan"; Heb.: *yeho'addân*—G.n.
[d] Deu. xxiv. 16.
[e] So *read*; *written*: "shall die." In some cod. (w. Aram., Sep., Syr. and Vul.) both *written* and *read*: "shall die"; but in others (w. 3 ear. pr. edns.) both *written* and *read*: "shall be put to death"—G.n.

thousand, and seized Sela in the war,—and called the name thereof Joktheel, [as it is] until this day.

8 ‖Then‖ sent Amaziah messengers' unto Jehoash[a] son of Jehoahaz son of Jehu, king of Israel, saying,—

Come now, let us look one another in the face.

9 And Jehoash king of Israel sent unto Amaziah king of Judah, saying,

‖A thistle that was in Lebanon‖ sent unto a cedar' that was in Lebanon, saying—

Give thy daughter to my son' to wife,—

and there passed by a beast of the field that was in Lebanon, and trampled down the thistle:

10 Thou hast ‖smitten‖ Edom, and |thy heart| would lift thee up,—

Glory, and stay at home! Wherefore then, shouldest thou contend with misfortune, and fall, ‖thou, and Judah with thee‖?

11 But Amaziah hearkened not. So then Jehoash king of Israel came up, and they looked one another in the face, ‖he and Amaziah king of Judah‖,—in Beth-shemesh, which belongeth unto Judah. 12 Then was Judah defeated before Israel,—and they fled, every man to his own home; 13 and <upon Amaziah, king of Judah, son of Jehoash son of Ahaziah> did Jehoash king of Israel |seize| in Beth-shemesh,—and entered Jerusalem, and brake down the wall of Jerusalem, at[b] the gate of Ephraim, as far as the corner' gate, four hundred cubits; 14 and took all the gold and the silver and all the vessels that were found in the house of Yahweh, and in the treasuries of the house of the king, and hostages,[c]—and returned to Samaria.

15 Now <the rest of the story of Jehoash, what[d] he did, and his might, and how he fought with Amaziah king of Judah> are ‖they‖ not written in the book of the Chronicles of the Kings of Israel? 16 And Jehoash slept with his fathers, and was buried in Samaria, with the kings of Israel,—and |Jeroboam his son| reigned |in his stead|.

17 And Amaziah son of Joash king of Judah |lived| <after the death of Jehoash son of Jehoahaz king of Israel> |fifteen years|.

18 Now <the rest of the story of Amaziah> is |it| not written in the book of the Chronicles of the Kings of Judah? 19 And <when they made against him a conspiracy in Jerusalem> he fled to Lachish,—but they sent after him to Lachish, and slew him |there|. 20 And they bare him on horses,—and he was buried in Jerusalem, with his fathers, in the city of David. 21 And all the people of Judah took Azariah,[e] |he| being sixteen years old,—and made |him| king instead of his father Amaziah. 22 ‖He‖ built Elath, and restored it to Judah,—after the king slept with his fathers.

[a] Some cod. (w. 3 ear. pr. edns.): "Joash"—G.n.
[b] The schools of the Massorites vary; but some cod. (w. 2 ear. pr. edns., Syr. and Vul.) have: "from." Cp. 2 Ch. xxv. 23—G.n.
[c] Lit: "sons of security."
[d] Some cod. (w. Syr.): "and all that"—G.n.
[e] Heb.: *'azaryâh*, 34; 15, *'azaryâhu*. Cp. "Heb." p. 30.

§ 18. *Jeroboam (II.) reigns over Israel.*

23 <In the fifteenth year of Amaziah, son of Joash, king of Judah> began Jeroboam, son of Joash, king of[a] Israel, to reign in Samaria, [and he reigned] forty-one years. 24 And he did the thing that was wicked in the eyes of Yahweh,—he turned not away from any of the sins of Jeroboam son of Nebat, which he caused |Israel| to commit. 25 ‖He‖ restored the boundary of Israel, from the entering in of Hamath, unto the sea of the waste plain,—according to the word of Yahweh, God of Israel, which he spake by the hand of his servant Jonah, son of Amittai, the prophet, who was of Gath-hepher. 26 For Yahweh saw the humiliation of Israel, that it was bitter |indeed|,—and that there was no one shut up, nor any one left at large, no one indeed to help Israel. 27 Neither had Yahweh spoken, to wipe out the name of Israel from under the heavens,—so he saved them, by the hand of Jeroboam son of Joash.

28 Now <the rest of the story of Jeroboam, and all that he did, and his might when he warred, and how he restored Damascus and Hamath to Judah in Israel> are ‖they‖ not written in the book of the Chronicles of the Kings of Israel? 29 And Jeroboam slept with his fathers, with the kings of Israel,—and |Zechariah[b] his son| reigned |in his stead|.

§ 19. *Azariah (= Uzziah) reigns over Judah.*

15 1 <In the twenty-seventh year of Jeroboam king of Israel> began Azariah son of Amaziah king of Judah to reign. 2 <Sixteen years old> was he when he began to reign, and <fifty-two years> reigned he in Jerusalem,—and ‖the name of his mother‖ was Jecholiah,[c] of Jerusalem. 3 And he did that which was right in the eyes of Yahweh,—according to all that |Amaziah his father| had done. 4 Only' <the high places> took they not away,—still' were the people sacrificing and burning incense in the high places. 5 And Yahweh smote the king, so that he became a leper, until the day of his death, and dwelt in a lazar-house,[d]—and ‖Jotham, son of the king‖ was over the house, judging the people of the land.

6 Now <the rest of the story of Azariah, and all that he did> are ‖they‖ not written in the book of the Chronicles of the Kings of Judah? 7 And Azariah slept with his fathers, and they buried him with his fathers in the city of David,—and |Jotham his son| reigned |in his stead|.

[a] Some cod. (w. 1 ear. pr. edn. and Sep.): "over"—G.n.
[b] Heb.: *z'kharyâh*, 27; 16, *Z'kharyâhu*. Cp. "Heb." p. 30.
[c] Heb.: *y'khholyâhu*, 1; 1, *y'khholyâh* (2 Ch. xxvi. 3).
[d] Or: "infirmary."

§ 20. *Zechariah (son of Jeroboam II.) reigns over Israel: followed by Shallum, Menahem, Pekahiah, and Pekah.*

8 <In the thirty-eighth year of Azariah king of Judah> began Zechariah son of Jeroboam to reign over Israel, in Samaria, [and he reigned] six months. 9 And he did the thing that was wicked in the eyes of Yahweh, as did his fathers,—he turned not away from the sins of Jeroboam son of Nebat, which he caused |Israel| to commit. 10 Then conspired against him, Shallum son of Jabesh, and smote him before the people,[a] and slew him,—and reigned in his stead.

11 Now <the rest of the story of Zechariah> behold it! written in the book of the Chronicles of the Kings of Israel.

12 ‖That‖ was the word of Yahweh, which he spake unto Jehu, saying,

‖Thy sons, to four generations‖ shall sit on the throne of Israel.

‖And it was so‖!

13 ‖Shallum the son of Jabesh‖ began to reign, in the thirty-ninth year of Uzziah,[b] king of Judah,—for the space of a month[c] in Samaria. 14 Then came up Menahem son of Gadi, from Tirzah, and entered Samaria, and smote Shallum son of Jabesh in Samaria,—and slew him, and reigned in his stead.

15 Now <the rest of the story of Shallum, and his conspiracy which he made> behold them! written in the book of the Chronicles of the Kings of Israel! 16 ‖Then‖ Menahem smote Tiphsah, and all that were therein, and the boundaries thereof, from Tirzah, <because they opened not> therefore he smote them,—<all[d] the women therein that were with child> he ripped up.

17 <In the thirty-ninth year of Azariah king of Judah> began Menahem son of Gadi to reign over Israel, ten years [reigned he], in Samaria. 18 And he did the thing that was wicked in the eyes of Yahweh,—he turned not away from the sins[e] of Jeroboam son of Nebat, which he caused |Israel| to commit, all his days. 19 Pul the king of Assyria came against the land, so Menahem gave unto Pul, a thousand talents of silver,—that his hands might be with him, to confirm the kingdom in his hand. 20 And Menahem exacted the silver of Israel, of all the mighty men of wealth, to give to the king of Assyria, fifty shekels of silver, of each man,—so the king of Assyria turned back, and stayed not there, in the land.

21 Now <the rest of the story of Menahem, and all that he did> are ‖they‖ not written in the book of the Chronicles of the Kings of Israel? 22 And Menahem slept with his fathers,—and |Pekahiah his son| reigned |in his stead|.

23 <In the fiftieth year of Azariah king of Judah> began Pekahiah son of Menahem to reign over Israel, in Samaria, [and he reigned] two years. 24 And he did the thing that was wicked in the eyes of Yahweh,—he turned not away from the sins of Jeroboam son of Nebat, which he caused |Israel| to commit. 25 And there conspired against him—Pekah son of Remaliah,[a] a hero of his, and smote him in Samaria, in the citadel of the house of a king,[b] with Argob and with Arieh, and <with him> fifty men of the sons of the Gileadites,—and he slew him, and reigned in his stead.

26 Now <the rest of the story of Pekahiah, and all that he did> behold them! written in the book of the Chronicles of the Kings of Israel!

27 <In the fifty-second year of Azariah king of Judah> began Pekah son of Remaliah to reign over Israel, in Samaria, [and he reigned] twenty years. 28 And he did the thing that was wicked in the eyes of Yahweh,—he turned not away from the sins of Jeroboam son of Nebat, which he caused |Israel| to commit. 29 <In the days of Pekah king of Israel> came Tiglath-pileser, king of Assyria, and took Ijon,[c] and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali,—and carried them away captive to Assyria. 30 And Hoshea son of Elah made a conspiracy against Pekah, son of Remaliah, and smote him, and slew him, and reigned in his stead,—in the twentieth year of Jotham, son of Uzziah.

31 Now <the rest of the story of Pekah, and all that he did> behold them! written in the book of the Chronicles of the Kings of Israel!

§ 21. *Jotham reigns over Judah.*

32 <In the second year of Pekah son of Remaliah king of Israel> began Jotham son of Uzziah[d] king of Judah to reign. 33 <Twenty-five years old> was he, when he began to reign, and <sixteen years> reigned he, in Jerusalem,—and ‖the name of his mother‖ was Jerusha,[e] daughter of Zadok. 34 And he did that which was right in the eyes of Yahweh,—according to all that Uzziah his father had done. 35 Only <the high places> took they not away, still were the people offering sacrifice and burning incense in the high places,—‖he‖ built the upper gate of the house of Yahweh.

36 Now <the rest of the story of Jotham, what[f] he did> is ‖it‖ not written in the book of the

[a] Or: "openly."
[b] Heb.: *'uzziyâh*, 8; 19, *'uzziyâhu*. Some cod. (w. 5 ear. pr. edns., Sep. and Vul.) *read*: "Azariah." In some cod. is a Massoretic correction: "Azaryahu."
[c] Ml.: "a month of days."
[d] Some cod. (w. Aram., Sep., Syr. and Vul.): "and all"—G.n.
[e] Some cod. (w. Aram. and Sep.): "any of the sins"—G.n.
[a] Heb.: *remalyâhu*.
[b] Or: "a royal house"—so *written*; but *read*: "house of the king." In some cod. (w. 2 ear. pr. edns.) both *written* and *read*: "house of the king"—G.n.
[c] Heb.: *Iyyôn*.
[d] Heb.: *'uzziyâhu*, 19; 8, *'uzziyâh*. Cp. "Heb." p. 30, *ante*.
[e] Some cod. (w. 2 ear. pr. edns.): "Jerushah"—G.n.
[f] So in the majority of MSS.; cp. chap. xvi. 19;

Chronicles of the Kings of Judah? 37 <In those days> began Yahweh to send against Judah, Rezin, king of Syria,—and Pekah son of Remaliah. 38 And Jotham slept with his fathers, and was buried with his fathers, in the city of David his father,—and |Ahaz his son| reigned |in his stead|.

§ 22. *Ahaz succeeds Jotham as king over Judah.*

16 1 <In the seventeenth year of Pekah son of Remaliah> began Ahaz son of Jotham king of Judah to reign. 2 <Twenty years old> was Ahaz when he began to reign, and <sixteen years> reigned he in Jerusalem. And he did not' that which was right in the eyes of Yahweh his God, like David his father; 3 but walked in the way of the kings of Israel,—|moreover also| he made ‖his son‖ pass through the fire, according to the abominable practices of the nations, whom Yahweh dispossessed from before the sons of Israel; 4 and he offered sacrifice and burned incense in the high places, and on the hills,—and under every green tree. 5 ‖Then‖ came up Rezin king of Syria, and Pekah son of Remaliah king of Israel, unto Jerusalem, to make war,—and they laid siege against Ahaz, but could not overcome 'him]. 6 <At that time> Rezin king of Syria recovered Elath, to Syria,[a] and wholly cleared out the Jews from Eloth,[b]—and ‖the Syrians‖[c] entered Elath, and have dwelt there, unto this day. 7 So Ahaz sent messengers unto Tiglath-pileser king of Assyria, saying,

<Thy servant and thy son> I am',—
Come up and save me, out of the hand of the king of Syria, and out of the hand of the king of Israel, who are rising up against me.

8 And Ahaz took the silver and the gold that was found in the house[d] of Yahweh, and in the treasuries of the house of the king,—and sent them to the king of Assyria, |as a bribe.| 9 So the king of Assyria hearkened unto him, and the king of Assyria came up unto Damascus, and seized it, and carried away the people thereof captive[e] to Kir,—and put ‖Rezin‖ to death.

10 So then King Ahaz went to meet Tiglath-pileser king of Assyria, in Damascus, and saw the[f] altar which was in Damascus,—and King Ahaz sent, unto Urijah the priest, a likeness of the altar, and a model thereof, according to all the workmanship thereof; 11 and Urijah the priest built an altar,—<according to all that King Ahaz sent from Damascus> ‖so‖ did Urijah the priest make it, by the time King Ahaz came from Damascus. 12 And <when the king came from Damascus> then the king saw the altar,—so the king drew near unto the altar, and caused [offerings] to ascend thereupon. 13 And he made perfume with his ascending-sacrifice, and with his meal-offering, and poured out his drink-offering,—and dashed the blood of the peace-offerings which he had, upon the altar. 14 And <the altar of bronze which was before Yahweh> he brought away from the forefront of the house, from between the altar, and the house of Yahweh,—and put it at the side of the altar northward. 15 And King Ahaz commanded Urijah the priest, saying—

<Upon the great altar> make thou perfume with the ascending-sacrifice of the morning, and with the meal-offering of the evening, and with the ascending-sacrifice of the king and with his meal-offering, and with the ascending-sacrifice of all the people of the land, and their meal-offering and their drink-offering, and <all the blood of the ascending-offering, and all the blood of the [peace] offering> ‖thereupon‖ shalt thou dash,—but ‖the altar of bronze‖ shall be for me to inquire [into].

16 So Urijah the priest did according to all that King Ahaz commanded. 17 And King Ahaz cut off the side walls of the stands, and took away from off them the laver, and <the sea> took he down from off the oxen of bronze, which were under it,—and set it on a pavement of stones. 18 Also <the covered walk for the Sabbath, which they had built in the house, and the outer entrance for the king> he changed[a] in the house of Yahweh,—because of the king of Assyria.

19 Now <the rest of the story of Ahaz, what[b] he did> is |it| not written in the book of the Chronicles of the Kings of Judah? 20 And Ahaz slept with his fathers, and was buried with his fathers, in the city of David,—and |Hezekiah[c] his son| reigned |in his stead|.

§ 23. *Hoshea reigns over Israel, and becomes tributory to Shalmaneser king of Assyria, who besieges Samaria and carries Israel into Captivity.*

17 1 <In the twelfth year of Ahaz king of Judah> began Hoshea son of Elah to reign in Samaria, over Israel, [and he reigned] nine years. 2 And he did the thing that was wicked in the eyes of Yahweh,—|only| not like the kings of Israel who were before him. 3 ‖Against him‖ came up Shalmaneser king of Assyria,—and Hoshea became his servant, and rendered him a present. 4 Then found the king of Assyria, in Hoshea, a conspiracy, in that he had sent

but in some cod. (w. 10 ear. pr. edns.): "and all that he did"—G.n.

[a] *Ht.*: "Edom"—G.n.

[b] Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr. and Vul.) *read*: "Elath"—G.n.

[c] *Written*: "Syrians"; *read*: "Edomites." In many MSS. (w. 4 ear. pr. edns., Sep. and Vul.) both *written* and *read*: "Edomites."

[d] Some cod. (w. 2 ear. pr. edns. and Sep.): "treasuries of the house"—G.n.

[e] Ml.: "carried it away captive."

[f] Or: "an."

[a] Or: "brought round." ["Sense obscure"—O.G.]

[b] Some cod. (w. Aram. MSS. and Syr.): "and all that"—G.n.

[c] Heb.: *ḥizḳiyahu*, 75; 12, *ḥizḳiyah*. Cp. "Heb." p. 30, *ante*.

messengers unto So[a] king of Egypt, and had not brought up a present to the king of Assyria, as [he had done] year by year,—therefore the king of Assyria shut him up, and bound him in prison. 5 And the king of Assyria came up throughout all the land,—yea he came up to Samaria and besieged it three years. 6 <In the ninth year of Hoshea> did the king of Assyria capture Samaria, and carried Israel away captive to Assyria,—and settled them in Halah,[b] and in Habor by the river of Gozan, and the mountains[c] of Media.

§ 24. *A Review of the Causes leading to Israel's Downfall.*

7 And thus it came to pass that Israel sinned against Yahweh their God, who brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt,—yea they did reverence to other gods; 8 and walked in the statutes of the nations, whom Yahweh had dispossessed from before the sons of Israel,—and [in the statutes] of the kings of Israel, |which they had made|. 9 And the sons of Israel did |secretly| things which were not right, against Yahweh their God,—and built for themselves high places in all their cities, from the watchmen's tower, to the fortified city. 10 And they set up for themselves pillars and Sacred Stems,[d] upon every high hill, and under every green tree; 11 and burned incense there, in all the high places, like the nations whom Yahweh drave out from before them,—and did things that were wicked, so as to provoke Yahweh to anger; 12 and they served the manufactured gods,[e] as to which Yahweh had said to them,

Ye shall not do this thing.

13 And Yahweh testified against Israel and against Judah, through[f] all his prophets—every one who had a vision,[g] saying—

Turn ye from your wicked ways,
And keep my commandments, my statutes,[h]
According to all the law' which I commanded your fathers;
And which I sent unto you' through[f] my servants the prophets.

14 Howbeit they hearkened not,—but stiffened their neck, like the neck of their fathers, who trusted not in Yahweh their God; 15 but rejected his statutes, and his covenant, which he solemnised with their fathers, and his testimonies wherewith he testified against them, — and followed vanity,[i] and became vain, and followed the nations that were round about them, as to whom Yahweh charged them', so that they should not do like them. 16 But they forsook all the commandments of Yahweh their God, and made for themselves something molten—two calves, and made a Sacred Stem,[a] and bowed themselves down to all the army of the heavens, and served Baal; 17 and made their sons and their daughters pass through the fire, and used divinations and enchantments, and sold the mselves to do the thing that was wicked in the eyes of Yahweh, provoking him to wrath. 18 So Yahweh shewed himself exceeding angry with Israel, and removed them from his presence,—there was none left, save the tribe of Judah |alone|. 19 ‖Even Judah‖ kept not the commandments of Yahweh their God, — but walked in the statutes of Israel, |which they had made|. 20 So Yahweh rejected all the seed of Israel, and humiliated them, and delivered them into the hand of spoilers,—until he had cast them out from his presence; 21 for he rent Israel away from the house of David, and they made Jeroboam son of Nebat, king,—and Jeroboam thrust away Israel from following Yahweh, and caused them to commit a great sin. 22 And the sons of Israel walked in all the sins of Jeroboam which he had committed, — they turned not away therefrom; 23 until that Yahweh removed Israel from his presence, according as he spake through[b] all his servants the prophets,—and so Israel was driven away from off their own soil, to Assyria, until this day.

§ 25. *The Mixed Worship resulting from the Assyrian Immigration into Samaria.*

24 And the king of Assyria brought [men] from Babylon, and from Cuthah, and from Avvah, and from Hamath, and [from] Sepharvaim,[c] and caused them to dwell in the cities of Samaria, instead of the sons of Israel,—so they took possession of Samaria, and dwelt in the cities thereof. 25 And so it was, that <when they first dwelt there> they revered not Yahweh, —therefore Yahweh sent among them, lions, which were slaying them. 26 Therefore spake they unto the king of Assyria, saying, ‖The nations whom thou hast removed and settled in the cities of Samaria‖ know not the custom of the God of the land,—and he hath sent among them lions, and lo! they are slaying them, because they know not the custom of the God of the land.

27 So the king of Assyria commanded, saying—

Carry thither, one of the priests, whom ye brought away captive from thence, that they may go, and dwell there,—and teach them the custom of the God of the land.

28 Then came one of the priests whom they had carried away captive from Samaria, and dwelt in Bethel, — and he began teaching them' how they should do reverence unto Yahweh. 29 Howbeit the nations severally

[a] One school of Massorites *write*: "Si"; but *read*: "So"—G.n.
[b] So in many MSS. and 5 ear. pr. edns.; in some cod. (w. 4 ear. pr. edns.): "Halath"—G.n.
[c] So it shd be (w. Sep.)—G.n. [M.C.T.: "cities."]
[d] Heb.: *'asherim* (masc.) Cp. "Special Note," *ante*, p. 259.
[e] Cp. Lev. xxvi. 30, n.
[f] Ml.: "by the hand of."
[g] Or: "every seer."
[h] Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr. and Vul.) *read*: "and my statutes"—G.n.
[i] Or: "a (or the) vain thing."
[a] Heb.: *'asherah* (fem.), ver. 10.
[b] Heb.: "by the hand of."
[c] One school of Massorites *write* without "from," but *read* with "from"—G.n.

were making their own gods,—and did put them in the houses of the high places, which |the Samaritans| had made, ‖each several nation‖ in their cities wherein |they| were dwelling.
30 So then ‖the men of Babylon‖ made Succoth-benoth,[a] and ‖the men of Cuth‖ made Nergal, and ‖the men of Hamath‖ made Ashima:
31 and ‖the Avvites‖ made Nibhaz and Tartak, and ‖the Sepharvites‖ did consume their sons in the fire, to Adrammelech and Anammelech gods of Sepharvaim. 32 Thus became they reverers of Yahweh,—and yet made for themselves, from the whole compass of them, priests of high places, who became offerers for them in the house of the high places. 33 <Yahweh> were they revering,—and yet <their own gods> were they serving, according to the custom of the nations' from whence they had brought them away captive. 34 ‖Unto this day‖ are they offering according to the former customs,—they are not' revering Yahweh, neither' are they offering after their own statutes, or their own custom, nor yet after the law and the commandment which Yahweh commanded the sons of Jacob,
Whose name he made to be Israel:
35 With ‖whom‖ Yahweh solemnised a covenant, and commanded them, saying—
Ye shall not revere other gods,—
nor bow down to them,
nor serve them,
nor sacrifice to them;
36 But <Yahweh—
Who brought you up out of the land of Egypt,
with great might, and
with arm outstretched>
‖Him‖ shall ye revere,—and
‖To him‖ shall ye bow down, and
‖To him‖ shall ye sacrifice;
37 And <the statutes and the regulations, and the law and the commandment, which he wrote for you> shall ye surely observe to do, |continually|,[b]—
So shall ye not revere other gods;
38 But <the covenant which I have solemnised with you> shall ye not forget,—
‖So shall ye not revere other gods‖;
39 But <Yahweh your God> shall ye revere,—
Then will ‖he‖ deliver you out of the hand of all your enemies.
40 Howbeit they hearkened not,—but <according to their own former custom> were they offering.
41 Thus were these nations doing reverence unto Yahweh, and yet <unto their own carved images>[c] were they rendering service,—yea <their sons and their son's sons> ‖as the fathers offered‖ so are ‖they‖ offering until this day.

§ 26. *Hezekiah reigns over Judah: the Invasion of Sennacherib: Hezekiah's Sickness and Recovery: Visitors and Presents from Babylon: Isaiah's Denunciation.*

18 1 And it came to pass <in the third year of Hoshea son of Elah king of Israel> that Hezekiah[a] son of Ahaz king of Judah began to reign.
2 <Twenty-five years old> was he when he began to reign, and <twenty-nine years> reigned he in Jerusalem,—and ‖his mother's name‖ was Abi,[b] daughter of Zachariah. 3 And he did that which was right in the eyes of Yahweh,—according to all that |David his father| did.
4 ‖He‖ removed the high places, and brake in pieces the pillars, and cut down the Sacred Stem,—[c] and beat in pieces the serpent of bronze that |Moses| had made, because <until those days> had the sons of Israel been burning incense[d] thereunto, so he called it Nehushtan.[e] 5 <In Yahweh, God of Israel> did he trust,—so that ‖after him‖ was none like him, among all the kings of Judah, nor that were before him; 6 and he did cleave unto Yahweh, he turned not[f] away from following him,—but kept his commandments, which |Yahweh| commanded |Moses|. 7 So Yahweh was with him, <whithersoever he went forth> he prospered,—and he rebelled against the king of Assyria, and served him not.
8 ‖He‖ smote the Philistines, as far as Gazah, and her boundaries,—from the watchmen's tower even to the fortified city.
9 And it came to pass <in the fourth year of King Hezekiah—‖the same‖ was the seventh year of Hoshea son of Elah king of Israel> that Shalmaneser king of Assyria came up against Samaria, and laid siege against it;
10 and he[g] captured it at the end of three years, <in the sixth year of Hezekiah,—‖the same‖ is the ninth year of Hoshea king of Israel> was Samaria captured. 11 So the king of Assyria drave away Israel to Assyria,—and settled them in Halah,[h] and in Habor, by the river of Gozan, and the mountains[i] of Media: 12 because they hearkened not unto the voice of Yahweh their God, but transgressed his covenant, all that Moses the servant of Yahweh commanded,—they neither hearkened nor performed.
13 And <in the fourteenth year of King Hezekiah> came up Sennacherib king of Assyria, against all the fortified cities of Judah, and took them. 14 Then sent Hezekiah king of Judah unto the king of Assyria, to Lachish, saying—
I have sinned,
Return from me,
<What thou shalt lay upon me> I will bear.
So the king of Assyria appointed unto Hezekiah king of Judah, three hundred talents of silver, and thirty talents of gold. 15 And Hezekiah delivered up all the silver that was

[a] Prob.: "girls' booths."
[b] Lit.: "all the days."
[c] Same word as Deu. vii. 5.
[a] Heb.: *hizkiyāh*, 12; 75, *hizkiyāhu*, "Cp. "Heb.," *ante*, 30.
[b] *Gt.*: "Abiyah" (= "Abijah"). Cp. 2 Ch. xxix. 1.
[c] Heb.: *'asherah* (fem.)
[d] Or: "had the s. of I. become burners of incense thereunto."
[e] = "a bronze thing"; "prob. *bronze-god*" — O.G.
[f] Some cod. (w. 2 ear. pr. edns., Syr. and Vul.): "and turned not"—G.n.
[g] So it shd be (w. Sep. and Syr.) — G.n. [M.C.T.: "they."]
[h] So in many MSS. and 7 ear. pr. edns.; but in some cod. (w. 2 ear. pr. edns.): "Halath"—G.n.
[i] So it shd be (w. Sep.)—G.n.

found in the house of Yahweh, and in the treasuries of the house of the king. 16 <At that time> Hezekiah cut off the doors of the temple of Yahweh, and the columns, which Hezekiah king of Judah had overlaid,—and gave them unto the king of Assyria.

17 And the king of Assyria sent Tartan and Rab-saris and Rab-shakeh, from Lachish unto King Hezekiah, with a heavy force to Jerusalem,—so they came up and drew near to Jerusalem, and took their stand[a] by the upper channel of the pool, which is in the highway of the fuller's field. 18 Then called they for the king, and there went out unto them Eliakim son of Hilkiah,[b] who was over the household,—and Shebnah, the scribe, and Joah son of Asaph, the recorder. 19 And Rab-shakeh said unto them—

Pray you, say unto Hezekiah,—
‖Thus‖ saith the great king, the king of Assyria,
What trust is this' wherewith thou dost trust?

20 Thou hast said—they are only words of the lips!—
Counsel and might [have I] for the war.
‖Now‖ in whom' dost thou trust, that thou hast rebelled against me?

21 ‖Now‖ lo! thou dost trust thyself on the support of this bruised cane, ‖on Egypt‖, whereon <if a man lean> it will enter his hand and lay it open,—‖so‖ is Pharaoh king of Egypt, to all who trust upon him.

22 But <if ye should say unto me,
‖In Yahweh our God‖ do we trust>
Then is that' not he' whose high places and whose altars Hezekiah hath removed, and said unto Judah, and unto Jerusalem—
<Before this altar> shall ye bow down, |in Jerusalem|?

23 ‖Now‖ therefore, pledge thyself, I pray thee, with my lord, the king of Assyria,—
That I supply thee with two thousand horses,
If thou, on thy part, be able to set riders upon them.

24 How then wilt thou turn back the face of one pasha of the least of my lord's servants?
Or hast thou, on thy part, trusted to Egypt for chariots and for horsemen?

25 ‖Now‖[c] is it ‖without Yahweh‖ that I have come up against this place, to destroy it?
‖Yahweh himself‖ said unto me,
Go thou up against this land, and destroy it.

26 Then said Eliakim son of Hilkiah, and Shebnah, and Joah, unto Rab-shakeh:
Speak, we pray thee, unto thy servants in the |Syrian| language, for ‖we‖ can |understand| it,[a]—
And do not speak with us in |the Jews'| language, in the ears of the people who are upon the wall.

27 But Rab-shakeh said unto them—
Is it ‖concerning thy lord, and concerning thee‖ that my lord hath sent me to speak these things?
Is it not concerning the men who are tarrying upon the wall, that they may eat their own dung and drink their own water[b] with you?

28 So then Rab-shakeh took his stand, and cried out with a loud voice, in |the Jews'| language,—and spake, and said,
Hear ye the message[c] of the great king, the king of Assyria:—

29 ‖Thus‖ saith the king:
Let not Hezekiah deceive you,[d] for he shall not be able to deliver you out of his[e] hand;

30 Neither let Hezekiah cause you to trust in Yahweh, saying,
|Yahweh| will ‖certainly deliver‖ us,—this city, therefore, shall not be given over into the hand of the king of Assyria.

31 Do not hearken unto Hezekiah,—for ‖thus‖ saith the king of Assyria,
Deal with me thankfully,[f] and come out unto me,
Then shall ye eat—
Every one of his own vine,
And every one of his own fig-tree,
And drink every one the waters of his own cistern;

32 Until I come and take you, into a land like your own land—
A land of corn and new wine,
A land of bread and vineyards,
A land of oil olive and honey,
So shall ye live, and not die,—
But do not hearken unto Hezekiah,
For he would persuade you, saying,
‖Yahweh‖ will deliver us!

33 Have |the gods of the nations| ‖at all delivered‖ any one of them, his country, out of the hand of the king of Assyria?

34 Where' are the gods of Hamath, and Arpad?
Where are the gods of Sepharvaim, Hena and Ivvah?
Yea, did they deliver Samaria' out of my hand?

35 Who are they, among all the gods of the

[a] Thus concisely in the majority of MSS. and early printed edns. (w. Sep., Syr. and Vul.)—G.n.
[b] Heb.: *ḥilḳiyah*, 15; 19, *ḥil-ḳiyâhu*. Cp. "Heb." p. 30.
[c] Some cod. (w. 2 ear. pr. edns., Sep. and Syr.) *read*: "But now" (or "Now therefore"). Cp. Is. xxxvi. 10—G.n.
[a] Ml.: "for <hearing> are we'."
[b] So *written*; but *read*: "the water of their feet." In some cod. (w. 3 ear. pr. edns.): "water of their urine" = "their urine-water"—G.n.
[c] Some cod. (w. ear. pr. edns., Sep. and Vul.): "words"—G.n.
[d] Ml.: "elate you," "lift you up," or "lift up [your faces] for you."
[e] So one school of Massorites: another *writes*: "out of my hand." In some cod. (w. 1 ear. pr. edn. and Vul.) both *written* and *read*: "my hand"—G.n.
[f] Or: "make ye with me a blessing"; *i.e.*: "get a blessing out of my coming."

countries, that have delivered their country, out of my hand,—
That |Yahweh| should deliver |Jerusalem| out of my hand?

36 But the people held their peace, and answered him not a word,—for <the command of the king> it was, saying—
Ye must not answer him.

37 Then came in Eliakim son of Hilkiah who was over the household, and Shebna the scribe, and Joah son of Asaph the recorder, unto Hezekiah, with rent clothes,—and they told him the words of Rab-shakeh.

19 1 And it came to pass <when King Hezekiah heard> that he rent his clothes,—and covered himself with sackcloth, and entered the house of Yahweh; 2 and sent Eliakim who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth,—unto Isaiah[a] the prophet, son of Amoz; 3 and they said unto him—
‖Thus‖ saith Hezekiah,
<A day of trouble, and rebuke, and reviling> is this day,—
For children are come to the birth, and ‖strength‖ is there none' to bring forth!
4 It may be that Yahweh thy God will hear' all[b] the words of Rab-shakeh, whom the king of Assyria his lord hath sent, to reproach a Living God, and will rebuke the words, which Yahweh thy God hath heard,—
Wherefore lift thou up a prayer, for the remnant that remaineth.

5 So the servants of King Hezekiah came unto Isaiah. 6 And Isaiah said unto them,
‖Thus‖ shall ye |say| unto your lord,—
‖Thus‖ saith Yahweh—
Be not thou afraid, because of the words which thou hast heard, wherewith the servants of the king of Assyria have reviled |me|:
7 Behold me! about to let go against him |a blast|,[c] and <when he heareth the report> then will he return to his own country,—and I will cause him to fall by the sword, in his own land.

8 So Rab-shakeh returned, and found the king of Assyria warring against Libnah,—for he had heard that he had broken up from Lachish.
9 And when he heard say of Tirhakah, king of Ethiopia, saying,
Lo! he hath come forth to fight with thee,—
then he again' sent messengers unto Hezekiah, saying—
10 ‖Thus‖ shall ye |speak| unto Hezekiah king of Judah, saying—
Let not thy God in whom thou' art trusting beguile thee, saying,—
Jerusalem shall not be given over, into the hand of the king of Assyria.
11 Lo! ‖thou thyself‖ hast heard, what the kings of Assyria have done to all the lands, in devoting them to destruction,—and shalt ‖thou‖ be delivered?
12 Did the gods of the nations |deliver them| whom my fathers destroyed, Gozan, and Haran,—and Rezeph, and the sons of Eden, who were in Telassar?
13 Where are the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim,—of Hena, and Ivvah?

14 And <when Hezekiah had received the letter at the hand of the messengers, and had read it> then went he up to the house of Yahweh, and Hezekiah spread it out before Yahweh. 15 And Hezekiah prayed before Yahweh, and said,
O Yahweh, God of Israel, inhabiting the cherubim,
‖Thou thyself‖ art GOD, |alone|, for all the kingdoms of the earth,—
‖Thou‖ didst make' the heavens and the earth.

16 Bow down, O Yahweh, thine ear, and hear,
Open, O Yahweh, thine eyes, and see,—
Yea hear thou the words[a] of Sennacherib, who hath sent——To reproach a Living God!
17 ‖Of a truth‖ O Yahweh,—the kings of Assyria have devoted to destruction' the nations and their lands;[b] 18 and have put their gods in the fire,—for <no-gods> were |they|, but the work of the hands of men—wood and stone, and so they destroyed them.
19 ‖Now‖ therefore, O Yahweh our God, save us, we pray thee, out of his hand,
That all the kingdoms of the earth may know,
That ‖thou, Yahweh‖ art God, |alone|!

20 Then Isaiah son of Amoz sent unto Hezekiah, saying,—
‖Thus‖ saith Yahweh, God of Israel,
<What thou hast prayed unto me concerning Sennacherib king of Assyria> I have heard. 21 ‖This‖ is the word that Yahweh hath spoken concerning him,—
The virgin daughter of Zion |laugheth thee to scorn, mocketh thee|,
The daughter of Jerusalem ‖after thee‖ |doth wag her head|.
22 ‖Whom‖ hast thou reproached, and insulted?
And ‖against whom‖ hast thou lifted high thy voice?
Yea thou hast proudly raised thine eyes, ‖against the Holy One of Israel‖.
23 ‖Through thy messengers‖ thou hast reproached My Lord,[c] and hast said—

[a] Heb.: *y'sha'yâhu*, 35; 4, *y'shai'yâh*. Cp. "Heb." p. 30.
[b] Some cod. (w. Syr.) omit: "all." Cp. Is. xxxvii. 4—G.n.
[c] U.: "spirit," "wind."

[a] Some cod. (w. 3 ear. pr. edns., Aram., Syr. and Vul.): "all the words." Cp. Is. xxxvii. 17—G.n.
[b] Lit.: "land."
[c] Some cod. (w. 2 ear. pr. edns.): "Yahweh" (instead of "My Lord")—G.n.

<With my multitude of chariots>[a] have I' ascended
The height of the mountains,
The recesses of Lebanon,—
And have[b] cut down
Its tallest cedars,
Its choicest firs,
And have[b] entered
The shelter of its summit,
Its thick garden forests.
24 ||I|| have digged, and have drunk foreign waters,—
And have dried up,[c] with the soles of my feet, all the streams of besieged places.
25 Hast thou not heard—
That <long ago> ||that|| is what I appointed,
And <from days of old> devised it?
||Now|| have I brought it to pass,
That thou mightest serve to lay waste, |in desolate ruins| ||fortified cities||;
26 And ||their inhabitants, being powerless|| were overthrown and put to shame,—
They became
Grass of the field, and
Young herbage,
Grass on housetops, and
Seed withered' before it came up.
27 Howbeit <thine abode, and thy coming out and thy going in> I know,—and thy raging against me.
28 <Because ||thy raging against me, and thy contempt|| have come up into mine ears>
Therefore will I put
My ring in thy nose, and
My bit in thy lips,
And will turn thee back' by the way by which thou camest.
29 And ||this' unto thee|| is the sign—
Eating ||this year|| the growth of scattered seeds,
And ||in the second year|| that which groweth after,—
Then ||in the third year||
Sow ye and reap,
Plant ye vineyards, and eat the fruit thereof;
30 Then shall the escaped of the house[d] of Judah that remain, |again|—
Take root downward,
And bear fruit upward;
31 For <out of Jerusalem> shall go forth a remnant,
And that which hath escaped—|out of Mount Zion|,—
||The jealousy of Yahweh of hosts||[e] will perform this.
32 Therefore—
||Thus|| saith Yahweh, concerning the king of Assyria,
He shall not enter this city,
Nor shoot there an arrow,—
Nor attack it with shield,
Nor cast up against it a mound;
33 <By the way that he cometh in>
||By the same|| shall he return,—
And ||into this city|| shall he not enter,
Declareth Yahweh!
34 Thus will I throw a covering over this city, to save it,—
For mine own sake,
And for the sake of David my servant.

35 And it came to pass <during that night> that the messenger of Yahweh went forth, and smote, in the camp of the Assyrians, a hundred and eighty-five thousand. And <when men arose early in the morning> lo! they were all |dead bodies|! 36 So Sennacherib king of Assyria brake up, and went his way, and returned,—and remained in Nineveh. 37 And it came to pass <as he was bowing down in the house of Nisroch his god> that ||Adrammelech[a] and Sharezer [his sons]||[b] smote him with the sword, howbeit ||they|| escaped into the land of Ararat,—and |Esarhaddon his son| reigned |in his stead|.

20 1 <In those days> was Hezekiah sick, unto death,—and Isaiah son of Amoz, the prophet, came unto him, and said unto him—
||Thus|| saith Yahweh,
Set in order thy house, for ||about to die|| thou |art|, and shalt not recover.
2 Then he[c] turned his face unto the wall,—and prayed unto Yahweh, saying:
3 I beseech thee, O Yahweh, remember, I pray thee, how I have walked[d] before thee, in truth, and with a whole heart, and <that which is good in thine eyes> have I done!
And Hezekiah wept aloud.[e]
4 And it came to pass that Isaiah <had not gone out into the middle court>[f] when the word of Yahweh came unto him, saying:
5 Return, and thou shalt say unto Hezekiah the leader of my people—
||Thus|| saith Yahweh,
God of David thy father,
I have heard thy prayer,
I have seen thy tears,—
Behold me! about to heal thee,

[a] So *read* (though not *written*) in some cod. In other cod. (w 4 ear. pr. edns.) both *written* and *read* as in text—G.n.
[b] So it shd be (w. Sep.)—G.n. [M.C.T.: "That I might."]
[c] So it shd be (w. Sep.)—G.n. [M.C.T.: "That I *might* dry up."
[d] Some cod. (w. 1 ear. pr. edn.): "daughter"—G.n.
[e] "Of hosts" *read*, though not *written*. In some cod. (w. 3 ear. pr. edns., Aram., Sep., Syr. and Vul.): "of hosts" both *written* and *read*—G.n. Cp. G. Intro. 314.
[a] Some cod. spell: "Addarmelech"—G.n. Or: "Adarmelech"—G. Intro. 442.
[b] "His sons" to be *read*, though not *written*. In some cod. (w. 4 ear. pr. edns., Aram., Sep., Syr. and Vul.): "his sons" both *written* and *read*. Cp. Is. xxxvii. 38—G.n., G. Intro. 314.
[c] Some cod. (w. 4 ear. pr. edns., Sep. and Syr.): "Hezekiah." Cp. Is. xxxviii. 2—G.n.
[d] Ml.: "walked to and fro." Mf.: "conducted myself."
[e] Ml.: "wept a great weeping."
[f] *Written*: "city"; *read*: "court." In some cod.: "city" both *written* and *read* (w. 1 ear. pr. edn.); in others: "court" both *written* and *read* (w. 2 ear. pr. edns., Aram., Sep., Syr., Vul.)—G.n.

<On the third day> shalt thou go up
unto the house of Yahweh;
6 And I will add unto thy days, fifteen
years,
And <out of the hand of the king of
Assyria> will I deliver thee, and this
city,—
And will throw a covering over this city,
For my own sake,
And for the sake of David my servant.
7 And Isaiah said—
Take ye a cake of figs.
So they took and laid it upon the boil, and he
recovered. 8 Now Hezekiah had said
unto Isaiah,
What sign is there, that Yahweh will heal
me,—and that I shall go up on the third
day, to the house of Yahweh?
9 And Isaiah said—
‖This' unto thee‖ is the sign from Yahweh,
that Yahweh will do the thing which he
hath spoken,—
The shadow hath gone forward ten steps,
shall it return ten steps?
10 And Hezekiah[a] said—
It is |a light thing| for the shadow, to decline
ten steps,—
Nay, but let the shadow go back' ten steps.
11 And Isaiah the prophet cried unto Yahweh,—
and he caused the shadow on the steps by which
it had gone down on the steps of Ahaz to go
back, ten steps.

12 <At that time> Berodach[b]-baladan son of
Baladan, king of Babylon, sent letters and a
present, unto Hezekiah,—for he had heard' that
Hezekiah had been sick. 13 And Hezekiah
hearkened unto them,[c] and shewed them all[d]
his house of precious things—the silver, and the
gold, and the spices, and the precious ointment,
and his[e] armoury, and all that was found
among his treasures,—there was |nothing| that
Hezekiah shewed them not, in his house or in
all his dominion. 14 Then came
Isaiah the prophet unto King Hezekiah,—and
said unto him—
What said these men, and from whence came
they unto thee?
And Hezekiah said,
<From a land far off> came they[f]—from
Babylon.
15 And he said—
What have they seen in thy house?
Then said Hezekiah—
<All that is in my house> have they seen,
there was |nothing| that I shewed them
not, among my treasures.
16 Then said Isaiah unto Hezekiah,—
Hear thou the word of Yahweh:
17 Lo! days' are coming, when all that is in
thine house, and that thy fathers have
treasured up, unto this day, shall be
carried into Babylon,—nothing shall be
left, saith Yahweh; 18 and <of
thy sons who shall issue from thee, whom
thou shalt beget> shall they[a] take away,—
and they shall become eunuchs, in the
palace of the king of Babylon.
19 And Hezekiah said unto Isaiah—
|Good| is the word of Yahweh, which thou
hast spoken.
And he said—
Is it not, that <peace and stability> there
shall be in my days?
20 Now <the rest of the story of Hezekiah, and
all his might, and how he made a pool and an
aqueduct, and brought water into the city>
are ‖they‖ not written in the book of the
Chronicles of the Kings of Judah? 21 So
Hezekiah slept with his fathers,—and |Ma-
nasseh his son| reigned |in his stead|.

§ 27. *Manasseh's wicked Reign over Judah: Judgments threatened.*

21 1 <Twelve years old> was Manasseh when he
began to reign, and <fifty-five years> reigned
he in Jerusalem,—and the name of his mother
was Hephzibah. 2 And he did the thing
that was wicked in the eyes of Yahweh,—after
the abominable practices of the nations, whom
Yahweh had dispossessed from before the sons
of Israel. 3 He again' built the high places,
which Hezekiah his father had destroyed,—and
reared altars to Baal, and made a Sacred Stem,[b]
as did Ahab, king of Israel, and bowed down to
all the army of the heavens, and served them.
4 And he used to build altars in the house of
Yahweh, — concerning which Yahweh had
said,—
‖In Jerusalem‖ will I put my Name.
5 And he built altars to all the army of the
heavens,—in the two courts of the house of
Yahweh; 6 and caused his son to pass through
the fire, and practised hidden arts and used
divination, and dealt with[c] a familiar spirit and
wizards,[d]—he exceeded in doing the thing that
was wicked in the eyes of Yahweh, provoking
[him][e] to anger; 7 and he set the image[f] of the
Sacred Stem which he had made,—in the house,
of which Yahweh had said unto David, and unto
Solomon his son,
<In this house, and in Jerusalem which I
have chosen out of all the tribes of Israel>
will I put my Name, unto times age-abiding;

[a] Heb.: *y'hizkyâhu*, 41; 3, *y'hizkiyah*. Cp. "Heb." p. 30.
[b] Some cod. (w. Sep. and Syr.): "Merodach." Cp. Is. xxxix. 1—G.n.
[c] Some cod. (w. 1 ear. pr. edn. [1st Rabbinic, 1517], Sep., Syr. and Vul.): "was glad over them." Cp. Is. xxxix. 2—G.n.
[d] Some cod. (w. Syr. and Vul.) omit: "all"—G.n.
[e] Some cod. (w. 2 ear. pr. edns.): "all his"—G.n.
[f] Some cod. (w. 3 ear. pr. edns., Aram., Sep., Syr. and Vul.) add: "unto me." Cp. Is. xxxix. 3—G.n.

[a] *Written*: "he"; *read*: "they." In some cod. (w. 3 ear. pr. edns.): "they." Cp. Is. xxxix. 7—G.n.
[b] Heb.: *'asherah* (fem.).
[c] Or: "made."
[d] Some cod.: "and a wizard." Cp. 2 Ch. xxxiii. 6.
[e] In some cod. (w. 4 ear. pr. edns., Aram., Sep., Syr. and Vul.) "him" is expressed. Cp. 2 Ch. xxxiii. 6—G.n.
[f] Either carved or graven, or possibly molten. Cp. Exo. xx. 4, n.

8 and I will not again' let the foot of Israel
wander away from the soil which I gave
unto their fathers,
Only' if they take heed to do according to all
that I have commanded them, even to the
extent of all the law which |my servant
Moses| commanded them.
9 But they hearkened not,—and Manasseh led
them astray to do the thing that was wicked,
more than the nations which Yahweh destroyed
from before the sons of Israel. 10 Yahweh
therefore spake through[a] his servants the
prophets, saying—
11 <Because Manasseh king of Judah hath
made[b] these abominations—hath done that
which is wicked, more than all which the
Amorites did who were before him, and
and hath caused |even Judah| to sin with
his manufactured gods>[c] 12 ||therefore||—
||Thus|| saith Yahweh, God of Israel,
Behold me! bringing in calamity upon
Jerusalem and Judah,—that <whosoever
heareth thereof> ||both his ears|| will
tingle;
13 And I will stretch over Jerusalem, the line of
Samaria, and the plummet of the house of
Ahab,—
And will wipe out Jerusalem, as one wipeth
out a dish, wiping it and turning it upside
down;
14 And will abandon the remnant of mine
inheritance, and deliver them into the
hand of their enemies,—and they shall
become a prey and a plunder, to all their
enemies:
15 Because they have done the thing that is
wicked in mine eyes, and have become such
as to provoke me to anger,—from the day
when their fathers came forth out of Egypt,
even until this day.
16 |Moreover also| <innocent blood> did Ma-
nasseh shed in great abundance, till he had filled
Jerusalem, from one end to the other,[d] besides
his committing the sins which he caused |Judah|
to commit, in doing the thing that was wicked
in the eyes of Yahweh.
17 Now <the rest of the story of Manasseh, and
all that he did, and his sin that he committed>
are ||they|| not written in the book of the
Chronicles of the Kings of Judah? 18 And
Manasseh slept with his fathers, and was buried
in the garden of his own house, in the garden of
Uzza,—and |Amôn his son| reigned |in his
stead|.

§ 28. *Amôn's short but wicked Reign.*

19 <Twenty-two years old> was Amôn when
he began to reign, and <two years> reigned
he in Jerusalem,—and ||his mother's name||
was Meshullemeth daughter of Haruz, of
Jotbah. 20 And he did the thing that was
wicked in the eyes of Yahweh,—as did Ma-
nasseh his father; 21 yea he walked in all the
way wherein |his father| had walked,—and
served the manufactured gods[a] that |his father|
had served, and bowed down to them; 22 and
forsook' Yahweh the God of his fathers,—and
walked not in the way of Yahweh. 23 And
the servants of Amôn |conspired against
him|,—and slew the king in his own
house. 24 Then the people of the land
smote all who had conspired against King
Amôn,—and the people of the land made
|Josiah[b] his son| king |in his stead|.
25 Now <the rest of the story of Amôn, what[c]
he did> is |it| not written in the book of the
Chronicles of the Kings of Judah? 26 And
he was buried[d] in his grave, in the garden of
Uzza,—and |Josiah[b] his son| reigned |in his
stead|.

§ 29. *Josiah's good Reign, during which the Book of the Law is found. The King's reforming Zeal postpones but cannot avert the Coming Visitation. Josiah is slain at Megiddo by Pharaoh-necoh King of Egypt.*

22 1 <Eight years old> was Josiah[b] when he
began to reign, and <thirty-one years>
reigned he in Jerusalem,—and ||his mother's
name|| was Jedidah daughter of Adaiah,[e] of
Bozkath. 2 And he did that which was
right in the eyes of Yahweh,—and walked in
all the way of David his father, and turned not
aside, to the right hand or to the left.
3 And it came to pass <in the eighteenth year
of King Josiah>[b] that the king sent Shaphan
son of Azaliah[f] son of Meshullam, the scribe,
to the house of Yahweh, saying—
4 Go up unto Hilkiah, the high priest, that
he pour out[g] the silver that hath been
brought into the house of Yahweh,—which
the keepers of the entrance-hall have
gathered from the people, 5 that they may
give it into the hand[h] of the doers of the
work, who have oversight' of the house of
Yahweh, that they may give it to the doers
of the work, who are in the house of
Yahweh, to repair the breaches of the house;
6 to the carpenters, and to the builders, and
to the masons,—and to buy timber, and
hewn stones, for repairing the house.[i]
7 Howbeit there used to be no reckoning made
with them, as to the silver that was given into
their hand,—because <with faithfulness> were
they' dealing.
8 Then said Hilkiah the high priest, unto
Shaphan the scribe—

[a] Mi.: "by the hand of."
[b] Or: "done."
[c] Cp. Lev. xxvi. 30, n.
[d] *Lit.*: "from mouth to mouth" = "from entrance to exit." Cp. chap. x. 21.
[a] Cp. Lev. xxvi. 30, n.
[b] Heb.: *Yôshiyahu.*
[c] Some cod. (w. Aram. and Syr.): "and all that"—G.n.
[d] Mi.: "and one buried him." Some cod (w. 2 ear. pr. edns., Aram. MS., Sep., Syr. and Vul.): "and they buried him"—G.n.
[e] Heb.: *'ădhâyâh*, 8; 1, *'adhâyâhu.*
[f] Heb.: *âzalyâhu.*
[g] So it shd be (w. Vul.). Cp. ver. 9—G.n.
[h] Mi.: "lay it upon the hand."
[i] Some cod. (w. 2 ear. pr. edns. and Sep.): "the breaches of the house"—G.n.

<The book of the law> have I found in the house of Yahweh.
So Hilkiah delivered the book unto Shaphan, and he read it.
9 Then came Shaphan the scribe unto the king, and brought the king word again,—and said—
Thy servants have poured out the silver that was found in the house, and have delivered it unto the hand of the doers of the work, who have oversight of the house of Yahweh.
10 Then Shaphan the scribe told the king, saying—
<A book> hath Hilkiah[a] the priest delivered unto me.
And Shaphan read it before the king.
11 And it came to pass <when the king heard the words of the book of the law> that he rent his clothes. 12 And the king commanded Hilkiah the priest, and Ahikam son of Shaphan, and Achbor son of Micaiah,[b] and Shaphan the scribe, and Asaiah the king's servant, saying:
13 Go ye—enquire of Yahweh, for me and for the people, and for all Judah,[c] concerning the words of this book which hath been found,—for ‖great‖ is the wrath of Yahweh, in that it' hath fired up against us, because our fathers have not hearkened unto the words of this book, to do according to all which is written concerning us.
14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asaiah, went unto Huldah the prophetess, wife of Shallum son of Tikvah, son of Harhas[d] keeper of the vestments, she' having her dwelling in Jerusalem, in the new city,—and they spake unto her. 15 And she said unto them,
‖Thus‖ saith Yahweh, God of Israel,
Say ye unto the man who hath sent you unto me:
16 ‖Thus‖ saith Yahweh,
Behold me! about to bring calamity upon[e] this place, and upon the inhabitants thereof,—‖all the words of the book, which |the king of Judah| hath read‖: 17 Because they have forsaken me, and burned incense unto other gods, that they might provoke me to anger, with all the workmanship of their hands; and so my wrath shall fire up against this place, and shall not be quenched:
18 But <unto the king of Judah, who hath sent you to enquire of Yahweh> ‖thus‖ shall ye say unto him,—
‖Thus‖ saith Yahweh, God of Israel,
‖As touching the words which thou hast heard‖:
19 <Because |tender| was thy heart, and thou didst humble thyself before Yahweh when thou heardest what I had spoken against this place and against the inhabitants thereof—that they should become a desolation and a curse, and didst rend thy clothes, and weep before me> |therefore also| ‖I‖ have hearkened—
Declareth Yahweh.
20 ‖For this cause‖ behold me! about to gather thee unto thy fathers, and thou shalt be gathered unto thy graves, in peace, and so thine eyes shall not look upon all the misfortune' which I' am about to bring upon this place.
And they brought the king word again.

23 1 Then the king sent,—and there were gathered[a] unto him, all the elders of Judah, and Jerusalem; 2 and the king went up to the house of Yahweh, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets,[b] and all the people, both small and great,—and he read in their ears, all the words of the book of the covenant, which had been found in the house of Yahweh. 3 And the king took his stand by the pillar, and solemnised a covenant before Yahweh—to follow Yahweh, and to keep his commandments and his testimonies and his statutes, with all [their] heart and with all [their] soul, to confirm the words of this covenant, written in this book. And all the people took their stand in the covenant.
4 Then the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the entrance-hall, to bring forth, out of the temple of Yahweh, all the vessels that had been made for Baal and for the Sacred Stem,[c] and for all the army of the heavens,—and he burned them up outside Jerusalem, in the fields of Kidron, and carried the ashes of them to Bethel; 5 and he put down the idol-priests, whom the kings of Judah had appointed, so that incense might be burned in the high places, in the cities of Judah, and round about Jerusalem,—them also that burned incense to Baal, to the sun, and to the moon, and to the constellations,[d] and to all the army of the heavens; 6 and he brought forth the Sacred Stem[e] out of the house of Yahweh outside Jerusalem, into the Kidron ravine, and burned it in the Kidron ravine, and crushed it to powder,—and cast the powder upon the graves of the sons of the people;[e] 7 and he brake down the houses of the male devotees, which were in the house of Yahweh,—where the women did weave[f] houses to the Sacred Stem;[c] 8 and he brought in all the priests out of the cities of Judah, and defiled the high places where |the priests| had burned incense, from Geba unto Beer-sheba,—and brake down

[a] Some cod. (w. 2 ear. pr. edns.): "Hilkiyahu"—G.n.
[b] Heb.: *mikhdyâh*, 4; 1, *mikhdyâhu*; 21, *michâlyhu*.
[c] Some cod. (w. 2 ear. pr. edns.): "and for the remnant in Israel and in Judah." Cp. 2 Ch. xxxiv. 21—G.n.
[d] Some cod. (w. 4 ear. pr. edns.): "Haham"—G.n.
[e] So it shd be (w. Aram., Sep., Syr. and Vul.). Cp. 2 Ch. xxxiv. 24—G.n.

[a] Ml.: "they gathered."
[b] Some cod.: "Levites" (instead of "prophets"). Cp. 2 Ch. xxxiv. 30.
[c] Heb.: *'asherah* (fem.). Cp. Special Note, p. 259, *ante*.
[d] "Perhaps signs of the Zodiac"—O.G.
[e] Prob. = "the common people." Cp. 2 Ch. xxxv. 5, 7, 12; Jer. xxvi. 23.
[f] Or: "were weaving."

the high places of the gates, that were at the entrance of the gate of Joshua, the governor of the city, which were on one's left hand, in the gate of the city; 9 |howbeit| the priests of the high places came not up unto the altar of Yahweh, in Jerusalem, save only that they did eat unleavened bread in the midst of their brethren; 10 and he defiled Topheth, which was in the valley of the son[a] of Hinnom,—so that no man might cause his son or his daughter to pass through the fire unto Molech; 11 and he did away with the horses, which the kings of Judah had devoted to the sun, at the entrance of the house of Yahweh, near the chamber of Nathan-melech the courtier,[b] which was in the suburbs,—also <the chariots of the sun> burned he with fire; 12 and <the altars which were on the roof of the upper chamber of Ahaz, which the kings of Judah had made, also the altars which Manasseh' had made, in the two courts of the house of Yahweh> did the king break down,—and hurried away[c] from thence, and cast out the powder of them into the Kidron ravine;[d] 13 and <the high places that were before Jerusalem, which were on the right hand of the mount of destruction, which Solomon king of Israel had built

unto Ashtoreth — the abomination of the Zidonians, and
unto Chemosh—the abomination of the Moabites, and
unto Milcom[e]—the disgusting thing of the sons of Ammon>

did the king defile; 14 and he brake in pieces the pillars, and cut down the Sacred Stems,[f]—and filled their place with human bones: 15 |moreover also| <the altar that was in Bethel, the high place which Jeroboam son of Nebat made, wherewith he caused |Israel| to sin,—even that altar, and the high place> brake he down,—and burned the high place, crushing it to powder, and burned a Sacred Stem.[g] 16 And <when Josiah turned, and saw the graves which were there, in the mount> he sent and took the bones out of the graves, and burned upon the altar, and defiled it,—according to the word of Yahweh, which the man of God' proclaimed, who proclaimed these things. 17 Then said he—

What is yonder erection, which I' do see?
And the men of the city said unto him—
The grave of the man of God, who came in out of Judah, and proclaimed these things, which thou hast done, concerning the altar of Bethel.

18 And he said—
Let him rest, let ‖no man‖ disturb his bones.
So they let his bones rest,[a] with the bones of the prophet who came in out of Samaria.

19 ‖Moreover also‖ <all the houses of the high places which were in the cities of Samaria, which the kings of Israel had made, so as to provoke Yahweh[b] to anger> did Josiah remove,—and he did to them according to all the doings which he had done in Bethel; 20 and he sacrificed all the priests of the high places, who were there, by[c] the altars, and burned human bones thereupon,—and returned to Jerusalem.

21 Then did the king command all the people, saying,
Keep ye a passover unto Yahweh, your God,—such as is written in this book of the covenant.[d]

22 Surely there had not been held such a passover as this, from the days of the Judges who judged Israel,—nor all the days of the kings of Israel, and the kings of Judah; 23 save only <in the eighteenth year of King Josiah> when this passover was held unto Yahweh, in Jerusalem.

24 |Moreover also| <them who had familiar spirits,[e] and the wizards, and the household gods,[f] and the manufactured gods,[g] and the abominations which were to be seen in the land of Judah, and in Jerusalem> did Josiah consume,—that he might confirm the words of the law which were written in the book that Hilkiah the priest had found in the house of Yahweh.

25 And <like him> was no king |before him|, who turned unto Yahweh with all his heart, and with all his soul, and with all his might, according to all the law of Moses,—neither <after him> arose one |like him|.

26 |Howbeit| Yahweh turned not away from the glow of his great anger, wherewith his anger glowed against Judah —because of all the provocations wherewith |Manasseh| had provoked him. 27 So Yahweh said:
<Even Judah> will I remove from my presence, as I have removed Israel,—and will reject this city, which I had chosen, even Jerusalem, and the house' as to which I had said,
|My Name| shall be |there|.

28 Now <the rest of the story of Josiah, and all that he did> are |they| not written in the book of the Chronicles of the Kings of Judah? 29 <In his days> came up Pharaoh-necoh king of Egypt, against the king of Assyria, unto the river Euphrates,—and <when King Josiah went against him> he slew him at Megiddo, as soon as he saw him. 30 And his servants conveyed him in a chariot, dead, from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre,—and the people of the land took Jehoahaz, son

[a] *Written*, "sons"; but *read*: "son." Some cod. (w. Aram., Sep., Syr. and Vul.): "son," both *written* and *read*—G.n.
[b] Or: "eunuch."
[c] So it shd be (w. Aram., Sep. and Syr.) — G.n. [M.C.T. "ran."]
[d] Or: "torrent."
[e] Cp. G. Intro. 460, where "Milcom" seems to be regarded as a modification of Malcam "your king-idol," "your Molech."
[f] Heb.: *'asherim* (masc.).
[g] Heb.: *asherah* (fem.).

[a] Ml.: "escape."
[b] So it shd be (w. Sep., Syr. and Vul.) — G.n. [M.C.T. omits: "Yahweh."]
[c] Or: "upon."
[d] Or: "covenant' book."
[e] Or simply: "the necromancers"—O.G.
[f] Heb.: *teraphim*.
[g] Cp. Lev. xxvi. 30, n.

of Josiah, and anointed him, and made |him| king |in his father's stead|.

30. Josiah succeeded by Jehoahaz (son), Jehoiakim (son), Jehoiachin (grandson), and Zedekiah (son).

<Twenty-three years old> was Jehoahaz when he began to reign, and <three months> reigned he in Jerusalem,—and ‖his mother's name‖ was Hamutal[a] daughter of Jeremiah,[b] of Libnah. 32 And he did the thing that was wicked in the eyes of Yahweh, according to all that his |fathers| had done. 33 And Pharaoh-necoh put him in bonds at Riblah, in the land of Hamath, that he might not reign[c] in Jerusalem,—and he laid a fine upon the land, a hundred talents of silver, and a talent of gold. 34 And Pharaoh-necoh made Eliakim son of Josiah king, instead of Josiah his father, and turned his name to Jehoiakim,—, and <Jehoahaz> took he away, so he entered Egypt, and died there. 35 And <the silver and the gold> did Jehoiakim give unto Pharaoh, howbeit he assessed the land, that he might give the silver at the bidding of Pharaoh, —‖every man, according to his assessment‖ exacted the silver and the gold of the people of the land, that he might give it to Pharaoh-necoh. 36 <Twenty-five years old> was Jehoiakim when he began to reign, and <eleven years> reigned he in Jerusalem,—and ‖his mother's name‖ was Zebudah[d] daughter of Pedaiah,[e] of Rumah. 37 And he did the thing that was wicked in the eyes of Yahweh,—according to all that ‖his fathers‖ had done.

24 1 <In his days> came up Nebuchadnezzar king of Babylon,—and Jehoiakim became his servant three years, then turned he and rebelled against him. 2 And Yahweh sent against him troops of Chaldeans, and troops of Syrians, and troops of Moabites, and troops of the sons of Ammon, yea he sent them against Judah, to destroy him,—‖according to the word of Yahweh, which he spake through[f] his servants the prophets‖. 3 |Surely| it was <because of the anger[g] of Yahweh> that this came upon Judah, to remove them from his presence,—for the sins of Manasseh, ‖according to all[a] that he had done‖: 4 |moreover also| ‖for the innocent blood that he had shed, so that he had filled Jerusalem with innocent blood,—which Yahweh was not willing to pardon‖.

5 Now <the rest of the story of Jehoiakim, and all that he did> are they not written in the book of the Chronicles of the Kings of Judah? 6 So Jehoiakim slept with his fathers,—and |Jehoiachin his son| reigned |in his stead|.

7 And the king of Egypt came no more again out of his land,—for the king of Babylon had taken—from the ravine of Egypt, unto the river Euphrates, ‖all that had belonged to the king of Egypt‖.

8 <Eighteen years old> was Jehoiachin when he began to reign, and <three months> reigned he in Jerusalem,—and ‖his mother's name‖ was Nehushta daughter of Elnathan, of Jerusalem. 9 And he did the thing that was wicked in the eyes of Yahweh,—according to all that |his father| had done.

10 <At that time> came up the servants of Nebuchadnezzar[b] king of Babylon, unto Jerusalem,—and the city came into the siege. 11 And Nebuchadnezzar king of Babylon came against the city, and his servants were about to besiege it. 12 Then came out Jehoiachin king of Judah, unto the king of Babylon, ‖he and his mother, and his servants, and his generals, and his courtiers,[c]—and the king of Babylon took him, in the eighth year of his reign. 13 And he carried forth from thence, all the treasures of the house of Yahweh, and the treasures of the house of the king,—and he cut off all the fittings of gold, which Solomon king of Israel had made in the temple of Yahweh, ‖according to all that |Yahweh| had spoken‖. 14 And he carried away all Jerusalem, and all the generals, and all the mighty men of valour, ten thousand becoming captives, and all the artificers and the smiths,—none remained save the poorest of the people of the land. 15 And he carried away captive Jehoiachin, to Babylon,—and <the king's mother, and the king's wives, and his courtiers, and the nobles of the land> took he away captive, from Jerusalem to Babylon. 16 And <all the men of might—seven thousand, and artificers and smiths—a thousand, all who were valiant and ready to make war> the king of Babylon brought them captive to Babylon. 17 And the king of Babylon made Mattaniah,[d] his relative, king in his stead,—and changed his name to Zedekiah.

18 <Twenty-one years old> was Zedekiah when he began to reign, and <eleven years> reigned he in Jerusalem,—and ‖his mother's name‖ was Hamutal, daughter of Jeremiah of

[a] *Written*: "Hamital"; but *read*: "Hamutal." In some cod. (w. 10 ear. pr. edns. and Aram.) both *written* and *read*: "Hamutal." Cp. chap. xxiv. 18—G.n.

[b] Heb.: *girmᵉyâhu*, 130; 17, *yirmᵉyâh*.

[c] *Written*: "when he reigned"; *read*: "that he might not reign." In some cod. (w. Aram., Sep. and Vul.): "that he might not reign," *written* and *read*; but in other cod. (w. 1 ear. pr. edn. and Syr.): "when he reigned." The famous Hilleli Codex (A.D. 600) *writes*: "that he might not be king"; but *reads*: "when he was king"—G.n.

[d] "Zebidah," *written*; and "Zebudah," *read*. In some cod. (w. Syr. and Vul.) both *written* and *read*: "Zebidah"; but in others (w. 3 ear. pr. edns. and Aram.) both *written* and *read*: "Zebudah"—G.n.

[e] Heb.: *pᵉdhâyâh*, 7; 1, *pᵉdhâyâhu*. Cp. "Heb." p. 30, *ante*.

[f] Ml.: "by the hand of."

[g] So it shd be (w. Sep.). Cp. ver. 20—G.n. [M.C.T.: "at the bidding."]

[a] A sp. v.r. (*sevir*): "in all." In some cod. both *written* and *read*: "in all"—G.n.

[b] Some cod. (w. 2 ear. pr. edns., Sep. and Syr.) omit: "the servants of"—G.n.

[c] Or: "eunuchs."

[d] Heb.: *mattanyâh*, 13; 3, *mattanyâhu*. Cp. "Heb." p. 30, *ante*.

Libnah. 19 And he did the thing that was wicked in the eyes of Yahweh,—according to all that |Jehoiakim| had done. 20 For <it was because the anger of Yahweh had come against Jerusalem, and against Judah, until he had cast them out from his presence> that Zedekiah rebelled, against the king of Babylon.

§ 31. *The final Siege of Jerusalem by Nebuchadnezzar king of Babylon: How the Temple was despoiled, the Nobles slain, and the common People driven into Egypt through fear of the Chaldeans. Jehoiachin in Babylon finds favour.*

25 1 And it came to pass <in the ninth year of his reign, in the tenth month, on the tenth day of the month> that Nebuchadnezzar king of Babylon came—‖he and all his force‖ against Jerusalem, and encamped against it,—and they built against it a siege wall, round about. 2 And the city came into the siege,—until the eleventh year of King Zedekiah. 3 <On the ninth of the month, when the famine had become severe in the city,—and there had come to be no bread for the people of the land> 4 then was the city broken up, and all the men of war [fled] by night[a] by way of the gate between the two walls, which is by the garden of the king, the Chaldeans being near the city round about,—and he went the way of the Waste Plain; 5 and the force of the Chaldeans |pursued| the king, and overtook him in the Waste Plains of Jericho,—and ‖all his force‖ was scattered from him. 6 So they seized the king, and brought him up unto the king of Babylon, at Riblah,—and they[b] pronounced upon him sentence of judgment. 7 And <the sons of Zedekiah> they slew before his eyes,—and <the eyes of Zedekiah> put they out, and then bound him with fetters of bronze, and brought him into Babylon.

8 And <in the fifth month, on the seventh of the month, ‖the same‖ was the nineteenth year of King Nebuchadnezzar king of Babylon> came Nebuzaradan, chief of the royal executioners, servant of the king of Babylon, to Jerusalem; 9 and burned the house of Yahweh, and the house of the king,—yea <all the houses of Jerusalem, even every great man's house> burned he with fire. 10 And <the walls of Jerusalem round about> did all the force of the Chaldeans who were with the chief of the royal executioners |break down|. 11 And <the residue of the people who were left in the city, and the disheartened who fell away unto the king of Babylon, and the residue of the multitude> did Nebuzaradan, chief of the royal executioners, carry away captive. 12 But <of the poorest of the land> did the chief of the royal executioners |leave| for vine-dressers and for husbandmen.[a]

13 And <the pillars of bronze that were in the house of Yahweh, and the stands, and the sea of bronze which was in the house of Yahweh> the Chaldeans brake in pieces, and they carried away the bronze of them to Babylon; 14 and <the caldrons, and the shovels, and the snuffers, and the spoons, even all the utensils of bronze wherewith ministration used to be made> did they take away; 15 and <the sprinkling pans and the dashing bowls which were of gold, in gold, and which were of silver, in silver> did |the chief of the royal executioners| take away. 16 <As for the two pillars the one sea and the stands which Solomon made for the house of Yahweh> ‖without weight‖ was the bronze of all these things.[b] 17 <Eighteen cubits> was the height of each pillar, and ‖the capital thereupon was of bronze, and ‖the height of the capital‖ was three cubits, and <the lattice-work and pomegranates upon the capital round about> ‖the whole‖ was of bronze; and ‖like these‖ had the second pillar, upon the lattice-work.

18 And the chief of the royal executioners took Seraiah the head priest, and Zephaniah[c] the second priest,—and the three keepers of the entrance hall; 19 and <out of the city> took he one courtier who himself was set over the men of war, and five men of them who were wont to see the face of the king, who were found in the city, and the scribe—general of the army, who used to muster the people of the land,—and sixty men of the people of the land, who were found in the city; 20 and Nebuzaradan, chief of the royal executioners, |took them|,—and brought them unto the king of Babylon, at Riblah; 21 and the king of Babylon smote them and slew them in Riblah, in the land of Hamath,—and thus Judah disappeared from off their own soil.

22 But <as for the people who were left in the land of Judah, whom Nebuchadnezzar king of Babylon left remaining> he set over them Gedaliah[d] son of Ahikam son of Shaphan.

23 And <when all the generals of the forces, ‖they and their[e] men‖ heard that the king of Babylon had given oversight unto Gedaliah> then came they in unto Gedaliah, at Mizpah,—even Ishmael son of Nethaniah, and Johanan son of Kareah, and Seraiah son of Tanhumeth the Netophathite, and Jaazaniah[f] son of a Maacathite ‖they and their men‖. 24 And Gedaliah sware unto them, and to their men, and said to them,

Do not fear because of the servants of the Chaldeans,[g]—dwell in the land, and serve

[a] Some cod. (w. Syr.): "the men of war fled and went forth by night." Cp. Jer. xxxix. 4; lii. 7. In some cod. simply: "fled by night."

[b] Some cod. (w. Sep., Syr. and Vul.): "he." Cp. Jer. lii. 9—G.n.

[a] According to one school of Massorites *written*: "diggers" or "plowmen"; but *read*: "husbandmen." Cp. Jer. lii. 16—G.n.

[b] Ml.: "vessels," "utensils," "furniture," "fittings."

[c] Heb.: *ṣᵉphanyâhu*, 2; 8, *ṣᵉphanyâh*.

[d] Heb.: *gᵉdhalyâhu*, 27; 5, *gᵉdhalyâh*. Cp. "Heb." p. 30, *ante*.

[e] Some cod. (w. Aram., Sep. and Syr.): "their." Cp. Jer. xl. 7—G.n.

[f] Heb.: *ya'ᵃzanyâhu*, 2; 2, *ya'ᵃzanyâh*.

[g] Ginsburg concludes that the reading here and in Jer. xl. 9 was originally the same; and that "fear not to serve the C." is more in harmony with the context—G. Intro. 155.

the king of Babylon, and it shall be well with you.

25 And it came to pass <in the seventh month> that Ishmael son of Nethaniah[a] son of Elishama, of the seed royal, |came|, and ten men with him, and smote Gedaliah, that he died,—‖and the Jews and the Chaldeans who were with him at Mizpah‖. 26 Then arose all the people, both small and great, and the generals of the forces, and came into Egypt,—for they were afraid of the Chaldeans.

27 And it came to pass <in the thirty-seventh year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh day of the month,—that Evil-merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah, out of prison;[a] 28 and he spake with him kind words,—and set his throne above the throne of the kings who were with him in Babylon; 29 and changed his prison garments,—and he did eat bread continually before him, all the days of his life. 30 And <as his allowance> ‖a continual portion‖ was given him, from the king, the provision of a day upon its own day,—‖all the days of his life‖.

[a] Heb.: *Ne'thanyáh*, 15; 5, *n'thanyáhu*. Cp. "Heb." p. 30.

[a] Some cod. (w. Sep, and Syr.): "and brought him forth out of prison." Cp. Jer. lii. 31—G.n.

THE FIRST BOOK OF THE CHRONICLES.

§ 1. *Genealogy: Adam to Abram.*

1 1 Adam, Seth, Enosh: 2 Kenan, Mahalalel, Jared: 3 Enoch, Methuselah, Lamech: 4 Noah, Shem, Ham, and Japheth.

5 ‖The sons of Japheth‖ Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. 6 And ‖the sons of Gomer‖ Ashkenaz, and Diphath,[a] and Togarmah. 7 And ‖the sons of Javan‖ Elishah, and Tarshish,—Kittim, and Rodanim.[b]

8 ‖The sons of Ham‖ Cush, and Mizraim, Put, and Canaan. 9 And ‖the sons of Cush‖, Seba, and Havilah, and Sabta, and Raama,[c] and Sabteca. And ‖the sons of Raamah‖[d] Sheba, and Dedan. 10 And ‖Cush‖ begat Nimrod,—‖he‖ began to be a mighty one in the earth. 11 And ‖Mizraim‖ begat Ludim, and Anamim, and Lehabim, and Naphtuhim, 12 and Pathrusim, and Casluhim—whence went forth the Philistines, and Caphtorim. 13 And ‖Canaan‖ begat Zidon his firstborn, and Heth; 14 and the Jebusite, and the Amorite, and the Girgashite; 15 and the Hivite, and the Arkite, and the Sinite; 16 and the Arvadite, and the Zemarite, and the Hamathite.

17 ‖The sons of Shem‖ Elam, and Asshur, and Arpachshad, and Lud, and Aram,—and Uz, and Hul, and Gethur, and Meshech.[a] 18 And ‖Arpachshad‖ begat Shelah,—and ‖Shelah‖ begat Eber. 19 And <unto Eber> were born two sons,—‖the name of the one‖ was Peleg, for <in his days> was the earth divided, and ‖the name of his brother‖ was Joktan. 20 And ‖Joktan‖ begat Almodad, and Sheleph,—and Hazarmaveth, and Jerah; 21 and Hadoram, and Uzal, and Diklah; 22 and Ebal, and Abimael, and Sheba; 23 and Ophir, and Havilah, and Jobab. ‖All these‖ were the sons of Joktan. 24 Shem, Arpachshad, Shelah; 25 Eber, Peleg, Reu; 26 Serug, Nahor, Terah; 27 Abram—|the same| is Abraham.

[a] Some cod. (w. 4 ear. pr. edns., Syr., Vul.): "Riphath." Cp. Gen. x. 3—G.n.

[b] Some cod. (w. 5 ear. pr. edns., Sep., Vul.): "Dodanim." Cp. Gen. x. 4—G.n.

[c] Some cod. (w. 5 ear. pr. edns.): "Raamah" (w. "h" final). Cp. Gen. x 7—G.n., G. Intro. 124—129.

[d] So (w. "h" final) in some MSS. (w. 6 ear. pr. edns.). Cp. Gen. x. 7: but in other cod. (w. 2 ear. pr. edns.): "Raama" (without the final "h"—G.n.

[a] Some cod. (w. Syr.) *read*: "Mash." Cp. Gen. x. 23—G.n.

§ 2. *Abraham to Israel.*

28 ‖The sons of Abraham‖ Issac and Ishmael.

29 ‖These‖ are their generations,—‖the firstborn of Ishmael‖ Nebaioth, then Kedar, and Adbeel, and Mibsam; 30 Mishma, and Dumah, Massa, Hadad, and Tema; 31 Jetur, Naphish, and Kedemah. ‖These‖ are the sons of Ishmael.

32 And ‖the sons of Keturah, the concubine of Abraham‖ she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah,—and ‖the sons of Jokshan‖ Sheba, and Dedan; 33 and ‖the sons of Midian‖ Ephah, and Epher, and Hanoch, and Abida, and Eldaah. ‖All these‖ were the sons of Keturah.

34 So then Abraham begat Isaac,—‖the sons of
Isaac‖ were Esau and Israel.
35 ‖The sons of Esau‖ Eliphaz, Reuel, and Jeush,
and Jalam, and Korah. 36 ‖The sons of Eliphaz‖
Teman, and Omar, Zephi,[a] and Gatam,
Kenaz, and Timna, and Amalek. 37 ‖The
sons of Reuel‖ Nahath, Zerah, Shammah, and
Mizzah. 38 And ‖the sons of Seir‖ Lotan,
and Shobal, and Zibeon, and Anah,—and
Dishon, and Ezer, and Dishan. 39 And
‖the sons of Lotan‖ Hori, and Homam,—and
[Lotan's sister] was Timna. 40 ‖The sons
of Shobal‖ Alian,[b] and Manahath, and Ebal,
Shephi and Onam. And ‖the sons of
Zibeon‖ Aiah and Anah. 41 ‖The sons[c] of
Anah‖ Dishon,—and ‖the sons of Dishon‖
Hamran,[d] and Eshban, and Ithran, and
Cheran. 42 ‖The sons of Ezer‖ Bilhan, and
Zaavan, Jaakan.[e] ‖The sons of Dishan‖ Uz
and Aran. 43 Now ‖these‖ are the
kings, who reigned in the land of Edom, before
there reigned a king of[f] the sons of Israel,—
Bela the son of Beor, and ‖the name of his
city‖ was Dinhabah. 44 And Bela died,—and
there reigned in his stead, Jobab son of Zerah,
of Bozrah. 45 And Jobab died,—and there
reigned in his stead, Husham, of the land of
the Temanites. 46 And Husham died,—and
there reigned in his stead, Hadad the son of
Bedad, who smote Midian in the field of Moab,
and ‖the name of his city‖ was Avith.[g] 47 And
Hadad died,—and there reigned in his stead,
Samlah of Masrekah. 48 And Samlah died,—and
there reigned in his stead, Shaul, of Rehoboth by
the River. 49 And Shaul died,—and there reigned
in his stead, Baal-hanan, the son of Achbor.
50 And Baal-hanan[h] died,—and there reigned in
his stead, Hadad,[i] and ‖the name of his city‖
was Pai,[k]—and ‖the name of his wife‖ was
Mehetabel, daughter of Matred, daughter of
Mezahab. 51 And Hadad[l] died. And
there were chiefs of Edom: chief Timna, chief
Aliah,[m] chief Jetheth; 52 chief Oholibamah,
chief Elah, chief Pinon; 53 chief Kenaz, chief
Teman, chief Mibzar; 54 chief Magdiel, chief
Iram. ‖These‖ were the chiefs of Edom.

2 1 ‖These‖ are the sons of Israel,—Reuben,
Simeon, Levi, and Judah, Issachar, and
Zebulun; 2 Dan, Joseph, and Benjamin,
Naphtali, Gad, and Asher.

[a] Some cod. (w. 1 ear. pr. edn.): "Zepho." Cp. Gen. xxxvi. 11—G.n.
[b] Some cod. (w. 2 ear. pr. edns.): "Elvan." Cp. Gen. xxxvi. 23—G.n.
[c] A sp. v.r. (*sevîr*): "son" (sing.)—G.n.
[d] Some cod.: "Hemdan." Cp. Gen. xxxvi. 26—G.n. [Cp., in Table I., p. 29, letters 4 and 20.]
[e] Some cod.: "and Akan." Cp. Gen. xxxvi. 27—G.n.
[f] Ml.: "to,"
[g] *Written*: "Ayuth"; *read*: "Avith." Some cod. (w. 2 ear. pr. edns.) both *write* and *read*: "Avith." Cp. Gen. xxxvi. 35—G.n.
[h] Some cod. (w. 1 ear. pr. edn.) add: "son of Achbor." Cp. Gen. xxxvi. 39—G.n.
[i] Some cod. (w. 4 ear. pr. edns., Vul.): "Hadar." Cp. Gen. xxxvi. 39—G.n.
[k] Some cod: "Pau." Cp. Gen. xxxvi. 39—G.n.
[l] Some cod. (w. 1 ear. pr. edns.): "Hadar"—G.n.
[m] *Read*: "Alvah." Some cod. (w. 2 ear. pr. edns.) both *write* and *read*: "Alvah." Cp. Gen. xxxvi. 40—G.n.

§ 3. *The Tribe of Judah* (I.).

2 ‖The sons of Judah‖ Er, and Onan, and
Shelah, the three born to him of the daughter
of Shua the Canaanitess,—but Er the firstborn
of Judah became wicked in the eyes of Yahweh,
and he slew him. 4 And ‖Tamar his daughter-
in-law‖ bare him, Perez and Zerah. ‖All the
sons of Judah‖ were five. 5 ‖The sons of
Perez‖ Hezron and Hamul. 6 And ‖the
sons of Zerah‖ Zimri and Ethan, and Heman
and Calcol and Dara,[a] ‖all of them‖ five. 7 And
‖the sons of Carmi‖ Achar, the troubler of
Israel, who trangressed in a thing devoted.
8 And ‖the sons[b] of Ethan‖ Azariah. 9 And
‖the sons of Hezron, who were born to him‖
Jerahmeel, and Ram, and Calubai. 10 And
‖Ram‖ begat Amminadab,—and ‖Amminadab‖
begat Nahshon, leader of the sons of Judah.
11 And ‖Nahshon‖ begat Salma, and ‖Salma‖ begat
Boaz; 12 and ‖Boaz‖ begat Obed, and ‖Obed‖
begat Jesse; 13 and ‖Jesse‖ begat—his firstborn,
Eliab,—and Abinadab, the second, and Shimea,
the third; 14 Nethanel, the fourth, Raddai,
the fifth; 15 Ozem, the sixth, David, the
seventh.
16 And ‖their sisters‖ were Zeruiah and
Abigail,—and ‖the sons of Zeruiah‖ Abishai
and Joab and Asahel, three. 17 And ‖Abigail‖
bare Amasa,—and ‖the father of Amasa‖ was
Jether the Ishmaelite. 18 And ‖Caleb son of
Hezron‖ begat children of Azubah his wife,
and of Jerioth,—and ‖these‖ were her sons,
Jesher and Shobab and Ardon. 19 And Azubah
died,—and Caleb took unto him Ephrath, and
she bare to him Hur. 20 And ‖Hur‖ begat Uri,
and ‖Uri‖ begat Bezalel. 21 And <after-
ward> Hezron went in unto the daughter of
Machir, father of Gilead, and he took her when
he was sixty years old,—and she bare him
Segub. 22 And ‖Segub‖ begat Jair,—who came
to have twenty-three cities, in the land of
Gilead; 23 but Geshur and Aram took the
towns of Jair[c] from them, with Kenath and
the villages thereof, sixty cities. ‖All these‖
were the sons of Machir, father of Gilead.
24 And <after the death of Hezron> Caleb
entered Ephrathah,[d]—and ‖the wife of Hezron‖
was Abiah, who bare him Ashur, father of
Tekoa. 25 And the sons of Jerahmeel
firstborn of Hezron were, ‖the firstborn‖
Ram,—and Bunah, and Oren, and Ozem [of]
Ahijah.[e] 26 And Jerahmeel had another wife,
‖whose name‖ was Atarah,—‖the same‖ was
the mother of Onam. 27 And the sons of Ram,
the firstborn of Jerameel, were,—Maaz and
Jamin, and Eker. 28 And the sons of Onam
were, Shammai and Jada,—and ‖the sons of
Shammai‖ Nadab and Abishur. 29 And ‖the

[a] Some cod. (w. Syr.): "Darda." Cp. 1 K. iv. 31—G.n.
[b] A sp. v.r. (*sevîr*): "son" (sing.)—G.n.
[c] Or: "Encampments of Jair" ["nearly=pr. n." —O.G.]. Cp. Deu. iii. 14, n.
[d] So it shd be (w. Sep., Vul.)—G.n.
[e] *Gt.*: "of Ahijah." Cp. chap. viii. 9—G.n.

name of the wife of Abishur‖ was Abihail,—
and she bare him Ahban, and Molid. 30 And
‖the sons of Nadab‖ Seled and Appaim,—but
Seled died without sons. 31 And ‖the sons[a] of
Appaim‖ Ishi, and ‖the sons[a] of Ishi‖ Sheshan,
and ‖the sons[a] of Sheshan‖ Ahlai. 32 And
‖the sons of Jada, brother of Shammai‖ Jether,
and Jonathan,—but Jether died without sons.
33 And ‖the sons of Jonathan‖ Peleth and Zaza.
‖These‖ were the sons of Jerahmeel. 34 Now
Sheshan had ‖no sons‖ but ‖daughters‖,—and
‖Sheshan‖ had a servant, an Egyptian, whose
name was Jarha; 35 so Sheshan gave his
daughter to Jarha his servant, to wife,—and
she bare him Attai. 36 And ‖Attai‖ begat
Nathan, and ‖Nathan‖ begat Zabad; 37 and
Zabad‖ begat Ephlal, and ‖Ephlal‖ begat
Obed; 38 and ‖Obed‖ begat Jehu, and ‖Jehu‖
begat Azariah; 39 and ‖Azariah‖ begat Helez,
and ‖Helez‖ begat Eleasah; 40 and ‖Eleasah‖
begat Sismai, and ‖Sismai‖ begat Shallum;
and ‖Shallum‖ begat Jekamiah, and ‖Jekamiah‖
begat Elishama. 42 Now ‖the sons
of Caleb, brother of Jerahmeel‖ were, Mesha his
firstborn, ‖the same‖ was the father of Ziph,—
and the sons of Mareshah the father of Hebron.
43 And ‖the sons of Hebron‖ Korah and Tappuah,
and Rekem and Shema. 44 And ‖Shema‖ begat
Raham, the father of Jorkeam,—and ‖Rekem‖
begat Shammai. 45 And ‖the son of Shammai‖
was Maon,—and ‖Maon‖ was the father of
Beth-zur. 46 And ‖Ephah, the concubine of
Caleb‖ bare Haran and Moza, and Gazez,—
and ‖Haran‖ begat Gazez. 47 And ‖the sons of
Jahdai‖ Regem and Jotham and Geshan and
Pelet, and Ephah and Shaaph. 48 ‖A concubine
of Caleb, Maacah‖ bare Sheber, and Tirhanah;
she also bare Shaaph, father of Madmannah,
Sheva, father of Machbena, and father of
Gibea,—and ‖the daughter of Caleb‖ was
Achsah. 50 ‖These‖ were the sons of Caleb,
sons[b] of Hur, firstborn of Ephrathah,—Shobal
the father of Kiriath-jearim;[c] 51 Salma, the
the father of Bethlehem, Hareph, the father of
Beth-gader. 52 And Shobal, the father of
Kiriath-jearim[c] had sons,—Haroeh, half of the
Menuhoth. 53 And ‖the families of Kiriath-
jearim‖[c] were the Ithrites, and the Puthites,
and the Shumathites, and the Mishraites,—
<from these> came the Zorathites, and the
Eshtaolites. 54 ‖The sons of Salma‖ were
Bethlehem, and the Netophathites, Atroth-
beth-joab,[d]—and half of the Manahathites, the
Zorites; 55 and the families of scribes who dwelt
at Jabez, the Tirathites, the Shimeathites, the
Sucathites. ‖The same‖ are the Kenites who
came in from Hammath, father of the house of
Rechab.

3 1 Now ‖these‖ were the sons of David, who
were born to him in Hebron,—‖the firstborn‖
Amnon, by Ahinoam the Jezreelitess, ‖the
second‖ Daniel, by Abigail the Carmelitess;
2 ‖the third‖ Absalom son of Maacah, daughter
of Talmai, king of Geshur,—‖the fourth‖ Ado-
nijah, son of Haggith; 3 ‖the fifth‖ Shephatiah,
by Abital,—‖the sixth‖ Ithream, by Eglah his
wife: 4 six born to him in Hebron, and he
reigned there, seven years and six months.
And <thirty and three years> reigned he, in
Jerusalem. 5 And ‖these‖ wese born to
him in Jerusalem, Shimea, and Shobab, and
Nathan, and Solomon—four, by Bathshua,
daughter of Ammiel; 6 and Ibhar, and Eli-
shama, and Eliphelet, 7 and Nogah, and
Nepheg, and Japhia, 8 and Elishama, and
Eliada, and Eliphelet—nine. 9 ‖All‖ sons of
David,—besides sons of concubines, and
‖Tamar‖ their sister.
10 And ‖the son of Solomon‖ was Rehoboam,—
Abijah his son, Asa his son, Jehoshaphat his
son; 11 Joram his son, Ahaziah his son, Joash
his son; 12 Amaziah his son, Azariah[a] his son,
Jotham his son; 13 Ahaz his son, Hezekiah his
son, Manasseh his son; 14 Amon his son, Josiah[b]
his son. 15 And <the sons of Josiah>[b] ‖the
firstborn‖ Johanan ‖the second‖ Jehoiakim,—
‖the third‖ Zedekiah,[c] ‖the fourth‖ Shallum.
16 And ‖the sons of Jehoiakim,—Jeconiah[d] his son,
Zedekiah his son. 17 And ‖the sons[e] of Jeconiah
the captive‖[f] Shealtiel his son; 18 and Mal-
chiram and Pedaiah, and Shenazzar,—Jekamiah,
Hoshama, and Nedabiah. 19 And ‖the sons of
Pedaiah‖ Zerubbabel, and Shimei,—and ‖the
son[g] of Zerubbabel‖ Meshullam, and Hananiah,
and ‖Shelomith‖ was their sister; 20 and Hashu-
bah, and Ohel, and Berechiah, and Hasadiah,
Jushab-hesed—five. 21 And ‖the son[g] of Hana-
niah‖ Pelatiah, and Jeshaiah,—the sons of
Rephaiah, the sons of Arnan, the sons of
Obadiah, the sons of Shecaniah; 22 and ‖the
sons[h] of Shecaniah‖ Shemaiah,—and ‖the sons
of Shemaiah‖ Hattush, and Igal, and Bariah,
and Neariah, and Shaphat—six; 23 and ‖the
son[i] of Neariah‖ Elioenai, and Hizkiah, and
Azrikam—three; 24 and ‖the sons of Elioenai‖
Hodaviah,[k] and Eliashib, and Pelaiah, and
Akkub, and Johanan, and Delaiah, and Anani
—seven.

4 1 ‖The sons of Judah‖ Perez, Hezron, and
Carmi, and Hur, and Shobal. 2 And
‖Reaiah son of Shobal‖ begat Jahath, and
‖Jahath‖ begat Ahumai, and Lahad. ‖These‖
are the families of the Zorathites. 3 And

[a] A sp. v.r. (*sevir*): "son"—G.n.
[b] So it shd be (w. Sep., Vul.)—G.n.
[c] So R.V. Heb.: *kiryath-y'arim*.
[d] = "Crowns of the house of Joab"—T.G.
[a] Some cod. (w. 5 ear. pr. edns. [1 Rabb.]): "Azaryâhu"—G.n.
[b] Heb.: *yôshiyâhu*.
[c] Heb.: *zidhkiyâhu*.
[d] Heb.: *y'khonyâh*, 6; 1, *y'khonyâhu*.
[e] A sp. vr. (*sevir*): "son" (sing.)—G.n.
[f] Or (as prop. name, w. Sep., Vul.): "Asir." Cp. O.G. 64, *a*.
[g] A sp. v.r. (*sevir*): "sons" (pl.). In some cod. (w. Sep. and Syr.): "sons" (pl.) is both *written* and *read*—G.n.
[h] A sp. v.r. (*sevir*): "son." In some cod. (w. Sep., Syr., Vul.): "son" (sing.) both *written* and *read*—G.n.
[i] A sp. v.r. (*sevir*): "sons" (pl.). In some cod. (w. Sep.): "sons" both *written* and *read*—G.n.
[k] *Written*: *hôdhlwâhu*; *read*: *hôdhawyâhu*—G.n.

‖these‖ were the sons[a] of Etam, Jezreel and Ishma, and Idbash,—and ‖the name of their sister‖ was Hazzelelponi; [4] and Penuel the father of Gedor, and Ezer, the father of Hushah. ‖These‖ are the sons of Hur, the firstborn of Ephrathah, the father of Bethlehem. [5] And ‖Ashhur the father of Tekoa‖ had two wives, — Helah, and Naarah. [6] And Naarah bare him Ahuzzam and Hepher, and Temeni, and Haahashtari. ‖These‖ were the sons of Naarah. [7] And ‖the sons of Helah‖ were Zereth, Izhar,[b] and Ethnan. [8] And ‖Koz‖ begat Anub, and Zobebah,—and the families of Aharhel, the son of Harum.

[9] Now it came to pass that Jabez was more honourable than his brethren,—but ‖his mother‖ had called his name Jabez, [="he causes pain"] saying,

Because I bare him with pain.

[10] So then Jabez called on the God of Israel, saying,

Oh that thou wouldst ‖indeed bless| me, and enlarge my boundary,
And that thy hand might be with me,—
And that thou wouldst work [to deliver me] from evil,
That it be not my pain.

And God brought about that which he asked.

[11] And ‖Chelub the brother of Shuhah‖ begat Mehir, ‖the same‖ was the father of Eshton. [12] And ‖Eshton‖ begat Beth-rapha, and Paseah, and Tehinnah, the father of Ir-nahash. ‖These‖ are the men of Recah. [13] And ‖the sons of Kenaz‖ were Othniel, and Seraiah,—and ‖the sons[c] of Othniel‖ Hathath. [14] And ‖Meonothai‖ begat Ophrah,—and ‖Seraiah‖ begat Joab, the father of Ge-harashim,[d] for they were |craftsmen|. [15] And ‖the sons of Caleb son of Jephunneh‖ were Iru, Elah, and Naam,—and the sons[c] of Elah and[c] Kenaz. [16] And ‖the sons of Jehallelel‖ Ziph and Ziphah, Tiria, and Asarel. [17] And ‖the sons[f] of Ezrah‖ Jether and Mered, and Epher and Jalon. And ‖these‖ are the sons of Bithia, daughter of Pharaoh, whom Mered took,—and she conceived and bare Miriam and Shammai, and Ishbah, the father of Eshtemoa.[g] [18] And ‖his wife, the Jewess‖ bare Jered the father of Gedor, and Heber the father of Soco, and Jekuthiel, the father of Zanoah. [19] And ‖the sons of the wife of Hodiah, the sister of Naham‖ were the father of Keilah, the Garmite,—and Eshtemoa, the Maacathite. [20] And ‖the sons of Shimon‖ Amnon, and Rinnah, Ben-hanan and Tilon. And ‖the sons of Ishi‖ Zoheth, and Ben-zoheth.

[21] ‖The sons of Shelah, the son of Judah‖ Er, the father of Lecah, and Laadah, the father of Mareshah,—and the families of the house of them that wrought fine linen,[a] of the house of Ashbea; [22] and Jokim, and the men of Cozeba, and Joash, and Saraph who ruled for Moab, and Jashubi-lehem,—but ‖the records‖ are ancient. [23] ‖They‖ were the potters and the inhabitants of Netaim,[b] and Gederah,[c]—|with the king in his work| dwelt they there.

§ 4. *The Tribe of Simeon* (II.).

[24] ‖The sons of Simeon‖ Nemuel, and Jamin, Jarib, Zerah, Shaul: [25] Shallum his son, Mibsam his son, Mishma his son. [26] And ‖the sons of Mishma‖ Hammuel his son, Zaccur his son, Shimei his son. [27] And ‖Shimei‖ had sixteen sons, and six daughters, but ‖his brethren‖ had not many children,—nor did ‖any of their family‖ multiply so much as the sons of Judah. [28] And they dwelt in Beer-sheba, and Moladah, and Hazar-shual; [29] and in Bilhah, and in Ezem, and in Tolad; [30] and in Bethuel, and in Hormah, and in Ziklag; [31] and in Beth-marcaboth, and in Hazar-susim, and in Beth-biri, and in Shaaraim. ‖These‖ were their cities unto the reign of David.[d] [32] And ‖their villages‖ were Etam, and Ain, Rimmon, and Tochen, and Ashan,—five cities; [33] and all their villages that were round about these cities, as far as Baal. ‖These‖ were their habitations, and they had their own genealogical register.[e] [34] And Meshobab, and Jamlech, and Joshah, the son of Amaziah; [35] and Joel, —and Jehu, the son of Joshibiah, the son of Seraiah, the son of Asiel: [36] and Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah: [37] and Ziza, son of Shiphi, son of Allon, son of Jedaiah, son of Shimri, son of Shemaiah. [38] |These| <introduced by their names> were leading men in their families. And |their ancestral house| brake forth exceedingly; [39] so they went to the entering in of Gerar,[f] unto the east of the valley,—to seek pasture for their flocks; [40] and they found pasture, fat and good, and |the land| was broad on both hands, and quiet, and secure, — for <of Ham> were the dwellers there aforetime. [41] But these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the Meunim[g] who were found there, and devoted them, until this day, and dwelt in their stead,—for there was pasture for their flocks |there|. [42] And

[a] So some cod. (w. Sep.); others: "the sons of the father"—G.n. [M.C.T.: "And these were the father."]

[b] So *written*; *read*: "and Zohar." In some cod. (w. 5 ear. pr. edns. and Sep.): "and Zohar," *written* and *read*. In others (w. Vul.): "Izhar" *written* and *read*—G.n.

[c] A sp. v.r. (*sevir*): "son"—G.n.

[d] = "Valley of Craftsmen."

[e] Some cod. (w. 4 ear. pr. edns., Aram., Sep., Vul.) omit this "and"—G.n.

[f] M.C.T.: "son." A sp. v.r. (*sevir*): "sons" (pl.). In some cod. (w. Sep. and Vul.): "sons," both *written* and *read*—G.n.

[g] *Gt.*: "And these are the sons of Bithia," etc., shd be transposed from ver. 18 to ver. 17, as above.—G.n.

[a] Or: "byssus — a fine white Egyptian linen"—O.G. 101.

[b] = "Plantations"—T.G.

[c] Or: "wall," "hedge," "enclosure."

[d] Some cod. (w. 1 ear. pr. edn., Sep., Syr. and Vul.): "unto King David"—G.n.

[e] "And they had genealogical enrolment"—O.G. 405[a].

[f] So it shd be (w. Sep.).—Cp. Gen. xx. 1—G.n.

[g] *Written*: "Meinim"; *read*: "Meunim"—G.n.

|some of them, of the sons of Simeon| went to Mount Seir, five hundred men,—with Pelatiah, and Neariah, and Rephaiah, and Uzziel, sons of Ishi, at their head; 43 and they smote the remainder that had escaped, of the Amalekites, —and dwelt there—[as they have] unto this day.

§ 5. *The Tribe of Reuben* (III.).

5 1 <And the sons of Reuben the firstborn of Israel> for ‖he‖ was the firstborn, but <because he defiled the couch of his father> his birthright was given to the sons of Joseph son of Israel,—and he is not to be enrolled in the place of firstborn,[a] 2 for ‖Judah‖ prevailed over his brethren, so that ‖even the prince‖ is from him,—although ‖the birthright‖ pertaineth to Joseph 3 <the sons of Reuben the firstborn of Israel> Hanoch and Pallu, Hezron and Carmi. 4 ‖The sons of Joel‖ Shemaiah his son, Gog his son, Shimei his son; 5 Micah his son, Reaiah his son, Baal his son; 6 Beerah his son, whom Tilgath[b]-pilneser king of Assyria carried away captive, —‖he‖ was a leader to the Reubenites; 7 and his brethren, by his families, in the genealogical registering, by their generations,—the chief Jeiel, and Zechariah; 8 and Bela, the son of Azaz,[c] the son of Shema, the son of Joel,—|he| dwelt in Aroer, even as far as Nebo, and Baal-meon; 9 and <eastward> dwelt he as far as the entering in of the desert, from the river Euphrates,—because ‖their cattle‖ were multiplied in the land of Gilead; 10 and <in the days of Saul> they made war with the Hagrites, who fell by their hand,—so they dwelt in their tents, over all the face of the land east of Gilead.

§ 6. *The Tribe of Gad* (IV.).

11 And ‖the sons of Gad‖ <over against them> dwelt in the land of Bashan as far as Salecah:
12 Joel the chief, and Shapham the second,—and Janai and Shaphat, in Bashan; 13 and their brethren of their ancestral house, Michael and Meshullam and Sheba and Jorai and Jacan and Zia and Eber,[d] seven. 14 |These| were the sons of Abihail, son of Huri, son of Jaroah, son of Gilead, son of Michael, son of Jehishai, son of Jahdo, son of Buz, 15 Ahi son of Abdiel, son of Guni, chief of their ancestral house; 16 and they dwelt in Gilead—in Bashan, and in her villages, —and in all the pasture-lands of Sharon, up to their outgoings. 17 ‖All of them‖ were genealogically registered in the days of Jotham king of Judah,—and in the days of Jeroboam king of Israel.

§ 7. *Reuben, Gad and Half Tribe of Manasseh* (V.) *make War; fall into Idolatry and are transported to Assyria.*

18 ‖The sons of Reuben and Gad, and half tribe of Manasseh, of the sons of valour, men bearing shield and sword and bending the bow, and instructed in war‖ were forty-four thousand and seven hundred and sixty, ready to go forth in the host. 19 So they made war with the Hagrites,—and Jetur and Naphish, and Nodab;
20 and were helped against them, and the Hagrites and all that were with them were delivered into their hand,—for <unto God> made they outcry, in the war, and he suffered himself to be entreated by them, because they put their trust in him; 21 and they captured their cattle— ‖their camels‖ fifty thousand, and ‖flocks‖ two hundred and fifty thousand, and ‖asses‖ two thousand,—and ‖persons[a] of men‖ a hundred thousand; 22 for ‖many slain‖ fell, for <of God> was the war,—and they dwelt in their stead, until the captivity.

23 And ‖the sons of the half tribe of Manasseh‖ dwelt in the land,—<from Bashan, as far as to Baal-hermon and Senir and Mount Hermon> ‖they‖ were multiplied. 24 And ‖these‖ were the heads of their ancestral house,—Epher[b] and Ishi and Eliel and Azriel and Jeremiah and Hodaviah and Jahdiel, men who were heroes of valour, men of renown, chiefs to their ancestral house.

25 But they dealt unfaithfully with the God of their fathers,—and went unchastely after the gods of the peoples of the land, whom God destroyed from before them; 26 so the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath[c]-pilneser king of Assyria, and he took them away captive, even the Reubenites and the Gadites and the half tribe of Manasseh,—and brought them in unto Halah, and Habor, and Hara, and to the river of Gozan, unto this day.

§ 8. *The Tribe of Levi* (VI.).

6 1 ‖The sons of Levi‖ Gershon,[d] Kohath, and Merari. 2 And ‖the sons of Kohath‖ Amram, Izhar, and Hebron, and Uzziel. 3 And ‖the children of Amram‖ Aaron, and Moses, and Miriam,—and ‖the sons of Aaron‖ Nadab, and Abihu, Eleazar, and Ithamar. 4 ‖Eleazar‖ begat Phinehas, ‖Phinehas‖[e] begat Abishua;
5 and ‖Abishua‖ begat Bukki, and ‖Bukki‖ begat Uzzi; 6 and ‖Uzzi‖ begat Zerahiah, and ‖Zerahiah‖ begat Meraioth; 7 ‖Meraioth‖ begat Amariah, and ‖Amariah‖ begat Ahitub;
8 and ‖Ahitub‖ begat Zadok, and ‖Zadok‖ begat Ahimaaz; 9 and ‖Ahimaaz‖ begat Azariah, and ‖Azariah‖ begat Johanan, 10 and ‖Johanan‖ begat Azariah,—‖he‖ it was who ministered as priest, in the house which Solomon built in Jerusalem; 11 and Azariah begat Amariah,— and ‖Amariah‖ begat Ahitub; 12 and ‖Ahitub‖

[a] So O.G. 405[a].
[b] Some cod. (w. *Sep.*, Syr.): "Tiglath." Cp. 2 K. xv. 29—G.n.
[c] In some cod. (w. 4 ear. pr. edns.): "Azan" (or "Azzan")—G.n.
[d] Some cod. (w. 2 ear. pr. edns., Sep.): "Ebed"—G.n.

[a] U.: "souls."
[b] The conjunction *waw* before "Epher" shd be omitted (w. Sep., Vul.)—G.n.
[c] Some cod. (w. *Sep.* and Syr.): "Tiglath." Cp. above, ver. 6—G.n.
[d] So the Western Massorites. The Easterns: "Gershom"—G.n.
[e] Some cod. (w. Syr. and Vul.): "and Phinehas"—G.n.

begat Zadok, and ‖Zadok‖ begat Shallum;
13 and ‖Shallum‖ begat Hilkiah, and ‖Hilkiah‖
begat Azariah; 14 and ‖Azariah‖ begat Seraiah,
and ‖Seraiah‖ begat Jehozadak; 15 and
‖Jehozadak‖ departed, when Yahweh carried
away Judah and Jerusalem into captivity,—by
the hand of Nebuchadnezzar. 16 ‖The
sons of Levi‖ Gershom, Kohath, and
Merari. 17 And ‖these‖ are the names
of the sons of Gershom, Libni and
Shimei. 18 And ‖the sons of Kohath‖
were Amram, and Izhar, and Hebron, and
Uzziel. 19 ‖The sons of Merari‖ Mahli
and Mushi. And ‖these‖ are the
families of Levi by their fathers: 20 <To
Gershom> pertained Libni his son, Jahath his
son, Zimmah his son, 21 Joah his son, Iddo his
son, Zerah his son, Jeatherai his son. 22 ‖The
sons of Kohath‖ Amminadab his son, Korah
his son, Assir his son; 23 Elkanah his son, and
Ebiasaph his son, and Assir his son; 24 Tahath
his son, Uriel his son, Uzziah his son, and
Shaul his son. 25 And ‖the sons of Elkanah‖
Amasai, and Ahimoth. 26 <As for Elkanah>
‖the sons[a] of Elkanah‖[b] Zophai his son, and
Nahath his son; 27 Eliab his son, Jeroham his
son, Elkanah his son. 28 And <the sons of
Samuel>[c] ‖the firstborn‖ [Joel],[d] and ‖the
second‖ Abiah. 29 ‖The sons of Merari‖
Mahli,—Libni his son, Shimei his son, Uzzah
his son; 30 Shimea his son, Haggiah his son,
Asaiah his son.

31 And ‖these‖ are they whom David caused to
stand, as the servants of song,[e] in the house of
Yahweh, when he had given rest unto the ark;
32 so they became attendants before the habita-
tion of the tent of meeting, with song,[f] until
Solomon built the house of Yahweh in Jeru-
salem,—and they took their st»nd according to
their prescribed manner[g] over their work.

33 Yea ‖these‖ are they who stood, with their
sons. <Of the sons of the Kohathites>
Heman the singer,[h] son of Joel, son of Samuel,
34 son of Elkanah, son of Jeroham, son of Eliel,
son of Toah,—35 son of Zuph,[i] son of Elkanah,
son of Mahath, son of Amasai;—36 son of
Elkanah, son of Joel, son of Azariah, son of
Zephaniah,—37 son of Tahath, son of Assir, son
of Ebiasaph, son of Korah;—38 son of Izhar,
son of Kohath, son of Levi, son of
Israel.[k] 39 And ‖his brother Asaph who
stood on his right hand‖ Asaph son of
Berechiah, son of Shimea,—40 son of Michael,
son of Baaseiah,[a] son of Malchijah,—41 son of
Ethni, son of Zerah, son of Adaiah;—42 son of
Ethan, son of Zimmah, son of Shimei,—
43 son of Jahath, son of Gershom, son of
Levi.[b] 44 And ‖the sons[c] of Merari,
their brethren, on the left hand‖ Ethan son of
Kishi, son of Abdi, son of Malluch;—45 son of
Hashabiah,[d] son of Amaziah, son of Hilkiah,—
46 son of Amzi, son of Bani, son of Shemer,—
47 son of Mahli, son of Mushi, son of Merari, son
of Levi.[b] 48 Howbeit ‖their brethren, the
Levites‖ were given, for all the work of the
habitation, of the house of God.

49 But ‖Aaron and his sons‖ were to make[e]
perfume upon the altar of ascending-sacrifice,
and upon the altar of incense, according to all
the service of the holy of holies,—even for
putting a propitiatory-covering over Israel,
according to all that ‖Moses, the servant of
God‖ commanded. 50 And ‖these
are the sons of Aaron,—Eleazar his son,
Phinehas his son, Abishua his son,—51 Bukki
his son, Uzzi his son, Zerahiah his son,—
52 Meraioth his son, Amariah his son, Ahitub
his son,—53 Zadok his son, Ahimaaz his
son. 54 And ‖these‖ are their dwelling-
places, according to their encampments, in their
boundary,—pertaining to the sons of Aaron, of
the families of the Kohathites, for ‖theirs‖ was
the lot:[f] 55 so they gave them Hebron, in the
land of Judah, and the pasture lands thereof,
round about it; 56 but <the field-land of the
city, and the villages thereof> gave they to
Caleb son of Jephunneh. 57 And <to the
sons of Aaron> gave they, the cities[g] of
refuge'—Hebron, and Libnah, with her pasture
lands,—and Jattir and Eshtemoa, with her
pasture lands; 58 and Hilen[h] with her pasture
lands, Debir, with her pasture lands; 59 and
Ashan, with her pasture lands, and Beth-
shemesh, with her pasture lands; 60 and <out
of the tribe of Benjamin> Geba, with her
pasture lands, and Allemeth, with her pasture
lands,—and Anathoth, with her pasture lands;—
‖all their cities‖ were thirteen cities, throughout
their families. 61 And <unto the rest of
the sons of Kohath—of the families of the tribe
of Ephraim and of the tribe of Dan, and of
the half-tribe of Manasseh>[1] by lot' ten
cities. 62 And <to the sons of
Gershom, by their families—out of the tribe
of Issachar, and out of the tribe of Asher,
and of the tribe of Naphtali, and out of
the tribe of Manasseh in Bashan> thirteen
cities. 63 And <unto sons of Merari,

[a] So *read*; but *written*: "his son" (sing.)—G.n.
[b] Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.) omit the second "Elkanah"—G.n.
[c] *Gt.*: "And Samuel his son and the sons of S." Cp. ver. 33—G.n.
[d] *Gt.*: As in text (without brackets). Cp. ver. 33; and 1 Sam. viii. 2.
[e] Ml.: "at the hands of song." "That is, to watch over the singing"—O.G.
Or: "in song"; = "in the work or service of s."
[f] Or: "regulation."
[g] N.B.: Heman the singer is the grandson of Samuel, and descended from Levi. His pedigree is here given for 22 generations.
[h] "Ziph," *written*; "Zuph," *read*—G.n.
[i] N.B.: This remarkable run back from Heman, Joel, and Samuel, to Levi and Israel. Then, of course, connect Heman (ver. 33) with Asaph here.

[a] Some cod. (w. 3 ear. pr. edns. [1 Rabb.], Sep., Syr.): "Maaseiah"—G.n.
[b] Cp. ver. 38, n.
[c] A sp. v.r. (*sevir*): "son"—G.n.
[d] Heb.: *hăshabhyāh*.
[e] Ml.: "were making"; but Heb. ptcple. frequently has a more comprehensive force.
[f] *I.e.*: the first lot; cp. Josh. xxi. 4, 10.
[g] *Gt.*: "city." Cp. Josh. xxi. 13—G.n.
[h] Some cod. (w. 1 ear. pr. edn.): "Helez"—G.n.
[i] So *Gt.* Cp. Josh. xxi. 5—G.n. Owing to the difficulty of making sense of the Mass. Text, this conjecture is followed in the text above.

by their families—out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun> by lot' twelve cities.

4 So then the sons of Israel gave, to the Levites, —the cities and the pasture lands thereof;
5 yea they gave, by lot <out of the tribe of the sons of Judah, and out of the tribe of the sons of Simeon, and out of the tribe of the sons of Benjamin> these cities which are mentioned by name. 66 But <as for some of the families of the sons of Kohath> they had the cities of their lot,[a] out of the tribe of Ephraim; 67 and they gave unto them the cities of refuge—Shechem and her pasture lands, in the hill country of Ephraim,—and Gezer, with her pasture lands; 68 and Jokmeam, with her pasture lands, and Beth-horon, with her pasture lands; 69 and Aijalon, with her pasture lands, and Gath-rimmon, with her pasture lands; 70 and <out of the half-tribe of Manasseh> Aner, with her pasture lands, and Bileam, with her pasture lands,—for the rest of the family[b] of the sons of Kohath. 71 <Unto the sons of Gershom—out of the family of the half tribe of Manasseh> Golan in Bashan, with her pasture lands,—and Ashtaroth, with her pasture lands. 72 And <out of the tribe of Issachar> Kedesh,[c] with her pasture lands,—Daberath, with her pasture lands; 73 and Ramoth, with her pasture lands, and Anem,[d] with her pasture lands. 74 And <out of the tribe of Asher> Mashal, with her pasture lands,—and Abdon, with her pasture lands; 75 and Hukok, with her pasture lands,—and Rehob, with her pasture lands. 76 And <out of the tribe of Naphtali> Kedesh in Galilee, with her pasture lands, and Hammon, with her pasture lands,—and Kiryathaim, with her pasture lands. 77 <Unto the rest of the sons of Merari—out of the tribe of Zebulun> Rimmono, with her pasture lands,—Tabor, with her pasture lands. 78 And <beyond the Jordan at Jericho, on the east of the Jordan—out of the tribe of Reuben> Bezer in the wilderness, with her pasture lands,—and Jahzah, with her pasture lands; 79 and Kedemoth, with her pasture lands, and Mephaath, with her pasture lands. 80 And <out of the tribe of Gad> Ramoth in Gilead, with her pasture lands,—and Mahanaim, with her pasture lands; 81 and Heshbon, with her pasture lands, and Jazer, with her pasture lands.

§ 9. *The Tribe of Issachar* (VII.).

7 1 And <to the sons of Issachar> belonged, Tola and Puah, Jashib[e] and Shimron, four. 2 And ‖the sons of Tola‖ were Uzzi and Rephaiah and Jeriel and Jahmai and Ibsam and Shemuel, chiefs of their ancestral house, pertaining to Tola, heroes of valour, in their generations,—their number, in the days of David, twenty-two thousand and six hundred. 3 And ‖the sons[a] of Uzzi‖ Izrahiah, —and ‖the sons of Izrahiah‖ Michael and Obadiah and Joel, Isshiah—five, ‖chiefs‖ all of them; 4 and <with them by their generations, pertaining to their ancestral house> were bands of a host for war, thirty-six thousand,—for they had many wives and sons; 5 and ‖their brethren, of all the families of Issachar, heroes of great valour‖ were eighty-seven thousand, when they had |all| registered themselves.

§ 10. *The Tribe of Benjamin* (VIII.).

6 <Benjamin> Bela and Becher and Jediael, three. 7 And ‖the sons of Bela‖ Ezbon and Uzzi and Uzziel and Jerimoth and Iri, five, chiefs of the ancestral house, heroes of great valour,—who <when they had registered themselves> were twenty-two thousand and thirty-four. 8 And ‖the sons of Becher‖ Zemirah and Joash and Eliezer and Elioenai and Omri, and Jeremoth and Abijah, and Anathoth, and Alemeth. ‖All these‖ were sons of Becher. 9 And <when they had registered themselves by their generations, the chiefs of their ancestral house> ‖the heroes of valour‖ were twenty thousand and two hundred. 10 And ‖the sons[a] of Jediael‖ Bilhan,—and ‖the sons of Bilhan‖ Jeish[b] and Benjamin and Ehud and Chenaanah, and Zethan, and Tarshish, and Ahishahah. 11 ‖All these—sons of Jediael, by ancestral chiefs, heroes of great valour‖ were seventeen thousand and two hundred, ready to go forth as a host to war:—12 Shuppim also and Huppim, sons of Ir, Hushim sons of Aher.

§ 11. *The Tribe of Naphtali* (IX.).

13 ‖The sons of Naphtali‖ Jahziel and Guni, and Jezer and Shallum, sons of Bilhah.

§ 12. *The Tribe of Manasseh* (X.).

14 ‖The sons of Manasseh‖ Asriel, whom [his wife] bare,—‖his concubine, the Syrian‖[c] bare Machir the father of Gilead; 15 and ‖Machir‖ took a wife pertaining to Huppim and Shuppim, and ‖the name of his sister‖ was Maacah, and ‖the name of the second‖ Zelophehad,—and ‖Zelophehad‖ had |daughters|. 16 So then Maacah, wife of Machir, bare a son, and called his name Peresh, and ‖the name of his brother‖ was Sheresh,—and ‖his sons‖ were Ulam and Rakem; 17 and ‖the sons[d] of Ulam‖ Bedan. ‖These‖ were the sons of Gilead, son of Machir, son of Manasseh. 18 And ‖his sister, Hammolecheth‖ bare Ishhod,[e] and Abiezer,

[a] So *Gt.* [evidently demanded—Tr.]. Cp. Josh. xxi. 20—G.n.
[b] *Gt.*: "families." Cp. Josh. xxi. 26—G.n.
[c] *Gt.*: "Kishion." Cp. Josh. xxi. 28—G.n.
[d] *Gt.*: "En-gannim." Cp. Josh. xix. 21—G.n.
[e] *Written*: "Jashib"; *read*: "Jashub"—G.n.

[a] A sp. v.r. (*sevir*): "son."
[b] So *written*; *read*: "Jeush"—G.n.
[c] Or: "Aramæan."
[d] A sp. v.r. (*sevir*): "son"—G.n.
[e] Written as one word by the Eastern Massorites (w. 4 ear. pr. edns., Syr.); but as two words by the Western—G.n.

and Mahlah. 19 And ‖the sons of Shemida‖ were Ahian and Shechem, and Likhi, and Aniam.

§ 13. *The Tribe of Ephraim* (XI.).

20 And ‖the sons of Ephraim‖ Shuthelah,—and Bered his son, and Tahath his son, and Eleadah his son, and Tahath his son; 21 and Zabad his son and Shuthelah his son, and Ezer and Elead, —but the men of Gath who had been born in the land slew' them, because they had come down to take away their cattle. 22 And Ephraim their father mourned many days,— and his brethren came to comfort him. 23 And he went in unto his wife, and she conceived, and bare a son,—and he called his name, Beriah, because <in misfortune> was she in his house. 24 And ‖his daughter‖ was Sheerah, who built Beth-horon the nether and the upper, —and Uzzen-sheerah. 25 And Rephah his son, and Resheph, and Telah his son, and Tahan his son,—26 Ladan his son, Ammihud his son, Elishama his son,—27 Non his son, Joshua[a] his son. 28 And ‖their possessions, and their dwellings‖ were Bethel, and the villages thereof; and <eastward> Naaran, and <westward> Gezer, and the villages thereof, and Shechem, and the villages thereof,—as far as Aiyah,[b] and the villages thereof;—29 and <on the sides of the sons of Manasseh> Beth-shean and the villages thereof Taanach and the villages thereof, Megiddo and the villages thereof, Dor and the villages thereof. <In these> dwelt the sons of Joseph, son of Israel.

§ 14. *The Tribe of Asher* (XII.).

30 ‖The sons of Asher‖ Imnah, and Ishvah, and Ishvi and Beriah, — and Serah their sister. 31 And ‖the sons of Beriah‖ Heber, and Malchiel,—‖the same‖ was the father of Birzaith. 32 And ‖Heber‖ begat Japhlet, and Shomer, and Hotham,—and ‖Shua‖ their sister. 33 And ‖the sons of Japhlet‖ Pasach, and Bimhal, and Ashvath. ‖These‖ were the sons of Japhlet. 34 And ‖the sons of Shemer‖ Ahi, and Rohgah, Jahbah,[c] and Aram. 35 And ‖the sons[d] of Helem, his brother‖ Zophah, and Imna, and Shelesh and Amal. 36 ‖The sons of Zophah‖ Suah and Harnepher, and Shual and Beri, and Imrah,—37 Bezer and Hod, and Shamma and Shilshah, and Ithran and Beera. 38 And ‖the sons of Jether‖ Jephunneh, and Pispa, and Ara. 39 And ‖the sons of Ulla‖ Arah, and Hanniel, and Rizia. 40 ‖All these‖ were sons of Asher, chiefs of the ancestral house, choice men, heroes of great valour, chiefs of the leaders,—and <when they registered themselves, in host, for war> ‖the number of the men‖ was twenty-six thousand.

§ 15. *Another Genealogy of Benjamin, leading up to that of Saul, first King.*

8 1 And ‖Benjamin‖ begat Bela his firstborn,— Ashbel, the second, and Aharah the third, 2 — Nohah, the fourth, and Rapha, the fifth. 3 And Bela had sons—Addar, and Gera, and Abihud, — 4 and Abishua, and Naaman, and Ahoah, — 5 and Gera, and Shephuphan, and Huram. 6 And ‖these‖ are the sons of Ehud,—‖these‖ are[a] the ancestral chiefs to the inhabitants of Geba, but they were carried away captive, unto Manahath; 7 and <as for Naaman and Ahijah and Gera> ‖the same‖ carried them captive, — and he begat Uzza and Ahihud. 8 And ‖Shaharaim‖ begat children in the field of Moab, after he had sent away Hushim and Baara his wives. 9 Then begat he, of Hodesh his wife,— Jobab, and Zibia, and Mesha, and Malcam; 10 and Jeuz, and Sachia, and Mirmah, — ‖these‖ were his sons, ancestral chiefs. 11 And <of Hushim> he begat Abitub, and Elpaal. 12 And ‖the sons of Elpaal‖ Eber, and Misham, and Shemed,[b]—‖he‖ built Ono, and Lod, and the villages thereof. 13 And <as for Beriah and Shema> ‖they‖ were ancestral chiefs to the inhabitants of Aijalôn,—‖they‖ put to flight the inhabitants of Gath; 14 and Ahio, Shashak, and Jeremoth,—15 and Zebadiah, and Arad, and Eder,—16 and Michael, and Ishpah, and Joha, sons of Beriah,—17 and Zebadiah, and Meshullam, and Hizki, and Heber,—18 and Ishmerai,[c] and Izliah, and Jobab, sons of Elpaal,—19 and Jakim, and Zichri, and Zabdi—20 and Elienai, and Zillethai, and Eliel,—21 and Adaiah, and Beraiah, and Shimrath, sons of Shimei,—22 and Ishpan, and Eber,[d] and Eliel,— 23 and Abdon, and Zichri, and Hanan,—24 and Hananiah, and Elam, and Anthothijah,—25 and Iphdeiah, and Penuel,[e] sons of Shashak,—26 and Shamsherai, and Shehariah, and Athaliah,—27 and Jaareshiah, and Elijah, and Zichri, sons of Jeroham: 28 ‖these‖ were ancestral chiefs to their generations, chief men, —‖these‖ dwelt in Jerusalem. 29 And <in Gibeon> dwelt the father of Gibeon [Jeiel], ‖the name of whose wife‖ was Maacah, — 30 and his firstborn son Abdon, and Zur and Kish, and Baal and Ner[f] and Nadab, — 31 and Gedor, and Ahio, and

[a] Heb.: *Jehoshua*.
[b] So the Western Massorites (w. 4 ear. pr. edns.); but the Eastern have: "Aiyah," *written*; "Azza" [= "Gaza"] *read*. In some cod. (w. 2 ear. pr. edns., Aram.) "Azzah" is both *written* and *read*; but there is a correction, in the Western, "as far as Azzah," two words, in Hebrew; but in the Eastern, "Adazzah," one word. In some cod. (w. 3 ear. pr. edns.) "Adaiyah," one word—G.n.
[c] So *written*; "and Hubbah," *read*—G.n.
[d] So a sp. v.r. (*sevir*). Some cod. (w. 1 ear. pr. edn.): "sons," *written* and *read* —G.n. [M.C.T.: "son."]

[a] Or: "And ‖these‖ are they...the," etc. Cp. O.G. 241, 4, *b*, γ.
[b] Some cod. (w. Sep. and Syr.): "Shemer"—G.n.
[c] "Is now acknowledged to stand for *Ishmaryah*" —G. Intro. 395.
[d] So (w. "r") in many MSS. and 9 ear. pr. edns.; but in some cod. "Ebed"—G.n.
[e] So *read*; *written*: "Peniel" —G.n.
[f] So it shd be (w. Sep.). Cp. chap. ix. 36—G.n.

Zecher. 32 And ‖Mikloth‖ begat Shimeah,—moreover also ‖they‖ <over against their brethren> did dwell in Jerusalem, with their own brethren.
33 So then ‖Ner‖ begat Kish, and ‖Kish‖ begat Saul, — and ‖Saul‖ begat Jonathan, and Malchishua, and Abinadab, and Eshbaal.[a] 34 And ‖the son of Jonathan‖ was Merib-baal,[a] — and ‖Merib-baal‖ begat Micah. 35 And ‖the sons of Micah‖ were Pithon, and Melech, and Tarea, and Ahaz. 36 And ‖Ahaz‖ begat Jehoaddah, and ‖Jehoaddah‖ begat Alemeth, and Azmaveth, and Zimri,—and ‖Zimri‖ begat Moza; 37 and ‖Moza‖ begat Binea,—Raphah was his son, Eleasah his son, Azel his son. 38 And ‖Azel‖ had six sons, and ‖these‖ were their names—Azrikam, Bocheru,[b] and Ishmael, and Sheariah, and Obediah, and Hanan and Asah,[c]—‖all these‖ were sons of Azel. 39 And ‖the sons of Eshek his brother‖ were Ulam his firstborn, Jeush the second, and Eliphelet the third. 40 And the sons of Ulam became men that were heroes of valour, archers,[d] with many sons, and sons' sons, a hundred and fifty. ‖All these‖ were of the sons of Benjamin.

§ 16. *Principal Families dwelling in Jerusalem before the Captivity.*

9 1 And ‖all Israel‖ registered themselves, and lo! they are written, in the Book of the Kings of Israel,—and ‖Judah‖ was carried away captive to Babylon, for their faithlessness.
2 Now ‖the first inhabitants, who were in their possessions, in their cities‖ were Israel, the priests, the Levites, and the Nethinim.
3 And <in Jerusalem> there dwelt, of the sons of Judah, and of the sons of Benjamin, —and of the sons of Ephraim, and Manasseh:
4 Uthai son of Ammihud, son of Omri, son of Imri, son of Bani, of the[e] sons of Perez, son of Judah. 5 And <of the Shilonites>[f] Asaiah the firstborn, and his sons. 6 And <of the sons of Zerah> Jeuel,—and their brethren, six hundred and ninety. 7 And <of the sons of Benjamin> Sallu, son of Meshullam, son of Hodaviah, son of Hassenuah; 8 and Ibneiah, son of Jeroham, and Elah, son of Uzzi, son of Michri,—and Meshullam, son of Shephatiah, son of Reuel, son of Ibnijah;[g] 9 and their brethren, by their generations, nine hundred and fifty-six,—‖all these men‖ were ancestral chiefs, to their ancestral house.
10 And <of the priests> Jedaiah, and Jehoiarib, and Jachin, — 11 and Azariah son of Hilkiah, son of Meshullam, son of Zadok, son of Meraioth, son of Ahitub, chief ruler of the house of God; 12 and Adaiah, son of Jeroham, son of Pashhur, son of Malchijah, — and Maasai son of Adiel, son of Jahzerah, son of Meshullam, son of Meshillemith, son of Immer; 13 and their brethren, chief men of their ancestral house, a thousand and seven hundred and sixty,—able men, for the business of the service of the house of God.
14 And <of the Levites> Shemaiah, son of Hasshub, son of Azrikam, son of Hashabiah, of the sons of Merari; 15 and Bakbakkar, Heresh, and Galal,—and Mattaniah, son of Mica, son of Zichri, son of Asaph; 16 and Obadiah, son of Shemaiah, son of Galal, son of Jeduthun,—and Berechiah son of Asa,[a] son of Elkanah, who dwelt in the villages of the Netophathites. 17 And ‖the keepers of the gates‖ were Shallum, and Akkub, and Talmon, and Ahiman,—and their brethren—Shallum the chief; 18 and <hitherto> they were in the gate of the king, eastward,—‖the same‖ were the keepers of the gate, for the camps of the sons of Levi. 19 And ‖Shallum son of Kore, son of Ebiasaph, son of Korah and his brethren of his ancestral house—the Korahites‖ were over the business of the service, watchers at the vestibule[b] of the tent, —and ‖their fathers‖ had been over the camp of Yahweh, watchers at the entrance. 20 And ‖Phinehas son of Eleazar‖ was |chief ruler| over them aforetime, ‖Yahweh‖ being with him. 21 ‖Zechariah son of Meshelemiah‖[c] was door-keeper at the entrance of the tent of meeting. 22 ‖All those who were chosen for door-keepers in the vestibule‖ were two hundred and twelve,—‖the same‖ <in their villages> had registered themselves,[d] <the same> did David and Samuel the seer establish in their trust. 23 So ‖they and their sons‖ were over the gates of the house of Yahweh, of the house of the tent, by watches. 24 <Towards the four winds> were the keepers of the gates,—eastward, westward, northward, and southward. 25 And ‖their brethren in[e] their villages‖ had to come in, every seven days, from time to time, along with these. 26 For <in trust> were four mighty men of the keepers of the gates,[f] ‖the same‖ were Levites, —and they were over the chambers, and over the treasuries of the house of God. 27 And <round about the house of God> used they to lodge,—for <upon them> was the charge, and they were over the setting open, morning by morning. 28 And ‖some from among them‖ were over the utensils of the service,—for <by number> used they to bring them in, and <by number> used they to take them forth. 29 And ‖some from among them‖ were appointed over the utensils, yea over all the vessels of the holy place,—and over the fine meal, and the wine,

[a] Cp. G. Intro. 400–4.
[b] Some cod. (w. Sep., Syr.) read: "*bekhôrô* = 'his firstborn'"—(instead of "Bocheru")—G.n.
[c] So it shd be—G.n.
[d] Ml.: "treaders of the bow."
[e] So *read*; *written*: "son of Benjamin, the"—G.n.
[f] *Gt.*: "Shelanites." Cp. Nu. xxvi. 20—G.n.
[g] Some cod. (w. 7 ear. pr. edns.): "Reuel and Ibniyah"—G.n.
[a] Some cod. (w. 2 ear. pr. edns. [1 Rabb.], Syr.): "Asaph"—G.n.
[b] Ml.: "thresholds."
[c] Heb.: *meshelemyah*, 1; 3, *meshelemyâhu*. "Heb." p. 30.
[d] "As for them, in their villages was their enrolment"—O.G. 405[a].
[e] Or: "by."
[f] Some cod. (w. 1 ear. pr. edn., Sep., Syr.): (simply) "mighty men of the gates"—G.n.

and the oil, and the frankincense, and the spices. 30 And ‖some from among the sons of the priests‖ were compounders of perfumes, with the spices. 31 And ‖Mattithiah, from among the Levites‖—‖the same‖ was the first-born of Shallum the Korahite‖—was in trust over the making of the flat cakes.[a] 32 And ‖some from among the Kohathites, of their brethren‖ were over the Bread that was set in Array,—to place it sabbath by sabbath. 33 ‖These‖ also were the singers, ancestral chiefs of the Levites, in the chambers, free,[b]—for <by day and by night> was there [a charge] upon them, in the business. 34 ‖These‖ were the ancestral chiefs, of the Levites, by their generations, chief men,—‖these‖ dwelt in Jerusalem.

§ 17. *Genealogy of Saul repeated: introductory to an Account of his Death, and David's Succession to the Throne.*

35 And <in Gibeon> dwelt the father of Gibeon, Jeiel,[c]—‖the name of whose wife‖[d] was Maacah: 36 and ‖his firstborn son‖ Abdon, —and Zur, and Kish, and Baal and Ner, and Nadab; 37 and Gedor, and Ahio, and Zechariah, and Mikloth. 38 And ‖Mikloth‖ begat Shimeam,—and ‖they also‖ <over against their brethren> did dwell in Jerusalem, along with their brethren. 39 And ‖Ner‖ begat Kish, and ‖Kish‖ begat Saul,—and ‖Saul‖ begat Jonathan, and Malchishua, and Abinadab, and Eshbaal;[e] 40 and ‖the son of Jonathan‖ was Merib-baal,[e]—and ‖Merib-baal‖[f] begat Micah; 41 and ‖the sons of Micah‖ were Pithon, and Melech, and Tahrea [and Ahaz];[g] 42 and ‖Ahaz‖ begat Jarah, and ‖Jarah‖ begat Alemeth, and Azmaveth, and Zimri,—and Zimri‖ begat Moza; 43 and ‖Moza‖ begat Binea,—and Raphaiah his son, Eleasah his son, Azel his son; 44 and ‖Azel‖ had six sons, and these are their names—Azrikam, [his firstborn],[h] and Ishmael, and Sheariah and Obadiah, and Hanan, [and Asah].[i] ‖These‖ were the sons of Azel.

10 1 Now ‖the Philistines‖ fought against Israel,—and the men of Israel fled' from before the Philistines, and the wounded fell in Mount Gilboa. 2 And the Philistines followed hard after Saul, and after his sons,—and the Philistines smote Jonathan, and Abinadab, and Malchishua, sons of Saul. 3 And the battle |went sore| against Saul, and the archers discovered him with the bow,—and he was terrified because of the archers. 4 Therefore said Saul unto his armour-bearer,

Draw out thy sword and thrust me through therewith, lest these uncircumcised come and abuse[a] me,

But his armour-bearer would not, for he feared greatly,—so then Saul took the sword, and fell upon it. 5 And <when his armour-bearer saw that Saul was dead> then ‖he also‖ fell upon the sword, and died. 6 So Saul died, and his three sons, and ‖all his house‖ |together| died.

7 And <when all the men of Israel that were in the vale saw, that they had fled, and that Saul and his sons were dead> then forsook they their cities, and fled, and the Philistines came and dwelt in them.

8 And it came to pass, on the morrow, when the Philistines came to strip the slain,—that they found Saul, and his sons, lying prostrate in Mount Gilboa. 9 So they stript him, and took his head, and his armour,—and sent throughout the land of the Philistines round about, to publish it to their idols, and to the people. 10 And they put his armour, in the house of their gods,[b]—but <his skull> fastened they up, in the house of Dagon.

11 And <when all Jabesh-Gilead heard all that the Philistines had done to Saul> 12 then rose up all the men of valour, and took away the corpse of Saul, and the corpses of his sons, and brought them to Jabesh,—and buried their bodies under the terebinth, in Jabesh, and fasted seven days.

13 Thus died Saul, for his unfaithfulness wherewith he dealt unfaithfully against Yahweh, over the word of Yahweh, which he kept not,—and |also| in asking by necromancy when he desired to enquire; 14 and enquired not of Yahweh, wherefore he slew him,—and turned round the kingdom unto David, son of Jesse.

§ 18. *David anointed King in Hebron: Zion captured and called The City of David.*

11 1 Then did all Israel gather themselves together to David, unto Hebron, saying,—

Lo! <thy bone and thy flesh> are we'.

2 Moreover also <in time past' even when Saul was king> ‖thou‖ wast he that led out and brought in Israel,—and Yahweh thy God said unto thee,

‖Thou‖ shalt shepherd my people Israel,
Yea ‖thou‖ shalt be chief ruler, over my people Israel.

3 Thus came all the elders of Israel unto the king, to Hebron, and David solemnised to them a covenant in Hebron, before Yahweh,—and they anointed David to be king over Israel, according to the word of Yahweh, through[c] Samuel.

4 Then went David and all Israel to Jerusalem,

[a] Or: "bread wafers"—O.G. "Cooked things"—T.G.
[b] "Exempt from duty"—T.G.
[c] So *read*; *written*: "Jeuel"—G.n.
[d] Some cod. (w. 1 ear. pr. edn.): "sister." Cp. chap. vii. 15—G.n.
[e] Cp. G. Intro. 400-4.
[f] M.C.T.: "Meri-baal." Some cod. (w. 1 ear. pr. edn.): "Merib-baal"; cp. chap. viii. 34; others (w. 6 ear. pr. edns.): "Meribaal" (1 word)—G.n., G. Intro. 402.
[g] See chap. viii. 35—Tr.
[h] So some cod. (w. 1 ear. pr. edn., Sep., Syr.). Cp. chap. viii. 38—G.n.
[i] So the Sep. Ginsburg does *not* thus expressly conform this ver. to chap. viii. 38. Hence the brackets here.

[a] Or: "mock."
[b] So lit. (pl.); but may be pl. of excellence=god.
[c] Ml.: "by the hand of."

‖the same‖ was Jebus, — where were the Jebusites, the inhabitants of the land. 5 And the inhabitants of Jebus said unto David,

Thou shalt not come in hither,—

But David captured the citadel of Zion, ‖the same‖ is the city of David. 6 And David said,

‖Whosoever smiteth the Jebusites, first,‖ shall become a chief, and a ruler,—

So then Joab son of Zeruiah |went up first|, and became a chief. 7 And David dwelt in the citadel,—<for this cause> did they call it, The City of David. 8 And he built the city round about, from Millo even as far as the circuit,—but ‖Joab‖ suffered the remainder of the city to live. 9 Thus did David wax greater and yet greater,—and ‖Yahweh of hosts‖ was with him.

§ 13. *Warriors who helped David to establish his Kingdom, with some of their Exploits.*

10 Now ‖these‖ are the chiefs of the heroes, that pertained to David, who held strongly with him in his kingdom,[a] with all Israel, to make him king,—according to the word of Yahweh, concerning Israel. 11 And ‖this‖ is the number of the heroes who pertained to David, — Jashobeam son of a Hachmonite, chief of the thirty, ‖the same‖ brandished his spear over three hundred—slain at one time. 12 And <after him> was Eleazar son of Dodai,[b] the Ahohite,— ‖he‖ was among the three heroes; 13 ‖he‖ was with David in Pas-dammim,[c] where ‖the Philistines‖ were gathered together to battle, and there was a field-plot full of barley,—and ‖the people‖ fled, from before the Philistines; 14 so they took their stand in the midst of the plot and rescued it, and smote the Philistines,—and Yahweh wrought[d] a great victory. 15 And three of the thirty chiefs went down upon the rock, unto David, into the cave of Adullam,—|a host of Philistines| being encamped in the vale of Rephaim. 16 Now ‖David‖ then' was in the stronghold,—and ‖a garrison of Philistines‖ then' was in Bethlehem. 17 And David longed, and said—

Who will give me to drink of the water, out of the well of Bethlehem, that is within the gate?

18 And the three brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was within the gate, and bare it, and brought it in unto David,—yet would not David drink it, but poured it out unto Yahweh; 19 and said—

Far be it from me, of my God, that I should do this!

<The blood of these men> shall I drink, with their lives?[e]

For <with their lives>[a] have they brought it!

So he would not drink it. ‖These things‖ did the three heroes. 20 And ‖Abishai brother of Joab—he‖ was the chief of three, ‖he‖ having brandished his spear against three hundred—who were slain,—and so ‖he‖[b] had a name among three. 21 <Of the three in the second rank> was he honourable, therefore became he their captain,—though <unto the [first] three> did he not attain. 22 ‖Benaiah, son of Jehoiada, son of a man of valour, hero of many a deed, from Kabziel—he‖ smote the two [sons] of Ariel of Moab, ‖he‖ also went down and smote a lion in the midst of a pit, in time of snow; 23 ‖he‖ also smote an Egyptian, a man of [great] stature, five cubits, and <in the hand of the Egyptian> was a spear like a weaver's beam, so he went down unto him with a staff,—and wrested the spear out of the hand of the Egyptian, and slew him with his spear. 24 <These things> did Benaiah son of Jehoiada, so ‖he‖ had a name among three heroes. 25 <Among the thirty> lo! |honourable| was he, but <unto the [first] three> did he not attain,—howbeit David set him over his council.[c]

26 Now ‖the heroes of the forces‖ were,—Asahel, brother of Joab, Elhanan, son of Dodo, of Bethlehem; 27 Shammoth, the Harorite, Helez the Paltite;[d] 28 Ira, son of Ikkesh, the Tekoite, Abiezer, the Anathothite; 29 Sibbecai, the Hushathite, Ilai, the Ahohite; 30 Maharai, the Netophathite, Heled, son of Baanah, the Netophathite; 31 Ithai, son of Ribai, of Gibeah, of the sons of Benjamin,—Benaiah, the Pirathonite; 32 Hurai, of the torrents of Gaash, Abiel the Arbathite; 33 Azmaveth, the Bahurumite, Eliahba, the Shaalbonite; 34 the sons of Hashem, the Gizonite, Jonathan, son of Shageh, the Hararite; 35 Ahiam, son of Sacar, the Hararite, Eliphal, son of Ur; 36 Hepher, the Mecherathite, Ahijah the Pelonite; 37 Hezro, the Carmelite, Naarai, son of Ezbai; 38 Joel, brother of Nathan, Mibhar son of Hagri; 39 Zelek, the Ammonite,—Naharai, the Berothite, the armour-bearer of Joab son of Zeruiah; 40 Ira, the Ithrite, Gareb, the Ithrite; 41 Uriah, the Hittite, Zabad son of Ahlai; 42 Adina, son of Shiza, the Reubenite, a chief of the Reubenites and over the thirty;[e] 43 Hanan, son of Maacah, and Joshaphat, the Mithnite; 44 Uzzia, the Ashterathite,—Shama, and Jeiel,[f] sons of Hotham, the Aroerite; 45 Jediael, son of Shimri, and Joha, his brother, the Tizite; 46 Eliel, the Mahavite, and Jeribai and Joshaviah, sons of Elnaam,—and Ithmah the Moabite; 47 Eliel, and Obed, and Jaasiel, of Zobah.[g]

[a] Or: "reign."
[b] So it shd be (w. Sep.). Cp. chap. xxvii. 4—G.n.
[c] Cp. 1 S. xvii. 1.
[d] So it shd be (w. Sep., Syr.). Cp. 2 S. xxiii. 12—G.n.
[e] U.: "souls."
[a] U.: "souls."
[b] *Written*: "not" (*lo'*); but *read*: "he" (*lo*). In Codex Hallel (w. 1 ear. pr. edn., Sep., Syr., Vul.): "he," both *written* and *read*—G.n.
[c] Or: "audience-chamber."
[d] So it shd be (w. Syr.). Cp. 2 S. xxiii. 26—G.n.
[e] So it shd be (w. Syr.)—G.n.
[f] *Written*: "Jeuel"; *read*: "Jeiel"—G.n.
[g] So it shd be (w. Sep. and Vul.)—G.n.

§ 20. *List of Valiant Men who helped David while he was yet persecuted by Saul.*

12 1 Now ‖these‖ are they who came unto David
to Ziklag, he yet' being shut up, because of Saul
son of Kish,—and ‖they‖ were among the
heroes, helpers in the war; 2 armed with the
bow, using right hand or left with stones, and
with arrows in the bow,—of the brethren of
Saul, out of Benjamin: 3 ‖The chief‖ Ahiezer,
and Joash, sons of Shemaah the Gibeathite, and
Jeziel and Pelet, sons of Azmaveth,—and
Beracah, and Jehu the Anathothite; 4 and
Ishmaiah[a] the Gibeonite, a hero among the
thirty, and over the thirty,—and Jeremiah and
Jahaziel, and Johanan, and Jozabad, the
Gederathite; 5 Eluzai and Jerimoth and Bealiah
and Shemariah,[b] and Shephatiah,[c] the Haruphite;[d] 6 Elkanah and Isshiah,[e] and Azarel, and
Joezer and Jashobeam, the Korahites; 7 and
Joelah and Zebadiah, sons of Jeroham, of
Gedor.[f]

8 And <of the Gadites> there separated themselves unto David, to the stronghold towards
the desert, heroes of valour, men of war, for
battle, men that could handle shield and spear,[g]—
and <faces of lions> were their faces, and <like
gazelles upon the mountains> were they, for
swiftness: 9 Ezer, the chief, Obadiah, the
second,—Eliab, the third; 10 Mashmannah,[h] the
fourth, Jeremiah, the fifth; 11 Attai, the sixth,
Eliel the seventh; 12 Johanan, the eighth, Elzabad,
the ninth; 13 Jeremiah, the tenth, Machbannai,
the eleventh. 14 ‖These‖ were of the sons of
Gad, chiefs of the host,—one to a hundred,
the least, and ‖the greatest‖ to a thousand.

15 ‖These‖ are they who passed over the Jordan,
in the first month, when ‖it‖ was full, over all
its banks,—and they put to flight all them of
the vales, to the east and to the west.

16 And there came, of the sons of Benjamin, and
Judah, as far as the stronghold, unto David.

17 And David went forth to meet them, and
responded, and said to them,
<If |peaceably| ye are come unto me, to
help me> I shall have towards you, a heart
for unity,—but <if to betray me to mine
adversaries, there being no violence in my
hands> may the God of our fachers see'
and rebuke!

18 Then ‖the spirit‖ clothed[i] Amasai,[k] chief of
the thirty,
‖Thine‖ O David,
Yea ‖with thee‖ O son of Jesse!
Prosperity, prosperity to thee,
And prosperity to thy helpers,
For thy God' |hath helped thee|:
So David accepted them, and set them among
the chiefs of the band.

19 And <of Manasseh> there fell away unto
David, when he came with the Philistines
against Saul to battle, but they helped them
not,—for the lords of the Philistines advisedly'
sent him away, saying,
<At the price of[a] our heads> he might fall
away to his master, Saul.

20 <When he went into Ziklag> there fell
away unto him, of Manasseh, Adnah and Jozabad, and Jediael and Michael and Jozabad, and
Elihu and Zillethai,—chiefs of the thousands
that pertained to Manasseh; 21 and ‖they‖
helped with David, against the [marauding]
band,[b] for <heroes of valour> were they all,—
and they became captains in the host; 22 for
<from day to day> there came unto David, to
help him,—until it was a great camp, like a
camp of God.[c]

§ 21. *Warriors out of Various Tribes who came to Hebron to make David King over All Israel.*

23 And ‖these‖ are the numbers of the chiefs
armed for war, they came unto David, to Hebron,
—to turn round the kingdom of Saul unto him,
according to the bidding of Yahweh: 24 |Sons
of Judah, bearers of shield and spear| six
thousand and eight hundred, armed for
war. 25 <Of sons of Simeon, heroes of
valour for the war> seven thousand, and one
hundred. 26 <Of the sons of Levi> four
thousand, and six hundred. 27 And ‖Jehoïada‖ was chief ruler for Aaron,—and |with him|
three thousand and seven hundred; 28 and Zadok,
a young man, a hero of valour,—and the house of
his father, captains twenty and two. 29 And
<of the sons of Benjamin, brethren of Saul>
three thousand,—and <hitherto> ‖the greater
part of them‖ had been keeping the charge of
the house of Saul. 30 And <of the sons of
Ephraim> twenty thousand, and eight hundred,
—heroes of valour, men of renown, to their
ancestral house. 31 And <of the half tribe
of Manasseh> eighteen thousand, who were
distinguished by name, coming in to make David
king. 32 And <of the sons of Issachar, such
as were of good understanding of the times, to
know what Israel' |should do|> ‖their chiefs‖
were two hundred, and ‖all their brethren‖ were
at their bidding. 33 <Of Zebulun—such as
were ready to go forth in host, expert for
battle with all weapons of war> fifty thousand,—and for setting in array>[d] not of two
minds![e] 34 And <of Naphtali> a thousand
captains,—and <with them, with shield and
spear> thirty-seven thousand. 35 And

[a] Heb.: *ishma'yâh*, 1; 1, *ishma'yâhu*. Cp. "Heb." p. 30.
[b] Heb.: *sh^emaryâhu*, 1; 3, *sh^emaryâh*.
[c] Heb.: *sh^eph tyâhu*, 3; 10, *sh^ephatyah*.
[d] So *written*; *read*, "Hariphite"—G.n.
[e] Heb.: *ishshiyâhu*, 1; 6, *ishshiyâh*.
[f] So in many MSS. (w. 4 ear. pr. edns., Sep., Syr., Vul.); but in other cod. (w. 6 ear. pr. edns.): "Gedud"—G.n.
[g] Some cod. (w. 1 ear. pr. edn., Syr.): "buckler." Cp. Jer. xlvi. 3—G.n.
[h] Some cod. (w. 2 ear. pr. edns.): "Mishmannah"—G.n.
[i] Cp. Jdg. vi. 34.
[k] Or: "clothed itself with Amasai"—T.G. and O.G. Cp. Jdg. vi. 34; 2 Ch. xxiv. 20; Job xxix. 14.

[a] Or simply: "With."
[b] 1 S. xxx. 1.
[c] Or: "A divine camp."
[d] Some cod. (w. Sep. and Vul.): "for helping"—G.n.
[e] N.B., Ml.: "without a heart and a heart." Cp. Ps. xii. 2.

<of the Danites, expert for war> twenty-eight thousand, and six hundred. 36 And <of Asher, such as were ready to go forth in host to set in array for battle> forty thousand. 37 And <from over the Jordan, of the Reubenites and Gadites and half tribe of Manasseh, with all manner of weapons of war for battle> a hundred and twenty thousand. 38 ‖All these, being men of war, expert in setting in battle-array‖ <with a perfect heart> came to Hebron, to make David king over all Israel,—moreover also' ‖all the rest of Israel‖ were of one heart to make David king. 39 So they were there, with David, three days, eating and drinking,—for their brethren had made preparation for them. 40 Moreover also' ‖they who were near of kin unto them, as far as Issachar and Zebulun and Naphtali‖ were bringing bread, on asses and on camels and on mules and on oxen, meal-food, cakes of figs and cakes of raisins, and wine, and oil, and oxen, and sheep —in abundance,—for there was joy in Israel.

§ 22. *Removal of the Ark from Kiriath-jearim, as far as the house of Obed-edom.*

13 1 And David consulted with the rulers of thousands and hundreds, even with every chief ruler.
2 And David said to all the convocation of Israel,
<If |unto you| it seemeth to be good, and from Yahweh our God> we will urgently' send unto our brethren who remain in all the lands of Israel, and <with them> the priests and the Levites in their pasture-land cities,—that they may gather together unto us; 3 and let us bring round the ark of our God, unto us,—
For they sought it not, in the days of Saul. 4 Then said all the convocation, that it should be done thus,—for right' was the thing, in the eyes of all the people. 5 So David convoked all Israel, from Shihor of Egypt, even unto the entering in of Hamath,—to bring the ark of God from Kiriath-jearim. 6 And David went up and all Israel to Baalah, unto Kiriath-jearim, which pertaineth to Judah,—to bring up from thence, the ark of God—Yahweh who inhabiteth the cherubim, on which is called the Name. 7 And they carried the ark of God, upon a new waggon, out of the house of Aminadab, —and |Uzza and Ahio| were driving the waggon.
8 And ‖David and all Israel‖ were dancing for joy before God, with all boldness,[b] and with songs and with lyres, and with harps[c] and with timbrels, and with cymbals, and with trumpets.
9 And <when they came as far as the threshing-floor of Chidon> Uzza thrust forth his hand to seize the ark, for the oxen were restive. 10 Then was kindled the anger of Yahweh against Uzza, and he smote him, because he thrust forth his hand unto the ark, —and he died there, before God.

[a] Some cod. (w. 3 ear. pr. edns. [1 *Rabb.*]): "who is invoked there" [*shdm* for *shm*]—G.n.
[b] Or: "with all [their] might."
[c] Or: "lutes"—O.G.

11 And it was a sadness[a] unto David, that Yahweh had broken in with a breach against Uzza, —and he called that place Perez-uzza,[b] [as it is called] unto this day. 12 And David was afraid of God, on that day, saying,—
How can I bring unto me, the ark of God?
13 So David removed not the ark unto him, into the city of David,—but took it aside into the house of Obed-edom, the Gittite. 14 And the ark of God remained with the household of Obed-edom, in his house, three months,—and Yahweh blessed the household of Obed-edom, and all that he had.

§ 23. *David's Palace, Family, and Victories over the Philistines.*

14 1 And Hiram king of Tyre sent messengers unto David, and timber of cedars, with masons and artificers,[c] to build for him a house. 2 So David perceived, that Yahweh |had confirmed him| as king over Israel,—that his kingship[d] was exalted,[e] for the sake of his people Israel.
3 And David took more wives, in Jerusalem, —and David begat more sons and daughters. 4 Now ‖these‖ are the names of them who were born, whom he had in Jerusalem,—Shammua and Shobab, Nathan, and Solomon; 5 and Ibhar and Elishua, and Elpelet; 6 and Nogah and Nepheg, and Japhia; 7 and Elishama and Beeliada,[f] and Eliphelet.
8 And <when the Philistines heard that David had been anointed king over all Israel> all the Philistines came up to seek to secure David, —and David, hearing, went out against them. 9 Now ‖the Philistines‖ had come and spread themselves out, in the vale of Rephaim. 10 Then David asked of God, saying,
Shall I go up against the Philistines? and wilt thou deliver them into my hand?
And Yahweh said to him,
Go up, and I will deliver them into thy hand.
11 So they came up in[g] Baal-perazim, and David smote them there, and David said,
God hath broken forth against mine enemies by my hand, like the breaking forth of waters,—
<For this cause> called they the name of that place, Baal-perazim. 12 And they left their gods there,—and David gave the word, and they were burned up in fire. 13 And the Philistines yet again' spread themselves out in the vale.[h] 14 So David |asked again| of God, and God said to him,
Thou shalt not go up after them, —get thee round, away from them, so shalt thou come in upon them, over against the mulberry-trees;[i] 15 and it shall be, <when thou hearest a sound of marching in the

[a] Or: "vexation."
[b] = "The breach of Uzza."
[c] Or: "cutters" (of stone or wood).
[d] Or: "kingdom."
[e] Or: "set on high."
[f] Cp. G. Intro. p. 400.
[g] Or: "through."
[h] Some cod. (w. Sep. and Syr.) add: "of Rephaim." Cp. 2 S. v. 22 —G.n.
[i] Or: "balsam-trees."

tops of the mulberry-trees> ‖then‖ shalt thou go forth into the battle,—for God will have gone forth before thee, to smite the host of the Philistines.

16 So David did' as God commanded him,—and they smote the host of the Philistines, from Gibeon even unto Gezer.

17 And the name of David went forth, throughout all the lands,—and ‖Yahweh‖ put the dread of him upon all the nations.

§ 24. *The Ark brought to Jerusalem.*

15 1 And he made him houses, in the city of David,—and prepared a place for the ark of God, and pitched for it a tent. 2 ‖Then‖ said David,

None must carry the ark of God, save the Levites, — for <of them> did Yahweh make choice, to bear the ark of Yahweh,[a] and to attend it, unto times age-abiding.

3 So David convoked all Israel, unto Jerusalem, —to bring up the ark of Yahweh, unto the place thereof, which he had prepared for it.

4 And David gathered together the sons of Aaron, and the Levites: 5 <Of the sons of Kohath> Uriel the chief, and his brethren, one hundred and twenty; 6 <of the sons of Merari> Asaiah the chief, and his brethren, two hundred and twenty; 7 <of the sons of Gershom> Joel the chief, and his brethren, one hundred and thirty; 8 <of the sons of Elizaphan> Shemaiah the chief, and his brethren, two hundred; 9 <of the sons of Hebron> Eliel the chief, and his brethren, eighty; 10 <of the son of Uzziel> Amminadab the chief, and his brethren, a hundred and twelve. 11 Then called David, for Zadok and for Abiathar, the priests,—and for the Levites, for Uriel, Asaiah and Joel, Shemaiah and Eliel, and Amminadab; 12 and said unto them.

‖Ye‖ are the chiefs of the fathers of the Levites,—

Hallow yourselves, ‖ye and your brethren‖, so shall ye bring up the ark of Yahweh—God of Israel, into [the place] I have prepared for it.

13 <Because, at the first' ‖ye‖ did not [bring it]> Yahweh our God brake forth against us, because we sought him not in the appointed way.[b]

14 So the priests and the Levites hallowed themselves,—to bring up the ark of Yahweh, God of Israel. 15 And the sons of the Levites bare the ark of God, just as Moses commanded, according to the word of Yahweh, —on their shoulder, with the staves upon them. 16 And David spake to the chiefs of the Levites, to station their brethren the singers, with instruments of song,[c] harps[d] and lyres, and cymbals,—sounding aloud at the lifting up of the voice, for joy.

17 So the Levites caused to stand, Heman son of Joel, and <of his brethren> Asaph, son of Berechiah,—and <of the sons of Merari their brethren> Ethan, son of Kushaiah; 18 and <with them> their brethren of the second degree, — Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah,[a] and Eliphelehu, and Mickneiah,[b] and Obed-edom and Jeiel, the door-keepers.[c] 19 And ‖the singers, Heman, Asaph and Ethan‖ <with cymbals of bronze> were to sound aloud; 20 and Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah and Benaiah, — with harps[d] over the trebles; 21 and Mattithiah, Eliphelehu, and Mikneiah, and Obed-edom, and Jeiel and Azaziah,[e]—with lyres over the bass, to take the lead. 22 And ‖Chenaniah[f] the leader of the Levites, in the service‖[g] used to give instructions[h] in the service,[g] because skilful' was he. 23 And ‖Berechiah and Elkanah‖ were door-keepers to the ark. 24 And ‖Shebaniah,[i] and Joshaphat, and Nethanel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests‖ were blowing with the trumpets, before the ark of God,—and ‖Obed-edom and Jehiah‖ were door-keepers, to the ark. 25 Thus, it was ‖David and the elders of Israel, and the rulers of thousands‖, who were going, to bring up the ark of the covenant of Yahweh, out of the house of Obed-edom, with joy.

26 And so it was that <when God helped the Levites, who were bearing the ark of the covenant of Yahweh> they sacrificed seven bullocks and seven rams. 27 Now ‖David‖ was wrapped about with a robe of byssus,[k] with all the Levites who were bearing the ark, and the singers, and Chenaniah[f] the leader of the service[g] rendered by the singers,—but <upon David> was an ephod of white linen.

28 So ‖all Israel‖ were bringing up the ark of the covenant of Yahweh, with shouting, and with sound of the horn, and with trumpets, and with cymbals,—sounding aloud, with harps,[l] and lyres.

29 And so it was that <when the ark of the covenant of Yahweh came in as far as the city of David,—and Michal daughter of Saul looked forth through the window, and saw King David, dancing and playing> that she despised him in her heart.

[a] In cod. Hallel and 1 ear. pr. edn.: "God" [instead of "Yahweh"]—G.n.

[b] Ml.: "according to the "regulation."

[c] Or: "music"—O.G. 479[b].

[d] Or: "lutes"—O.G.

[a] Heb.: *mattithyâhu*, 4; 4, *matithyâh*.

[b] Heb.: *miknêyahu*.

[c] Or: "gate-keepers."

[d] Or: "lutes"—O.G. Some cod. (w. 2 ear. pr. edns.) place the heavier point—not before, but—after "with harps"—G.n.

[e] Heb.: *'azazyâhu*.

[f] Heb.: *k'nanyâhu*, 2; 1, *k'nanyâh*. Cp. "Heb." p. 30, *ante*.

[g] Or: "singing"—T.G.

[h] Some cod. (w. 1 ear. pr. edn., Aram., Sep., Vul.): "used to take the lead"—G.n.

[i] Heb.: *sh'bhanyâhu*, 1; 6, *sh'bhanyâh*. Cp. "Heb." p. 30, *ante*.

[k] = "Syrian linen"—T.G.; but, with a different reading: "with all his might"—O.G.

[l] Or: "lutes"—O.G.

So they brought in the ark of God, and placed it in the midst of the tent, which David had pitched for it,—and they brought near ascending-sacrifices and peace-offerings, before God. 2 And <when David had made an end of offering the ascending-sacrifices, and the peace-offerings> he blessed the people, in the name of Yahweh. 3 And he apportioned, to every one of Israel, both man and woman,—to every one, a loaf of bread, and a sweet drink,[a] and a raisin cake.

§25. *David's Arrangements, and Psalms, for worship before the Ark and before the Tent in Gibeon.* (Cp. chap. xxi. 29.)

4 And he placed before the ark of Yahweh certain of the Levites, as attendants,—and to celebrate,[b] and to give thanks and render praise, unto Yahweh, God of Israel: 5 Asaph the chief, and, second to him, Zechariah,—Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom, and Jeiel, with instruments of harps,[c] and with lyres, and Asaph with cymbals, sounding aloud: 6 and Benaiah and Jahaziel, the priests, — with trumpets continually, before the ark of the covenant of God.

7 <On that day> ‖then‖ David gave [these songs] in chief, to give thanks unto Yahweh,—through[d] Asaph, and his brethren:—

8 Give ye thanks to Yahweh,[e] Call upon his name,
Make known among the peoples, his doings;
9 Sing ye to him, Make music unto him,
Speak ye of all his wonders.
10 Boast yourselves in his holy' name,
Joyful be the heart of them who are seeking Yahweh.
11 Search out Yahweh, and his power,
Seek diligently his face, at all times.
12 Remember his wonders which he hath done,
His splendid deeds, and the just decisions[f] of his mouth.
13 O ye seed of Israel his servant,
Sons of Jacob—his chosen ones:
14 ‖Yahweh himself‖ is our God,
<Through all the land> are his just decisions.
15 Remember ye[g] to times age-abiding, his covenant,
The word he hath commanded, to a thousand generations;
16 Which he solemnised with Abraham,
And his oath, to Isaac;
17 And confirmed it,
Unto Jacob, for a statute,
Unto Israel, as a covenant age-abiding:
18 Saying, <To thee> will I give the land of Canaan,
As your inherited portion:

19 While, as yet, ye[a] were men who could be counted,
A very few, and sojourners therein:
20 And they wandered from nation to nation,
And from one kingdom, to another people:
21 He suffered no man to oppress them,
And reproved—for their sakes—kings!
22 Ye may not touch mine Anointed ones,
And <to my Prophets> may ye do no wrong.
23 Sing to Yahweh, all the earth,[b]
Tell the tidings, from day to day, of his salvation:
24 Recount, Among the nations, his glory,
Among all the peoples, his wonders.
25 For great' is Yahweh, and worthy to be mightily' praised,
And to be revered' is he' above all gods;
26 For ‖all the gods of the peoples‖ are things of nought,[c]
But ‖Yahweh‖ made |the heavens|.
27 ‖Praise and majesty‖ are before him,
‖Strength and joy‖ are in his dwelling-place.
28 Give to Yahweh, ye families of the peoples,
Give to Yahweh, glory and strength:
29 Give to Yahweh, the glory of his name,—
Bring ye a present, and enter before him,
Bow down to Yahweh, in the adornment of holiness:[d]
30 Tremble at his presence, all the earth,
But the world |shall be established|, it shall not be shaken.
31 Let the heavens rejoice, and the earth exult,
Let them say among the nations,
‖Yahweh‖ hath become king!
32 Let the sea roar, and the fulness thereof,
Let the field leap for joy, and all that is therein:
33 ‖Then‖ shall shout in triumph, the trees of the forest,—
Before Yahweh, for he is coming, to judge the earth.

34 Give ye thanks unto Yahweh,
For he is good,
For <age-abiding> is his lovingkindness.[e]
35 And say ye,
Save us, O God of our salvation,
And gather us and deliver us, from among the nations,—
That we may give thanks unto thy holy name,
That we may triumph aloud in thy praise.
36 Blessed be Yahweh, God of Israel,
From one age even to another age.

Then said all the people,
Amen,
And gave praise to Yahweh.[f]

37 So he left there, before the ark of the covenant of Yahweh, Asaph and his brethren,—to be in attendance before the ark continually, for the

[a] So Yu. thinks; but "etymology and meaning unknown"—O.G.
[b] Or: "bring to remembrance."
[c] Or: "lutes"—O.G.
[d] Ml.: "in the hand of."
[e] Cp. Ps. cv. 1-15.
[f] Or: "regulations."
[g] *Gi.*: "He hath remembered." Cp. Ps. cv. 8—G.n.

[a] Some cod. (w. Sep., Vul.): "they." Cp. Ps. cv. 12—G.n.
[b] Cp. Ps. xcvi. 1, etc.
[c] Or: "nobodies."
[d] Or: "in holy adorning."
[e] Cp. Ps. cxxxvi.
[f] Cp. Ps. cvi. 47, 48.

duty of a day on its day; 38 and Obed-edom with his[a] brethren, sixty-eight,—and Obed-edom son of Jedithun[b] and Hosah to be doorkeepers;
39 and Zadok the priest, and his brethren the priests, before the habitation of Yahweh,—in the high place that was in Gibeon: 40 to offer ascending-sacrifices unto Yahweh, upon the altar of ascending-sacrifice, — continually, morning and evening,—even according to all that is written in the law of Yahweh, which he commanded concerning Israel; 41 and <with them> Heman and Jeduthun, and the rest of the chosen ones, who were distinguished by name,—to give thanks unto Yahweh,

For <age-abiding> is his lovingkindness![c]

42 And <with them> Heman and Jeduthun,[d] [with] the trumpets, and the cymbals, for sounding aloud,[e] and the instruments for the songs of God,[f]—and the sons of Jeduthun, for the gate.
43 And all the people departed, every man to his house,—and David went round, to bless his own household.

§ 26. *David, proposing to build a Temple, is forbidden; but receives large Promises for Himself and his Posterity.* (Cp. 2 S. vii.)

17 1 And it came to pass <when David had taken up his abode in his house> that David said unto Nathan the prophet,

Lo! ‖I‖ am dwelling in a house of cedars,
But ‖the ark of the covenant of Yahweh‖ is under curtains.

2 Then said Nathan unto David,

<All that is in thy heart> do,—for ‖God‖ is with thee.

3 But so it was that <in that night> the word of God came unto Nathan,[g] saying:
4 Go and say unto David my servant,

‖Thus‖ saith Yahweh,—

‖Thou‖[h] shalt not build me a house, to dwell in; 5 seeing that I have not dwelt in a house, since the day that I brought up Israel,[i] until this day,—but have been from tent to tent, and without a habitation.

6 <Wheresoever I have wandered with all Israel> spake I ever ‖a word‖ with one of the judges of Israel, whom I charged to shepherd my people, saying,—

Wherefore' have ye not built me a house of cedars?

7 ‖Now‖ therefore, ‖thus‖ shalt thou say unto my servant David,

‖Thus‖ saith Yahweh of hosts,

‖I |myself‖ took thee from the pasture, from after the flock,—to become leader' over my people Israel; 8 and was with thee whithersoever thou didst go, and have cut off all thine enemies, from before thee,—and will make thee a name,[a] like the name of the great ones, who are in the earth; 9 and will appoint a place for my people Israel, and will plant them, and they shall inhabit their place, and be unsettled no more,—neither shall the sons of perversity again' wear them out,[b] as at the first; 10 even from the days when I put judges' in charge over my people Israel, and have subdued all thine enemies,—that I might make thee great,[c] yea <a house> will Yahweh' build for thee.

11 And it shall be that <when thy days are fulfilled, to sleep[d] with thy fathers> then will I raise up thy seed after thee, who shall be of thy sons,—and I will establish his kingdom. 12 ‖He‖ shall build me a house,—and I will establish his throne unto times age-abiding.

13 ‖I‖ will become his' father,
And ‖he‖ shall become my' son,—

And[e] <my lovingkindness> will I not cause to depart from him,—as I caused it to depart from him who was before thee; 14 but I will cause him to remain over my house and over my kingdom, unto times age-abiding,—and ‖his throne‖ shall be established, unto times age-abiding.

15 <According to all these words, and according to all this vision> ‖so‖ spake Nathan unto David.

16 Then entered King David, and tarried[f] before Yahweh,—and said,

Who am ‖I‖, O Yahweh God, and what is my house, that thou hast brought me hitherto; 17 and hast made this seem little in thine eyes, O God, in that thou hast spoken concerning the house of thy servant, for a great while to come? Thus wilt thou provide for me, according to the rank[g] of manhood, and hast exalted me,[e] O Yahweh God!

18 What |yet further| can David say unto thee, [thus] to honour thy servant,—seeing that ‖thou thyself‖ knowest |thine own servant|?

[a] So it shd be (w. Sep., Syr., Vul.)—G.n.
[b] So *written* and *read* in many MSS. (w. 8 ear. pr. edns.); but in some cod. (w. 1 ear. pr. edn.) *written* "Jedithun," but *read*: "Jeduthun"—G.n.
[c] Cp. Ps. cxxxvi.
[d] In Sep. "Heman and Jeduthun," not found second time—G.n.
[e] So it shd be (w. Sep.) Cp. chap. xv. 19—G.n.
[f] Ml.: "the instruments of the music of God."
[g] Some cod. (w. Syr.): "Nathan the prophet"—G.n.
[h] Or: "‖Thou‖ art not he who shall build." Cp. O.G. 518[b].
[i] Some cod. (w. 6 ear. pr. edns.): "the sons of Israel." Cp. 2 S. vii. 6—G.n.

[a] Some cod. (w. Syr.): "a great name." Cp. 2 Sam. vii. 9—G.n.
[b] Some cod. (w. 3 ear. pr. edns.): "cause them to languish"—G.n.
[c] So it shd be (w. Sep.)—G.n.
[d] So it shd be (w. Sep.). Cp. 2 S. vii. 12—G.n.
[e] N.B.: omission here. Cp. 2 S. vii. 14: "If," etc.
[f] Or: "sat."
[g] Or: "order," "mode."

19 O Yahweh, <for the sake of thy servant,[a] and according to thine own heart> hast thou done all this great thing,—making known all the great things.

20 O Yahweh, there is none' like unto thee, yea there is no God besides thee, according to all[b] that we have heard with our ears.

21 Who then is like thy people Israel, a nation alone'[c] in the earth,—whom God went to redeem, to be his own people, to make for thyself a name for great and fearful things, to drive out |nations| from before thy people, whom thou didst redeem out of Egypt; 22 and didst appoint thy people Israel for thyself as a people, unto times age-abiding,—‖thou thyself‖ also, O Yahweh, becoming their' God?

23 ‖Now‖ therefore, O Yahweh <the word which thou hast spoken concerning thy servant, and concerning his house> be it steadfast unto times age-abiding,—and do as thou hast spoken: 24 yea let it be steadfast, and so let thy Name be magnified unto times age-abiding, saying,

‖Yahweh of hosts, the God of Israel‖ is a God to Israel!

seeing that ‖the house of David thy servant‖ is established before thee.

25 For ‖thou, O my God‖ hast unveiled the ear of thy servant, that thou wilt build for him' a house,— <for this cause> hath thy servant found [it in his heart] to pray before thee.

26 ‖Now‖ therefore, O Yahweh, ‖thou‖ art God,—therefore hast thou spoken concerning thy servant' this goodness.

27 ‖Now‖ therefore, let it please thee to bless the house of thy servant, that it may be unto times age-abiding before thee,—for ‖thou O Yahweh‖ hast blessed, and it is to be blessed unto times age-abiding.

§ 27. *Philistines, Moabites, Syrians, and Edomites subjugated to David.*

18 1 And it came to pass <after this> that David smote the Philistines, and subdued them,—and took Gath and her villages, out of the hand of the Philistines. 2 And he smote Moab,—and the Moabites became servants to David, bearers of a present. 3 And David smote Hadarezer[d] king of Zobah, towards Hamath,—as he went to establish his hold of the river Euphrates. 4 And David captured from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen,—and David destroyed all the chariots, saving that he reserved from them a hundred chariots. 5 And <when the Syrians of Damascus came to help Hadarezer[d] king of Zobah> David smote of the Syrians, twenty-two thousand men. 6 And David put [garrisons][a] in Syria of Damascus, and so it was that the Syrians became |David's| servants, bearers of a present, —so Yahweh gave victory to David, whithersoever he went. 7 And David took the shields of gold, that were upon the servants of Hadarezer,[b]—and brought them to Jerusalem; 8 also <from Tibhath and from Cûn, cities of Hadarezer>[b] David took very much bronze, —<therewith> did Solomon make the sea of bronze, and the pillars, and the vessels of bronze. 9 And <when Tou, king of Hamath, heard that David had smitten all the force of Hadarezer king of Zobah> 10 he sent Hadoram his son unto King David, to ask after his welfare, and to bless him, because he had made war against Hadarezer and had smitten him, for |a man making wars against Tou| had been Hadarezer,—and [he had with him] all manner of vessels of gold and silver and bronze; 11 <them also> did King David hallow unto Yahweh, with the silver and the gold, that he bare away from all the nations,—from Edom, and from Moab, and from the sons of Ammon, and from the Philistines, and from Amalek. 12 Moreover ‖Abishai, son of Zeruiah‖ smote Edom, in the Valley of Salt,—eighteen thousand; 13 and set |in Edom| garrisons, and all Edom became servants unto David,—and Yahweh gave David the victory, whithersoever he went.

§ 28. *David himself acting as Judge, has about him various Officers of State.*

14 So David reigned over all Israel,—and he was executing justice and righteousness for all his people; 15 and ‖Joab, son of Zeruiah‖ was over the army,—and ‖Jehoshaphat, son of Elihud‖ was recorder;[e] 16 and ‖Zadok, son of Ahitub, and Abimelech[d] son of Abiathar ‖were priests,—and ‖Shavsha‖ was scribe; 17 and ‖Benaiah, son of Jehoiada‖ was over the Cherethites, and the[e] Pelethites,—and ‖the sons of David‖ were first, in attendance on[f] the king.

§ 29. *The Sons of Ammon insult David, as a consequence they and their allies, the Syrians, are defeated and themselves subjugated.*

19 1 And it came to pass |after this| that Nahash king of the sons of Ammon died,—and Hanun[g] his son reigned in his stead. 2 Then said David—

I will shew lovingkindness unto Hanun, son of Nahash,—for his father' shewed unto me' lovingkindness.

[a] *Gt.*: "for the sake of thine own word." Cp. 2 S. vii. 21—G.n.
[b] So it shd be (w. Sep. and Syr.). Cp. 2 S. vii. 22—G.n. [M.C.T.: "byall."]
[c] Or: "by itself," "unique." Ml.: "one."
[d] Some cod. (w. 2 ear. pr. edns.): "Hadadezer"—G.n.
[a] Some cod. (w. Aram., Sep., Syr., Vul.) have: "garrisons." Cp. 2 S. viii. 6—G.n.
[b] Some cod. (w. 2 ear. pr. edns.): "Hadadezer"—G.n.
[c] Ml.: "remembrancer."
[d] Some cod. (w. Aram., Sep., Syr., Vul.): "Ahimelech." Cp. 2 S. viii. 17—G.n.
[e] Some cod. (w. 2 ear. pr. edns., Aram., Syr.): "over the"—G.n.
[f] Ml.: "at the hand of."
[g] So it shd be (w. Sep., Syr.). Cp. 2 S. x. 1—G.n.

So David sent messengers to console him concerning his father,—and the servants of David came into the land of the sons of Ammon unto Hanun, to console him. 3 Then said the rulers of the sons of Ammon unto Hanun,

Doth David honour thy father in thine eyes, that he hath sent to thee comforters?[a]
Is it not |for the sake of exploring and overthrowing, and spying out the land| that his servants have come to thee?[a]

4 So Hanun took the servants of David, and shaved them, and cut off their upper garments in the middle, as far as their parts of shame,—and let them go. 5 And people went and told David, concerning the men, so he sent to meet them, because the men were greatly ashamed,—and the king said—

Tarry at Jericho, until your beards be grown, and then return.

6 And <when the sons of Ammon saw, that they had made themselves odious with David> Hanun and the sons of Ammon sent a thousand talents of silver, to hire for themselves—out of Mesopotamia, and out of Aram-maacah, and out of Zobah—chariots, and horsemen. 7 So they hired for themselves thirty-two thousand chariots, and the king of Maacah, and his people, who came and pitched before Medeba,—and the sons of Ammon gathered themselves together out of their cities, and entered into the war.

8 Now <when David heard> he sent Joab and all the army of heroes. 9 And the sons of Ammon came out, and set in array for the battle, at the opening of the city,—whereas ‖the kings who had come‖ were by themselves, in the field. 10 So <when Joab saw that the battle confronted him,[b] before and behind,—he chose out of all the choice in Israel, and set in array to meet the Syrians; 11 and <the rest of the people> delivered he into the hand of Abishai his brother,—and they set in array, to meet the sons of Ammon. 12 And he said—

<If ‖too strong for me‖ be the Syrians> then shalt thou come to my' help,—but <if ‖the sons of Ammon‖ be too strong for thee> then will I help thee'. 13 Be strong, and let us put forth our strength, for the sake of our people, and for the sake of the cities of our God,—and let ‖Yahweh‖ do |what is good in his own eyes|.

14 Then did Joab, and all the people who were with him, draw near before the Syrians unto the battle,—and they fled from before him. 15 And <when ‖the sons of Ammon‖ saw that the Syrians had fled> then fled ‖they also‖ from before Abishai his brother, and entered the city,—and Joab came to Jerusalem.

16 And when the Syrians saw that they had been defeated before Israel, then sent they messengers, and brought out the Syrians who were Beyond the River,—with Shophach captain of the army of Hadarezer,[a] before them. 17 And it was told David, and he gathered together all Israel, and crossed the Jordan, and came unto them, and set in array against them,—and <when David had set in array against the Syrians for battle> they fought with him. 18 And the Syrians fled from before Israel, and David slew of the Syrians [the men of] seven thousand chariots, and forty thousand footmen,—and <Shophach captain of the army> he put to death. 19 And <when the servants of Hadarezer[a] saw that they were defeated before Israel> they made peace with David and served him,—neither would the Syrians help the sons of Ammon any more.

20 1 And it came to pass <at the time of the turn of the year, at the time of the going forth of kings> that Joab led forth the force of the army, and laid waste the land of the sons of Ammon, and came and besieged Rabbah, but ‖David‖ was tarrying in Jerusalem,—and Joab smote Rabbah, and overthrew it. 2 And David took the crown of their king[b] from off his head, and found it weighed a talent of gold, and <therein> were precious stones, and it was [set] on the head of David,—and <the spoil of the city> brought he forth, in great abundance; 3 and <the people that were therein> brought he forth, and cut with the saw and with threshing sledges of iron and with axes, <thus also> used David to do unto all the cities of the sons of Ammon,—and David and all the people returned to Jerusalem.

§ 30. *Exploits of some of David's Heroes against the Philistines.*

4 And it came to pass <after this> that there was yet again' a battle in Gezer, with the Philistines,—‖then‖ Sibbecai the Hushathite smote Sippai of the children of the giants, and they were subdued.

5 And there again' came to be a battle with the Philistines,—and Elhanan son of Jair[c] smote Lahmi, brother of Goliath the Gittite, ‖the staff of whose spear‖ was like a weaver's beam.

6 And there again' came to be war with Gath,—where was a man of great stature, ‖whose fingers and toes‖ <six on each hand and foot> were four and twenty, and ‖he also‖ had been born unto the giant. 7 But <when he reproached Israel> Jonathan, son of Shimea brother of David, smote him. 8 ‖These‖ were born unto the giant in Gath,—but they fell by the hand of David, and by the hand of his servants.

[a] Or: "consolers."
[b] Ml.: "that the face of the battle was towards him."

[a] Some cod. (w. 2 ear. pr. edns.): "Hadadezer"—G.n.
[b] *Or.*: Milchom = their king-idol—G.n. and G. Intro. 460, 461.
[c] *Written*: "Jaôr"; *read*: "Jair." Some cod. (w. 4 ear. pr. edns., Sep. and Syr.) *write* and *read*: "Jair"—G.n.

§ 31. *The Numbering of the People protested against, persisted in, and punished; the Place of Accepted Sacrifice to be the Site of the Temple.*

21 1 Then the accuser[a] stood up, against Israel,—
and moved David, to number Israel. 2 And
David said unto Joab and unto the rulers of the
people,
Go, number Israel, from Beer-sheba even unto
Dan,—and bring [the report] unto me, that
I may know the number of them.
3 Then said Joab,
May Yahweh add unto his people, as many
as they are, a hundred times, but are they
not, my lord O king, all of them my lord's,
as servants? wherefore' should my lord seek
this? wherefore' should it become guilt to
Israel?
4 But ‖the word of the king‖ prevailed against
Joab,—and Joab departed, and went to and
fro throughout all Israel, and came to Jeru-
salem. 5 And Joab delivered the sum of
the number of the people, unto David,—and all
Israel was found to be a thousand thousand and
a hundred thousand men, who drew sword, and
Judah, four hundred and seventy thousand men,
who drew sword. 6 But <Levi and Benjamin>
counted he not among them,—for detestable'
was the word of the king unto Joab.
7 And it was displeasing in the eyes of God,
concerning this thing,—therefore smote he Israel.
8 And David said unto God,
I have sinned greatly, in that I have done
this thing,—but ‖now‖ I beseech thee, take
away the iniquity of thy servant, for I have
shown myself very foolish.
9 Then spake Yahweh unto Gad, the seer of
David, saying:
10 Go—and thou shalt speak unto David, saying,
‖Thus‖ saith Yahweh,
<Three things> do I' offer thee,—choose
thee one from among them, that I may
do it unto thee.
11 So Gad came unto David,—and said to him,
‖Thus‖ saith Yahweh,
12 Choose thee:—
Whether <for three years> [there be]
famine,
Or <for three months> that thou flee[b]
before thine adversaries, while the
sword of thine enemies overtaketh thee.
Or <for three days> the sword of
Yahweh, and pestilence be in the
land, with ‖the messenger of Yahweh‖
laying waste throughout all the boundary
of Israel,—
‖Now‖ therefore, see, what |answer| I shall
return unto him that sent me.
13 And David said unto Gad,
I am in a great strait,—
Oh let me fall, I pray thee, into the hand of
Yahweh, for abounding' are his compas-
sions, |exceedingly|, but <into the hand of
man> let me not fall.
14 So Yahweh laid pestilence, upon Israel,—and
there fell, of Israel, seventy thousand men.
15 And God sent a messenger to Jerusalem, to lay
it waste,[a] but <as he was laying it waste>
Yahweh looked, and relented concerning the
calamity, and said unto the messenger who was
laying waste,
Enough! ‖now‖ stay thy hand.
And ‖the messenger of Yahweh‖ was stand-
ing by the threshing-floor of Ornan the
Jebusite. 16 And <when David lifted up
his eyes, and saw the messenger of Yahweh,
standing, between the earth and the heavens,[b]
and his sword drawn, in his hand, stretched out
over Jerusalem> then fell David and the elders,
clothed in sackcloth, upon their faces. 17 And
David said unto God,
Was it not ‖I‖ who gave word to number the
people? Yea ‖I‖ it was' who sinned and
did the great wrong, what then had ‖these
sheep‖ done?
O Yahweh, my God, let thy hand, I beseech
thee, be against me, and against the house
of my father, but not against ‖thy people‖
that they should be plagued!
18 And ‖the messenger of Yahweh‖ commanded
Gad, to say unto David,—that David should go
up, to rear an altar unto Yahweh, in the thresh-
ing-floor of Ornan the Jebusite. 19 So
David went up, according to[c] the word of Gad,
which he spake in the name of Yahweh.
20 And Ornan turned, and saw the messenger,
but ‖his four sons with him‖ were hiding
themselves,—now ‖Ornan‖ had been threshing
wheat. 21 Then came David unto Ornan,
—and Ornan looked, and saw David, and went
forth out of the threshing-floor, and bowed
himself unto David, with his face to the
ground. 22 And David said unto Ornan
Grant me the place of the threshing-floor,
that I may build thereon an altar, unto
Yahweh, —<for silver in full> shalt thou
grant it me, that the plague may be
stayed from off the people.
23 And Ornan said unto David,
Take it to thee, and let my lord the king do
what is good in his own eyes,—see! I have
given the oxen for ascending-sacrifices, and
<the threshing implements for wood, and
the wheat for a meal-offering,—the whole>
have I given.
24 Then said King David to Ornan,
Nay! but I will ‖surely buy‖ it for silver in
full,—for I will not take that which is
thine for Yahweh, nor offer an ascending-
sacrifice that hath cost me nothing.
25 So David gave to Ornan, for the place,—
shekels of gold, by weight, six hundred.

[a] Or: "adversary;" frequently seems = one who tempts and betrays, and then accuses. Heb.: *śāṭān*.
[b] So it shd be (w. Sep., Vul.). Cp. 2 S. xxiv. 13—G.n.
[a] Job. xxxiii. 22; Ps. lxxviii. 49; Lu. xii. 20.
[b] Some cod. (w. Syr., Vul.): "b. the heavens and the earth"—G.n.
[c] So it shd be (w. Sep., Syr., Vul.). Cp. 2 S. xxiv. 19—G.n.

26 And David built there an altar unto Yahweh,
and caused to go up ascending-sacrifices, and
peace-offerings,—and called unto Yahweh, and
he responded to him, by fire, out of the heavens,
upon the altar of ascending-sacrifice. 27 And
Yahweh gave word to the messenger, and he
put back his sword into its sheath.

28 <At that time, when David saw that Yahweh
had answered him in the threshing-floor of
Ornan the Jebusite> then he sacrificed
there. 29 But ‖the habitation of Yahweh,
which Moses made in the desert, and the altar
of ascending-sacrifice‖ were <at that time> in
the high place at Gibeon;[a] 30 and David could
not go before it, to seek God,—for he had been
terrified, because of the sword of the messenger
of Yahweh.

22 1 Then said David,
‖This‖ is the house of Yahweh God,—and
‖this‖ is the altar of ascending-sacrifice,
for Israel.

§ 32. *David's Preparations for Building the Temple; and his Charge to Solomon and the Rulers respecting it.*

2 And David gave word, to gather together the
sojourners, who were in the land of Israel,—
and he set hewers to hew squared stones, for
building the house of God; 3 and <iron in
abundance, for nails for the doors of the gates,
and for hooks> did David prepare,—and bronze
in abundance, without weight; 4 and cedar-
trees, even without number,—for the Zidonians
and the Tyreans brought cedar-trees in abun-
dance, unto David.

5 And David said,
‖Solomon my son‖ is young and tender, and
‖the house to be built‖ must be great and
lofty and famous and beautiful, for all
lands,[b]—oh let me then prepare for it.
So David prepared abundantly, before his
death. 6 Then he called for Solomon
his son,—and charged him, to build a house, for
Yahweh, God of Israel. 7 And David said
to Solomon his son,[c]—
<As for me> it was ‖near my heart‖ to
build a house for the Name of Yahweh my
God; 8 but the word of Yahweh came unto
me, saying,
<Blood in abundance> hast thou shed,
And <great wars> hast thou made,—
Thou shalt not build a house for my
Name,
Because <much blood> hast thou shed
upon the earth, before me.

9 Lo! ‖a son‖ born to thee,
‖He‖ shall be a man of rest,
And I will give him rest from all his
enemies, round about,—
For <Solomon>[a] shall be his Name,
And <peace and quietness> will I be-
stow upon Israel, in his days;

10 ‖He‖ shall build a house for my Name,
And ‖he‖ shall be my' son,[b]
And ‖I‖ will be his' father,[c]—
Therefore will I establish the throne of
his kingdom[d] over Israel, unto times
age-abiding.

11 ‖Now‖ my son, Yahweh be with thee,—so
shalt thou be prosperous, and shalt build
the house of Yahweh thy God, according as
he hath spoken concerning thee.

12 Only' Yahweh give thee discretion and under-
standing, and give thee charge over Israel,
—so that thou take heed unto the law of
Yahweh thy God. 13 ‖Then‖ shalt thou
prosper, if thou take heed to do the statutes
and the regulations, which Yahweh com-
manded Moses, concerning Israel,—be strong
and bold, thou mayst not be in fear, nor be
dismayed.

14 Lo! then <in my humiliation> have I pre-
pared for the house of Yahweh, of gold a
hundred thousand talents, and of silver a
thousand thousand talents, and <as for
bronze and iron> without' weight, for <an
abundance> hath it become, — <timber
also and stone> have I prepared, and
<thereunto> thou canst add.

15 And <with thee, in abundance> are work-
men, hewers and carvers of stone and wood,
—and every sort of wise man, in all manner
of work: 16 for gold and for silver and for
bronze and for iron, |without' number|.
Arise and do, And Yahweh be with
thee!

17 And David charged all the rulers of Israel, to
help Solomon his son:—

18 Is not ‖Yahweh your God‖ with you? and
hath he not given you rest on every side?
for he hath given into my hand, the inhabi-
tants of the land, and subdued' is the land
before Yahweh, and before his people.

19 ‖Now‖ apply your heart and your soul, to
seek unto Yahweh your God,—and then
arise ye and build the sanctuary of Yahweh
Elohim, that ye may bring the ark of the
covenant of Yahweh, and the holy vessels
of God, into the house which hath been
built for the Name of Yahweh.

§ 33. *Solomon to be David's Successor. The Levites' Number, Families, and Duties.*

1 Now ‖David‖ was old, and satisfied with 23
days,—so he made Solomon his son king, over
Israel; 2 and gathered together all the rulers of
Israel, with the priests, and the Levites. 3 Now
the Levites were numbered, from thirty years

[a] Some cod. (w. 1 ear. pr. edn.): "h. p. which was in G."—G.n. Cp. also chap. xvi. 39.
[b] Cp. Is. lvi. 7.
[c] *Written*: "his son"; *read*: "my son." Some cod. (w. Syr.): "his son" [ending previous clause]. Others (w. 2 ear. pr. edns., Sep. and Vul.): "my son" [beginning the following clause]—G.n.

[a] = "Peaceable."
[b] Ml.: "He shall be to me as a son."
[c] Ml.: "And I [will be] to him as a father."
[d] Or: "his royal throne."

old and upwards,—and their number by their polls, of mature men, was thirty-eight thousand.
<Of these—to preside over the work of the house of Yahweh> were twenty-four thousand,
—and officers and judges, six thousand; 5 and four thousand‖ were doorkeepers,—and ‖four thousand‖ were offerers of praise unto Yahweh, with instruments.

Which [said David] I made for offering praise.
And David divided them into courses,—pertaining to the sons of Levi, to Gershon, Kohath and Merari.

<Of the Gershonites> Ladan and Shimei. 8 ‖The sons of Ladan‖ the chief Jehiel, and Zetham and Joel, three. 9 ‖The sons of Shimei‖ Shelomoth[a] and Haziel and Haran, three,—‖these‖ were the ancestral chiefs of Ladan. 10 And ‖the sons of Shimei‖ Jahath, Zina, and Jeush, and Beriah,—‖these‖ were the sons of Shimei, four. 11 And Jahath was chief, and Zizah the second,—but ‖Jeush and Beriah‖ had not many sons, so they became an ancestral house, by one reckoning.

12 ‖The sons of Kohath‖ Amram, Izhar, Hebron, and Uzziel, four. 13 ‖The sons of Amram‖ Aaron and Moses,—and Aaron was separated, to hallow the holy of holies, ‖he and his sons‖, unto times age-abiding, to make a perfume before Yahweh, to be in attendance upon him, and to bless in his name, unto times age-abiding;
14 and <as for Moses, the man of God> ‖his sons‖ were called unto the tribe of Levi. 15 ‖The sons of Moses‖ were Gershom, and Eliezer. 16 ‖The sons of Gershom‖ were Shebuel the chief; 17 and the sons of Eliezer were Rehabiah[b] the chief,—and Eliezer had no other sons, but ‖the sons of Rehabiah‖[b] were very many.[c] 18 ‖The sons of Izhar‖ Shelomith the chief. 19 ‖The sons of Hebron‖ Jeriah the chief, Amariah the second, Jehaziel the third, and Jekameam the fourth. 20 ‖The sons of Uzziel‖ Micah the chief, and Isshiah the second.

21 ‖The sons of Merari‖ were Mahli and Mushi. ‖The sons of Mahli‖ were Eleazar and Kish. 22 But Eleazar died, and had no sons, but daughters only,—and so the sons of Kish their brethren took them. 23 ‖The sons of Mushi‖ were Mahli and Eder and Jeremoth, three.

24 ‖These‖ were the sons of Levi by their ancestral house, the ancestral chiefs of them who were counted in the number of their names, by their polls, doing the work, for the service[d] of the house of Yahweh,—from twenty years old, and upwards. 25 For, said David,

Yahweh the God of Israel hath given rest
unto his people,—and hath taken up his
habitation[e] in Jerusalem, unto times age-
abiding; 26 moreover also' <as for the
Levites> they have no need' to bear the
habitation, nor any of its vessels in the
laborious work thereof.

27 For <by the last words of David> ‖the same‖ were the number of the sons of Levi,—from twenty years old, and upwards. 28 For ‖their duty‖[a] was—to be in attendance upon[b] the sons of Aaron, in the laborious work of the house of Yahweh, over the courts, and over the chambers, and over the purifying of everything holy,—and doing the laborious work of the house of God; 29 and for the bread set in array, and for the fine meal for the meal-offering, and for the unleavened cakes, even for that which is baked in a pan, for the moistened food,—even of every measure, and size; 30 and to stand, morning by morning, to give thanks and offer praise unto Yahweh,—and |likewise| at even;
31 and for all the offering of ascending-sacrifices unto Yahweh, on the sabbaths, and on the new moons, and on the set feasts,—by number, according to the manner prescribed for them[c] continually, before Yahweh;—32 and they shall keep the charge of the tent of meeting, and the charge of the holy place, and the charge of the sons of Aaron, their brethren,—in the laborious work of the house of Yahweh.

§ 34. *Priests divided into Twenty-four Courses. Their Duties and those of their Helpers, the Levites, settled by Lot.*

24 1 Now ‖the sons of Aaron‖ had their courses,—
|the sons of Aaron|, Nadab and Abihu, Eleazar and Ithamar; 2 but Nadab and Abihu |died| before their father, and <sons> had they none,—but Eleazar and Ithamar became priests;
3 and David apportioned to them courses, both to Zadok of the sons of Eleazar, and to Ahimelech of the sons of Ithamar,—by their appointed place, in their service. 4 But the sons of Eleazar were found to be more numerous, by the chiefs of their able men, than were the sons of Ithamar, so they divided them,—‖the sons of Eleazar‖ had chiefs, of the[d] ancestral house ‖sixteen‖, whereas ‖the sons of Ithamar‖ had of their ancestral house, ‖eight‖. 5 They divided them, therefore, by [casting] lots, these with those,—for there were princes of the sanctuary, and princes of God, from among the sons of Eleazar, and among[e] the sons of Ithamar.
6 And Shemaiah son of Nethanel the scribe from among the Levites, |wrote them down| before the king and the rulers and Zadok the priest, and Ahimelech son of Abiathar, and the ancestral chiefs, pertaining to the priests and to the Levites,—‖one ancestral house‖ was taken for Eleazar, and ‖was equally taken‖ for Ithamar.[f]
7 So then the first lot came forth for Jehoiarib, <for Jedaiah> the second; 8 <for Harim> the

[a] "Shelomoth," *written*; "Shelomith," *read*—G.n.
[b] Heb.: *rehabhyâh*, 2; 3, *rehabhyâhu*.
[c] Or: "were multiplied till they mounted up."
[d] Or: "labour."
[e] Or: "and hath settled down"—as if referring to Y. Or: "and he (Israel) hath settled down."

[a] Ml.: "standing," "post," "function."
[b] Ml.: "to be at the hand of."
[c] Or: "according to the regulation concerning them."
[d] Some cod. (w. Aram., Syr.): "their"—G.n.
[e] Some cod. (w. 4 ear. pr. edns. [1 *Rabb.*], Aram., Syr., Vul.): "and from among"—G.n.
[f] Some cod. (w. Sep., Syr.):

third, <for Seorim> the fourth; 9 <for Malchijah> the fifth, <for Mijamin> the sixth; 10 <for Hakkoz> the seventh, <for Abijah> the eighth; 11 <for Jeshua> the ninth, <for Shecaniah>[a] the tenth; 12 <for Eliashib> the eleventh, <for Jakim> the twelfth; 13 <for Huppah> the thirteenth, <for Jeshebeab> the fourteenth; 14 <for Bilgah> the fifteenth, <for Immer> the sixteenth; 15 <for Hezir> the seventeenth, <for Happizzez> the eighteenth; 16 <for Pethahiah> the nineteenth, <for Jehezkel> the twentieth; 17 <for Jachin> the twenty-first, <for Gamul> the twenty-second; 18 <for Delaiah> the twenty-third, <for Maaziah>[b] the twenty-fourth. 19 ‖These‖ were their appointed places for their service, for entering the house of Yahweh, according to the regulation of them, by the hand of[c] Aaron their father,—just as Yahweh God of Israel |commanded him.|

20 Now ‖as for the sons of Levi who remained‖ <of the sons of Amram> Shubael, <of the sons of Shubael> Jehdeiah.[d] 21 ‖Of Rehabiah‖,[e] <of the sons of Rehabiah>[e] the chief' Isshiah; 22 <of the Izharites> Shelomoth,—<of the sons of Shelomoth> Jahath; 23 and <the sons [of Hebron]> Jeriah,[f]—|Amariah|[g] the second, |Jehaziel| the third, |Jekameam| the fourth; 24 <the sons of Uzziel> Micah, <of the sons of Micah> Shamir;[h] 25 <the brother of Micah> Isshiah, <of the sons of Isshiah> Zechariah. 26 <The sons of Merari> Mahli and Mushi,—<the sons of Jaaziah> Beno; 27 <the sons of Merari, of Jaaziah> Beno, and Shoham and Zaccur and Ibri: 28 <of Mahli> Eleazar, who had no sons; 29 <of Kish—the sons of Kish> Jerameel; 30 and <the sons of Mushi> Mahli and Eder and Jerimoth. ‖These‖ were the sons of the Levites, belonging to their ancestral house. 31 Moreover ‖they also‖ cast lots along with their brethren the sons of Aaron, before David the king and Zadok and Ahimelech, and the ancestral chiefs, pertaining to the priests and to the Levites,—the ancestral chief along with his younger' brethren.

§ 35. *David and his Captains appoint Twenty-four Courses of Singers and Musicians, under Asaph, Jeduthun, and Heman.*

25 1 And David and the captains of the host[i] set apart for service, unto the sons of Asaph and Heman and Jeduthun, such as should prophesy,[k] with lyres, with harps,[l] and with cymbals.—and ‖the number of the workers, for their service‖ was: 2 <Of the sons of Asaph> Zaccur and Joseph and Nethaniah and Asarelah, the sons of Asaph,—under the direction of Asaph,[a] who prophesied under the direction of[b] the king. 3 <Of Jeduthun> ‖the sons of Jeduthun‖—Gedaliah, and Zeri, and Jeshaiah, Hashabiah,[c] and Mattithiah—six, under the direction of[d] their father Jeduthun, with the lyre, as he prophesied, in giving thanks and offering praise unto Yahweh. 4 <Of Heman> the sons of Heman—Bukkiah,[e] Mattaniah,[f] Uzziel, Shebuel, and Jeremoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, Mahazioth. 5 ‖All these‖ were sons of Heman, the seer of the king in the things of God, at the lifting of the horn. And God gave to Heman, fourteen sons and three daughters. 6 ‖All these‖ were under the direction of their father, in the singing of the house of Yahweh, with cymbals, harps[g] and lyres, for the service of the house of God,—Asaph and Jeduthun and Heman ‖under the direction of the king‖. 7 And ‖the number of them—with their brethren, who were instructed in singing unto Yahweh,—even all the skilful‖ was two hundred and eighty-eight. 8 So they cast lots for their charges, all alike, as the small so the great, the teacher with the learner.

9 And the first lot came forth for Asaph, to Joseph,—‖Gedaliah‖ the second, he' and his brethren and his sons, twelve. 10 ‖The third‖, Zaccur, his sons and his brethren, twelve. 11 ‖The fourth‖, to Izri, his sons and his brethren, twelve. 12 ‖The fifth‖, Nethaniah,[h] his sons and his brethren, twelve. 13 ‖The sixth‖, Bukkiah, his sons and his brethren, twelve. 14 ‖The seventh‖ Jesharelah, his sons and his brethren, twelve. 15 ‖The eighth‖, Jeshaiah, his sons and his brethren, twelve. 16 ‖The ninth‖, Mattaniah, his sons and his brethren, twelve. 17 ‖The tenth‖ Shimei, his sons and his brethren, twelve. 18 ‖The eleventh‖, Azarel, his sons and his brethren, twelve. 19 ‖The twelfth‖, to Hashabiah, his sons and his brethren, twelve. 20 ‖As the thirteenth‖, Shubael, his sons and his brethren, twelve. 21 ‖As the fourteenth‖, Mattithiah, his sons and his brethren, twelve. 22 ‖As the fifteenth, to Jeremoth‖, his sons and his brethren, twelve. 23 ‖As the sixteenth‖, to Hananiah, his sons and his brethren, twelve. 24 ‖As the seventeenth‖, to Joshbekashah, his sons and his brethren, twelve. 25 ‖As the eighteenth‖ to Hanani, his sons and his brethren, twelve. 26 ‖As the nineteenth‖, to Mallothi, his sons and his brethren, twelve. 27 ‖As the twentieth‖,

"an ancestral house, one by one, for Eleazar, and one by one, for Ithamar."

[a] Heb.: *sh^ekhanyâhu*, 2; 8, *sh^ekhanyâhu*.

[b] Heb.: *ma'azyâhu*, 1; 1, *ma'azyâh*.

[c] Or: "through."

[d] Heb.: *yehd^eyahu*.

[e] Heb.: *r^ehabhyâhu*, 3; 2, *r^ehabhyâh*.

[f] Some cod. (w. 8 ear. pr. edns., Sep., Syr.): "And the sons of Jeriah"; but *Gt.*: "And the sons of Hebron J." Cp. xxiii. 19—G.n.

[g] Heb.: *'amaryâhu*, 3; 13, *'amaryâh*.

[h] *Written*: "Shamur"; *read*: "*Shamir*"—G.n.

[i] Or: "army."

[k] So *read*; but *written*: "the prophets"—G.n.

[l] Or: "lutes"—O.G.

[a] Ml.: "at the hand of A."

[b] Ml.: "at the hands of the k."

[c] Heb.: *hâshabhyâhu*, 3; 12, *hâshobhyâh*.

[d] Ml.: "at the hand of."

[e] Heb.: *bukkîyâhu*.

[f] Heb.: *mattanyâhu*, 3; 13, *mat·aayâh*.

[g] Or: "lutes"—O.G.

[h] Heb.: *n^e hanyâhu*, 5; 15, *n^ethanyâh*.

to Eliathah,[a] his sons and his brethren, twelve. 28 ‖As the twenty-first‖, to Hothir, his sons and his brethren, twelve. 29 ‖As the twenty-second‖, to Giddalti, his sons and his brethren, twelve. 30 ‖As the twenty-third‖, to Mahazioth, his sons and his brethren, twelve. 31 ‖As the twenty-fourth‖, to Romamti-ezer, his sons and his brethren, twelve.

§ 36. *Courses of Levites serving as Door-keepers, Treasurers, and Officers and Judges.*

26 1 <To the courses of the door-keepers> pertained,— |of the Korahites| Meshelemiah[b] son of Kore, of the sons of Asaph;[c] 2 and ‖Meshelemiah‖ had sons,—Zechariah the firstborn, Jediael the second, Zebadiah[d] the third, Jathniel the fourth; 3 Elam the fifth, Jehohanan the sixth, Eliehoenai the seventh. 4 And ‖Obed-edom‖ had sons,—Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethanel the fifth; 5 Ammiel the sixth, Issachar the seventh, Peullethai, the eighth,—for God had blessed' him. 6 And <to Shemaiah his son> were born sons, who bare rule to their ancestral house,—for <heroes of valour>[e] were they. 7 ‖The sons of Shemaiah‖ were Othni and Rephael, and Obed, Elzabad, whose brethren were sons of valour,[f]—Elihu, and Semachiah.[g] 8 ‖All these‖ were of the sons of Obed-edom, they' and their sons and their brethren, able men in strength for the service,—‖sixty-two, pertaining to Obed-edom‖. 9 And ‖Meshelemiah‖ had sons, and brethren, sons of valour,[f] eighteen. 10 And ‖Hosah of the sons of Merari‖ had sons,—Shimri the chief, for though he was not the firstborn, yet his father |made him| chief. 11 Hilkiah' the second, Tebaliah' the third, Zechariah' the fourth,—‖all the sons and brethren of Hosah‖ were thirteen. 12 <To these> belonged the courses of door-keepers, <to the chiefs of the strong men> belonged charges, equally with their brethren,—to be in attendance in the house of Yahweh.

13 Yea they cast lots, as' the small so' the great, by their ancestral |house, for every several gate. 14 And the lot eastward fell to Shelemiah. And <for[h] Zechariah his son, a discreet counseller> they cast lots, and his lot came out, northward. 15 <To Obed-edom> southward,—and <to his sons> the storehouse. 16 <To Shuppim[i] and to Hosah> westward, near the refuse-gate, in the causeway that goeth up,—one ward as well as another. 17 <Eastward—daily> were six,[k]—<northward—daily> four, <southward—daily> four, and <for the stores> two and two. 18 <For the precinct—westward> four, <at the causeway> two—by the precinct. 19 ‖These‖ were the courses of the door-keepers, of the sons of the Korahites, and of the sons of Merari.

20 And ‖the Levites, their brethren‖[a] were over the treasuries of the house of God, even to the treasuries of hallowed things. 21 ‖The sons of Ladan—the sons of the Gershonites belonging to Ladan — the ancestral chiefs belonging to Ladan the Gershonite‖ were Jehieli; 22 the sons of Jehieli‖ Zetham and Joel his brother who were over the treasuries of the house of Yahweh. 23 Then came certain of the Amramites, of the Izharites, of the Hebronites, of the Uzzielites. 24 And ‖Shebuel, son of Gershom, son of Moses‖ was chief ruler over the treasuries. 25 And ‖his brethren pertaining to Eliezer‖ were Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomoth[b] his son. 26 ‖The same Shelomoth and his brethren‖ were over all the treasuries of the hallowed things, which David the king and the ancestral chiefs, with the captains of thousands and hundreds and the captains of the army |had hallowed|: 27 <out of the battles and out of the spoil> had they hallowed [them],—to strengthen [the provision] for the house o Yahweh. 28 And <all that Samuel the seer, and Saul son of Kish, and Abner son of Ner, and Joab son of Zeruiah> had hallowed, <whosoever had hallowed anything> it was under the direction[c] of Shelomoth,[d] and his brethren.

29 <Of the Izharites> ‖Chenaniah and his sons‖ were for the outward business over Israel,—as officers, and as judges.

30 <Of the Hebronites> ‖Hashabiah and his brethren, sons of valour,[e] one thousand seven hundred‖ had the oversight of Israel, across the Jordan westward,—for all the business of Yahweh, and for the service of the king.

31 <Of the Hebronites> |Jerijah|[f] was chief, [he was] of the Hebronites by his generations, by his fathers,—<in the fortieth year of the reign of David> were they sought out, and there were found among them heroes of valour, in Jazer of Gilead; 32 and ‖his brethren that were heroes of valour‖ were two thousand and seven hundred, ancestral chiefs,—so David the king gave them oversight, over the Reubenites and the Gadites and the half tribe of Manassites, in all the affairs of God, and the affairs of the king.

§ 37. *Twelve Monthly Courses of Royal Attendants, acting between the other Courses and the King.*

27 1 Now ‖the sons of Israel—as to the number of them, <the ancestral chiefs—and rulers of

[a] So the Western Massorites; some Easterns: "Eliatha" [without final "h"]—G.n.
[b] Heb.: *m'shelemyâhu*, 3; 1, *m'shelemyâh*.
[c] *Gt.*: "Ebiasaph." Cp. chap. ix. 19—G.n.
[d] Heb.: *z'bhadhyâhu*, 3; 6, *z'bhadhyâh*.
[e] Or: "strong men of ability."
[f] Or: "able men."
[g] Heb.: *sh'makhyâhu*.
[h] *Gt.*: "for Z."—G.n. ["For" not expressed in M.C.T.]
[i] *Gt.*: the words "To Shuppim" shd be erased—G.n.
[k] So it shd be (w. Sep.)—G.n.

[a] So it shd be (w. Sep.). Cp. chap. vi. 29; 2 Ch. xxix. 34—G.n.
[b] *Written*: "Shelomoth"; *read*: "Shelomith"—G.n.
[c] Ml.: "at the hand."
[d] Here "Shelomith," both *written* and *read*.
[e] Or: "able men."
[f] Heb.: *y'riyyâh*, 1; 2, *y'riyyahu*.

thousands and hundreds, and their officers who waited upon the king as to any matter of the courses, who came in and went out month by month, for all the months of the year> in each course‖ were twenty-four thousand.

2 <Over the first course, for the first month> was Jashobeam, son of Zabdiel,—and <in his course> were twenty-four thousand. 3 <Of the sons of Perez> was the chief for all the rulers of the hosts, for the first month. 4 And <over the course for the second month> was Dodai an Ahohite, and <of his course> was Mikloth also a chief ruler,—and <in his course> were twenty-four thousand. 5 ‖The ruler of the third host, for the third month‖ was Benaiah, son of Jehoiada the priest—a chief,—and <in his course> were twenty-four thousand. 6 ‖The same Benaiah‖ was a hero of[a] thirty, and over the thirty,—and <over[b] his course> was Ammizabad his son. 7 <The fourth, for the fourth month> was Asahel, brother of Joab, and Zebadiah his son, after him,—and <in his course> were twenty-four thousand. 8 <Of the fifth, for the fifth month> ‖the ruler‖ was Shamhuth the Izrahite,[c]—and <in his course> were twenty-four thousand. 9 <The sixth, for the sixth month> was Ira son of Ikkesh, the Tekoite,—and <in his course> were twenty-four thousand. 10 <The seventh, for the seventh month> was Helez the Pelonite, of the sons of Ephraim,—and <in his course> were twenty-four thousand. 11 <The eighth, for the eighth month> was Sibbecai the Hushathite, of the Zerahites,—and <in his course> were twenty-four thousand. 12 <The ninth, for the ninth month> was Abiezer the Anathothite, of the Benjamites,—and <in his course> were twenty-four thousand. 13 <The tenth, for the tenth month> was Maharai the Netophathite, of the Zerahites,—and <in his course> were twenty-four thousand. 14 <The eleventh, for the eleventh month> was Benaiah the Pirathonite, of the sons of Ephraim,—and <in his course> were twenty-four thousand. 15 <The twelfth, for the twelfth month> was Heldai the Netophathite, of Othniel,—and <in his course> were twenty-four thousand.

§ 38. *The Rulers of the Twelve Tribes.*

16 Furthermore <over the tribes of Israel> |the chief ruler of the Reubenites'| was Eliezer, son of Zichri. <Of the Simeonites> Shephatiah, son of Maacah. 17 <Of Levi> Hashabiah, son of Kemuel. <Of Aaron> Zadok. 18 <Of Judah> Elihu, one of the brethren of David. <Of Issachar> Omri, son of Michael. 19 <Of Zebulun> Ishmaiah, son of Obadiah. <Of Naphtali> Jeremoth, son of Azriel. 20 <Of the sons of Ephraim> Hoshea son of Azaziah. <Of the half tribe of Manasseh> Joel, son of Pedaiah.[a] 21 <Of the half of Manasseh, in Gilead> Iddo, son of Zechariah. <Of Benjamin> Jaasiel, son of Abner. 22 <Of Dan> Azarel, son of Jeroham. ‖These‖ were the rulers of the tribes of Israel. 23 But David took not the number of them, from twenty years old, and under,—because Yahweh had said, he would multiply Israel like the stars of the heavens. 24 ‖Joab son of Zeruïah‖ began to number, but finished not, when there arose, on this account, indignation against Israel, — neither did the number come up into the account of the chronicles of King David.

§ 39. *Managers and Stewards of Royal Domains and Possessions.*

25 And <over the treasuries of the king> was Azmaveth, son of Adiel. And <over the treasuries in the fields, in the cities, in the villages and in the castles> was Jonathan, son of Uzziah; 26 And <over the workers of the field, for the tillage of the ground> was Ezri, son of Chelub. 27 And <over the vineyards> was Shimei, the Ramathite. And <over that which was in the vineyards, for the treasuries of wine> was Zabdi, the Shiphmite. 28 And <over the olive-trees and the sycamore-trees that were in the lowland> was Baal-hanan the Gederite. And <over the treasuries of oil> was Joash. 29 And <over the herds that pastured in Sharon> was Shitrai[b] the Sharonite. And <over the herds in the vales> Shaphat, son of Adlai. 30 And <over the camels> was Obil, the Ishmaelite. And <over the asses> was Jehdeyahu the Meronothite. 31 And <over the flocks> was Jaziz, the Hagrite.[c] ‖All these‖ were rulers over the possessions that belonged to King David.

§ 40. *David's nearest Advisers.*

32 And ‖Jonathan the relative of David‖ was a counsellor, ‖a man of understanding and a scribe‖ was he. And ‖Jehiel son of Hachmoni‖ was with the sons of the king. 33 And ‖Ahitophel‖ was counsellor to the king. And ‖Hushai the Archite‖ was the companion of the king. 34 And <after Ahitophel> was Jehoiada son of Benaiah—and Abiathar. And ‖the captain of the king's army‖ was Joab.

§ 41. *David's last Charge to his Chief Men and to Solomon: His Plans and Patterns for the Temple and its Furniture.*

28 1 And David called together[d] all the rulers of Israel, the rulers of tribes and the rulers of the courses who waited upon the king,—

[a] Some cod. (w. 6 ear. pr. edns., Vul.): "in" ("among")—G.n.
[b] So it shd be (w. Sep.)—G.n.
[c] *Gt.*: "the Zerahite." Cp. ver. 11—G.n.
[a] Heb.: *pᵉdhâyâhu*, 1; 7, *pᵉdhâyâh*. So *written*; but *read*: "Shirtai"—G.n.
[b] Or: "Hagarite"—T.G.
[c] Or: "convoked."

and the rulers of thousands and the rulers of hundreds, and the rulers over all the possessions and substance that belonged to the king and to his sons, with the courtiers and the heroes, even every hero of valour, unto Jerusalem.

2 Then David the king rose up on his feet, and said,

Hear me, my brethren and my people,—
<As for me> it was near my heart, to build a house of rest for the ark of the covenant of Yahweh, and for the footstool of our God, and I made ready to build. 3 But ‖God‖ said to me,
Thou shalt not build a house for my Name,
—for <a man of war> thou art,' and <blood> hast thou shed.

4 Howbeit Yahweh, God of Israel, made choice of me, out of all of the house of my father, to become king over Israel unto times age-abiding, for <of Judah> had he made choice to be chief ruler, and <in the house of Judah> ‖the house of my father‖,—and <among the sons of my father> ‖with me‖ was he well-pleased, to make me king over all Israel; 5 and <from among all my sons>—for <many sons> hath Yahweh' given me,—he hath made choice of Solomon my son, to sit upon the throne of the kingdom of Yahweh, over Israel. 6 And he said unto me,
‖Solomon thy son—he‖ shall build my house, and my courts,—for I have made choice of him that he may be my' son, and that ‖I‖ may be his' father. 7 So will I establish his kingdom, unto times age-abiding,—if he be strong, to do my commandments and my regulations, as at this day.

8 ‖Now‖ therefore,
<in the eyes of all Israel—the convocation of Yahweh,
and in the ears of our God>
Observe and seek all the commandments of Yahweh your God,—to the end that ye may possess the good land,—and suffer your sons after you to inherit it, unto times age-abiding.

9 ‖Thou‖, therefore, ‖Solomon my son‖
Know thou the God of thy father,
And serve him with a perfect heart and with a willing soul,
For <all hearts> doth Yahweh search,
And <every devised purpose> doth he understand,—
<If thou seek him>
He will be found of thee,
But <if thou forsake him>
He will cast thee off for ever.[a]

10 See! ‖now‖ that ‖Yahweh‖ hath made choice of thee, to build a house for a sanctuary—be strong and do!

11 Then gave David unto Solomon his son, the plan of the porch, and the recesses thereof, and the treasuries thereof, and the upper rooms thereof, and the inner chambers thereof, and the recess for the propitiatory; 12 and the plan of all which had come by the spirit to be with him, for the courts of the house of Yahweh, and for all the rooms round about,—for the treasuries of the house of God, and for the treasuries of hallowed things; 13 and for the courses of the priests and the Levites, and for all the work of the service of the house of Yahweh,—and for all the utensils of the service of the house of Yahweh: 14 <of gold, by weight> for the gold, for all manner of utensils for each several service,—for all manner of utensils of silver, by weight, for all manner of utensils for each several service; 15 and a weight, for the lamp-stands of gold, and their lamps of gold, by the weight of each several lampstand, and the lamps thereof,—and for the lamp-stands of silver by weight, for each lamp-stand and the lamps thereof, according to the service of each several lampstand. 16 And the gold [gave he] by weight for the tables for setting in array, for each several table, —and silver, for the tables of silver; 17 and the fleshhooks and the bowls and the cups, pure gold,—and for the goblets of gold, by weight for each several goblet, and for the goblets of silver, by weight for each several goblet; 18 and <for the altar of incense> refined gold, by weight,—and <for the pattern of the chariot of the cherubim> gold, for them that were spreading out, and covering the ark of the covenant of Yahweh:—— 19 the whole in writing,
From the hand of Yahweh upon me
to give understanding,—
all the works of the pattern.

20 Then said David, unto Solomon his son,
Be strong and bold, and act, thou mayest not fear nor be dismayed,—for ‖Yahweh, God, my God‖ will be with thee, he will not let thee go, neither will he forsake thee, until thou hast finished all the work of the service of the house of Yahweh. 21 And there are the courses of the priests and the Levites, for all the service of the house of God,—and <with thee, in all manner of work> is every willing, skilful man for any service, also the rulers and all the people, for all thine affairs.

§ 42. *Offerings for Building the Temple made by David and his People.*

29 1 Then said David the king unto all the convocation,
‖Solomon my son, ‖the one‖[a] of whom God hath made choice‖ is young and tender,—and ‖the work‖ is great, seeing that <not for man> is the palace, but for Yahweh Elohim. 2 And <with all my might> have I made preparation for the house of

[a] Or: "for the time to come."

[a] Or: "my one son."

my God, the gold for the gold, and the silver for the silver, and the bronze for the bronze, the[a] iron for the iron, and the wood for the wood,—and beryl stones and settings, stones coloured and particoloured, and all manner of precious stones and stones of white marble, in abundance. 3 And yet further' <because of my delighting in the house of my God, having a treasure of mine own in gold and silver> I have given for the house of my God, above and beyond all that I have prepared for the holy house: 4 three thousand talents of gold, of the gold of Ophir,—and seven thousand talents of refined silver, for overlaying the walls of the recesses. 5 <Of gold' for the gold, and of silver' for the silver, and for all manner of work in the hand of artificers>,—Who then is ready to offer willingly, by filling his hand to-day, unto Yahweh?

6 Then offered they willingly—the ancestral rulers and the rulers of the tribes of Israel, and the rulers of thousands and hundreds, even to the rulers of the work of the king; 7 and gave for the service of the house of God, <of gold> five thousand talents and ten thousand drams,[b] and <of silver> ten thousand talents, and <of bronze> eighteen thousand talents,—and <of iron> one hundred thousand talents. 8 And ‖every one with whom were found precious stones‖ gave to the treasure of the house of Yahweh,—unto the hand[c] of Jehiel the Gershonite. 9 So the people rejoiced because they willingly offered, for <with a perfect heart> offered they willingly unto Yahweh,—moreover also' ‖David the king‖ rejoiced with great joy.

§ 43. *David's Public Thanksgiving, and his People's Response, in Prayer, Sacrifice and Feasting.*

10 Therefore did David bless Yahweh in the eyes of all the convocation,—and David said,

Blessed' art thou, O Yahweh, the God of Israel our father, from age even unto age.[d]

11 ‖Thine‖ O Yahweh, are Greatness, and Might, and Beauty, and Victory, and Majesty, nay! ‖all in the heavens and in the earth‖,—‖thine‖ O Yahweh, is the kingdom, who art exalted' above all—as chief; 12 and ‖riches and honour‖ are from before thee, and ‖thou‖ art ruling over all, and <in thy hand> are power and might,—and <in thy hand> it is, to give greatness and strength unto any.

13 ‖Now‖ therefore, O our God, we' are giving thanks unto thee,—and offering praise, unto thy beautiful' Name.

14 And yet, who' am ‖I‖, and who' are my people, that we should be able' to offer willingly like this? for <from thee> is the whole, and <out of thine own hand> have we given unto thee; 15 for <sojourners> are we' before thee, and strangers, like all our fathers,—<like a shadow> are our days upon the earth, and there is no' hope. 16 O Yahweh our God, ‖all this abundance which we have prepared, to build thee a house for thy holy' Name‖ <out of thine own hand> it is, and <thine> is the whole. 17 But I know, O my God, that ‖thou‖ art proving the heart, and <with uprightness> wilt thou be pleased,—‖I‖ <in the uprightness of my heart> have willingly offered all these things, ‖now‖ therefore, <thy people who are found here> have I seen with joy, offering willingly unto thee.

18 O Yahweh, God of Abraham, Isaac, and Israel, our fathers, oh guard this age-abidingly, as the devised' purpose of the heart of thy people,—and establish thou their heart, unto thyself.

19 Also <unto Solomon my son> give thou an undivided heart, to keep thy commandments, thy testimonies, and thy statutes,—to do the whole, and to build the palace for which I have prepared.

20 Then said David, unto all the convocation,

Bless, I beseech you, Yahweh your God.

So all the convocation blessed' Yahweh, the God of their fathers, and did bend their heads and bow themselves down unto Yahweh, and unto the king; 21 and sacrificed unto Yahweh sacrifices, and caused to go up ascending-offerings unto Yahweh, on the morrow of that day, a thousand bullocks, a thousand rams, a thousand young sheep, and the drink-offerings thereof,—and sacrifices in abundance, for all Israel. 22 And so they did eat and drink before Yahweh on that day, with great joy,—and they, the second time, made Solomon son of David king, and anointed him unto Yahweh to be chief ruler, and Zadok to be priest.

§ 44. *Solomon's Accession to the Throne, and David's Death in Peace and Honour.*

23 So Solomon took his seat upon the throne of Yahweh, as king, instead of David his father, and prospered,—and all Israel |hearkened unto him|. 24 And ‖all the rulers, and the heroes, yea moreover' all the sons of King David‖ gave a hand, under Solomon the king. 25 And Yahweh magnified Solomon, exceedingly, before the eyes of all Israel,—and gave unto him a royal majesty, that had not been on any king before him, over Israel.

26 Thus ‖David son of Jesse‖ reigned over all Israel; 27 and |the days that he reigned over Israel| were forty years,—<in Hebron reigned he seven years, and <in Jerusalem>

[a] Some cod. (w. 1 ear. pr. edn.): "and the iron."
[b] Or: "darics." "Dram" (of gold) about = 9*s.* 5*d.* Some take "daric" (of gold) as = 2 drams, or about = 20*s.* Cp. Davies and O.G.
[c] Or: "under the direction."
[d] Or: "from æon even unto æon."

reigned he, thirty-three. 28 And he died in a good old age, satisfied with days, riches and honour,—and Solomon his son reigned in his stead.

29 Now ‖the acts of David the king, first and last‖ behold them! written in the records of Samuel the seer, and in the records of Nathan the prophet, and in the records of Gad the seer: 30 with all his reign,[a] and his might,—and the times which passed over him, and over Israel, and over all the kingdoms of the lands.

[a] Or: "royal estate."

THE SECOND BOOK OF THE CHRONICLES.

§ 1. *Solomon convokes an Assembly at Gibeon, where he sacrifices; and God promises him Wisdom, Wealth and Honour*

1 1 And Solomon, son of David, strengthened himself over his kingdom,—and ‖Yahweh his God‖ was with him, and made him surpassingly great. 2 And Solomon gave word to all Israel—to the rulers of thousands, and hundreds, and to the judges, and to all the leaders of all Israel, ancestral chiefs; 3 and Solomon, and all the convocation with him, went to the high place that was in Gibeon,[a]—for <there> was the tent of meeting of God, which Moses the servant of Yahweh made in the desert. 4 Howbeit <the ark of God> had David brought up from Kiriath-jearim, into the place that David had prepared for it,—for he had pitched for it a tent, in Jerusalem. 5 Also ‖the altar of bronze that Bezalel son of Uri son of Hur had made‖ was there'[b] before the habitation of Yahweh,—so Solomon and the[c] convocation sought it. 6 And Solomon went up thither, unto the altar of bronze before[d] Yahweh, which belonged to the tent of meeting,—and caused to go up thereon a thousand ascending-sacrifices.

7 <During that night> God appeared unto Solomon,—and said unto him,

Ask what I shall give thee.

8 And Solomon said unto God,

‖Thou thyself‖ didst deal with David my father in great lovingkindness,—and hast made me king in his stead.

9 ‖Now‖ O Yahweh Elohim, let thy word with David my father be brought to pass,[e]—for ‖thou‖ hast made me king over a people, for multitude' like the dust of the earth.

10 ‖Now‖ <wisdom and knowledge> give thou unto me, that I may go out before this people, and may come in,—for who can judge this thy people, that is so great?[a]

11 And God said unto Solomon,

<Because this was near thy heart, and thou hast not asked riches, wealth, or honour, or the life[b] of them that hate thee, nor even <many days> hast thou asked,—but hast asked for thyself, wisdom and knowledge, that thou mayest judge my people, over whom I have made thee king> 12 ‖wisdom and knowledge‖ are granted unto thee,—moreover <riches and wealth and honour> will I give thee, such' as the kings who were before thee did not possess, neither shall they who come after thee possess the like.

13 And Solomon came from[c] the high place that was in Gibeon unto Jerusalem, from before the tent of meeting,—and reigned over Israel.

14 And Solomon gathered chariots and horsemen, and came to have a thousand and four hundred chariots, and twelve thousand horsemen,—and he settled them in chariot cities, and with the king, in Jerusalem. 15 And the king made silver and gold in Jerusalem, like stones,—and <cedars> made he like the sycomores that are in the lowland, for abundance. 16 And the horses which Solomon had were ‖an export‖ out of Egypt,—and a ‖company of royal' merchants‖ used to fetch a drove, at a price; 17 and they built and brought forth out of Egypt a chariot, for six hundred [shekels] of silver, and a horse, for a hundred and fifty,—and ‖so‖ <for all the kings of the Hittites and the kings of Syria> ‖by their means‖ brought they them forth.

[a] Cp. 1 Ch. xvi. 39.
[b] So in many MSS. (w. 4 ear. pr. edns., Sep., Vul.); but some cod. (w. 2 ear. pr. edns.): "put he"—G.n.
[c] Some cod. (w. *Sep.*, Syr., Vul.): "all the"—G.n.
[d] A sp. v.r. (*sevir*): "which [was] before"—G.n.
[e] Almost = "let an Amen be put to thy word," etc.

[a] Or: "this thy great people."
[b] U.: "soul."
[c] So it shd be (w. Sep., Vul.)—G.n.

§ 2. *Solomon prepares to Build the Temple.*

2 1 Then Solomon gave word to build a house' for
the Name of Yahweh, and a house' for his king-
dom.
2 And Solomon numbered seventy thousand
men to bear burdens, and eighty thousand men,
to hew in the mountain, — and <to oversee
them> three thousand six hundred.
3 And Solomon sent unto Huram king of Tyre,
saying,—
<As thou didst deal with David my father,
and didst send him cedars to build him a
house to dwell in> 4 lo! ‖I‖ am about to
build a house for the Name of Yahweh
my God, to hallow unto him—to burn be-
fore him sweet incense, and for a continual
setting in array,[a] and to offer ascending-
sacrifices morning and evening, on the
sabbaths, and on the new moons, and on
the appointed feasts of Yahweh our God,—
<age-abiding> is this [law] for Israel.
5 And ‖the house which I' am about to build‖
[must be] great, — for great' is our God,
above all gods.
6 But who is able'[b] to build unto him a house?
for ‖the heavens, even the heaven of
heavens‖ cannot contain him, —who then
am ‖I‖, that I should build unto him a
house, though only to burn incense[c] before
him?
7 ‖Now‖ therefore, send me a wise man, to
work in gold and in silver and in bronze
and in iron, and in purple and crimson and
blue, and skilful to execute gravings,—
with the wise men who are with me,[d] in
Judah and in Jerusalem, whom my father
David did provide.
8 And send me—timbers of cedar, cypress and
sandal-wood,[e] out of the Lebanon, for ‖I‖
know that ‖thy servants‖ are skilful, to
cut the timbers of Lebanon,—and lo! my
servants shall be with thy servants: 9 yea
to prepare me timbers in abundance,—for
‖the house which I' am about to build‖
[must be] great and most wonderful.
10 And lo! <for the hewers that cut the
timbers> have I given wheat as food[f] for
thy servants, twenty thousand measures,[g]
and barley, twenty thousand measures, and
wine, twenty thousand baths,[h] and oil,
twenty thousand baths.
11 Then answered Huram king of Tyre, in writ-
ing, which he sent unto Solomon,—
<Because Yahweh hath loved his people>
hath he set thee over them as king.
12 And Huram said,
Blessed' be Yahweh, God of Israel, who made
the heavens and the earth, — who hath
given, unto David the king, a wise son,
skilled in prudence and understanding, who
will build a house for Yahweh, and a house
for his kingdom.
13 ‖Now‖ therefore, have I sent a wise man,
skilled in understanding, pertaining to
Huram my father: 14 son of a woman of
the daughters of Dan, whose father was
a man of Tyre, skilled to work in gold
and in silver, in bronze, in iron, in stones
and in timber, in purple, in blue and in
fine white linen,[a] and in crimson, and to
grave any manner of graving, and to devise
any manner of device that may be given
to him, with thy wise men, and the wise
men of my lord David thy father.
15 ‖Now‖ therefore, <the wheat and the barley,
the oil and the wine, whereof my lord hath
spoken> let him send unto his servants;
16 and ‖we‖ will cut down timbers out of the
Labanon, according to all thy need, and
will bring them unto thee in floats, upon
the sea to Joppa,[b]—and ‖thou‖ shalt fetch
them up to Jerusalem.
17 So Solomon numbered all the men that were
sojourners, who were in the land of Israel,
after the numbering, wherewith David his
father had numbered them, — and they were
found to be — a hundred and fifty-three
thousand and six hundred. 18 And he made
up from among them — seventy thousand,
to bear burdens, and eighty thousand to
hew in the mountain, — and three thousand
and six hundred, as overseers, to keep the
people at work.

§ 3. *The Building and Furnishing of the Temple described.*

3 1 Then began Solomon, to build the house of
Yahweh, in Jerusalem, in Mount Moriah,
where he had appeared unto David his father,
—in the place which David had prepared,[c] in
the threshing-floor of Ornan the Jebusite.
2 And he began to build, in the second month,
on the second,[d] in the fourth year of his reign.
3 And ‖these‖ are the things wherein Solomon
was grounded' for the building of the house of
God,—‖The length, by cubits, in the first mea-
sure‖ was sixty cubits, and ‖the breadth‖
twenty cubits. 4 And ‖the porch which
was in front of the length‖ <in front of the
breadth of the house> was twenty cubits,[e]
and |the height thereof| was a hundred and
twenty,—and he overlaid it, within, with pure
gold. 5 And <the greater house> covered
he with cypress wood, and overlaid it with

[a] Mf.: "making a continual spread."
[b] Ml.: "who retaineth strength."
[c] Or: "make a [sacrificial) perfume."
[d] Some cod. (w. 5 ear. pr. edns., Syr.) omit: "with me"—G.n.
[e] So ("prob.") T.G., Da., Fu. The Heb. word is said to be "foreign and obscure"—O.G.
[f] So it shd be (w. Sep., Syr., Vul.). Cp. 1 K. v. 11—G.n.
[g] *Korim*: *kor* = 11 bu.
[h] Bath = abt. 8½ gal.

[a] Cp. T.G.
[b] Heb.: *yâphô'*.
[c] So it shd be (w. Sep., Syr., Vul.). Cp. 1 Ch. xxii. 14; 2 Ch. ii. 7—G.n.
[d] Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.) omit: "on the second" —G.n.
[e] *Gr.*: "And the porch which was in front of the temple of the house —twenty cubits was the length thereof, in front of the breadth," etc. Cp. 1 K. vi. 3—G.n.

fine[a] gold,—and raised thereon palms, and wreathed garlands. 6 And he covered the house with precious stones, for beauty,—and ‖the gold‖ was gold of Parvaim. 7 And he covered the house, the beams, the entrance-hall, and the walls thereof and the doors thereof, with gold,—and he carved cherubim upon the walls. 8 And he made the most holy house,[b] ‖the length whereof‖ was, according to the breadth of the house, twenty cubits, and ‖the breadth thereof‖ twenty cubits,—and he covered it with fine[a] gold, to [the number of] six hundred talents; 9 and ‖the weight of the nails‖ amounted to fifty shekels of gold,—and <the upper chambers> covered he with gold. 10 And he made, in the most holy house,[b] two cherubim, of carved work,—and covered them with gold. 11 And <as for the wings of the cherubim> ‖the length of them‖ was twenty cubits,—‖the one wing‖ by the cubit was five, reaching to the wall of the house,[b] and ‖the other wing‖ five cubits, reaching to the wing of the other cherub; 12 and ‖the wing of the other cherub‖ was five cubits, reaching to the wall of the house,[b]—and ‖the other wing‖ was five cubits, cleaving to the wing of the other cherub: 13 ‖the wings of these cherubim, outspread‖ were twenty cubits,—and ‖they themselves‖ were standing upon their feet, and ‖their faces‖ were inward. 14 And he made a vail, of blue and purple, and crimson and byssus cloth,—and raised thereon[c] cherubim. 15 And he made, for the front of the house, two pillars, thirty-five cubits in length,—and ‖the capital which was upon the top of each‖ was five cubits.

16 And he made wreathen chains in the shrine, and put them upon the top of the pillars,—and he made one hundred pomegranates, and put them in the chains. 17 And he reared up the pillars in front of the temple, ‖one‖ on the right, and ‖one‖ on the left,—and called the name of that on the right hand, Jachin, and the name of that on the left, Boaz.

4 1 And he made an altar of bronze, ‖twenty cubits‖ the length thereof, and ‖twenty cubits‖ the breadth thereof,—and ‖ten cubits‖ the height thereof. 2 And he made a molten sea,—‖ten—by the cubit‖ from the one brim thereof into the other brim thereof, it was round all about, and ‖five—by the cubit‖ was the height thereof, and ‖a line—of thirty by the cubit‖ did compass it round about. 3 And ‖the likeness of oxen‖[d] was under it round about on every side, encircling it, ‖ten in a cubit‖[e] going round the sea, on every side,—two rows of oxen,[d] made in the casting. 4 It was standing on twelve oxen, ‖three‖ looking toward the north, and ‖three‖ looking toward the west, and ‖three‖ looking toward the south, and ‖three‖ looking toward the east, ‖the sea‖ being upon them above,—and ‖all their hinder parts‖ inward. 5 And ‖the thickness thereof‖ was a hand-breadth, and ‖the brim thereof‖ was like the brim-work of a cup, with blossoms of lilies,—it could hold [many] baths, <three thousand> would it contain.

6 And he made ten lavers, and set five on the right hand—and five on the left, to bathe therein, <what is offered as an ascending-sacrifice> do they rinse therein,—but ‖the sea‖ was, that the priests should bathe therein.

7 And he made ten lampstands of gold according to the regulation thereof,—and set in the temple, ‖five‖ on the right hand, and ‖five‖ on the left.

8 And he made ten tables, and placed in the temple, ‖five‖ on the right hand, and ‖five‖ on the left,—and he made a hundred tossing bowls of gold.

9 And he made the court of the priests, and the large enclosure,—and doors to the enclosure, and <the doors thereof> overlaid he with bronze.

10 And <the sea> he set on the right side of the house, eastward over against the south.

11 And Huram made—the pans, and the shovels, and the tossing bowls,—and Huram finished doing the work, which he did for King Solomon, in the house of God:— 12 two pillars, and the bowls and the capitals on the top of the two pillars, and the two frames of checker work, to cover the two bowls of the capitals, which were on the top of the pillars; 13 and four hundred pomegranates, for the two frames,—‖two rows of pomegranates‖ for each frame, for covering the two bowls of the capitals, which were on the face of the pillars; 14 and <the stands> made he,—and <the lavers> made he upon the stands; 15 the one sea,—and the twelve oxen under it; 16 and <the pans and the shovels and the flesh-hooks,[a] and all the[b] vessels> made Huram his father[c] for King Solomon, for the house of Yahweh,—of burnished bronze. 17 <In the circuit of the Jordan> did the king cast them, in the clay ground between Succoth and Zeredah.

18 So Solomon made all these utensils, in great abundance,—for the weight of the bronze could not be searched out.

19 Yea Solomon made all the utensils which were for the house of God,—and the altar of gold, and the tables, whereon was the Presence-bread; 20 and the lamp-holders and their lamps, that they should burn according to the regulation before the shrine, of purified[d] gold; 21 and the blossom-work, and the lamps, and the tongs,

[a] Some cod. (w. 2 ear. pr. edns., Sep.): "pure"—G.n.
[b] Or: "recess," "apartment."
[c] Or: "overlaid it with."
[d] *Gt.*: "colocynths." Cp. 1 K. vii. 24—G.n.
[e] This clause seems to require the reading "colocynths," instead of "oxen," above.

[a] *Gt.*: "tossing bowls." Cp. ver. 11 and 1 K. vii. 45—G.n.
[b] So it shd be (w. Vul.)—G.n.
[c] *Gt.*: "m. H. and brought in to K. S.)"—G.n.
[d] So Fu.; "precious"—T.G. "*Shut up*, and so *prized, rare, fine*"—O.G.

of gold,—‖the same‖ was the purest gold;[a]
22 and the snuffers and the bowls and the spoons
and the censers, of purified[b] gold,—and the
entrance of the house, the inner doors[c] thereof
for the holy of holies, and the doors[c] of the
house of the temple, were of gold.
5 1 Thus was perfected all the work which
Solomon[d] made for the house of Yahweh,—and
Solomon brought in the hallowed things of
David his father,[e] <the silver and the gold,
and all[f] the utensils> placed he in the
treasuries of the house of God.

§ 4. *The Ark brought into the Temple, and the Divine Glory displayed.*

2 ‖Then‖ Solomon called together[g] the elders of
Israel, and all the chiefs of the tribes, the
ancestral leaders of the sons of Israel, unto
Jerusalem,—to bring up the ark of the covenant
of Yahweh out of the city of David, ‖the same‖
is Zion. 3 And all the men of Israel came
together unto the king, in the festival,—‖the
same‖ was the seventh month. 4 And all the
elders of Israel came in,—and the Levites bare
the ark; 5 and they brought up the ark, and the
tent of meeting, and all the holy utensils that
were in the tent,—the priests the[h] Levites did
bring them up. 6 And ‖King Solomon, and
all the assembly of Israel who assembled them-
selves unto him, before the ark‖ were sacrificing
sheep and oxen, which could not be told nor
could they be counted for multitude. 7 And
the priests brought in the ark of the covenant
of Yahweh into the place thereof, into the
shrine of the house, into the holy of holies,—
into [the place] beneath the wings of the
cherubim;—8 for the cherubim were spreading
forth two wings, over the place of the ark,—so
that the cherubim formed a covering over the
ark and over the staves thereof, from above.
9 And they drew out the staves, and the heads of
the staves could be seen out of the ark, in front
of the shrine, although they could not be seen
on the outside,—and it came to pass that they
have remained there—unto this day. 10 There
was [nothing' in the ark] save only the two
tables, which Moses placed [therein] in Horeb,
—when Yahweh made a covenant with the sons
of Israel, when they came forth out of Egypt.

11 And it came to pass <when the priests [came
forth] out of the holy place,—for ‖all the priests
who were present‖ had hallowed themselves,
they had no need' to observe the courses;
12 and ‖the Levites who were the singers, even
all of them pertaining to Asaph, to Heman,
to Jeduthun, and to their sons and to their
brethren, arrayed in white linen, with cymbals
and with harps[a] and lyres‖ stood eastward
of the altar,—and ‖with them‖ priests to the
number of a hundred-and-twenty, blowing with
trumpets> 13 then came it to pass <when the
trumpeters and the singers were ‖as one‖ to
make one sound to be heard in offering praise and
giving thanks unto Yahweh—yea when they did
lift on high the voice, with the trumpets and
with the cymbals and with the instruments of
song,[b] yea in offering praise unto Yahweh—

For he is good,
For <age-abiding> is his lovingkindness>

that ‖the house‖ was filled with the cloud of
the glory[c] of Yahweh; 14 and the priests could
not stand to minister, by reason of the cloud,—
for ‖the glory of Yahweh‖ filled ‖the house of
God‖.

§ 5. *Solomon dedicates the Temple by an Introductory Speech, a Recitative Benediction, and an Intercessory Prayer.*

6 1 ‖Then‖ said Solomon,—
‖Yahweh‖ said, that he would make his
habitation in thick gloom;
2 But ‖I‖ have built a house as a home for
thee,—
A settled place for thee to abide in, for ages.
3 And the king turned about his face, and blessed
all the convocation of Israel,—while ‖all the
convocation of Israel‖ was standing; 4 and he said,
Blessed' be Yahweh, God of Israel, who spake
with his mouth, unto David my father,—
and <with his hand>[d] hath fulfilled,
saying:
5 <From the day I brought forth my
people out of the land of Egypt> I
made choice of no city, out of all the
tribes of Israel, for building a house,
where my Name might be,—neither
made I choice of any man, to be chief
ruler over my people Israel: 6 never-
theless I have made choice of Jerusalem,
that my Name might be there,—and
I have made choice of David, that he
might be over my people Israel.
7 And so it came to pass, that it was near the
heart of David my father,—to build a
house, to the Name of Yahweh, God of
Israel.
8 Then said Yahweh unto David my father,
<Because it was near thy heart to build a
house for my Name> thou didst well
that it was' near thy heart:
9 Only' ‖thou thyself‖ must not build the
house,—but ‖thine own son, that pro-
ceedeth out of thy loins—he‖ shall
build the house for my Name.
10 So then Yahweh hath established his word,
which he spake,—and I have been raised

[a] Ml.: "the perfections of gold"—T.G., O.G.
[b] So Fu.; "precious"—T.G.
[c] *Gt.*: hinge-holes for the i. d. . . . for the doors." Cp. 1 K. vii. 50—G.n.
[d] Some cod. (w. 1 ear. pr. edn.): "King Solomon"—G.n.
[e] The "and" after "father" shd be omitted (w. Sep., Syr., Vul.). Cp. 1 K. vii. 51—G.n.
[f] Some cod. (w. Sep., Syr.) omit: "all"—G.n.
[g] Or; "convoked."
[h] Some cod. (w. Sep., Syr., Vul.): "and the." Cp. 1 K. viii. 4—G.n.
[a] Or; "lutes"—O.G.
[b] Or: "music"—O.G.[b], 2, b.
[c] So it shd be (w. Sep.)—G.n.
[d] Some cod. *write*: "hand"; but *read*: "hands" (pl.)—G.n.

up instead of David my father, and have taken my seat upon the throne of Israel, as spake Yahweh, and have built the house to the Name of Yahweh, God of Israel; 11 and have put there, the ark,—wherein is the covenant of Yahweh,—which he solemnised with the sons of Israel.

12 Then stood he before the altar of Yahweh, in the presence of all the convocation of Israel, —and spread forth his hands; 13 for Solomon had made a platform[a] of bronze, and had set it in the midst of the enclosure, ‖five cubits‖ the length thereof, and ‖five cubits‖ the breadth thereof, and ‖three cubits‖ the height thereof,—and he stood thereon, and knelt upon his knees, in the presence of all the convocation of Israel, and spread forth his hands, heavenward; 14 and said,

O Yahweh! God of Israel,
<Not like unto thee> is there a god, in the heavens, or throughout the earth,—who keepest Covenant and Lovingkindness for thy servants who are walking before thee with all their heart: 15 who hast kept, for thy servant David my father, that which thou didst promise him,—in that thou didst promise with thy mouth, and <with thy hand> hast fulfilled, as [it is] this day.

16 ‖Now‖ therefore, O Yahweh—God of Israel, keep thou, for thy servant David my father, that which thou didst promise him, saying,
There shall not be cut off to thee a man, from before me, to sit[b] upon the throne of Israel,—|if only| thy sons take heed to their way, to walk in my law, as thou hast walked before me.

17 ‖Now‖ therefore, O Yahweh, God of Israel,—verified[c] be thy promise, which thou didst make unto thy servant David.

18 But ‖in very deed‖ will God′ dwell with man′ on the earth? Lo! ‖the heavens, even the heaven of heavens‖ cannot contain thee, how much less′ this house which I have built! 19 Wilt thou then turn unto the prayer of thy servant and unto his supplication, O Yahweh my God,—to hearken unto the cry and unto the prayer, wherewith thy servant is praying before thee: 20 that thine eyes may be open toward this house, day and night, toward the place of which thou hast said thou wouldst set thy Name there,—to hearken unto the prayer which thy servant may pray towards this place: 21 wilt thou therefore hearken unto the supplications of thy servant, and thy people Israel, when they shall pray toward this place,—yea wilt ‖thou thyself‖ hear, out of thine own dwelling-place, out of the heavens, and <when thou hearest> then wilt thou forgive?

22 <If a man shall sin against his neighbour, and there shall be laid upon him an oath, to put him on oath,—and an oath shall come before thine altar in this house>
23 then wilt ‖thou thyself‖ hear out of the heavens, and act, and judge thy servants, bringing back unto the lawless, to set his way upon his own head,—and justifying the righteous, by giving to him, according to his righteousness?

24 Or <if thy people Israel be smitten before an enemy, because they have been sinning against thee,[a]—and they turn, and confess thy Name, and pray and make supplication before thee, in this house> 25 then wilt ‖thou thyself‖ hear out of the heavens, and forgive the sin of thy people Israel,—and bring them back unto the soil, which thou didst give to them and to their fathers?

26 <When the heavens are shut up and there is no rain, because they have been sinning against thee,—and they shall pray towards this place, and shall confess thy Name, |from[b] their sin| shall return, because thou hast been afflicting them> 27 then wilt ‖thou thyself‖ hear [out of] the heavens and forgive the sin of thy servants, and thy people Israel, that thou mayest direct them into the good[c] way, wherein they should walk,—and give rain, upon thy land, which thou hast given unto thy people, for an inheritance?

28 <When there shall be ‖a famine‖ in the land, when there shall be ‖a pestilence‖—when there shall be ‖blasting or mildew, locust or caterpillar‖—when their enemy[d] shall besiege them in the land at their own gates—whatsoever plague or whatsoever sickness;
—29 whatsoever prayer, whatsoever supplication, which any son of earth may have, or any of thy people Israel,—when any man shall come to know his plague, or his pain, and so he shall spread abroad his hands towards this house>——30 then wilt ‖thou thyself‖ hear out of the heavens, the settled place of thine abode, and forgive, and grant to every man according to his ways, whose heart thou wilt know,—for ‖thou thyself alone‖ knowest the heart of the sons of men: 31 to the end they may revere thee, to walk in thy ways, all the days which they′ shall be living upon the face of the soil,—which thou gavest unto their fathers?

32 Moreover also <unto the stranger who is′ not |of thy people Israel|, but he shall come in out of a far country—for the sake of thy great Name, and of thy strong hand, and of thine outstretched arm,—and so they shall

[a] So T.G. and O.G. ("prob. round, bowl-like in shape"): "pulpit"—Fu.; "platform or pulpit"—Davies' H.L.
[b] Or: "sitting," or "ready to sit."
[c] Some cod. (w. 1 ear. pr. edn., Sep., Syr.) add: "I beseech thee." Cp. 1 K. viii. 26—G.n.

[a] Or: "for they may sin a. t."
[b] Some cod. (w. 6 ear. pr. edns., Sep., Syr., Vul.): "and from"—G.n.
[c] Or: "right."
[d] So it shd be (w. Sep.). Cp. 1 K. viii. 37—G.n. [M.C.T.: "enemies."]

come in and pray towards this house>
33 then wilt ‖thou thyself‖ hear out of the heavens, out of the settled place of thine abode, and do according to all for which the stranger' shall cry unto thee,—to the end that all the peoples of the earth may know thy Name, so as to revere thee like thy people Israel, and know that ‖thy Name‖ hath been given unto[a] this house, which I have built?

34 <When thy people shall go forth to war against their enemies, whithersoever thou mayest send them,—and shall pray unto thee in the direction of this city which thou hast chosen, and the house which I have built for thy Name> 35 then wilt thou hear, out of the heavens, their prayer and their supplication,—and maintain their right'.[b]

36 <When they sin against thee—for there is no' son of earth who sinneth not—and thou shalt be angry with them, and deliver them up before an enemy,—who shall carry them away as their captives into a land—far away or near; 37 and they come back to their right mind,[c] in the land whither they have been taken captive,—and so turn and make supplication unto thee in the land of their captivity, saying,

We have sinned, we have done perversely, and been lawless;—

38 and so turn unto thee with all their heart, and with all their soul, in the land of their captivity, whither they have carried them captive,—and shall pray in the direction of their own land, which thou gavest unto their fathers, and the city which thou hast chosen, and unto the house which I have built for thy Name> 39 then wilt thou hear out of the heavens—out of the settled place of thine abode—their prayer and their supplications, and maintain their cause,—and forgive thy people, that wherein they sinned against thee?

40 ‖Now‖ O my God, let—I beseech thee—thine eyes be open, and thine ears attent,—unto the prayer of this place.

41 ‖Now‖ therefore, arise! O Yahweh God, unto thy rest, ‖thou, and the ark of thy strength‖: ‖Thy priests‖ O Yahweh God, let them be clothed with salvation, and ‖thy men of lovingkindness‖ let them rejoice in prosperity.[d]

42 O Yahweh God! do not turn away thy face from thine Anointed One,—oh remember lovingkindness unto David thy servant.

§ 6. *Divine Consecration of the Temple, followed by Sacrifices and a Festival.*

7 Now <when Solomon had made an end of praying> ‖Fire‖ came down out of the heavens, and consumed the ascending-offering and the sacrifices,—and ‖the glory of Yahweh‖ filled the house; 2 so that the priests could not enter into the house of Yahweh,—because the glory' of Yahweh filled the house' of Yahweh; 3 and ‖all the sons of Israel‖ <seeing the descending of the fire and the glory of Yahweh upon the house> then knelt they down with their faces toward the ground, upon the pavement, and bowed themselves in prostration, and gave thanks unto Yahweh,

For he is good,
For <age-abiding> is his lovingkindness.

4 And ‖the king and all the people‖ were offering sacrifice before Yahweh.

5 And King Solomon offered a sacrifice—of oxen' twenty-two thousand, and of sheep' a hundred and twenty thousand,—and so the king and all the people |dedicated the house of God|; 6 while ‖the priests‖ |over their charges| were standing, ‖the Levites also‖ with the instruments for the songs of Yahweh,[a] which David the king had made, for giving thanks unto Yahweh,

For <age-abiding> is his lovingkindness,

when David offered praise by their means,[b]—and ‖the priests‖ kept on blowing trumpets over against them, while ‖all Israel‖ were standing.

7 And Solomon hallowed the middle of the court that was before the house of Yahweh, for he offered there the ascending-sacrifices, and the fat portions of the peace-offerings,—because ‖the altar of bronze which Solomon[c] had made‖ was not able to receive the ascending-sacrifice and the meal-offering and the fat portions.

8 And Solomon made a festival—at that time—for seven days, and all Israel with him, an exceeding great convocation,—from the entering in of Hamath, unto the ravine of Egypt. 9 And they made, on the eighth day, a closing feast,—because <the dedication of the altar> they had kept seven days and a festival seven days. 10 And <on the twenty-third of the seventh month> he sent the people away to their own homes,[d]—rejoicing and glad in heart, over the goodness[e] which Yahweh had performed unto David and unto Solomon, and unto Israel his people.

11 Thus Solomon finished the house of Yahweh, and the house of the king,—and <all that had come in upon the heart of Solomon, to do in the house of Yahweh and in his own house> he prosperously executed.

§ 7. *Divine Answer to Solomon's Dedicatory Prayer, closed with Solemn Warnings.*

12 Then appeared Yahweh unto Solomon by night,—and said to him,

I have heard thy prayer, and have made

[a] Or: "called (invoked) upon."
[b] Or: "effect their vindication."
[c] Ml.: "to their own heart."
[d] Or: "well-being," "blessedness."
[a] Ml.: "the instruments of music of Yahweh."
[b] Ml.: "by their hand" = "through them."
[c] *Gt.*: "Moses"—G.n.
[d] Ml.: "tents"; but, occasionally, better—"homes."
[e] Some cod. (w. 1 ear. pr. edn., Svr.): "all the goodness"—G.n.

choice of this place for myself, as a house of sacrifice:—

< If I shut up the heavens that there be no rain, or if I lay command on the locust, to devour the land,— or if I send pestilence, amongst my people: [14] if my people upon whom my Name is called shall humble themselves, and pray, and seek my face, and turn from their wicked ways > then will ‖I myself‖ hear out of the heavens, and forgive their sin, and heal their land. [15] ‖Now‖ |mine eyes| shall be open, and |mine ears| attent,—to the prayer of this place. [16] ‖Now‖ therefore, have I chosen and hallowed this house, that my Name may be there, unto times age-abiding,—and mine eyes and my heart shall be there, all the days.

[17] ‖Thou‖ therefore <if thou wilt walk before me, as David thy father' walked, even to do according to all that I have commanded thee,—and |my statutes and regulations| thou wilt observe > [18] then will I establish the throne of thy kingdom,[a]—according as I covenanted to David thy father, saying—

There shall not fail thee a man, to rule[b] over Israel.

[19] But < if ‖ye yourselves‖ shall turn away, and forsake my statutes and my commandments, which I have set before you,—and shall go and serve other gods, and bow down to them > [20] then will I root you out from off the soil, which I have given to you, and <this house, which I have hallowed for my Name> will I cast off from before my face, —and will appoint it for a by-word and a mockery, among all the peoples; [21] and <this house which hath been renowned> ‖all that pass by near it‖ shall be astonished,—and say,

Wherefore' hath Yahweh done |thus and thus| to this land, and to this house?

[22] And men shall say,

<Because they forsook Yahweh the God of their fathers, who brought them up out of the land of Egypt, and laid hold of other gods, and bowed down to them, and served them> ‖for this cause‖ hath he brought upon them, all this calamity.

Solomon's Building Enterprises; his Tributaries and Officers; his Confirmation of the Appointments made by Moses and David as to the Worship; and his Maritime Commerce.

VIII. [1] it came to pass <at the end of twenty years wherein Solomon had built the house of Yahweh, and his own house> [2] that ‖the cities which Huram had given to Solomon‖ Solomon built them,—and caused |the sons of Israel| to dwell there.

[3] Solomon went to Hamath-zobah,—and prevailed against it; [4] and he built Tadmor, in the wilderness,—and all the store cities, which he built in Hamath; [5] and he built Beth-horon, the upper, and Beth-horon, the nether,—fortified cities, with walls, and doors and bars; [6] and Baalath, and all the store cities which pertained to Solomon, and all the chariot cities, and the cities of the horsemen,—and every delight of Solomon which he delighted to build in Jerusalem, and in the Lebanon, and in all the land of his dominion.

[7] <As for all the people that were left, of the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, who were' not |of Israel|;—[8] of their sons who were left after them in the land, whom the sons of Israel' had not utterly destroyed > Solomon enrolled them as tributary—unto this day. [9] But <of the sons of Israel> were there none whom he delivered up as bondmen[a] unto his work,—for ‖they‖ were men of war, and his captains and his heroes,[b] and captains over his chariots, and his horsemen. [10] ‖These‖ moreover, were the chiefs of his officers whom King Solomon had, two hundred and fifty,—who wielded dominion over the people.

[11] And <the daughter of Pharaoh> Solomon brought up, out of the city of David, unto the house which he had built for her,—for he said,

A wife of mine must not dwell in the house of David king of Israel, for holy' are those places whereinto the ark of Yahweh hath come.

[12] ‖Then‖ Solomon offered up ascending-sacrifices, unto Yahweh,—upon the altar of Yahweh, which he had built before the porch: [13] even according to the duty of each a day upon [its own] day, offering up according to the commandment of Moses, for the sabbaths, and for the new moons, and for the appointed feasts, three times in the year,—in the festival of unleavened cakes and in the festival of weeks, and in the festival of booths; [14] and he caused to stand, according to the regulation of David his father, the courses of the priests over their service and of the Levites over their charges, to offer praise and to minister before the priests, for the duty of each day upon its own day, and the gate-keepers in their courses, at every several gate,—for ‖such‖ was the commandment of David the man of God; [15] neither departed they from the commandment[c] of the king, concerning the priests and the Levites as to any duty, or as to the treasuries. [16] So all the work of Solomon was prepared, from[d] the day of founding the house of Yahweh, even as far as the finishing thereof,—complete' was the house of Yahweh.

[17] ‖Then‖ went Solomon to Ezion-geber, and unto Eloth on the seashore in the land of

[a] Or: "thy royal' throne."
[b] Or: "ruling" or "able to rule."

[a] Some cod. (w. 1 K. ix. 22, Sep., Syr., Vul.): "But of the sons of I. he delivered none up as b."—G.n.
[b] So it shd be (w. 1 K. ix. 22, and Sep.)—G.n.
[c] *Gt.*: "commandments" (pl.)—G.n.
[d] So it shd be (w. Sep., Syr., Vul.)—G.n.

Edom. 18 And Huram sent him—by the hand of his servants—ships, and servants skilled in the sea, and they came, with the servants of Solomon, towards Ophir, and took from thence, four hundred and fifty talents of gold,—and brought unto King Solomon.

§ 9. *Visit of the Queen of Sheba.*
(Cp. I K. x.)

9 1 And ‖the queen of Sheba‖ heard the report of Solomon, so she came to prove Solomon with abstruse questions, in Jerusalem, with a very great train, and camels bearing spices, and gold in abundance, and precious stones,—and <when she was come to Solomon> she spake with him, as to all that was near her heart. 2 And Solomon answered her all her questions,—and there was nothing hidden from Solomon, which he told her not. 3 And <when the queen of Sheba had seen the wisdom of Solomon,—and the house which he had built; 4 and the food of his table, and the seats of his servants, and the standing of his attendants, with their apparel, and his cupbearers, and their apparel, and his ascent[a] whereby he used to ascend the house of Yahweh> then was there in her no more spirit.

5 And she said unto the king,
True' was the word, which I heard in my own land,—concerning thine affairs, and concerning thy wisdom.
6 Howbeit I believed not their words, until I had come and mine own eyes' had seen, when lo! there had not been told me, the half of the fulness of thy wisdom,—thou dost exceed the report which I heard.
7 How happy! are thy men, and how happy! are these thy servants,—who are standing before thee continually, and hearing thy wisdom.
8 Yahweh thy God be blessed, who hath delighted in thee, to set thee upon his throne as king' unto Yahweh thy God. <Because of the love of thy God unto Israel, to establish them unto times age-abiding> therefore hath he set thee over them, as king, to execute justice and righteousness.

9 And she gave unto the king, a hundred and twenty talents of gold, and spices in great abundance and precious stones,—and there was none, like that' spice, which the queen of Sheba gave unto King Solomon.

10 Moreover also ‖the servants of Huram,[b] and the servants of Solomon, who brought gold from Ophir‖ brought sandal-wood and precious stones. 11 And the king made of the sandal-wood, stairs unto the house of Yahweh, and unto the house of the king, also lyres and harps,[c] for the singers,—and there were none seen like them before, in the land of Judah.

12 And ‖King Solomon‖ gave to the queen of Sheba all her desire, whatsoever she asked, besides' [a return for] that which she had brought unto the king,—so she turned, and went away to her own land, ‖she, and her servants‖.

§ 10. *A further Account of Solomon's Wealth and Fame closes the Chronicler's History of that Monarch.*

13 Now ‖the weight of gold that came to Solomon in one year‖ was six hundred and sixty-six talents of gold; 14 besides' what came in from the subjugated, and what the travelling merchants were bringing in,—and ‖all the kings of Arabia and the pashas of the land‖ were bringing gold and silver, unto Solomon.

15 And King Solomon made two hundred shields of beaten gold, — ‖six hundred [shekels] of beaten gold‖ overlay one shield; 16 also three hundred bucklers of beaten gold,—‖three hundred [shekels] of gold‖ overlay one buckler,—and the king placed them in the house of the forest of Lebanon. 17 And the king made a great throne of ivory,—and overlaid it with pure gold; 18 and there were six steps to the throne, and a footstool in gold, <unto the throne> made fast, and supports, on this side and on that, unto the seat,[a]—and ‖two lions‖ standing by the supports; 19 and ‖twelve lions‖ standing there upon the six steps, on this side and on that,—there was never made the like, for any kingdom. 20 And ‖all the drinking vessels of King Solomon‖ were of gold, and ‖all the vessels of the house of the forest of Lebanon‖ were of purified[b] gold,—there was no' silver, it was esteemed, in the days of Solomon, ‖as nothing‖. 21 For ‖the ships of the king‖ used to go to Tarshish, with the servants of Huram,—<once in three years> came in the ships of Tarshish, bearing gold and silver, ivory and apes, and peacocks.

22 And so King Solomon became greater than all the kings of the earth,—as to riches, and wisdom. 23 And ‖all the kings of the earth‖ were seeking the face of Solomon,—to hear his wisdom, which God had put in his heart; 24 and ‖they‖ were bringing in every man his present—utensils of silver, and utensils of gold, and mantles, armour, and spices, horses and mules,—the need of a year in a year.

25 And Solomon had four thousand stalls of horses, and chariots, and twelve thousand horsemen,—and he settled them in the chariot cities, and with the king in Jerusalem. 26 And he ruled over all the kings, — from the river [Euphrates], even up to the land of the Philistines, yea up to the bounds of Egypt. 27 And the king made the silver in Jerusalem like the stones,—and <the cedar trees> made he like the sycomores which are in the lowland, for abundance. 28 And they used to bring horses

[a] *Gt.*: "his cupbearers and his ascent"; without "and their apparel" the second time—G.n.

[b] *Written*: "Hiram"; *read*: "Huram"—G.n.

[c] Or: "lutes"—O.G.

[a] Ml.: "place of sitting."

[b] So Fu.; "precious"—T.G.

out of Egypt unto Solomon, and out of all lands.

29 Now ‖the rest of the acts of Solomon, first and last‖ are they′ not written in the records of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer, concerning Jeroboam son of Nebat? 30 And Solomon reigned in Jerusalem over all Israel, forty years. 31 And Solomon slept with his fathers, and they buried him in the city of David his father,—and Rehoboam his son reigned in his stead.

§ 11. *Rehoboam succeeds Solomon; loses Ten Tribes; forsakes the Law, and is punished by an Egyptian Invasion under Shishak.*

10 1 And Rehoboam went to Shechem,—for <to Shechem> had all Israel come, to make him king. 2 And it came to pass, <when Jeroboam son of Nebat, who was in Egypt—whither he had fled from the face of Solomon the king—heard′ of it> then returned Jeroboam out of Egypt. 3 And they sent, and called him, so Jeroboam and all Israel came,—and spake unto Rehoboam, saying:

4 ‖Thy father‖ made our yoke oppressive,—
‖now‖ therefore, lighten thou somewhat the oppressive servitude of thy father and his heavy yoke which he put upon us, and we will serve thee.

5 And he said unto them,
<Yet three days> and then return unto me,—
and the people departed. 6 Then King Rehoboam took counsel with the old men who had been standing before Solomon his father, while he yet lived, saying,—
How do ‖ye‖ counsel to return answer unto this people?

7 And they spake unto him saying,
<If thou wilt be kind to this people, and please them, and speak unto them kind words> then will they be thy′ servants, all the days.

8 But he declined the counsel of the old men, which they gave him,—and took counsel with the young men who had grown up with him, who were standing before him. 9 And he said unto them,
What do ‖ye‖ counsel that we should return as answer, unto this people,—who have spoken unto me saying,
Lighten thou somewhat the yoke, which thy father put upon us?

10 Then spake with him the young men who had grown up with him, saying,
‖Thus‖ shalt thou speak unto the people who have spoken unto thee saying,
‖Thy father‖ made our yoke heavy,
‖Thou‖ therefore, lighten somewhat our yoke,—
‖Thus‖ shalt thou say unto them,
‖My little finger‖ is thicker than my father's loins;

11 ‖Now‖ therefore, ‖my father‖ laid upon you a heavy yoke,
But ‖I‖ will add to your yoke,—
‖My father‖ chastised you with whips,
But ‖I‖ with scorpions.[a]

12 So Jeroboam and all the people came unto Rehoboam, on the third day,—as the king spake, saying,
Return unto me on the third day.

13 And the king answered them harshly,—and King Rehoboam declined the counsel of the old men; 14 and spake unto them according to the counsel of the young men, saying,
‖My father‖ made[b] your yoke heavy,
But ‖I‖ will add thereunto,—
‖My father‖ chastised you with whips,
But ‖I‖ with scorpions.

15 So the king hearkened not unto the people,—for there had come to be a turn[c] from God, to the end Yahweh might establish his word which he had spoken by means of Ahijah the Shilonite, unto Jeroboam, son of Nebat. 16 And <when ‖all Israel‖ [saw][d] that the king hearkened not unto them> the people answered the king, saying—
What portion have |we| in David,
Or inheritance in the son of Jesse?
‖Every man‖ to your homes, O Israel!
|Now| see to thine own house, O David!
And all Israel departed to their homes.[e] 17 But <as for the sons of Israel who were dwelling in the cities of Judah> Rehoboam reigned over them.

18 Then King Rehoboam sent Hadoram, who was over the tribute, and the sons of Israel stoned him with stones, that he died. So ‖King Rehoboam‖ hasted to mount his chariot, to flee to Jerusalem.

19 Thus Israel rebelled against the house of David—unto this day.

11 1 And when Rehoboam had entered Jerusalem, he called together the house of Judah and Benjamin, a hundred and eighty thousand chosen men, warriors,—to fight against Israel, to bring back the kingdom to Rehoboam. 2 Then came the word of Yahweh, unto Shemaiah the man of God, saying:

3 Speak unto Rehoboam son of Solomon, king of Judah,—and unto all Israel in Judah and in Benjamin, saying:

4 ‖Thus‖ saith Yahweh,
Ye shall not go up neither shall ye fight against your brethren, return every man to his own house, for <from me> hath this thing been brought about.
So they hearkened unto the words of Yahweh, and turned back from going against Jeroboam.

5 And Rehoboam dwelt in Jerusalem,—and built cities for defence, in Judah; 6 yea he built Bethlehem and Etam, and Tekoa; 7 and Beth-zur and Soco, and Adullam; 8 and Gath

[a] Cp. 1 K. xii. 11, n.
[b] So some cod. (w. 1 K. xii. 14, 6 ear. pr. edns., Sep., Syr., Vul.)—G.n. [M. C. T.: "I will make" (!)].
[c] Or: "bringing about."
[d] Some cod. (w. 7 ear. pr. edns., Syr.) have: "saw"—G.n.
[e] Mj.: "tents." But see 2 S. xx. 1, n.

and Mareshah, and Ziph; 9 and Adoraim and Lachish, and Azekah; 10 and Zorah, and Aijalon and Hebron, which are in Judah and Benjamin,—as fortified cities. 11 And he strengthened the fortified places,—and put therein captains, and stores of food, and oil and wine; 12 and <in every several city> shields and spears, and made them exceedingly strong, —thus Judah and Benjamin remained his.

13 And ‖the priests and Levites that were in all Israel‖ took their stand with him, out of all their boundaries. 14 For the Levites left their pasture lands, and their possessions, and came to Judah, and to Jerusalem,—for Jeroboam and his sons cast them off, from ministering as priests unto Yahweh; 15 and appointed for himself priests for the high places, and for the demons [a] —and for the calves which he had made. 16 And <after them—[b] out of all the tribes of Israel> ‖such as were setting their heart to seek Yahweh God of Israel‖ came to Jerusalem, to sacrifice unto Yahweh, God of their fathers.

17 So they strengthened the kingdom of Judah, and emboldened Rehoboam son of Solomon, for three years,—for they walked in the way of David and Solomon, for three years.

18 And Rehoboam took him to wife, Mahalath, daughter[c] of Jerimoth, son of David,—and[d] Abihail, daughter of Eliab, son of Jesse; 19 and she bare him sons,—Jeush and Shamariah and Zaham. 20 And <after her> he took Maacah, daughter of Absolom,—and she bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maacah daughter of Absolom, above all his wives and his concubines, for <eighteen wives> took he, and sixty concubines,—and begat twenty-eight sons, and sixty daughters. 22 So then Rehoboam appointed Abijah son of Maacah as head, to be chief ruler among[e] his brethren,—yea that he might make him king. 23 So he took heed, and dispersed all his sons[f] throughout all the lands of Judah and Benjamin, unto all the fortified cities, and gave them food in abundance,—and asked a multitude of wives.[g]

12 1 And it came to pass <when Rehoboam had established the kingdom, and had strengthened himself> he forsook the law of Yahweh,—and all Israel with him. 2 And so it came to pass <in the fifth year of King Rehoboam> that Shishak[h] king of Egypt came up against Jerusalem,—because they had dealt treacherously against Yahweh;—3 with twelve hundred chariots, and with sixty thousand horsemen,—and <without number> the people who came with him out of Egypt—Lybians, Sukkiim, [i] and Ethiopians. 4 And he captured the cities of defence which belonged to Judah,—and came as far as Jerusalem.

5 And ‖Shemaiah the prophet‖ came unto Rehoboam, and the rulers of Judah, who had gathered themselves together unto Jerusalem because of Shishak,—and said unto them,

‖Thus‖ saith Yahweh,
‖Ye‖ have left |me|,
Therefore ‖I also‖ have left |you|, in the hands of Shishak.

6 Then the rulers of Israel[a] and the king humbled themselves,—and said,

‖Righteous‖ is Yahweh!

7 And <when Yahweh saw that they humbled themselves> the word of Yahweh came unto Shemaiah, saying—

They have humbled themselves, I will not destroy them,—but will grant them, in a little while, to escape, and my wrath shall not be poured out upon Jerusalem, by the hand of Shishak.

8 Nevertheless they shall become his' servants, that they may know my service,[b] and the service of the kingdoms of the countries.

9 So Shishak king of Egypt came up against Jerusalem, and took the treasures of the house of Yahweh, and the treasures of the house of the king <the whole> he took,—and he took the bucklers of gold, which Solomon had made. 10 And King Rehoboam made, instead of them, bucklers of bronze,—and committed them unto the hand of the captains of the runners, who kept guard at the entrance of the house of the king. 11 And so it was <whensoever the king came into the house of Yahweh> the runners came and bare them, and then returned them into the chamber of the runners. 12 But <when he humbled himself> then turned from him the anger of Yahweh, that he would not destroy, to make an end,—moreover also <in Judah> there were some good things.

13 So King Rehoboam strengthened himself in Jerusalem, and reigned,—because <forty-one years old> was Rehoboam when he began to reign, and <seventeen years> reigned he in Jerusalem, the city which Yahweh had chosen, to set his Name there—from among all the tribes of Israel, and ‖the name of his mother‖ was Naamah, the Ammonitess. 14 But he did evil,—in that he did not fix his heart to seek Yahweh.

15 Now <the story of Rehoboam, first and last> is it' not written in the story of Shemaiah the prophet and Iddo the seer, for enrolling,—also the wars of Rehoboam and Jeroboam, all the days? 16 And Rehoboam slept with his fathers, and was buried in the city of David,—and Abijah his son reigned in his stead.

[a] Cp. N.T. Ap. "Demons."
[b] Or: "following them."
[c] *Written*: "son"; *read*: "daughter." In some cod. (w. 4 ear. pr. edns., Sep., Vul.): "daughter" is both *written* and *read* —G.n.
[d] So it shd be (w. Sep. and Vul.)—G.n.
[e] Or: "over."
[f] Or: "made a dispersal of n. h. s."
[g] *Gt.* (letters shd be regrouped =): "and took for them wives"—G.n.
[h] In some cod. "Shushak" is *written*; "Shishak" *read*—G.n.
[i] "Perh. *boothmen*"—Davies' H.L.

[a] Asp.v.r. (*sevir*), preserved in cod. *G* 6, has "Judah" instead of "Israel"—G. Intro. 739.
[b] So in many MSS. (w. 4 ear. pr. edns. [1 *Rabb.*]); but in other cod. (w. 6 ear. pr. edns.): "his service"—G.n.

§ 12. *Abijah succeeds Rehoboam; enters into a successful Conflict with Jeroboam, and dies.*

13 1 <In the eighteenth year of King Jeroboam> began Abijah to reign over Judah: 2 <three years> reigned he in Jerusalem, and ‖the name of his mother‖ was Maacah[a] daughter of Uriel of Gibeah,—and there was ‖war‖ between Abijah and Jeroboam. 3 And Abijah began the war with a force of heroes of war, four hundred thousand chosen men,—and ‖Jeroboam‖ set in array against him to battle, with eight hundred thousand chosen men, heroes[b] of valour. 4 And Abijah stood up upon Mount Zemaraim, which is in the hill country of Ephraim,—and said

Hear me, O Jeroboam and all Israel!

5 Is it not yours' to know, that ‖Yahweh God of Israel‖ gave the kingdom to David, over Israel, unto times age-abiding,—‖to him and to his sons, by a covenant of salt‖?

6 Yet hath Jeroboam son of Nebat, servant of Solomon son of David, risen up, — and rebelled against his lord.[c] 7 And there are gathered unto[d] him vain men, sons of the Abandoned One,[e] who emboldened themselves against Rehoboam son of Solomon,—when ‖Rehoboam‖ was young and tender of heart, and had not strengthened himself to meet them.

8 ‖Now‖ therefore, ‖ye‖ are thinking to strengthen yourselves against the kingdom of Yahweh, in the hand of the sons of David,—and ‖ye‖ are a great multitude, and <with you> are calves of gold, which Jeroboam hath made you for gods.

9 Have ye not driven out the priests of Yahweh, the sons of Aaron, and the Levites,—and made for yourselves priests like the peoples of the countries? ‖Whosoever cometh to install himself[f] with a young bullock, and seven rams‖ then becometh he a priest unto the |no-gods|.

10 But <as for us> ‖Yahweh‖ is our God, and we have not forsaken him,—and ‖the priests who are waiting upon Yahweh‖ are sons of Aaron, with Levites in the work; 11 and they are making a perfume unto Yahweh, with ascending-sacrifices morning by morning, and evening by evening and an incense of sweet spices, and are putting in order bread upon the pure table, and the lampstand of gold with the lamps thereof, for lighting up evening by evening, for ‖observant‖ are we' of the charge of Yahweh our God,—whereas ‖ye‖ have forsaken him.

12 And lo! <with us as Head‖ is God himself, and his priests, and the trumpets of alarm, to sound an alarm against you,—O sons of Israel! do not fight against Yahweh God of your fathers, for ye shall not prosper.

13 But ‖Jeroboam‖ sent round an ambush, to come up from behind them,—so they were before Judah and ‖the ambush‖ did come up from behind them. 14 And <when Judah turned and lo! <as for them> the battle was before and behind> then made they outcry unto Yahweh,—and ‖the priests‖ kept on blowing with the trumpets. 15 Then the men of Judah gave a shout,—and it came to pass <when the men of Judah shouted> then ‖God himself‖ smote Jeroboam and all Israel, before Abijah and Judah. 16 And the sons of Israel fled from before Judah,—and God delivered them into their hand. 17 And Abijah and his people smote among them with a great smiting,—and there fell down slain, of Israel, five hundred thousand chosen men.

18 Thus were the sons of Israel subdued at that time,—and the sons of Judah prevailed, because they leaned upon Yahweh the God of their fathers.

19 And Abijah pursued after Jeroboam, and captured from him, cities, even Bethel, with the villages thereof, and Jeshanah, with the villages thereof,—and Ephron,[a] with the villages thereof; 20 neither was Jeroboam strong any more, in the days of Abijah,—and Yahweh smote him that he died.

21 And Abijah strengthened himself, and took him, fourteen wives,—and begat twenty-two sons, and sixteen daughters.

22 And <the rest of the story of Abijah, both his ways and his words>,— are written, in the commentary[b] of the prophet Iddo.

§ 13. *The Reign of Asa, a good and victorious King, who, however, sins, and is punished before he dies.*

14 1 So Abijah slept with his fathers, and they buried him in the city of David, and Asa his son reigned in his stead,—<in his days> the land rested ten years.

2 And Asa did that which was good and that which was right, in the eyes of Yahweh his God; 3 and took away the foreign altars, and the high places,—and brake in pieces the pillars, and cut in twain the Sacred Stems;[c] 4 and bade Judah seek Yahweh, God of their fathers,—and execute the law, and the commandment; 5 and removed from all the cities of Judah, the high places, and the sun-images, — and the kingdom became quiet before him. 6 And he built cities of defence, in Judah,—for the land had quiet, nor was there near him any war,

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* So it shd be (w. Sep., Syr., and 1 K. xv. 2)—G.n.

[a] M.C.T.: "hero" (sing.). A sp. v.r. (*sevir*): "heroes" (pl.)—G.n.

[b] Lit.: "lords"; but prob. the plural of excellence.

[c] Ml.: "against." Some cod. (w. Sep., Syr., Vul.): "unto"—G.n.

[d] Heb: *beli'al*. Cp. 1 S. i. 16; ii. 12.

[e] Ml.: "fill his hand"; but cp. Exo. xxviii. 41.

[a] "Ephron," *written*; "Ephrain," *read*. In some cod. (w. Sep., Syr., Vul.): "Ephron" is both *written* and *read*—G.n.

[b] Heb.: "*midrash*." "An historical commentary containing supplements"—T.G. "An enlargement of a common historical book"—Fu.

[c] Heb.: '*asherim* (masc. pl.). Cp. "Special Note," *ante*, p. 259.

in these years, because Yahweh had given him rest. 7 Therefore said he to Judah,
Let us build these cities, and let us surround them with walls and towers, doors and bars, while the land is yet before us, for we have sought Yahweh our God, we have sought him, and he hath given us rest on every side.
So they built, and prospered.
8 And it came to pass that ‖Asa‖ had a force bearing shield and spear, <out of Judah> three hundred thousand, and <out of Benjamin> such as bare a buckler and trode a bow, two hundred and eighty thousand,—‖all these‖ were heroes of valour.
9 Then came out against them Zerah the Ethiopian, with a force of a thousand thousand, and three hundred chariots,—and he came as far as Mareshah. 10 And Asa went out to meet him,—and they set in array for battle, in the valley of Zaphonah,[a] at[b] Mareshah. 11 Then Asa cried out unto Yahweh his God, and said,
O Yahweh, it is |nothing with thee| to help whether with many or with such as have no strength.
Help us, O Yahweh our God, for <on thee> do we lean, and <in thy name> have we come against this multitude,—
O Yahweh! <our God> thou art', let not |weak man| have power against thee'.
12 So Yahweh smote the Ethiopians, before Asa, and before Judah,—and the Ethiopians fled. 13 And Asa and the people that were with him pursued as far as to Gerar, and the Ethiopians fell, so that there was no way for them to recover, for they were routed before Yahweh, and before his host,—and they carried away exceeding much spoil. 14 And they smote all the cities round about Gerar, for the dread of Yahweh was upon them,—and they plundered all the cities, for <great plunder> was there in them. 15 Moreover also <the tents of the cattle> they smote,—and carried off sheep in abundance, and camels, and returned to Jerusalem.

15 1 Now <as for Azariah son of Oded> there came upon him, the spirit of God. 2 So he went forth to meet Asa, and said unto him,
Hear me, O Asa, and all Judah and Benjamin,—
‖Yahweh‖ is with you, so long as ye are with him, and <if ye seek him> he will be found of you, but <if ye forsake him> he will forsake you.
3 Now <many days> had Israel' been,—without the faithful God, and without a teaching priest, and without the law;
4 But they turned, in their distress, unto Yahweh God of Israel,—and sought him, and he was found of them.
5 And <in those times> there had been no prosperity, to him that went out nor to him that came in,—for ‖great consternations‖ were upon all the inhabitants of the lands; 6 and they were beaten in pieces—nation against nation, and city against city,—for ‖God‖ discomfited them with all manner of distress.
7 ‖Ye‖ therefore, be strong, and let not your hands be slack,—for there is' a reward for your work!
8 And <when Asa heard these words and the prophecy of Oded the prophet>[a] he strengthened himself, and put away the abominations out of all the land of Judah and Benjamin, and out of the cities which he had captured out of the hill country of Ephraim,—and renewed the altar of Yahweh, that was before the porch of Yahweh. 9 And he gathered together all Judah and Benjamin, and the sojourners with them, out of Ephraim and out of Manasseh, and out of Simeon,—for they fell unto him out of Israel, in great numbers, because they saw that ‖Yahweh his God‖ was with him. 10 So they gathered themselves together unto Jerusalem, in the third month of the fifteenth year of the reign of Asa. 11 And they sacrificed unto Yahweh, on that day, out of the spoil they[b] had brought in,—oxen' seven hundred, and sheep' seven thousand.
12 And they entered into a covenant, to seek Yahweh, God of their fathers,—with all their heart, and with all their soul; 13 and ‖whosoever would not seek unto Yahweh God of Israel‖ should be put to death,—whether small or great, whether man or woman. 14 So they bound themselves by oath unto Yahweh, with a loud voice, and with shouting,—and with trumpets and with horns. 15 And all Judah rejoiced over the oath, for <with all their heart> had they sworn, and <with all their good will> had they sought him, and he was found of them,—and Yahweh gave them rest round about. 16 Moreover also' <as touching Maacah mother of Asa the king> he removed her from being queen, because she had made, unto the Sacred Stem,[c] a monstrous thing,—so Asa cut down her monstrous thing, and reduced it to dust, and burnt it up, in the Kidron ravine. 17 But ‖the high places‖ were not taken away out of Israel,—only ‖the heart of Asa‖ was perfect, all his days.
18 And he brought the hallowed things of his father and his own hallowed things, into the house of God,—silver and gold, and utensils.
19 And ‖war‖ was there none,—until the thirty-fifth year of the reign of Asa.

16 1 <In the thirty-sixth year of the reign of Asa> Baasha[d] king of Israel came up against Judah, and built Ramah,—that he might let none come out or go in, unto Asa king of Judah.
2 So Asa brought forth silver and gold, out

[a] So it shd be (w. Sep.)—G.n.
[b] Or: "belonging to."
[a] *Gt.*: "and the p. which Azariah son of Oded had spoken." Cp. ver. 1—G.n.
[b] A sp. v.r. (*sevir*): "which they"—G.n.
[c] Heb.: *'asherah* (fem.).
[d] So (sh) in many MSS. (w. 8 ear. pr. edns.); but some cod.: "Baasa" (s)—G.n.

of the treasuries of the house of Yahweh, and the house of the king,—and sent unto Ben-hadad,[a] king of Syria, who dwelt in Damascus, saying:

3 [Let there be] a covenant, between me and thee, as between my father and thy father.—
Lo! I have sent thee silver and gold, go break thy covenant with Baasha[b] king of Israel, that he may go up from me.

4 And Ben-hadad hearkened unto King Asa, and sent the chieftains of the forces which he had, against the cities of Israel, and smote Ijon and Dan, and Abel-maim,—and all the storehouses of the cities of Naphtali.

5 And it came to pass <when Baasha heard it> he left off building Ramah,—and let his work cease. 6 And ‖Asa the king‖ took all Judah, and they carried away the stones of Ramah, and the timbers thereof, which Baasha had used in building, — and he built therewith, Geba and Mizpah.

7 And <at that time> came Hanani the seer, unto Asa the king of Judah,—and said unto him,
<Because thou hast leaned upon the king of Syria, and hast not leaned upon Yahweh thy God> ‖for this cause‖ hath the force of the king of Syria escaped out of thy hand.

8 Were not ‖the Ethiopians and the Lybians‖ a huge host, with chariots and horsemen exceeding many? yet <because thou didst lean upon Yahweh> he delivered them into thy hand.

9 For <as touching Yahweh> <[seeing that] ‖his eyes‖ are ever running to and fro throughout all the earth, to shew himself strong with them who are perfect toward himself> thou hast made thyself foolish over this,—for <from henceforth> there shall be with thee—wars.

10 Then was Asa angry with the seer, and put him in the house of the stocks, for he was in a rage with him, over this,—and Asa oppressed some of the people, at that time.

11 But lo! <the story of Asa, first and last> [there it is] written in the book of the kings of Judah and Israel.

12 And Asa became diseased—in the thirty-ninth year of his reign—in his feet, <exceedingly severe> was his disease, — yet <even in his disease> he sought not Yahweh, but unto physicians.

13 And Asa slept with his fathers,—yea he died in the forty-first year of his reign; 14 and they buried him in his own stately sepulchre, which he had hewn for himself in the city of David, and laid him on a couch which was full of sweet spices—yea of various kinds, made by the perfumer's art,—and they burned for him with an exceeding great burning.

[a] Some cod. (w. 3 ear. pr. edns. [1 *Rabb.*], Sep.): "Ben-hadar"—G.n.

[b] So (sh) wherever the name is found. Cp. ver. 1—G.n.

§ 14. *The Reign of Jehoshaphat: his reforming Zeal and Prosperity; his entangling Alliances with Ahab and Israel; the Invasion of his Land and his signal Deliverance.*

17 1 And Jehoshaphat his son reigned in his stead, —and strengthened himself against Israel; 2 and put forces in all the fortified cities of Judah, —and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had captured.

3 And it came to pass, that ‖Yahweh‖ was with Jehoshaphat,—because he walked in the first ways of David his father, and sought not unto the Baalim; 4 for <unto the God of his father> he sought, and <in his commandments> he walked,—and not according to the doing of Israel. 5 Therefore did Yahweh establish the kingdom in his hand, and all Judah gave a present unto Jehoshaphat,—and he came to have riches and honour, in abundance.

6 And his heart was encouraged, in the ways of Yahweh,—and he [yet further] took away the high places and the Sacred Stems, out of Judah.

7 And <in the third year of his reign> he sent to his rulers, even to Ben-hail and to Obadiah and to Zechariah, and to Nethanel, and to Micaiah,[a]—that they were to teach throughout the cities of Judah; 8 and <with them> Levites, Shemaiah and Nethaniah and Zebadiah and Asahel and Shemiramoth[b] and Jehonathan, and Adonijah and Tobijah[c] and Tob-adonijah, Levites, — and <with them> Elishama and Jehoram, priests; 9 and they taught throughout Judah, and <with them> was the book of the law of Yahweh,—so they went round throughout all the cities of Judah, and taught the people.

10 And it came to pass, that ‖the dread of Yahweh‖ was upon all the kingdoms of the countries, that were round about Judah, —and they warred not against Jehoshaphat. 11 And <from among the Philistines> were they bringing in unto Jehoshaphat a present, and silver as tribute,—‖even the Arabians‖ were bringing in unto him flocks, seven thousand seven hundred rams, and seven thousand seven hundred he-goats. 12 And so it came to pass that ‖Jehoshaphat‖ went on waxing surpassingly great, — and he built, throughout Judah, fortresses and cities for store; 13 and <much business> had he, throughout the cities of Judah,—but ‖the men of war, the heroes of valour‖ were in Jerusalem. 14 And ‖these‖ are the numbers of them, by their ancestral house, — <To Judah> pertained rulers of thousands, Adnah the chief, and <with him> mighty men of valour, three hundred thousand; 15 and <under his direc-

[a] Heb.: *mlkhâyâhu*, 1; 4, *mlkhâyâh*; 21, *mikhâyhu*.

[b] "Shimrimoth," *written*; "Shemiramoth," *read*—G.n.

[c] Heb.: *ṭôbhiyâhu*, 1; 17, *ṭôbhiyâh*.

tion>[a] was Jehohanan the chief,—and <with him> two hundred and eighty thousand;
16 and <under his direction> Amasiah son of Zichri, who willingly offered himself unto Yahweh, — and <with him> two hundred thousand heroes[b] of valour. 17 And <out of Benjamin> a hero of valour, Eliada,—and <with him>, armed with bow and buckler> two hundred thousand; 18 and <under his direction> Jehozabad, — and <with him> a hundred and eighty thousand, equipped for war. 19 ‖These‖ were they who were waiting upon the king, — besides those whom the king placed in the fortified cities, throughout all Judah.

18 1 And it came to pass <when Jehoshaphat had riches and honour, in abundance> that he contracted, by marriage, affinity with Ahab.
2 So he went down, at the end of some years, unto Ahab, to Samaria, Ahab therefore sacrificed for him, sheep and oxen, in abundance, also for the people whom he had with him,— and then persuaded him to go up against Ramoth-gilead. 3 For Ahab king of Israel said unto Jehoshaphat king of Judah,

Wilt thou go up with me to Ramoth-gilead?

And he said unto him—

<So' am I> even as thou, and <like thy people> are my people, and <with thee> in the war.

4 Then said Jehoshaphat, unto the king of Israel,—

Seek, I pray thee, some time to-day, the word of Yahweh.

5 So the king of Israel gathered together the prophets, four hundred men, and said unto them,

Shall we go up against Ramoth-gilead to battle, or shall I forbear?

And they said—

Go up, and may God deliver it into the hand of the king!

6 Then said Jehoshaphat,

Is there not' here a prophet of Yahweh |besides|,—that we may seek |from him|?

7 Then said the king of Israel unto Jehoshaphat—

There is yet' one man, by whom to seek Yahweh, but ‖I‖ hate him, for he is never' prophesying, concerning me, anything good' —but—all his days—evil, ‖the same‖ is Micaiah, son of Imla.

Then said Jehoshaphat,

Let not the king say |so|!

8 And the king of Israel called for a certain officer,—and said,

Haste, Micaiah[c] son of Imla!

9 Now ‖the king of Israel, and Jehoshaphat king of Judah‖ were sitting, each upon his throne, clothed in robes, and they were sitting in an open space, at the entrance of the gate of Samaria,—and ‖all the prophets‖ were prophesying before them. 10 Then did Zedekiah son of Chenaanah make him horns of iron,—and said—

‖Thus‖ saith Yahweh,

<With these> shalt thou push Syria, until they are consumed.

11 And ‖all the prophets‖ were prophesying |so|, saying,—

Go up to Ramoth-gilead, and prosper, and Yahweh will deliver [it] into the hand of the king.

12 And ‖the messenger who went to call Micaiah‖ spake unto him, saying,

Lo! ‖the words of the prophets‖ <with one mouth> are good' for the king,—be thy word then, I pray thee, like one of theirs, so wilt thou speak good.

13 Then said Micaiah,—

‖By the life of Yahweh‖

<whatsoever my God shall say> ‖that‖ must I speak.

14 Now, when he came unto the king, the king said unto him,

Micah, shall we go against Ramoth-gilead to battle, or shall I forbear?

And he said,

Go ye up and prosper, and may they be delivered into your hand.

15 Then the king said unto him,

<How many times> must ‖I‖ be putting thee on oath,—that thou speak unto me nothing' but the truth' in the name of Yahweh?

16 So he said,

I saw all Israel, scattered upon the mountains, like sheep that have no' shepherd,— and Yahweh said,

<No masters> have these! let them return every man unto his own house, in peace.

17 Then said the king of Israel, unto Jehoshaphat,—

Said I not unto thee,

He will not prophesy concerning me anything good, but evil?

18 Then said he,

‖Therefore‖ hear ye the word of Yahweh,—

I saw Yahweh, sitting upon his throne, and ‖all the host of the heavens‖ standing, on his right hand and his left.

19 Then said Yahweh,

Who will persuade Ahab king of Israel, that he may go up and fall in Ramoth-gilead?

And one spake, saying after this' manner, and another, saying after that' manner.

20 Then came there forth a spirit and stood before Yahweh, and said,

|I| will persuade him.

And Yahweh said unto him

Wherewith?

21 And he said,

I will go forth and become a spirit of falsehood, in the mouth of all his prophets.

[a] As in 1 Ch. xxv. 2 ff. Ml.: "at his hand."
[b] M.C.T.: "hero" (sing.); but a sp. v.r. (*sevir*): "heroes" (pl.). In some cod. (w. 1 ear. pr. edn., [*Rabb.*]) the pl. is both *written* and *read*—G.n.
[c] *Written*: "Micahu"; *read*: "Micayehu"—G.n.

And he said—
Thou mayest persuade, moreover also' thou shalt prevail, go forth, and do |so|.

22 ‖Now‖ therefore, lo! Yahweh hath suffered a spirit of falsehood to be put into the mouth of these[a] thy prophets,—but ‖Yahweh‖ hath spoken concerning thee—|evil|.

23 Then drew near Zedekiah son of Chenaanah, and smote Micaiah upon the cheek,—and said,
Which then is the way the spirit of Yahweh passed from me, to speak with thee?

24 Then said Micaiah,
Lo! thou shalt see[b] on that day when thou shalt enter into a chamber within a chamber, to hide thyself.

25 Then said the king of Israel,
Take ye Micaiah,[c] and carry him back unto Amon ruler of the city, and unto Joash son of the king; 26 and ye shall say,
‖Thus‖ saith the king,
Put ye this one into the prison,—and feed him with the bread of oppression,[d] and with the water of oppression,[d] until I return in peace.

27 Then said Micaiah,
<If thou do ‖at all return‖ in peace> Yahweh hath not spoken by me.
And he said,
Hear! ye peoples, all!

28 Then went up the king of Israel, and Jehoshaphat king of Judah, against Ramoth-gilead. 29 And the king of Israel said unto Jehoshaphat,
[I am about] to disguise myself, and enter into the battle, but ‖thou‖ put on thy robes.
So the king of Israel disguised himself, and entered[e] into the battle. 30 Now ‖the king of Syria‖ had commanded the captains of chariots which he had, saying,
Ye shall not fight, with small [or][f] with great,—save with the king of Israel |alone|.

31 So it came to pass <when the chariot-captains saw Jehoshaphat> that ‖they‖ said,
<The king of Israel> it is'.
And they compassed him about, to fight,—but Jehoshaphat made outcry, and ‖Yahweh‖ helped him, yea God allured them away from him.

32 And so it came to pass <when the chariot-captains saw that it was not the king of Israel> that they turned back from pursuing him;

33 but ‖a certain man‖ drawing a bow in his innocence, smote the king of Israel between the shoulder-joints and the coat of mail,—wherefore he said to the charioteer,
Turn thy hand,[a] and convey me out of the host, for I am sore wounded.

34 But the battle increased on that day, and ‖the king of Israel‖ was propping himself up[b] in the chariot before the Syrians, until evening,—and died at the time of the going in of the sun.

19 1 And Jehoshaphat the king of Judah returned unto his own house in peace, to Jerusalem.

2 And there came out to meet him, Jehu son of Hanani, the seer, who said unto King Jehoshaphat,
<Unto the lawless> was it [right] to give help? and <on them who hate Yahweh> to bestow thy love?
<For this cause> therefore, is there wrath against thee, from before Yahweh; 3 how-beit' ‖good things‖ are found with thee,—for that thou hast consumed the Sacred Stems[e] out of the land, and hast fixed thy heart to seek God.

4 So Jehoshaphat dwelt in Jerusalem,—and he again' went forth among the people, from Beer-sheba as far as the hill country of Ephraim, and brought them back unto Yahweh, the God of their fathers. 5 And he stationed judges in the land, throughout all the fortified cities of Judah, city by city; 6 and said unto the judges,
See what ‖ye‖ are doing, inasmuch as <not for man> must ye judge, but for Yahweh, —who will be with you, in the word of justice.[d]

7 ‖Now‖ therefore, let the dread of Yahweh be upon you,—observe and do, for there is, with Yahweh our God, neither perversity nor respect of persons nor the taking of bribes.

8 And <even in Jerusalem> did Jehoshaphat station some of the Levites and the priests, and of the ancestral chiefs of Israel, to pronounce the just sentence of Yahweh, and to settle disputes,—when they returned to Jerusalem. 9 And he laid charge upon them, saying,—
‖Thus‖ shall ye act, in the fear of Yahweh, faithfully and with an undivided heart.

10 <Any[e] dispute that shall come in unto you from among your brethren who are dwelling in their cities, between blood and blood, between law and commandment and statutes and regulations> then shall ye warn them, that they may not become guilty against Yahweh, and so wrath come upon you and upon your brethren,—
‖Thus‖ shall ye act, and not incur guilt.

11 And lo! ‖Amariah the chief priest‖ is over you as to every matter of Yahweh, and ‖Zebadiah son of Ishmael the chief ruler

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[a] Some cod. (w. *Sep.*, Syr., Vul.): "all these"—G.n.
[b] Mi.: "art going to see," (or) "art about to see."
[c] Heb.: *Mikhayʾhu*.
[d] *I.e.*: "in scant allowance." Cp. Isa. xxx. 20.
[e] M.C.T.: (lit.) "they entered"; but some cod. (w. 2 ear. pr. edns. [1 *Rabb.*], Aram., Sep., edns., Syr., Vul.): (lit.) "he entered." Cp. 1 K. xxii. 30—G.n.
[f] Some cod. (w. 7 ear. pr. edns., Sep., Syr. Vul.) have: "or." Cp. 1 K. xxii. 31—G.n.

[a] "Hands," *written*; "hand," *read*. In some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.): "hand" (sing.) *written* and *read*—G.n.
[b] *Gt.*: "was propped up" [as in 1 K. xxii. 35]—G.n., G. Intro. 151.
[c] Heb.: *ʾasheroth* (fem. pl.). Cp. "Special Note," *ante*, p. 259.
[d] Or: "matter of judgment."
[e] So it shd be [without "And"] (w. Sep., Vul.)—G.n.

for the house of Judah‖ as to every matter of the king, and <as officers> the Levites are before you.—

Be strong and act, and Yahweh be with the good!

20 1 And it came to pass <after this> that the sons of Moab and the sons of Ammon, and <with them> some of the Meunim[a] came against Jehoshaphat, to battle. 2 And there came [some] and told Jehoshaphat, saying,

There is coming against thee, a great multitude from beyond the sea, from Syria,—and lo! they are in Hazazon-tamar, ‖the same‖ is Engedi.

3 And Jehoshaphat was afraid, and set his face to seek unto Yahweh,—and proclaimed a fast for all Judah. 4 And Judah gathered themselves together, to enquire of Yahweh,—even <out of all the cities of Judah> came they in, to seek Yahweh.

5 And Jehoshaphat stood, in the convocation of Judah and Jerusalem[b] in the house of Yahweh,—before the new court; 6 and said,

O Yahweh, God of our fathers, art not ‖thou‖ God in the heavens? and art ‖thou‖ not ruling throughout all the kingdoms of the nations? and <in thy hand> [are there not] strength and might? and is there any' who <against thee> can stand?

7 Art not ‖thou‖ our God, who didst dispossess the inhabitants of this land, from before thy people Israel,—and didst give it unto the seed of Abraham who loved thee, unto times age-abiding? 8 and they have dwelt therein,—and have built for thee therein, a sanctuary for thy Name, saying:

9 <If there come upon us calamity, the sword of judgment[c] or pestilence or famine> we will stand before this house, and before thee, for ‖thy Name‖ is in this house,—that we may make outcry unto thee out of our distress,[d] that thou mayest hear and save.

10 ‖Now‖ therefore, lo! <the sons of Ammon and Moab and Mount Seir, whom thou didst not suffer Israel to invade, when they came out of the land of Egypt,—but they turned away from them and destroyed them not> 11 yea lo! ‖they‖ are requiting us,—by coming to drive us out, from thy possession, which thou didst cause us to possess.

12 O our God, wilt thou not bring judgment upon them, seeing that there is, in us, no' strength, before this great multitude, that is coming against us,—‖we‖ therefore, know not what we shall do, but <unto thee> are our eyes.

13 And ‖all Judah‖ were standing before Yahweh, —also their little ones, their wives and their children.

14 Now <as for Jahaziel son of Zechariah son of Benaiah son of Jeiel son of Mattaniah a Levite, of the sons of Asaph> there came upon him' the spirit of Yahweh, in the midst of the convocation:[a] 15 and he said,

Give ye heed, all Judah, and ye inhabitants of Jerusalem, and King Jehoshaphat!

‖Thus‖ saith Yahweh unto you.

<As for you> do not fear nor be dismayed, by reason of this great multitude, for |not yours| is the battle, but |God's|.

16 <To-morrow> go ye down against them, for lo! there they are coming up by the ascent of Ziz,—and ye shall find them at the end of the ravine, facing the wilderness of Jeruel.

17 It is not |for you| to fight in this matter,—take your station, stand still,[b] and see the salvation of Yahweh with you, O Judah and Jerusalem, do not fear, nor be dismayed, <to-morrow> go ye out to meet them, and ‖Yahweh‖ will be with you.

18 And Jehoshaphat bowed his head, with his face to the ground,—and ‖all Judah and the inhabitants of Jerusalem‖ fell down before Yahweh, prostrating themselves unto Yahweh. 19 And Levites—of the sons of the Kohathites and of the sons of the Korahites, stood up to offer praise unto Yahweh, God of Israel, with an exceedingly loud voice.

20 So they rose early in the morning, and went out to the wilderness of Tekoa,—and <as they went out> Jehoshaphat stood and said,

Hear me, O Judah, and ye inhabitants of Jerusalem,

Trust ye in Yahweh your God, and ye shall be trusted,

Trust ye in his prophets, and ye shall prosper.

21 And <when he had given counsel unto the people> he appointed such as should sing[c] unto Yahweh, and offer praise with holy adorning,— <as they should be going forth before the armed men> that they should be saying,

O give thanks unto Yahweh,
For <age-abiding> is his lovingkindness.

22 And <when they began to sing and to praise> Yahweh[d] had set liers-in-wait against the sons of Ammon, Moab and Mount Seir, who were coming against Judah, and they were smitten. 23 Then rose up the sons of Ammon and Moab against the inhabitants of Mount Seir, to devote and to destroy,— <and when they had made an end of the inhabitants of Seir> they helped to cut off |every man his neighbour|.

24 So when ‖Judah‖ came near the watch-tower of the wilderness,—they turned towards the multitude, and lo! there they were, dead bodies fallen to the earth, with none' to escape.

25 And <when Jehoshaphat and his people came near to plunder the spoil of them> they found among them, in abundance, both riches and

[a] So it shd be (w. Sep.). Cp. 1 Ch. iv. 44– G.n.
[b] Some cod. (w. 1 ear. pr. edn., Sep., Syr.): "in Jerusalem"—G.n.
[c] *Gt.*: "sword or rod"—G.n.
[d] Some cod. (w. 2 ear. pr. edns.): "distresses" (pl.)—G.n

[a] Or: "gathered host." Heb.: *kâhâl*.
[b] Comp. Ex. xiv. 13.
[c] Or: "make music."
[d] *Gt.*: "Judah"—G.n.

dead bodies[a] and precious jewels, and they stripped off[b] for themselves, beyond what they could carry away,—and they were three days plundering the spoil, for great' it was. 26 And <on the fourth day> they assembled themselves in the vale of Beracah,[c] for there' they blessed Yahweh,— <on this account> was the name of that place called The Vale of Beracah[c] —unto this day.

27 Then turned every man of Judah and Jerusalem, with ‖Jehoshaphat‖ at their head, to go again to Jerusalem with joy,—for Yahweh had caused them to rejoice over their enemies. 28 So they came to Jerusalem, with harps[d] and with lyres, and with trumpets, —unto the house of Yahweh.

29 And it came to pass that ‖the dread of God‖ was upon all the kingdoms of the countries,— when they heard, that Yahweh had fought against the enemies of Israel. 30 So the kingdom of Jehoshaphat was quiet,—for his God |gave him rest| round about.

31 Thus Jehoshaphat reigned over Judah,— <thirty-five years old> was he when he began to reign, and <twenty-five years> reigned he in Jerusalem, and the ‖name of his mother‖ was Azubah, daughter of Shilhi. 32 And he walked in the way of his father Asa,[e] and turned not from it,—doing that which was right, in the eyes of Yahweh. 33 Howbeit ‖the high places‖ were not taken away,—for as yet' ‖the people‖ had not fixed their heart unto the God of their fathers.

34 But <the rest of the story of Jehoshaphat, first and last> lo! there it is written in the story of Jehu son of Hanani, which hath been added to the book of the Kings of Israel.

35 Yet <after this> did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, —‖he‖ was lawless in his doings; 36 and he joined with him, to make ships to go unto Tarshish, —and they made ships in Ezion-geber. 37 Then prophesied, Eliezer son of Dodavahu of Mareshah, against Jehoshaphat, saying,—

> <Because thou hast joined thyself with Ahaziah> Yahweh hath broken in pieces thy works.

So the ships were wrecked, and were not able to go unto Tarshish.

§ 15. *The Wicked Reign of Jehoram (Jehoshaphat's Son) calls forth a Warning Letter from the Prophet Elijah, which is fearfully fulfilled.*

21 1 And Jehoshaphat slept with his fathers, and was buried with his fathers, in the city of David,—and Jehoram his son reigned in his stead. 2 Now ‖he‖ had brethren, sons of Jehoshaphat,—Azariah and Jehiel and Zechariah and Azariah, and Michael and Shephatiah,—‖all these‖ were sons of Jehoshaphat king of Israel,[a] 3 and their father gave them large presents—of silver and of gold and of precious things, with cities of defence, in Judah,—but <the kingdom> gave he unto Jehoram, for ‖he‖ was the firstborn. 4 But <when Jehoram had arisen over the kingdom of his father> he strengthened himself, and slew all his brethren, with the sword,—moreover also' some of the rulers of Israel.

5 <Thirty-two years old> was Jehoram when he began to reign,—and <eight years> reigned he, in Jerusalem.

6 And he walked in the way of the kings of Israel, like as did the house of Ahab, for <the daughter of Ahab> had he, to wife,—so he wrought wickedness, in the eyes of Yahweh. 7 Howbeit Yahweh was not willing to destroy the house of David, because of the covenant which he had solemnised, unto David,—and as he had promised to give unto him a lamp, and unto his sons, all the days.

8 <In his days> revolted the Edomites, from under the hand of Judah,—and set over themselves a king. 9 So Jehoram passed over, with his captains,[b] and all his chariots, with him,— and it came to pass that he rose up by night, and smote the Edomites that were round about unto him, and the chariot-captains.

10 So Edom revolted from under the hand of Judah — unto this day. ‖Then‖ must Libnah needs revolt at the same time, from under his hand, — because he had forsaken Yahweh, the God of his fathers. 11 ‖He too‖ made high places among the mountains[c] of Judah,—and caused the inhabitants of Jerusalem to be unchaste, and seduced Judah.

12 Then came there unto him, a writing, from Elijah the prophet, saying,—

> ‖Thus‖ saith Yahweh, God of David thy father,
>
> <Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa, king of Judah; 13 but hast walked in the way of the kings of Israel, and hast caused Judah and the inhabitants of Jerusalem to be unchaste, after the unchastities of the house of Ahab, — moreover also' <thine own brethren of the house of thy father who were better than thou> hast thou slain> 14 lo! ‖Yahweh‖ is about to plague, with a great plague, thy people,— and thy children and thy wives, and all thy possessions; 15 also ‖thyself‖ with sore diseases, with a disease of thy bowels,— until thy bowels shall fall out, by reason of the disease, in a year added to a year.[d]

[a] Some cod. (w. 5 ear. pr. edns., Vul.): "apparel" [instead of "dead bodies"]—G.n.
[b] So T.G., O.G., Da.; "raked together"—Fu.
[c] = "Blessing."
[d] Or: "lutes"—O.G.
[e] Some cod. (w. 6 ear. pr. edns.): "Asa his father" —G.n.

[a] A sp. v.r. (*sevir*): "Judah." In some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.): "Judah" is both *written* and *read* —G.n., G. Intro. 192, 193.
[b] *Gt.*: "to Sair," or "to Zair." Cp. 2 K. viii. 21 —G.n.
[c] A sp. v.r. (*sevir*): "cities"; in some cod. (w. 1 ear. pr. edn., Sep., Vul.) "cities" is both *written* and *read*—G.n.
[d] Ml.: "days upon days." "Days" sometimes = "a year."

16 And Yahweh stirred up against Jehoram the spirit of the Philistines, and the Arabians, who were under the direction of[a] the Ethiopians; 17 and they came up against Judah, and forced their way into it, and carried off all the possessions that were found belonging to the house of the king, moreover also his sons and his wives,—so that there was left him never a son, save only Jehoahaz the youngest[b] of his sons. 18 And <after all this> Yahweh plagued him in his bowels with an incurable disease. 19 And it came to pass, <in a year beyond a year, even when the end of the days of two years had passed>[c] that his bowels fell out by reason of his disease, so that he died, of |malignant disease|, — and his people made him no burning, |like the burning of his fathers|. 20 <Thirty-two years old> was he when he began to reign, and <eight years> reigned he in Jerusalem,—and went his way—unregretted,[d] and <though they buried him in the city of David> yet ‖not in the sepulchres of the kings‖.

§ 16. *Jehoram's Son and Successor, Ahaziah, counselled by his own wicked mother Athaliah and by the house of Ahab, works wickedness, and is slain in Samaria by Jehu. His Mother usurps the Throne after (as she supposes) having slain all the Seed Royal; from whom, however, the boy Joash is secretly rescued.*

22 1 And the inhabitants of Jerusalem made Ahaziah his youngest son king, in his stead, for <all the elder sons> had the band of men slain' who came in with the Arabians into the camp, — so Ahaziah son of Jehoram king of Judah reigned. 2 <Forty-two years old> was Ahaziah when he began to reign, and <one year> reigned he in Jerusalem, —and ‖the name of his mother‖ was Athaliah, daughter of Omri. 3 ‖He too‖ walked in the ways of the house of Ahab,—for ‖his mother‖, became his counsellor, to work lawlessness. 4 Wherefore he did the thing that was wicked in the eyes of Yahweh, like the house of Ahab, —for ‖they‖ became his' counsellors, after the death of his father, to his destruction. 5 <Even in their counsel> he walked, and went with Jehoram son of Ahab king of Israel, to war against Hazael king of Syria, in Ramoth-gilead, —and the Syrians smote Joram. 6 And he returned to be healed in Jezreel, because of the wounds wherewith they smote him in Ramah, when he fought with Hazael, king of Syria, —and ‖Azariah son of Jehoram king of Judah‖ went down to see Jehoram son of Ahab in Jezreel, because |sick| was he! 7 But <from God> came the downfall of Azariah, through his coming to Joram,—and because <through his coming> he went out with Jehoram against Jehu son of Nimshi, whom Yahweh had anointed to cut off the house of Ahab. 8 And so it came to pass <when Jehu was executing judgment upon the house of Ahab,—and found the rulers of Judah and the sons of the brethren of Ahaziah ministering to Ahaziah> that he slew them. 9 And he sought Ahaziah, and they captured him, ‖he‖ having hid himself in Samaria, and they brought him unto Jehu, and he[a] put him to death, and they buried him, because, said they, he is ‖the son of Jehoshaphat‖, who sought Yahweh with all his heart,—and ‖no one of the house of Ahaziah‖ had ability for the kingdom.

10 But <when ‖Athaliah mother of Ahaziah‖ saw that her son was dead> she rose up and destroyed[b] all the seed royal of the house of Judah. 11 But Jehoshabeath,[c] daughter of the king, took Joash son of Ahaziah,[d] and stole him from among the sons of the king who were being slain, and put him and his nurse in a bedchamber, — so Jehoshabeath daughter of King Jehoram—wife of Jehoiada the priest, for ‖she‖ was the sister of Ahaziah—hid' him from the face of Athaliah so that she slew him not. 12 And it came to pass that he was with them, in the house of God, hidden six years,— while ‖Athaliah‖ was reigning over the land.

§ 17. *Jehoiada the Priest secures the Royal Succession to Joash, who reigns well during Jehoiada's life, but then becomes corrupt, slays Jehoiada's faithful son Zechariah, and himself comes to an untimely end.*

23 1 And <in the seventh year> Jehoiada strengthened himself, and took the rulers of hundreds—even Azariah son of Jeroham, and Ishmael son of Jehohanan, and Azariah son of Obed, and Maaseiah son of Adaiah[e] and Elishaphat son of Zichri — unto[f] himself, in covenant. 2 And they went round throughout Judah, and gathered together the Levites out of all the cities of Judah, and the ancestral chiefs of Israel,—and they came into Jerusalem. 3 And all the convocation solemnised a covenant in the house of God, with the king, —and he said to them,

Lo! the king's son must reign, as spake Yahweh concerning the sons of David.

4 ‖This‖ is the thing that ye shall do,—

<A third of you entering on the sabbath, both of the priests and of the Levites, as doorkeepers of the porch;[g] 5 and a third, being in the house of the king, and a third, at the foundation gate,—and all the

[a] So it shd be (w. Sep., Syr., Vul.)—G.n. [M.C.T.: "they."]
[b] [M.C.T. is here: (lit.) "spake with"; some scholars taking the verb *dabbēr* itself to have the occasional meaning of "destroy."] Some cod. (w. Sep., Syr., Vul.) have a verb *abbēd*, which lit. means: "to destroy." Cp. 2 K. xi. 1—G.n.
[c] Heb.: *yᵉhôshabh'ath*. For another form, see 2 K. xi. 2.
[d] Heb.: *oḥazyâhu*.
[e] Heb.: *'ădhâyâhu*, 1; 8, *'adhâyâh*.
[f] Ml.: "with."
[g] Or: "entrance hall"; Ml.: "thresholds."

[a] Cp. 1 Ch. xxv. 2, 3.
[b] Or: "least."
[c] Cp. O.G. 399ᵇ.
[d] Or: (prob.) "he lived undesirably"—O.G. 234ᵇ.

people, being in the courts of the house of Yahweh> 6 then let no one enter the house of Yahweh, save only the priests, and they who are in attendance of the Levites, ‖they‖ may enter, for ‖holy‖ they are',—but ‖all the people‖ shall keep the watch of Yahweh.

7 So shall the Levites encompass the king round about, every man with his weapons in his hand, and ‖he that entereth into the house‖ shall be put to death.

Thus be ye with the king, when he cometh in and when he goeth out.

8 So the Levites and all Judah did' according to all that Jehoiada the priest commanded, and they took every man his men, who were coming in on the sabbath, with them who were going out on the sabbath,—for Jehoiada the priest dismissed not the courses. 9 And Jehoiada the priest gave unto the captains of hundreds, the spears and the bucklers and the shields, which belonged to King David,—which were in the house of God. 10 And he caused all the people to stand, even every man with his weapon in his hand, from the right corner of the house as far as the left corner of the house, by the altar and the house,—near the king round about.

11 Then brought they forth the king's son, and set upon him the crown and the testimony,[a] and made him' king,—and Jehoiada and his sons anointed' him, and said,

May the king live!

12 Now <when Athaliah heard the noise of the people who were running, and those who were praising the king,—then came she unto the people in the house of Yahweh; 13 and looked, and lo! ‖the king‖, standing by his pillar at the entrance, and the captains and the trumpets[b] by the king, and all the people of the land rejoicing, and blowing with trumpets, and the singers, with instruments of song,[c] and such as led the offering of praise>[d] then Athaliah rent her garments, and said,

Conspiracy! conspiracy!

14 Then Jehoiada the priest commanded[e] the captains of hundreds, officers of the force, and said unto them,

Take her forth within the ranks, and he that cometh in after her let him be slain with the sword,—

for, said the priest,

Ye must not slay her in the house of Yahweh!

15 So they made way for her,[f] and she came into the entrance of the horse-gate of the house of the king,—and they slew her there.

16 And Jehoiada solemnised a covenant, between himself and all the people, and the king,—that they should become a people unto Yahweh. 17 Then all the people entered into the house of Baal and brake it down, and <his altars and his images> brake they in pieces,—and <Mattan the priest of Baal> they slew, before the altars. 18 And Jehoiada put the oversight of the house of Yahweh into the hand of the priests and[a] the Levites, whom David set by courses over the house of Yahweh, that they might offer[b] up the ascending-sacrifices of[c] Yahweh, as it is written in the law of Moses, with rejoicing and with song,—under the direction of David.[d] 19 And he caused gatekeepers to stand, at the gates of the house of Yahweh,—that no one who was unclean should, on any account, enter.

20 Then took he the captains of hundreds—and the nobles—and the rulers over the people—and all the people of the land, and brought down the king out of the house of Yahweh, and they entered, through the midst of the upper gate, into the house of the king,—and they seated the king, upon the throne of the kingdom. 21 And all the people of the land rejoiced, and ‖the city‖ was quiet,—when <Athaliah> they had slain with the sword.

24 1 <Seven years old> was Joash when he began to reign, and <forty years> reigned he, in Jerusalem,—and ‖the name of his mother‖ was Zibiah, of Beersheba. 2 And Joash did that which was right, in the eyes of Yahweh,—all the days of Jehoiada the priest. 3 And Jehoiada took for him two wives,—and he begat sons and daughters.

4 And it came to pass <after this> that it was near the heart of Joash to renew the house of Yahweh. 5 So he gathered together the priests and the Levites, and said unto them—

Go ye out unto the cities of Judah, and gather out of all Israel silver to repair the house of your God, year by year, and ‖ye‖ shall hasten the matter,—

but the Levites hastened it not.

6 Then the king called for Jehoiada the chief, and said unto him,

Wherefore hast thou not required of the Levites, to bring in out of Judah and out of Jerusalem the tribute of Moses the servant of Yahweh, and of the convocation of Israel,—for the tent of testimony?

7 For <as for Athaliah the Lawless> ‖her sons‖ brake up the House of God,—moreover <all the hallowed things of the house of Yahweh> offered they unto the Baalim. 8 So the king bade [them], and they made a certain chest,—and set it in the gate of the house of Yahweh, outside. 9 And they made a proclamation, throughout Judah and Jerusalem, to bring in unto Yahweh the tribute of Moses the servant of God, laid upon Israel in the desert. 10 And all the rulers and all the people rejoiced,—and brought in and cast into the chest, until they had finished. 11 And it came to pass <what time the chest was

[a] Cp. Exo. xxv. 21, etc.
[b] "Clarions"—O.G.
[c] Or: "music."
[d] "Led in praising"—O.G.
[e] So it shd be (w. the Syr.). Cp. 2 K. xi. 15—G.n.
[f] So Leeser. Cp. Fu. 1358a; also R.V.

[a] So it shd be (w. Sep., Syr., Vul.)—G.n.
[b] Or: "cause to go up."
[c] Some cod. (w. 6 ear. pr. edns., Sep., Vul.): "unto"—G.n.
[d] Ml.: "at the hands of David."

brought into the office of the king by the hand of the Levites, and when they had seen that abundant' was the silver> that the scribe of the king came in, and the officer of the chief priest, and they emptied the chest, and bare it, and put it back in its place,—‖thus‖ they did, day by day, and collected silver, in abundance; 12 and the king and Jehoiada gave it unto such as were doing[a] the work of labouring upon the house of Yahweh, and they were hiring masons and carpenters, to renew the house of Yahweh,—moreover also, such as were fashioners of iron and bronze, to repair the house of Yahweh. 13 So the doers of the work wrought, and the work of restoration went forward, in their hand,—and they caused the house of God to stand forth according to its due proportions, and made it strong. 14 And <when they had finished> they brought in before the king and Jehoiada the rest of the silver, and he made it into utensils for the house of Yahweh, utensils of attendance, and bowls and spoons, even utensils of gold and silver. Then were they offering ascending-sacrifices in the house of Yahweh, continually, all the days of Jehoiada.

15 But Jehoiada waxed old and became satisfied with days, and died,—a hundred and thirty years old, when he died. 16 And they buried him in the city of David, with the kings,—because he had done good in Israel, both toward God and his house.

17 Now <after the death of Jehoiada> came the rulers of Judah, and bowed themselves down unto the king,—‖then‖ hearkened the king unto them. 18 And they forsook the house of Yahweh, God of their fathers, and served the Sacred Stems,[b] and the images,—so there was wrath against Judah and Jerusalem, for this their guilt. 19 And he sent among them prophets, to bring them back unto Yahweh,—and they testified against them, but they would not give ear.

20 And ‖the spirit of God‖ clothed Zechariah[c] son of Jehoiada the priest, and he took his stand above[d] the people, — and said unto them,

‖Thus‖ saith God,
Wherefore are ‖ye‖ transgressing the commandments[e] of Yahweh, so that ye cannot prosper, <because ye have forsaken Yahweh> therefore hath he forsaken you.

21 So they conspired against him, and stoned him with stones, by the commandment of the king,—in the court of the house of Yahweh. 22 Thus Joash the king |remembered not| the lovingkindness which Jehoiada his father had done for him, but slew his son,—and |as he died| he said,

Yahweh see' and require!

23 And it came to pass <when the year had gone round> that the force of Syria came up against him, and they entered Judah, and Jerusalem, and destroyed all the rulers of the people, from among the people,—and <all the spoil of them> sent they unto the king of Damascus. 24 <Although ‖with a comparatively few men‖ came the force of Syria> yet ‖Yahweh‖ delivered into their hand an exceeding large force,—because they had forsaken Yahweh, the God of their fathers,—and <upon Joash> executed they judgments. 25 And <when they| had departed from him, for they left him with sore diseases> his own servants conspired against him, for the blood of the son[a] of Jehoiada the priest, and slew him upon his bed, and he died,—and <though they buried him in the city of David> yet did they not bury him in the sepulchres of the kings. 26 Now ‖these‖ are they that conspired against him,—Zabad son of Shimeath the Ammonitess, and Jehozabad son of Shimrith the Moabitess.

27 But <as for his sons, and the greatness of the oracle on him, and the foundation of the house of God> lo! there they are written, in the commentary[b] of the Book of Kings, — and Amaziah his son reigned in his stead.

§ 18. *The Reign of Amaziah, not wholly good; a victorious War with Edom, a disastrous one with Israel; Amaziah dies in Lachish by conspiracy.*

25 1 <Twenty-five years old> was Amaziah when he began to reign, and <twenty-nine years> reigned he in Jerusalem,—and ‖the name of his mother‖ was Jehoaddan, of Jerusalem. 2 And he did that which was right in the eyes of Yahweh,—only' not with a whole heart.

3 And it came to pass <when the kingdom was confirmed unto him>[c] that he slew his servants who had smitten the king his father; 4 but <their sons> he put not to death,—but as it is written in the law—in the book of Moses—how that Yahweh commanded, saying—

|Fathers| shall not die for |sons|, and
‖Sons‖ shall not die for |fathers|, but
Each man <for his own sin> shall die.

5 And Amaziah gathered Judah together, and appointed them by their ancestral houses, as rulers of thousands and as rulers of hundreds, for all Judah and Benjamin,—and he numbered them, from twenty years old and upwards, and found them three hundred thousand choice men, able to go forth to war, who could grasp spear and shield. 6 And he hired out of Israel, a hundred thousand heroes of valour, for a

[a] So (pl.) some cod. (w. Aram., Sep., Syr., Vul.). Cp. ver. 13—G.n. [M.C.T.: "him who was doing" (sing.)].
[b] Heb.: *'asherim* (mas. pl.). Cp. "Special Note," 259.
[c] Or: "clothed itself with Zechariah"—T.G. and O.G. Cp. Jdg. vi. 34; 1 Ch. xii. 18; Job. xxix. 14.
[d] Or: "away from."
[e] Some cod. (w. 2 ear. pr. edns. [1 *Rabb.*], Vul.): "commandment" (sing.) —G.n.

[a] So it shd be (w. Sep. and Vul.)—G.n.
[b] Cp. chap. xiii. 22, n.
[c] Some cod. (w. Sep., Syr.): "in his hand." Cp. 2 K. xiv. 5—G.n.

hundred talents of silver. 7 But ‖a man of God‖ came unto him, saying,

O king! let not the host of Israel' come with thee,—for Yahweh is not with Israel, [with] any of the sons of Ephraim.

8 But <if thou art going> do, be strong for the battle,—God will cause thee to fall before the enemy, for there is' strength in God, to help or to cause to fall.

9 And Amaziah said unto the man of God,

What then shall be done as to the hundred talents, which I have given to the company of Israel?

Then said the man of God,

Yahweh is able' to give thee much more than this.

10 So Amaziah separated them, [appointing] unto the company which had come unto him out of Ephraim, to depart unto their own place, —wherefore their anger was greatly kindled against Judah, so they returned to their own place, in a heat of anger.

11 And ‖Amaziah‖ took courage, and led forth his people, and went to the valley of salt,—and smote of the sons of Seir, ten thousand; 12 and the sons of Judah took captive ‖ten thousand alive‖, and brought to the top of the crag,—and cast them down from the top of the crag, and ‖all of them‖ were torn asunder.

13 But <as for the sons of the company which Amaziah sent back from going with him to the war> they spread themselves out against the cities of Judah, from Samaria, even unto Beth-hôrôn,—and smote of them three thousand, and took great plunder.

14 And so it was <after Amaziah came in from smiting the Edomites> that he brought in the gods of the sons of Seir, and set them up for himself, as gods,—and <before them> used he to bow himself down, and <unto them> used he to burn a perfume. 15 Then was kindled the anger of Yahweh, against Amaziah,—and he sent unto him a prophet, and said unto him,

Wherefore' hast thou sought the gods of the people, which delivered not their own people out of thy hand?

16 And it came to pass <as he spake unto him> that he said to him,

To be <counsellor to the king> have we appointed thee? forbear thou, wherefore' should they smite thee?

So the prophet forbare, and said—

I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

17 Then Amaziah king of Judah took counsel, and sent unto Joash, son of Jehoahaz son of Jehu king of Israel, saying,—

Come, let us look one another in the face!

18 And Joash king of Israel sent unto Amaziah king of Judah, saying,

‖A thistle that was in Lebanon‖ sent unto a cedar that was in Lebanon, saying,

Come! give thy daughter unto my son to wife,—

but there passed by a beast of the field that was in Lebanon, and trampled down the thistle.

19 Thou hast said—

Lo! thou hast smitten the Edomites, and thy heart hath lifted thee up to display honour,—

‖Now‖ abide in thine own house, wherefore' shouldst thou engage in strife with Misfortune, and fall, ‖thou and Judah with thee‖?

20 But Amaziah hearkened not, because <from God> it was', to the end he might deliver them up into [their enemies'] hand,—because they had sought the gods of Edom. 21 So Joash king of Israel came up, and they looked one another in the face, ‖he, and Amaziah king of Judah‖,—in Beth-shemesh, which belongeth unto Judah. 22 Then was Judah defeated, before Israel,—and they fled every man to his own home;[a] 23 and ‖Amaziah king of Judah, son of Joash son of Jehoahaz‖ was taken by Joash king of Israel, in Beth-shemesh, —and he brought him to Jerusalem, and brake down the wall of Jerusalem, from the gate of Ephraim as far as the corner-gate, four hundred cubits; 24 and <all the gold and the silver and all the utensils that were found in the house of God with Obed-edom, and the treasures of the house of the king, and hostages>[b] [he took],—and returned to Samaria.

25 And Amaziah son of Joash king of Judah lived, after the death of Joash son of Jehoahaz king of Israel,—fifteen years.

26 Now <the rest of the story of Amaziah, first and last> lo! it is written in the book of the Kings of Judah and Israel. 27 And <after the time that Amaziah turned away from following Yahweh> they made against him a conspiracy in Jerusalem, and he fled to Lachish,—but they sent after him to Lachish, and slew him there. 28 And they brought him on horses,—and buried him with his fathers, in the city of Judah.[c]

§ 19. *The Reign of Uzziah: a Good and Prosperous King, who, however, presumptuously thrusting himself into the Priest's Office, is smitten with Leprosy; and his son Jotham acts as Regent.*

26 1 Then all the people of Judah took Uzziah, when ‖he‖ was sixteen years old,—and made him king, instead of his father Amaziah. 2 ‖He‖ built Eloth, and restored it to Judah,—after that the king slept with his fathers. 3 <Sixteen years old> was Uzziah, when he began to reign, and <fifty-two years> reigned he in Jerusalem,—and ‖the name of his mother‖ was Jechiliah,[d] of Jerusalem. 4 And he did that which was right, in the eyes of Yahweh,—according to all that Amaziah his father had done.

[a] Ml.: "tents."
[b] Lit.: "sons of security."
[c] Some cod. (w. Sep., Syr., Vul.): "David." Cp. 2 K. xiv. 20.
[d] *Written*: "Yekilyah"; *read*: "Yekolyah."

5 And it came to pass that he set himself to
seek God, in the days of Zechariah, who gave
understanding in the seeing[a] of God,—and
<throughout the days of his seeking Yahweh>
God' |prospered him|. 6 So he went forth and
made war against the Philistines, and brake
down the wall of Gath, and the wall of Jabneh,
and the wall of Ashdod,—and built cities in
Ashdod, and among the Philistines. 7 And
God helped him against the Philistines and
against the Arabians who dwelt in Gur-baal,
and the Meunim. 8 And the Ammonites gave
a present to Uzziah, —and his name went
forth as far as the entering in of Egypt, for he
shewed exceeding great strength.

9 And Uzziah built towers in Jerusalem, over
the corner-gate, and over the valley-gate, and
over the angle,—and he made them strong.
10 And he built towers in the desert,[b] and digged
many wells, for <much cattle> had he, both
in the lowland, and in the plain,—husbandmen
and vinedressers, in the mountains and in the
fruitful field, for <a lover of the soil> was
he. 11 And it came to pass that Uzziah
had a force ready to make war, to go forth as
a host in company, by the number of their
reckoning, under the direction[c] of Jeiel[d] the
scribe, and Maaseiah the officer,—under the
direction[c] of Hananiah, from among the
captains of the king. 12 ‖The whole number
of the ancestral chiefs pertaining to the heroes
of valour‖ was two thousand and six hundred;
13 and <under their direction>[c] was the force of
a host, three hundred and seven thousand five
hundred, ready to make war, with the strength
of a force,—for helping the king against an
enemy. 14 And Uzziah prepared for them, for
all the host, bucklers and spears and helmets,
and coats of mail, and bows,—and yea even
sling-stones. 15 And he made in Jeru-
salem, inventions invented of the inventor, to
be upon the towers and upon the turrets, for
throwing with arrows, and with great stones,
—so that his name went forth afar, for he
was marvellously helped, until that he was
strong.

16 But <when he became strong> uplifted'
was his heart, unto ruin, for he acted unfaith-
fully against Yahweh his God,—and entered
into the temple of Yahweh, to burn incense
upon the altar of incense. 17 Then entered
after him, Azariah the priest,—and with him
eighty priests of Yahweh, sons of valour;[e]
18 and they took their stand against Uzziah
the king, and said unto him—

It is not <for thee> O Uzziah, to burn
incense unto Yahweh, but <for the priests,
the sons of Aaron, who are hallowed> to
burn incense.

Go forth out of the sanctuary, for thou hast
acted unfaithfully, and <not to thee, for
an honour> [shall it be] from Yahweh
Elohim.

19 Then was Uzziah wroth, and <in his
hand> was a censer, to burn incense,—and
<when he was wroth with the priests> ‖a
leprosy‖ shot forth in his forehead, before the
priests, in the house of Yahweh, from off the
altar of incense. 20 <When Azariah the
chief priest and all the priests turned towards
him> lo! ‖he‖ was leprous, in his forehead,
so they hastened him from thence,—yea ‖even
he himself‖ hurried to go out, because Yahweh
had smitten him. 21 And it came
to pass that |Uzziah the king| was a leper
until the day of his death, and dwelt in a house
apart—a leper, for he was cut off from the
house of Yahweh,—and ‖Jotham his son‖ was
over the house of the king, judging the people
of the land.

22 Now <the rest of the story of Uzziah, first
and last> hath Isaiah son of Amoz, the pro-
phet, written.

23 And Uzziah slept with his fathers, and they
buried him with his fathers in the field of burial
that pertained unto the kings, for they said,

|A leper| he is'.

And Jotham his son reigned in his stead.

§ 20. *Jotham's excellent and prosperous Reign.*

27 1 <Twenty-five years old> was Jotham when
he began to reign, and <sixteen years> reigned
he in Jerusalem,—and ‖the name of his mother‖
was Jerushah, daughter of Zadok. 2 And
he did that which was right in the eyes of
Yahweh, according to all that Uzziah his
father had done, only' he entered not into the
temple of Yahweh, — though still' were the
people' acting corruptly. 3 ‖He‖ built
the upper gate of the house of Yahweh,—
and <on the wall of Ophel> built he exten-
sively. 4 <Cities also> built he, in the hill
country of Judah,—and <in the thick woods>[a]
built he fortresses and towers. 5 ‖He‖ also
made war against the king of the sons of
Ammon, and prevailed against them, and the
sons of Ammon gave him, during that year, a
hundred talents of silver, and ten thousand
measures of wheat, and <of barley> ten
thousand,—<this> did the sons of Ammon
render him, both in the second year, and the
third. 6 So Jotham strengthened himself,
—for he fixed his ways before Yahweh his
God.

7 But <the rest of the story of Jotham, and
all his wars, and his ways> lo! there they
are written in the book of the Kings of Israel
and Judah. 8 <Twenty-five years old>
was he when he began to reign,—and <sixteen
years> reigned he in Jerusalem. 9 And
Jotham slept with his fathers, and they buried
him, in the city of David,—and Ahaz his son
reigned in his stead.

[a] Some cod. (w. 1 ear. pr. edn., Sep., Syr.): "reverence"—G.n.
[b] Or: "wilderness."
[c] Ml.: "in the hand."
[d] "Jeuel," *written*; "Jeiel," *read*—G.n.
[e] Or: "able men."
[a] "On the wooded heights"—O.G.

§ 21. *The Reign of Ahaz—a wicked King; chastised by Syrians, Israelites, Edomites, and Philistines; and buried with dishonour. First Appeal to Assyria. Charming Incident at Samaria.*

28 1 <Twenty years old> was Ahaz when he began to reign, and <sixteen years> reigned he in Jerusalem,—but he did not that which was right in the eyes of Yahweh, like David his father; 2 but walked in the ways of the kings of Israel,—yea <even molten images> made he to the Baalim: 3 and ‖he‖ burned incense, in the valley of the son of Hinnom,—and burnt his sons, in the fire, according to the abominable ways of the nations, whom Yahweh dispossessed from before the sons of Israel. 4 And he sacrificed and burnt incense in the high places, and upon the hills,—and under every green tree. 5 Wherefore Yahweh his God delivered him into the hand of the king of Syria, who smote him, and carried away captive from him a large body of captives, and brought them into Damascus,—yea <even into the hand of the king of Israel>, was he delivered, who smote him with a great smiting. 6 And Pekah son of Remaliah slew, in Judah, a hundred and twenty thousand in one day, |all| sons of valour,—because they had forsaken Yahweh, God of their fathers. 7 And Zichri a hero of Ephraim, slew Maaseiah son of the king, and Azrikam, chief ruler of the house,—and Elkanah, that was next unto the king. 8 And the sons of Israel |carried away captive| from among their brethren two hundred thousand, wives, sons and daughters, moreover also' <of much spoil> did they plunder them,—and brought the spoil to Samaria.

9 But <in that place> was a prophet unto Yahweh, Oded' his name, so he went out to meet the host that was coming unto Samaria, and said unto them,

Lo! <in the wrath of Yahweh, God of your fathers, against Judah> hath he delivered them into your hand,—and ye have slain them in a rage, until <to the heavens> it hath reached.

10 |Now| therefore, ‖ye‖ are thinking to tread down ‖the children of Judah and Jerusalem‖ as servants and as handmaids for yourselves.

But is it not so—that ‖ye yourselves‖ are altogether guilty against Yahweh your God?

11 ‖Now‖ therefore, hearken unto me, and restore the captives whom ye have taken captive from among your brethren,—for ‖the glow of the anger of Yahweh‖ is over you.

12 Then rose up certain of the chiefs of the sons of Ephraim—Azariah son of Jehohanan,[a] Berechiah son of Meshillemoth, and Jehizkiah son of Shallum, and Amasa son of Hadlai,—against them who were coming in from the army; 13 and said unto them,

Ye shall not bring in the captives hither, for <with guilt against Yahweh already upon us> ‖ye‖ are thinking to add unto our sins, and unto our guilt,—for great' is the guilt we have, and fierce' is the anger over Israel.

14 So the armed men left' the captives, and the plunder, before the rulers, and all the convocation. 15 Then rose up the men who have been expressed by name—and took the captives, and <all who were naked among them> clothed they out of the spoil, and arrayed them and sandalled them, and gave them to eat and to drink, and anointed them, and conducted them with asses for every one that was exhausted,[a] and brought them to Jericho the city of palm-trees, near unto their brethren,—and then returned to Samaria.

16 <At that time> sent King Ahaz unto the kings of Assyria to help him. 17 For again' had |the Edomites| come and smitten Judah, and carried away captives; 18 and ‖the Philistines‖ had spread themselves out against the cities of the lowland and of the south, pertaining to Judah, and had captured Beth-shemesh and Aijalon and Gederoth, and Soco with its villages, and Timnah with its villages, and Gimzo, with its villages,—and dwelt there.

19 For Yahweh had brought Judah low, because of Ahaz king of Israel,[b]—for he had given the rein in Judah, and ‖been grievously unfaithful‖ with Yahweh. 20 And Tilgath-[c]pilneser king of Assyria |came against him|,—and distressed him, but strengthened him not.

21 For Ahaz took away a portion out of the house of Yahweh, and out of the house of the king, and the rulers,—and gave unto the king of Assyria, but he helped him not. 22 And <in the time of his distress> he yet further' acted unfaithfully with Yahweh,—‖he‖ King Ahaz!

23 For he sacrificed unto the gods of Damascus who had smitten him, and said,

<Because the gods of the kings of Syria are helping them> ‖unto them‖ will I sacrifice, that they may help me.

But ‖they‖ served to seduce him and all Israel. 24 And Ahaz gathered together the utensils of the house of God, and brake away the fittings of the house of God, and shut up the doors of the house of Yahweh,—and made for himself altars at every corner in Jerusalem; 25 and <in every several city of Judah> made he high places, for burning incense unto other gods,—and provoked Yahweh, God of his fathers.

26 But <the rest of his story, and all his ways,

* So it shd be; wrong in A.V. and in R.V.

[a] Ml.: "tottering." Cp. O.G. 505b, 2.

[b] A sp. v.r. (*sevir*): "Judah." In some cod. (w. 1 ear. pr. edn.): "Judah" both *written* and *read*—G.n., G. Intro. 193.

[c] Some cod. (w. Syr.): "Tiglath"—G.n.

first and last> |there they are| written in the book of the Kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, in Jerusalem, but they brought him not into the sepulchres of the kings of Israel, — and Hezekiah his son reigned in his stead.

§ 22. *The Reign of Hezekiah, who purifies and re-dedicates the Temple; celebrates a Great Passover; destroys Idolatrous Images; restores Temple Services; provides for Priests and Levites; is saved from Assyrian Invasion; falls sick and receives a wonderful Token; is uplifted with Pride, but humbles himself, and dies greatly honoured.*

29 1 And ‖Hezekiah‖ began to reign when he was twenty-five years old, and <twenty-nine years> reigned he in Jerusalem,—and ‖the name of his mother‖ was Abijah, daughter of Zechariah. 2 And he did that which was right in the eyes of Yahweh,—according to all that ‖David his father‖ had done.

3 ‖He‖ <in the first year of his reign, in the first month> opened the doors of the house of Yahweh, and repaired them. 4 And he brought in the priests, and the Levites,—and gathered them together in the broadway on the east; 5 and said unto them,

Hear me, O Levites!

‖Now‖ hallow yourselves, and hallow the house of Yahweh, God of your fathers, and take forth the impure thing out of the holy place.

6 For our fathers have acted unfaithfully and done the thing that was wicked in the eyes of Yahweh our God, and have forsaken him,—and have turned round their faces from the habitation of Yahweh, and have offered their backs.

7 Moreover' they have shut up the doors of the porch, and have quenched the lamps, and <incense> have they not burned,—and <ascending-sacrifice> have they not caused to go up in the holy place, unto the God of Israel.

8 Thus hath it come to pass, that ‖the wrath of Yahweh‖ hath been upon Judah and Jerusalem,—and he hath delivered them up as a terror and as an astonishment and as a hissing, even as ‖ye‖ can see with your own eyes.

9 And lo! our fathers have fallen by the sword, and ‖our sons and our daughters and our wives‖ are in captivity for this.

10 ‖Now‖ is it near my heart, to solemnise a covenant unto Yahweh, God of Israel,—that he may turn from him[a] the glow of his anger.

11 My sons! ‖now‖ do not be faulty,—for <of you> hath Yahweh made choice, to stand before him, and to wait upon him, and to be his' attendants and burners of incense.

12 Then arose the Levites—Mahath son of Amasai, and Joel son of Azariah, of the sons of the Kohathites, and <of the sons of Merari> Kish son of Abdi, and Azariah son of Jehallelel,—and <of the Gershonites> Joah son of Zimmah, and Eden son of Joah; 13 and <of the sons of Elizaphan> Shimri and Jeiel,[a]—and <of the sons of Asaph> Zechariah, and Mattaniah; 14 and <of the sons of Heman> Jehiel[b] and Shimei,—and <of the sons of Jeduthun> Shemaiah, and Uzziel; 15 and they gathered together their brethren, who hallowed themselves, and came in according to[c] the command of the king, in the things of Yahweh,—to purify the house of Yahweh.

16 So the priests entered into the inner part of the house of Yahweh, to make purification, and they brought out every unclean thing which they found in the temple of Yahweh, into the court of the house of Yahweh,—where the Levites received it, to carry it forth to the Kidron ravine outside. 17 And they began, on the first of the first month, to hallow,—and <on the eighth day of the month> they came to the porch of Yahweh, so they hallowed the house of Yahweh in eight days,—and <on the sixteenth day of the first month> they finished.

18 Then came they in unto Hezekiah the king, and said,

We have purified all the house of Yahweh,—the[d] altar of ascending-sacrifice, and all the utensils thereof, and the table for setting in array, and all the utensils thereof.

19 And <all the utensils which King Ahaz in his reign rejected when he acted unfaithfully> have we made ready and hallowed,—and ‖there they are‖ before the altar of Yahweh.

20 So Hezekiah the king rose up early, and gathered together the rulers of the city,—and went up to the house of Yahweh. 21 And they brought in seven bullocks, and seven rams, and seven young sheep, and seven he-goats for bearing sin, for the kingdom and for the sanctuary and for Judah,—and he bade the sons of Aaron, the priests, cause them to ascend upon the altar of Yahweh. 22 So they slaughtered the bullocks, and the priests' received the blood', and dashed it against the altar,[e]—and they slaughtered the rams, and dashed the blood against the altar,[e] and slaughtered the young sheep, and dashed the blood against the altar.[e] 23 And they brought near the he-goats for bearing sin, before the king, and the convocation,—and they leaned their hands upon them; 24 and the priests slaughtered them, and sin-cleansed, with their blood, the altar, to put a propitiatory-covering over all Israel,—because <for all Israel> did the king appoint the ascending-sacrifice and the offering for bearing sin.

25 And he caused the Levites to stand in the

[a] So the Western Massorites. The Easterns point = "us"—G.n.

[a] "Jeuel," *written*; "Jeiel," *read*.

[b] "Jehuel," *written*; "Jehiel," *read*.

[c] Some cod. (w. 4 ear. pr. edns.): "came in by"—G.n.

[d] Some cod. (w. 1 ear. pr. edn.): "and the"—G.n.

[e] Lit.: "altar-wards."

house of Yahweh, with cymbals and with harps[a] and with lyres, by the commandment of David, and of Gad the seer of the king, and of Nathan the prophet,—for <by the hand of Yahweh> came the commandment by the hand of his prophets. 26 So the Levites took their stand, with the instruments of David, and the priests, with the trumpets. 27 And Hezekiah gave word, to cause the ascending-sacrifice to go up on the altar,—and <when the ascending-sacrifice began> the singing unto Yahweh[b] began, and the trumpets, even under the direction[c] of the instruments of David, king of Israel.

28 And ‖all the convocation‖[d] were bowing themselves in prostration, and ‖the song‖ was resounding and the trumpets were blowing,—|the whole| until the completing of the ascending-sacrifice. 29 And <when the offering was complete> the king knelt down and all who were present with him, and bowed themselves in prostration. 30 And Hezekiah the king and the rulers gave word to the Levites, to offer praise unto Yahweh, in the words of David, and of Asaph the seer,—so they offered praise right joyfully,[e] and bent their heads and bowed themselves in prostration. 31 Then responded Hezekiah and said—

‖Now‖ have ye consecrated yourselves[f] unto Yahweh.
Draw near, and bring in sacrifices and thank-offerings unto the house of Yahweh,—

So the convocation brought' sacrifices and thank-offerings, and ‖everyone of a willing heart‖ [brought] ascending-sacrifices. 32 And it came to pass that ‖the number of ascending-sacrifices which the convocation brought‖ was—seventy bullocks, and a hundred rams, and two hundred young sheep,—as an ascending-sacrifice unto Yahweh, ‖all these‖.

33 But ‖the hallowed beasts‖ were six hundred bullocks, and three thousand sheep. 34 Only' ‖the priests‖ were too few, and were unable to flay all the ascending-sacrifices,—so their brethren the Levites strengthened' them, until the work was complete and until the priests had hallowed themselves, for ‖the Levites‖ were more upright in heart to hallow themselves, than the priests. 35 Moreover also' ‖the ascending-sacrifices‖ were in abundance, with the fat portions of the peace-offerings, and with the drink-offerings to every ascending-sacrifice,—thus was established' the service of the house of Yahweh. 36 And Hezekiah rejoiced, and all the people, because God had established it for the people,—for <suddenly> had the thing come about.

30 1 Then sent Hezekiah unto all Israel and Judah, moreover also' <letters> wrote he unto Ephraim and Manasseh, that they should come unto the house of Yahweh, in Jerusalem,—to keep a passover' unto Yahweh, God of Israel. 2 Yea the king and his rulers and all the convocation in Jerusalem, had taken counsel,—to keep the passover in the second' month. 3 For they were unable to keep it at that time,—because ‖the priests‖ had not hallowed themselves in sufficient numbers, and ‖the people‖ had not gathered themselves unto Jerusalem. 4 And the thing was right, in the eyes of the king,—and in the eyes of all the convocation. 5 So they established a decree, to make proclamation[a] throughout all Israel, from Beer-sheba even unto Dan, that they should come in to keep a passover unto Yahweh the God of Israel, in Jerusalem,—for <not for a long time> had they kept it as written.

6 The runners, therefore, went with letters from the hand of the king and his rulers, throughout all Israel and Judah, and[b] according to the commandment of the king, saying,—

Ye sons of Israel, return ye unto Yahweh, God of Abraham, Isaac and Israel, and he will return unto the remnant,[c] that which is left to you, out of the hand of the kings of Assyria.

7 And be not ye like your fathers, or like your brethren, who acted unfaithfully with Yahweh, God of your fathers,—who therefore delivered them up for an astonishment, as ‖ye yourselves‖ can see.

8 ‖Now‖ do not stiffen your neck, like your fathers,—stretch forth[d] the hand unto Yahweh, and enter into his sanctuary which he hath hallowed unto times age-abiding, and serve Yahweh your God, that he may turn from you the glow of his anger.

9 For <by your returning unto Yahweh> ‖your brethren and your children‖ shall find compassion before their captors, so as to return unto this land.

For <gracious and compassionate> is Yahweh your God, and will not turn away his face from you, if ye will return unto him.

10 So the runners were passing from city to city throughout the land of Ephraim and Manasseh, even unto Zebulun,—but they were laughing them to scorn, and mocking them. 11 Howbeit ‖some, out of Asher and Manasseh and out of Zebulun‖ humbled themselves, and came to Jerusalem. 12 Also <upon Judah> came the hand of God, to give them one heart,—to keep the commandment of the king and the rulers, as[e] the word of Yahweh.

13 And there gathered themselves unto Jerusalem much people, to keep the festival of unleavened

[a] Or: "lutes"—O.G.
[b] Or: "the song (or music) of Yahweh."
[c] "According to the guidance"—O.G. 391[b].
[d] Heb.: *kâhâl*.
[e] Ml.: "up to rejoicing."
[f] Lit.: "filled your hand." Cp. Exo. xxviii. 41.

[a] Ml.: "to pass along a voice."
[b] Some cod. (w. 7 ear. pr. edns.) have this "and"; but others (w. Sep. and Vul.) omit it—G.n.
[c] *Gt.*: "he will bring back the remnant"—G.n.
[d] As if in supplication. Or: "give"—as if in pledge.
[e] Ml.: "in" or "by." Some cod. (w. 6 ear. pr. edns., Syr.): "according to"—G.n.

es, in the second month,—‖an exceeding
ge convocation‖. 14 Then rose they up,
d removed the altars which were in Jerusa-
n,—and <all the censers> removed they, and
st them into the Kidron ravine.[a] 15 Then
aughtered they the passover, on the fourteenth
f the second month,—and ‖the priests and
he Levites‖ were put to shame, and hallowed
themselves, and brought in the ascending-
sacrifices of the house of Yahweh. 16 And
they stood in their place, according to their
regulation, according to[b] the law of Moses
the man of God,—‖the[c] priests‖ dashing
the blood, [which they received] at the
hand of the Levites. 17 For there were
many in the convocation, who had not hallowed
themselves,—but ‖the Levites‖ were over the
slaughtering of the passover-lambs,[d] for every
one who was [not pure], to hallow him unto
Yahweh. 18 For ‖the multitude of the people‖
<many out of Ephraim and Manasseh, Issachar
and Zebulun> had not purified themselves, for
they did eat the passover otherwise than as
was written,[e]—for Hezekiah prayed for them,
saying,

May Yahweh the Good, put a propitiatory-
covering about 19 every one who hath pre-
pared ‖his heart‖ to seek God, even Yahweh'
God of his fathers,—though not according
to the purification of the sanctuary!

20 And Yahweh hearkened unto Hezekiah, and
healed the people.

21 And so the sons of Israel who were found in
Jerusalem kept the festival of unleavened cakes
seven days, with great rejoicing,—and the
Levites and the priests [were offering praise
unto Yahweh day by day], with loud instru-
ments[f] unto Yahweh.

22 And Hezekiah spake unto the heart[g] of all
the Levites who were giving good instruction
respecting Yahweh,—and they did eat the ap-
pointed feast seven days, sacrificing the peace'-
offerings, and offering praise unto Yahweh, God
of their fathers.

23 Then all the convocation took counsel, to
keep seven days more,—and they kept seven
days, with rejoicing. 24 For ‖Hezekiah king of
Judah‖ presented to the convocation, a thou-
sand bullocks and seven thousand sheep, and
‖the rulers‖ presented to the convocation, a
a thousand bullocks and ten thousand sheep,—
and ‖priests in great numbers‖ hallowed' them-
selves. 25 So all the convocation of Judah,
and the priests and the Levites, and all the
convocation that came in out of Israel [re-
joiced],—also the sojourners who were coming
in out of the land of Israel, and the dwellers in
Judah. 26 Thus was there great rejoicing, in
Jerusalem,—for <since the days of Solomon son
of David king of Israel> there had not been the
like of this, in Jerusalem. 27 Then rose
up the priests the[a] Levites, and blessed the
people, and there was a hearkening unto their
voice,—and their prayer entered into his holy
dwelling-place, even into the heavens.[b]

31 1 Now <when all this was finished> all Israel
who were present went forth unto the cities of
Judah, and brake in pieces the pillars—and cut
down the Sacred Stems[c]—and threw down the
high places and the altars, out of all Judah
and Benjamin—and throughout Ephraim and
Manasseh, until they had made an end,—then
all the sons of Israel returned every man to his
own possession, unto their own cities.

2 And Hezekiah appointed the courses of the
priests and the Levites, over their courses, every
man according to the requirements of his service,
both priests and Levites, for ascending-sacrifice
and for peace-offerings,—to be in attendance
and to give thanks and to offer praise, in the
gates of the camps of Yahweh; 3 also the por-
tion of the king out of his own substance, for the
ascending-sacrifices,—[even] for the ascending-
sacrifices of the morning and of the even-
ing, and the ascending-sacrifices for the
sabbaths, and for the new moons and for the
appointed feasts,—as written in the law of
Yahweh. 4 And he bade the people who
were dwelling in Jerusalem give the por-
tion of the priests and the Levites,—to the
end they might persevere in the law of
Yahweh. 5 And <as soon as the
thing spread abroad> the sons of Israel caused
to abound the firstfruit of corn, new wine, and
oil, and honey, and all the increase of the field,—
yea <the tithe of all—in abundance> brought
they in. 6 And <as for the sons of Israel and
Judah[who were dwelling in the cities of Judah>
‖even they‖ <a tithe of oxen, and sheep, and
a tithe of hallowed things, which had been
hallowed unto Yahweh their God> did bring
in and pile up[d]—‖heaps, heaps‖. 7 <In the
third month> began they the heaps, at the
foundation,—and <in the seventh> they
finished. 8 And Hezekiah and the
rulers came, and saw the heaps,—and blessed
Yahweh, and his people Israel.

9 Then applied Hezekiah unto the priests
and the Levites, concerning the heaps. 10 And
Azariah, the chief priest of the house of Zadok,
spake unto him,—and said—

<From the time of beginning to bring in
[the heave-offering] into the house of Yahweh
—to eat and to be full> there hath still been
left, even to this abundance.

For ‖Yahweh‖ hath blessed his people, and
‖that which is left‖ is this great plenty.

[a] Or: "torrent."
[b] Some cod. (w. 6 ear. pr. edns. [1 *Babb.*]): "in" or "by"—G.n.
[c] Some cod. (w. Sep. and ... "and the"—G.n.
[d] Or: "without written [warrant]."
[e] Ml.: "instruments of strength."
[f] Or: "mind." Cp. Prov. vi. 32; Hos. iv. 11; vii. 11.
[g] Some cod. (w. 1 ear. pr. edns., *Sep.*, Syr., Vul.): "and the." Cp. chap. xxxi. 9—G.n.
[a] Some cod. simply: "his h. d.-pl., the heavens"—G.n.
[b] Heb.: *'asherim* (masc.).
[c] "*To found, to begin* heaps of offerings"—O.G. Fig. "*to pile up in strata* such piling resembling the building of a house"—Fu.

11 Then Hezekiah gave word to prepare
chambers in the house of Yahweh, and they
prepared them; 12 and brought in the heave-
offering and the tithe and the hallowed things
faithfully,—and <over them as chief ruler>
was Cononiah[a] the Levite, and Shimei his
brother next; 13 and Jehiel and Azaziah and
Nahath and Asahel and Jerimoth and Jozabad
and Eliel and Ismachiah, and Mahath and
Benaiah, — overseers under the direction of
Cononiah and Shemei his brother, by the
appointment of Hezekiah the king and
Azariah the chief ruler of the house of God.
14 And ‖Kore son of Imnah the Levite the door-
keeper on the east‖ was over the freewill
offerings of God,—to give the heave-offering of
Yahweh, and the most holy things. 15 And
<under his direction> were Eden and Miniamin
and Jeshua and Shemaiah Amariah and
Shecaniah in the cities of the priests in trust
to give unto their brethren by courses, as
the great so the small; 16 besides' registering
them[b] by males from three years old and
upward, unto every one that entered into the
house of Yahweh in the need of a day upon
its day,—by their service in their watches
according to[c] their courses: 17 both the regis-
tering of the priests by their ancestral houses,
and the Levites from twenty years old and
upward,—in their watches in[d] their courses;
18 even to the registering of all their little ones
their wives and their sons and their daughters
unto all the convocation,—for <in their trust>
they hallowed themselves in holiness;[e] 19 also
unto the sons of Aaron the priests[f] in the fields
of the pasture land of their cities in every
several city, men who were expressed by name,
—to give portions to every male among the
priests, and to all registered among the Levites.
20 And Hezekiah did thus throughout all
Judah,—and he did that which was good and
right and faithful before Yahweh his God.
21 And[g] <in all the work which he began in the
service of the house of God—and in the law—
and in the commandment, to seek unto his
God> ‖with all his heart‖ he wrought and
prospered.

32 1 <After these things done in faithfulness>[h]
came Sennacherib king of Assyria, — and
entered into Judah and encamped against the
fortified cities, and thought to break into
them for himself. 2 And <when Hezekiah
saw that Sennacherib had come,—and that
‖his face‖ was—to war against Jerusalem>
3 he took counsel with his captains and his heroes,
to stop the waters of the fountains, which were
outside the city,—and they helped him. 4 And
there were gathered together much people, so
they stopped all the fountains and the torrent
that flowed through the midst of the land
saying,—

Wherefore' should the kings of Assyria come,
and find many waters?

5 And he took courage and built all the wall
that was broken down and carried up thereon
towers,[a] and <on the outside> another' wall,
and strengthened Millo the city of David,—
and made weapons[b] in abundance and bucklers,
6 and set captains of war over the people,—and
gathered them together unto him in the
broadway of the gate of the city, and spake
unto their heart,[c] saying,—

7 Be strong and bold, do not fear neither be
dismayed because of the king of Assyria,
nor because of all the multitude that is
with him,—for <with us> is One greater
than with him: 8 <with him> is an arm
of flesh, but <with us> is Yahweh our
God to help us, and to fight our battles.

And the people leaned upon the words of
Hezekiah king of Judah.

9 <After this> Sennacherib king of Assyria
sent his servants towards Jerusalem, ‖himself‖
being near Lachish and all his imperial might[d]
with him,—unto Hezekiah king of Judah,
and unto all Judah that was in Jerusalem
saying:

10 ‖Thus‖ saith Sennacherib king of Assyria,—
<Upon what> are ‖ye‖ trusting, that ye are
awaiting the siege in Jerusalem?

11 Is not ‖Hezekiah‖ persuading you, so as to
deliver you up to die with hunger and with
thirst saying,—

‖Yahweh our God‖ will deliver us out
of the hand of the king of Assyria?

12 Is it not ‖the same Hezekiah‖ who hath
removed his high places and his altars,—and
hath given word to Judah and Jerusalem
saying,

<Before one altar> shall ye bow your-
selves down and <thereupon> shall
ye burn incense?

13 Will ye not take note what I have done ‖I
and my fathers‖, to all the peoples of the
countries? Have the gods of the nations
of the countries been ‖at all able‖ to deliver
their country out of my hand?

14 Who <among all the gods of these nations
whom my fathers devoted to destruction>
hath ever been able to deliver his people
out of my hand,—that your' god should be
able to deliver you' out of my hand?

15 ‖Now‖ therefore do not let Hezekiah beguile
you nor persuade you thus neither do ye
believe him.

For no god[e] of any nation or kingdom hath
ever been able to deliver his people out of

[a] Heb.: *konanyahu*.
[b] Or: "besides their genealogical list." Cp. O.G. 405[a].
[c] Some cod. (w. 7 ear. pr. edns.): "in"—G.n.
[d] Some cod. (w. 1 ear. pr. edn.): "according to"—G.n.
[e] "For in their faithfulness they devoted themselves to the sanctuary"—Leeser.
[f] Some cod. (w. Syr.): "priest"—G.n.
[g] A sp. v.r. (*sevir*) omits this "and"—G.n.
[h] Ml.: "After these things and the faithfulness."

[a] So it shd be [by regrouping letters] (w. Vul.)—G.n.
[b] Or: "missiles."
[c] Cp. chap. xxx. 22; Isa. xl. 2.
[d] *I.e.*: "Display of might—soldiers, court, luxury, etc."—O.G. 606[a].
[e] Heb.: *'eloah*, *ante*, p. 6, *b*.

my hand, or out of the hand of my fathers,—
how much less shall ‖your gods‖[a] deliver you
out of my hand?

16 And |yet more| spake his servants, against
Yahweh God, —and against Hezekiah his
servant. 17 <Letters> also wrote he, to
scoff at Yahweh God of Israel, and to speak
against him, saying,

<Like the gods of the nations of the countries,
who delivered not their people out of my
hand> ‖so‖ shall the god of Hezekiah
not deliver his people out of my hand.

18 Then cried they out, with a loud voice, in the
Jews' language, unto the people of Jerusalem
who were upon the wall, to affright them, and
to terrify them,—to the end they might capture
the city. 19 And they spake against the God[b]
of Jerusalem,—as against the gods of the peoples
of the earth, the work[c] of the hands of men.

20 And Hezekiah the king and Isaiah[d] son of
Amoz, the prophet, prayed' concerning this,—
and made outcry unto the heavens. 21 So
Yahweh sent a messenger, who cut off every
hero of valour, and chief ruler and captain, in
the camp of the king of Assyria,—and he
returned with shame of face to his own land,
and <when he entered the house of his god>
then ‖the issue of his own body—there‖ caused
him to fall by the sword.

22 Thus did Yahweh save Hezekiah and the in-
habitants of Jerusalem out of the hand of Senna-
cherib king of Assyria, and out of the hand of
every one,[e]—and gave them rest[f] on every side.

23 And |many| were bringing in a present unto
Yahweh, to Jerusalem, and precious things,
unto Hezekiah king of Judah,—so that he was
exalted in the eyes of all the nations, from
thenceforth.

24 <In those days> was Hezekiah sick
unto death,—and <when he prayed unto
Yahweh> he was entreated of him[g] and <a
wonderful token> he gave him. 25 But
<not according to the benefit done unto him>
did Hezekiah make return, for uplifted' was
his heart,—and so there came upon him, wrath,
and upon Judah and Jerusalem. 26 Then
Hezekiah humbled himself, for the uplifting of
his heart, ‖he and the inhabitants of Jerusalem‖,
—so that the wrath of Yahweh came not upon
them, in the days of Hezekiah.

27 And it came to pass that ‖Hezekiah‖ had
riches and honour in great abundance,—and
‖treasuries‖ made he for himself—for silver and
for gold and for costly stones, and for spices
and for precious things, and for all utensils to
be coveted; 28 storehouses also, for the increase
of corn, and new wine and oil,—and cribs[a] for
every kind of beast, and cribs[a] for the flocks;[b]
29 and <cities> made he for himself, and
possessions of flocks and herds, in abun-
dance,—for God had given him exceeding great
wealth. 30 And ‖the same Hezekiah‖
stopped up the upper spring of the waters of
Gihon, and brought them straight down the
west side of the city of David,—and Hezekiah
prospered in all his work. 31 |Yet verily| <with
regard to the ambassadors of the rulers of Baby-
lon, who sent unto him to enquire concerning
the wonderful token which came to pass in the
land> God left' him,—to prove him, to take
note of all that was in his heart.

32 But <the rest of the story of Hezekiah, and
his lovingkindnesses> |there they are| written
in the visions of Isaiah[c] son of Amoz, the
prophet, in the book of the Kings of Judah and
Israel.

33 And Hezekiah slept with his fathers, and
they buried him in the ascent of the sepulchres
of the sons of David, and all Judah and the
inhabitants of Jerusalem did him ‖honour‖ in
his death,—and Manasseh his son reigned in
his stead.

§ 23. *Manasseh's wicked and debasing Reign: the King, degraded and carried to Babylon, humbles himself, and is pardoned: being brought back, he fortifies Jerusalem, and restores the Worship of Israel's God.*

33 1 <Twelve years old> was Manasseh when
he began to reign,—and <fifty-five years>
reigned he in Jerusalem. 2 And he did the
thing that was wicked in the eyes of Yahweh,—
according to the abominable ways of the nations,
whom Yahweh dispossessed from before the
sons of Israel. 3 And he again' built the high
places, which Hezekiah his father had thrown
down,—and set up altars to the Baalim, and
made Sacred Stems, and bowed in prostration
unto all the army of the heavens, and served
them; 4 and built altars in the house of Yahweh,
—as to which Yahweh had said,

<In Jerusalem> shall be my Name, unto
times age-abiding.

5 Yea he built altars unto all the army of the
heavens,—in the two courts of the house of
Yahweh. 6 And ‖he‖ caused his sons to pass
through the fire, in the valley of the son of
Hinnom, and practised hidden arts and used
divination, and practised sorcery, and appointed
a necromancer, and a wizard,—he exceeded in
doing the thing that was wicked in the eyes of
Yahweh, to provoke him to anger; 7 and he set
a resemblance-image which he had made,—in
the house of God, as to which God had said
unto David, and unto Solomon his son,

<In this house and in Jerusalem which I have
chosen out of all the tribes of Israel> will
I put my Name, unto times age-abiding.

[a] [Thus rendered because M.C.T. has the verb in the plural.] But some cod. (w. 2 ear. pr. edns. [1 *Rabb.*], Sep., Syr., Vul.) have the verb in the singular; in which case we shd say "God" or "god." Cp. G.n.

[b] Or (in pagans' mouths =) "gods."

[c] In cod. Hallel (w. Sep., Syr., Vul.): "works" (pl.)—G.n.

[d] Heb.: *yesha'yahu*.

[e] Some cod. (w. 1 ear. pr. edn. [*Rabb.*]): "of all his enemies"—G.n.

[f] So it shd be (w. Sep., Vul.). Cp. chap. xv. 15—G.n. [M. C. T.: "guided them."]

[g] So it shd be (w. Sep.)—G.n.

[a] Or: "stalls," "stables," Vul.)—G.n.

[b] So it shd be (w. Sep.,

[c] Heb.: *yesha'yahu*.

8 So will I not again' remove the foot of Israel
away from the soil which I appointed for
their[a] fathers.
Only' they must observe to do, all that I have
commanded them, even all the law and the
statutes and the regulations, by the hand
of Moses.
9 And so Manasseh led astray Judah and the
inhabitants of Jerusalem,—to commit wicked-
ness beyond the nations which Yahweh had
destroyed from before the sons of Israel.
10 And Yahweh spake unto Manasseh and unto
his people, but they did not give ear. 11 So
Yahweh brought in upon them, the captains of
the army that belonged to the king of Assyria,
and they captured Manasseh with hooks,[b]—and
bound him captive with a pair of bronze fetters,
and took him away to Babylon. 12 But <in his
distress> he appeased the face of Yahweh his
God,— and humbled himself greatly, before the
God of his fathers; 13 and <when he prayed unto
him> then was he entreated of him, and
hearkened unto his supplication, and brought
him back to Jerusalem, unto his own kingdom,
and so Manasseh came to know, that ‖Yahweh‖
is God.
14 And <after this> he built an outer wall to
the city of David on the west of the Gihon in
the ravine, even to the entering in through the
fish-gate, and went round to Ophel, and carried
it up very high,—and put captains of valour in
all the fortified cities, throughout Judah. 15 And
he removed the gods of the foreigner and the
image, out of the house of Yahweh, and all the
altars that he had built in the mountain of the
house of Yahweh, and in Jerusalem,—and he
cast them forth outside the city. 16 And he built[c]
the altar of Yahweh, and sacrificed thereon
peace'-offerings, and thanksgiving sacrifices,—
and gave word to Judah to serve Yahweh, God
of Israel. 17 Howbeit' still' were ‖the people‖
sacrificing in the high places,—only' unto
Yahweh their God.
18 But <the rest of the story of Manasseh, and
his prayer unto his God, and the story of the
seers who spake unto him in the name of Yahweh
God of Israel> |there they are| in the story of
the kings of Israel: 19 <both his prayer and
how [God] was entreated of him—and all his
sin and his treacherous act, and the sites
whereon he built high places, and set up the
Sacred Stems and the images,[d] before he
humbled himself> ‖there they are‖ written in
the story of the seers.[e]
20 And Manasseh slept with his fathers, and
they buried him in the garden of[f] his own
house,—and Amon his son reigned in his
stead.

§ 24. *Amon's brief but wicked Reign: ended by the Assassination of the King by his own Servants in his own House.*

21 <Twenty-two years old> was Amon when
he began to reign,—and <two years> reigned
he in Jerusalem. 22 And he did the thing
that was wicked in the eyes of Yahweh, as
Manasseh his father had done,—and <unto all
the images[a] which Manasseh his father had
made> Amon offered sacrifice, and did serve
them. 23 But he did not humble himself
before Yahweh as Manasseh his father
humbled himself, — for ‖he, Amon‖ made
guilt abound. 24 And his servants
conspired against him, and put him to death,
in his own house. 25 But the people of the
land smote all the conspirators against King
Amon,—and the people of the land made
Josiah his son king in his stead.

§ 25. *Josiah's good Reign, during which the Book of the Law is found. The King's reforming Zeal postpones but cannot avert the Coming Visitation. Josiah is slain at Megiddo by Pharaoh-neco king of Egypt.*

34 1 <Eight years old> was Josiah[b] when he be-
gan to reign,—and <thirty-one years> reigned
he in Jerusalem. 2 And he did that which
was right, in the eyes of Yahweh,—and walked
in the ways of David his father, and turned
not aside, to the right hand or to the
left. 3 And <in the eighth year of
his reign, ‖he‖ being yet' a boy> he began
to seek unto the God of David his father,—
and <in the twelfth year> he began to purify
Judah and Jerusalem, from the high places
and the Sacred Stems, and the carved images[a]
and the molten images. 4 And they threw
down before him, the altars of the Baalim,
and <the sun-pillars which were on high above
them> he hewed down,—and <the Sacred
Stems and the carved images[a] and the molten
images> brake he in pieces and ground to
dust, and tossed over the face of the graves
of them who had been sacrificing unto them.
5 And <the bones of the priests> burned he
upon their[c] altars,—and so purified Judah
and Jerusalem: 6 also throughout the cities
of Manasseh and Ephraim and Simeon, even
as far as Naphtali,—searched he their houses,[d]
round about. 7 And <when he had
thrown down the altars and the Sacred
Stems, and <the images>[e] he had beaten
to powder, and <the sun-pillars> he had
hewn down throughout all the land of Israel>
then returned he to Jerusalem.

[a] So it shd be (w. Sep., Syr., Vul.). Cp. 2 K. xxi. 8—G.n.
[b] Or: "rings."
[c] *Written*: "fixed"; *read*: "built." In some cod. (w. Sep., Vul.): "fixed," both *written* and *read*; but in others (w. 6 ear. pr. edns., Syr.): "built," *written* and *read*—G.n.
[d] Same word as in Deut. vii. 5.
[e] Cp. O.G. 302, *b*.
[f] So it shd be (w. Sep.). Cp. 2 K. xxi. 18—G.n.

[a] Same word as in Deut. vii. 5.
[b] Heb.: *yoshiyahu*.
[c] *Written*: "the"; *read*: "their."
[d] So *written*; but *read* [2 words as one]: "with their tools" (or "among their ruins" [O.G.]). Some cod. (w. 4 ear. pr. edns.) support what is *read*—G.n.
[e] Here prob. molten, as sometimes. Cp. Exo. xx. 4, n.

8 And <in the eighteenth year of his reign, when he had purified the land and the house> he sent Shaphan son of Azaliah[a] and Maaseiah[b] the ruler of the city and Joah son of Joahaz the recorder, to repair the house of Yahweh his God. 9 So they went in unto Hilkiah the high priest, and delivered the silver that had been brought into the house of God, which the Levites who kept the entrance-hall had collected from the hand of Manasseh, and Ephraim, and from all the remnant of Israel, and from all Judah and Benjamin, — and returned to[c] Jerusalem.

10 And the overseers in the house of Yahweh |delivered it into the hand of the doer[d] of the work|,—yea they delivered it to the doers of the work, because they were working in the house of Yahweh, in searching and repairing the house: 11 yea they delivered it to the artificers and to the builders, to buy carved stones and timbers for the joinings,—and to build up the houses[e] which the kings of Judah had destroyed. 12 Now ‖the men‖ were working faithfully in the work, and over them as overseers, were—Jahath and Obadiah, Levites, of the sons of Merari, and Zechariah and Meshullam, of the sons of the Kohathites, to preside,—and Levites, all who had understanding in instruments of song;[f] 13 also[g] over the burden-bearers, and such as took the lead, for everyone who was[h] working in any manner of service,—and <of the Levites> were scribes and officers and doorkeepers.

14 Now <as they were taking out the silver which had been brought into the house of Yahweh> Hilkiah the priest found the Book of the Law of Yahweh, by the hand of Moses. 15 Then spake up Hilkiah, and said unto Shaphan the scribe,

<The Book of the Law> have I found, in the house of Yahweh,—

and Hilkiah gave' the book unto Shaphan.

16 Then Shaphan took in the book unto the king, and returned yet further unto the king a message, saying,—

<All that was delivered into the hand of thy servants> they' are doing; 17 and they have poured out the silver, that was found in the house of Yahweh, and have delivered it into the hand of the overseers, and into the hand of the doers of the work.

18 Then Shaphan the scribe told' the king, saying,

<A book> hath Hilkiah the priest given to me.

And Shaphan |read therein| before the king.

19 And it came to pass <when the king heard' the words of the law> that he rent his clothes.

20 Then did the king command Hilkiah—and Ahikam son of Shaphan—and Abdon[a] son of Micah—and Shaphan the scribe—and Asaiah servant of the king, saying:

21 Go, enquire of Yahweh for me, and for the remnant in Israel and in Judah, concerning the words of the book which hath been found,—for great' is the wrath of Yahweh, which hath been poured out upon us, because our fathers |kept not| the word[b] of Yahweh, to do according to all that is written in this book.

22 So Hilkiah and they whom the king had named[c] went into Huldah the prophetess, wife of Shallum son of Tokhath son of Hasrah keeper of the wardrobe, |she| having her dwelling in Jerusalem, in the new city,—and they spake unto her accordingly. 23 And she said unto them,

‖Thus‖ saith Yahweh God of Israel,—
Say ye unto the man who hath sent you unto me:

24 ‖Thus‖ saith Yahweh,
Behold me bringing in calamity upon this place, and upon the inhabitants thereof,—even all the curses that are written in the book which they have read before the king of Judah:

25 <Because they have forsaken me, and burned incense unto other gods, so as to provoke me to anger, with all the works[d] of their hands> therefore hath my wrath been poured out[e] upon this place, and shall not be quenched.

26 But <unto the king of Judah, who hath sent you to enquire of Yahweh> ‖thus‖ shall ye say unto him,—

‖Thus‖ saith Yahweh God of Israel,
As touching the words which thou hast heard: 27 <Because tender' was thy heart, and thou didst humble thyself before God when thou heardest his[f] words against this place and against the inhabitants thereof, and didst humble thyself before me, and didst rend thy clothes and weep before me> therefore ‖I also‖ have heard,

Is the declaration of Yahweh.

28 Behold me! gathering thee unto thy fathers, and thou shalt be gathered unto thy sepulchres in peace, and thine eyes shall not look upon all the calamity which ‖I‖ am bringing in upon this place, and upon the inhabitants thereof.

And they returned, unto the king, the message.

[a] Heb.: *azalyahu*.
[b] Heb.: *masseyahu*.
[c] *Written*: "and the inhabitants of"; *read*: "and returned to." In some cod. (w. Sep., Syr., Vul.): "and the inhabitants of," *written* and *read*. In others (w. 5 ear. pr. edns.): "and they returned to," *written* and *read*—G.n.
[d] Some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.): "doers"—G.n.
[e] Poss.: "recesses." Cp. chap. iii. 10, *ante*.
[f] Or: "music."
[g] *Gt.*: "also" shd be omitted—G.n.
[h] Some cod. (w. 1 ear. pr. edn., Sep., Syr.): "for all who were"—G.n.

[a] *Gt.*: "Achbor." Cp. 2 K. xxii. 12—G.n.
[b] Some cod. (w. Sep., Syr., Vul.): "words" (pl.)—G.n.
[c] So it shd be (w. Sep.); or: "sent" (w. Syr.)—G.n.
[d] Some cod. (w. 1 ear. pr. edn., Syr.): "workmanship." Cp. 2 K. xxii. 17—G.n.
[e] So some cod. (w. 9 ear. pr. edns., Sep., Vul.). [M.C.T. is pointed to read: "that my wrath might," etc.].
[f] Some cod. (w. Sep.): "my words"—G.n.

29 Then the king sent, — and gathered together all the elders of Judah and Jerusalem. 30 And the king went up to the house of Yahweh—and all the men of Judah and the inhabitants of Jerusalem—and the priests and the Levites, and all the people, from the great even unto the small,—and he read in their ears, all the words of the book of the covenant, which had been found in the house of Yahweh.

31 And the king stood in his place,[a] and solemnised the covenant before Yahweh, to walk after Yahweh, and to keep his commandments and his testimonies and his statutes, with all his heart and with all his soul,—to perform the words of the covenant that are written in this book. 32 And he caused to take a stand, all that were present in Jerusalem, and Benjamin, —and the inhabitants of Jerusalem did' according to the covenant of God, the God of their fathers. 33 And Josiah[b] removed all the abominations, out of all the lands which belonged to the sons of Israel, and caused all that were present in Jerusalem to serve, ‖yea to serve‖ Yahweh their God, — <all his days> turned they not aside from following Yahweh, God of their fathers.

35 1 And Josiah[b] kept, in Jerusalem, a passover unto Yahweh, — and they slaughtered the passover, on the fourteenth of the first month. 2 And he set the priests over their charges,—and encouraged them unto the service of the house of Yahweh; 3 and said to the Levites who gave instruction to all Israel as to the things which were hallowed unto Yahweh,

Put the holy ark in the house which Solomon son of David king of Israel did build, it is not yours as a burden on the shoulder,—

‖Now‖ serve ye Yahweh your God, and his people Israel; 4 and prepare yourselves by your ancestral houses, according to your courses, — by[c] the writing of David king of Israel, and by[d] what hath been written by Solomon his son; 5 and stand ye in the holy place, by the divisions[e] of the ancestral house, for your brethren, the sons of the people,[f] and the partitioning of an ancestral house, for the Levites.

6 So slaughter ye the passover,—and hallow yourselves, and prepare for your brethren, that they may do according to the word of Yahweh, by the hand of Moses.

7 And Josiah[b] presented to the sons of the people— <of flocks> young sheep and the young of the goats, the whole for the passover offerings, for all present, to the number of thirty thousand, and <of bullocks> three thousand,—‖these‖ out of the substance of the king. 8 And ‖his rulers‖ |willingly| <to the people and to the priests and to the Levites> presented,—‖Hilkiah and Zechariah and Jehiel, chief rulers of the house of God‖, <unto the priests> did give |for passover offerings| two thousand and six hundred, and |of bullocks| three hundred; 9 and ‖Conaniah, and Shemaiah and Nethanel his brethren, and Hashabiah and Jeiel and Jozabad, rulers of the Levites‖ presented to the Levites |for passover offerings| five thousand, and |of bullocks| five hundred.

10 Thus was the service prepared,—and the priests stood in their place, and the Levites in their courses, according to the commandment of the king. 11 So they slaughtered the passover, and the priests dashed [the blood received] at their hand, and the Levites were flaying [the offerings]. 12 Then they removed the ascending-sacrifice, that they might give them—by the divisions of each ancestral house—unto the sons of the people, to offer unto Yahweh, as it is written in the Book of Moses,—and <in like manner> with the bullocks. 13 And they cooked the passover with fire, according to the regulation,—but <the hallowed things> cooked they in cauldrons and in pots and in bowls, and then took quickly, unto all the sons of the people. 14 And <afterwards> prepared they for themselves and for the priests, because ‖the priests, the sons of Aaron‖ had been engaged in offering up the ascending-sacrifice and the fat pieces, until night,—‖the Levites‖ therefore prepared for themselves, and for the priests, the sons of Aaron. 15 ‖The singers also, the sons of Asaph‖ were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the seer of the king, and ‖the doorkeepers‖ were at the several doors,—there was no need' for them' to remove from their service, for ‖their brethren the Levites‖ prepared for them.

16 Thus was all the service of Yahweh prepared on that day; to keep the passover, and to offer up the ascending-sacrifice, upon the altar of Yahweh,—according to the commandment of King Josiah.[a] 17 So the sons of Israel who were present kept the passover at that time,—and the festival of unleavened cakes, seven days. 18 And there had not been kept, a passover like it, in Israel, since the days of Samuel the prophet,—yea ‖none of the kings of Israel‖ had kept such a passover as was kept by Josiah and the priests and the Levites and all Judah and Israel that were present, and the inhabitants of Jerusalem. 19 <In the eighteenth year of the reign of Josiah>[a] was kept this passover.[b]

[a] Or: "on his stand"—Leeser.
[b] Heb.: *yoshiyahu*.
[c] Some cod. (w. Sep., Syr., Vul.): "according to." Cp. Ezr. vi. 18—G.n.
[d] Some cod. (w. Syr., Vul.): "according to"—G.n.
[e] Some cod. (w. 6 ear. pr. edns., Syr.): "division" (sing.)—G.n.
[f] = the common people.

[a] Heb.: *yoshiyahu*.
[b] In the Sep. are here found the following verses:—
And <them who had familiar spirits,* and the wizards, and the household gods,† and the things of nought, and the abominations, which were in the land of Judah and in Jerusalem> did King Josiah‡ con-

* Or simply: "the necromancers"—O.G.
† Heb.: *teraphim*.
‡ Heb.: *yoshiyahu*.

20 <After all this—when Josiah[a] had prepared the house> Neco king of Egypt came up,[b]—to fight against Carchemish, by Euphrates,[b]—and Josiah'[a] went forth against him. 21 But he sent unto him messengers, saying—

What have I to do with thee, O king of Judah? <not against thee> [have I come] this day, but against the house wherewith I have war, and ‖God‖ hath given word to speed me,—cease thou from [provoking] God who is with me, lest he destroy thee.

22 Howbeit Josiah[a] turned not his face from him, for <to fight against him> he had disguised himself, and he hearkened not unto the words of Neco, from the mouth of God,—so he came to fight in the valley of Megiddo. 23 And the archers shot at King Josiah,[a]—and the king said unto his servants,

Take me away, for I am sore wounded.

24 So his servants took him away out of the war-chariot, and conveyed him in a second chariot which he had, and carried him to Jerusalem, and he died, and was buried in the sepulchres of his fathers,—and ‖all Judah and Jerusalem‖ were mourning over Josiah. 25 And Jeremiah chanted a dirge over Josiah,[a] and all the singing men and singing women in their dirges have spoken concerning Josiah,[a] until this day, and they appointed them by statute for Israel,—and |there they are| written among the dirges.

26 But <the rest of the story of Josiah, and his lovingkindness,[c]—according to that which is written in the law of Yahweh: 27 even his story, first and last> |there it is| written in the book of the Kings of Israel and Judah.

§ 26. *Josiah succeeded by Jehoahaz (son), Jehoiakim (son), Jehoiachin (grandson), and Zedekiah (grandson), whose Wickedness, with that of the People, brings on the Invasion of Nebuchadnezzar, the Destruction of the Temple, and the Carrying Away to Babylon. The Proclamation of Cyrus at length relieves the Gloom.*

36 1 And the people of the land took Jehoahaz, son of Josiah,[a]—and made him king instead of his father, in Jerusalem. 2 <Twenty-three years old> was Joahaz when he began to reign, —and <three months> reigned he in Jerusalem.[a] 3 And the king of Egypt deposed him in Jerusalem,—and condemned the land, in a hundred talents of silver, and a talent of gold. 4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and changed his name to Jehoiakim,—but Neco took ‖Joahaz his brother‖, and carried him to Egypt.[b]

5 <Twenty-five years old> was Jehoiakim when he began to reign, and <eleven years> reigned he in Jerusalem,—and he did the thing that was wicked in the eyes of Yahweh[c] his God. 6 <Against him> came up Nebuchadnezzar king of Babylon,—and bound him in fetters of bronze, to carry him to Babylon. 7 And <some of the utensils of the house of Yahweh> did Nebuchadnezzar carry to Babylon,—and put them in his own temple in Babylon.

8 But <the rest of the story of Jehoiakim, and his abominations which he made, and that which was found upon[d] him> |there they are| written in the book of the Kings of Israel and Judah,[e]—and Jehoiachin his son reigned in his stead.

9 <Eight years old> was Jehoiachin when he began to reign, and <three months and ten days> reigned he in Jerusalem, and he did the thing that was wicked in the eyes of Yahweh; 10 and <when the year came round> King Nebuchadnezzar sent, and carried him to Babylon, with the precious utensils[f] of the house of Yahweh,—and made Zedekiah his brother king over Judah and Jerusalem.

11 <Twenty-one years old> was Zedekiah when he began to reign,—and <eleven years> reigned he in Jerusalem. 12 And he did the thing that

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same,—that he might confirm the words of the law which were written in the book which Hilkiah the priest had found in the house of Yahweh. < Like him > was none before him, who turned unto Yahweh with all his heart, and with all his soul, and with all his might, according to all the law of Moses,—neither < after him > arose one like him. |Howbeit| Yahweh, turned not away from the glow of his great anger, wherewith the anger of Yahweh glowed against Judah,—because of all the provocations wherewith Manasseh had provoked him. So Yahweh said:

—Even Judah > will I remove from my presence, as I have removed Israel: and will reject the city, which I had chosen, even Jerusalem, and the house as to which I had said—

|My Name| shall be |there|.

—Cp. 2 K. xxiii. 24-27—G.n.

[a] Heb.: yoshiyahu.

[b] Sep. has here: "Against the king of Assyria, unto the river Euphrates." Cp. 2 K. xxiii. 29—G.n.

[c] Prob. = "his piety," "his godliness."

[a] Sep. here adds:—

"And the name of his mother was Hamutal, daughter of Jeremiah of Libnah. And he did the thing that was wicked in the eyes of Yahweh, according to all that his fathers had done. And Pharaoh-neco put him in bonds at Diblath in the land of Hamath,—that he might not reign in Jerusalem."

—Cp. 2 K. xxiii. 31-33—G.n.

[b] Sep. here adds:—

"And he died there. And the silver and the gold gave he to Pharaoh. ‖Then‖ began the land to be taxed, to give the silver at the bidding of Pharaoh. And ‖every man, according to his assessment‖, exacted the silver and the gold of the people of the land, to give unto Pharaoh-neco."

—Cp. 2 K. xxiii. 35—G.n.

[c] Sep. here adds:—

"According to all that his fathers had done. <In his days> came up Nebuchadnezzar, king of Babylon, against the land, and he became his servant three years,—and then rebelled against him. And Yahweh sent against him the Chaldeans and bands of Syrians and bands of Moabites and the sons of Ammon and Samaritans, and they rebelled after this, according to the word of Yahweh by the hand of his servants the prophets. Surely the anger of Yahweh was against Judah to remove him from his presence for the sins of Manasseh in all that he had done; and for the innocent blood which Jehoiakim had shed, and had filled Jerusalem with innocent blood; yet was not Yahweh willing to destroy him"—G.n.

[d] Or: "against."

[e] Sep. here reads:—

"In the book of the Chronicles of the Kings of Judah. And Jehoiakim slept with his fathers, and was buried in the garden of Uzza with his fathers. And Jehoiachin," etc., as above.—G.n.

[f] Or: "covetable utensils."

was wicked in the eyes of Yahweh his God,—
he humbled not himself before Jeremiah the
prophet, from the mouth of Yahweh. 13 More-
over also' <against King Nebuchadnezzar> he
rebelled, who had made him swear by God,—
and he stiffened his neck, and emboldened his
heart, from turning' unto Yahweh, God of
Israel. 14 Also ‖all the rulers of the priests
and of the people‖ abounded in committing
treachery,[a] according to all the abominable
ways of the nations,—and polluted the house
of Yahweh, which he had hallowed in Jerusa-
lem. 15 And <though Yahweh God of their
fathers sent' unto them through his messengers,
zealously sending them,—because he had com-
passion upon his people and upon his habita-
tion> 16 yet became they mockers of the
messengers of God, and despisers of his words,
and mimics of his prophets,—until the mounting
up of the wrath of Yahweh against his people,
until there was no healing. 17 So he brought up
against them the king of the Chaldeans, who
slew their young men with the sword, in the
house of their sanctuary, and had no compassion
upon young man or virgin, elder or ancient,—
<all> delivered he into his hand. 18 And
<all the utensils of the house of God, both great
and small, and the treasures of the house of
Yahweh, and the treasures of the king and of
his rulers> ‖the whole‖ carried he to Babylon;
19 and they burned the house of God, and threw
down the wall of Jerusalem,—and <all the
palaces thereof> burned they with fire, and
<all the precious vessels thereof> he destroyed;
20 and he exiled the remnant left from the sword,
into Babylon,—where they became his and his
sons, as servants, until the reign of the kingdom
of Persia: 21 to fulfil the word of God, by the
mouth of Jeremiah, until the land had paid off
her sabbaths,[a]— <all the days of her lying
desolate> she kept sabbath, to fulfil seventy
years.

22 But <in the first year of Cyrus king of Persia,
to accomplish the word of God by the mouth of
Jeremiah> Yahweh aroused the spirit of Cyrus
king of Persia, so that he made proclamation
throughout all his kingdom, moreover also' in
writing, saying:

23 ‖Thus‖ saith Cyrus king of Persia,
<All the kingdoms of the earth> hath
Yahweh God of the heavens |given unto
me|, and ‖he himself‖ hath laid charge
upon me, to build to him a house, in
Jerusalem, which is in Judah.
Who is there among you of all his people
with whom is Yahweh his God? Then
let him go up.[b]

[a] Cp. Num. xxxi. 16.

[a] Cp. Lev. xxvi. 34, 43.
[b] Some cod. (w. Sep., Syr.): "Who. . . people. His God be with him and let him go up."

EZRA.

§ 1. *Edict of Cyrus encouraging Jews to return and build their Temple in Jerusalem.*

1 1 <In the first year of Cyrus, king of Persia,
to fulfil the word of Yahweh from the mouth
of Jeremiah> Yahweh aroused the spirit of
Cyrus, king of Persia, and he made a proclama-
tion throughout all his kingdom, moreover also
in writing, saying:

2 ‖Thus‖ saith Cyrus, king of Persia,
<All the kingdoms of the earth> hath
Yahweh God of the heavens |given to
me|,—and ‖he himself‖ hath laid charge
upon me, to build for him a house, in
Jerusalem, which is in Judah.

3 Who is there among you of all his people?
His God be with him,[a] and let him go up
to Jerusalem, which is in Judah,—and
build the house of Yahweh God of Israel,
(‖he‖ is God![b]) which is in Jerusalem;

4 And <whosoever is left, of all the places
where he doth sojourn> let the men of his
place uphold him, with silver and with
gold, and with goods and with beasts,—
along with a voluntary offering for the
house of God, which is in Jerusalem.

5 Then arose the ancestral chiefs of Judah and
Benjamin, and the priests, and the Levites,—
even every one whose spirit God had aroused,
to go up to build the house of Yahweh, which
was in Jerusalem; 6 and ‖all they who were
round about them‖ strengthened their hands,
with utensils of silver, with gold, with
goods and with beasts, and with precious
things,—besides[a] any thing he had volun-
teered. 7 And ‖King Cyrus‖ brought
forth the utensils of the house of Yahweh,—
which Nebuchadnezzar had brought forth from
Jerusalem, and put in the house of his gods:—
8 yea Cyrus king of Persia brought them forth,

[a] *Gt.*: "with whom is Yahweh his God." Cp. 2 Ch. xxxvi. 23—G.n.
[b] Or: "the God." Heb.: *ha-elohim*.

[a] *Gt.*: (*?*) "greatly beyond anything he had volunteered."

by[a] the hand of Mithredath the treasurer,—
and numbered them unto Sheshbazzar, a leader
of Judah. 9 And ‖these‖ were the numbers of
them,—|basins[b] of gold| thirty, |basins[b] of
silver| a thousand, |knives|[c] twenty-nine;
10 |bowls of gold| thirty, |bowls of silver|, of a
secondary sort| four hundred and ten,—|other
utensils| a thousand. 11 ‖All the utensils, in
gold and silver‖ were five thousand and four
hundred,—<the whole> did Sheshbazzar bring
up with the upbringing of the exile, out of
Babylon unto Jerusalem.

§ 2. *A Register of Exiles who responded to the Edict of Cyrus.*

2 1 Now ‖these‖ are the sons of the province,
who came up from among the captives of
the exile, whom Nebuchadnezzar the king of
Babylon exiled to Babylon,—who came back
unto Jerusalem and Judah,[d] every one unto
his own city; 2 who came in with Zerubbabel,
Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai,
Bilshan, Mispar, Bigvai, Rehum, Baanah,—the
number of the men of the people of Israel:—

3 |The sons of Parosh| two thousand one hundred and seventy-two;
4 |The sons of Shephatiah| three hundred and seventy-two;
5 |The sons of Arah| seven hundred and seventy-five;
6 |The sons of Pahath-moab, belonging to the sons of Jeshua, Joab| two thousand eight hundred and twelve;[e]
7 |The sons of Elam| a thousand two hundred and fifty-four;
8 |The sons of Zattu| nine hundred and forty-five;
9 |The sons of Zaccai| seven hundred and sixty;
10 |The sons of Bani| six hundred and forty-two;
11 |The sons of Bebai| six hundred and twenty-three;
12 |The sons of Azgad| a thousand two hundred and twenty-two;
13 |The sons of Adonikam| six hundred and sixty-six;
14 |The sons of Bigvai| two thousand and fifty-six;
15 |The sons of Adin| four hundred and fifty-four;
16 |The sons of Ater pertaining to Hezekiah| ninety-eight;
17 |The sons of Bezai| three hundred and twenty-three;
18 |The sons of Jorah| a hundred and twelve;
19 |The sons of Hashum| two hundred and twenty-three:
20 |The sons of Gibbar| ninety-five;
21 |The sons of Bethlehem| a hundred and twenty-three;
22 |The men of Netophah| fifty-six;
23 |The men of Anathoth| a hundred and twenty-eight;
24 |The sons of Azmaveth| forty-two;
25 |The sons of Kiriath-arim,[a] Chephirah and Beeroth| seven hundred and forty-three;
26 |The sons of Ramah and Geba| six hundred and twenty-one;
27 |The men of Michmas| a hundred and twenty-two:
28 |The men of Bethel and Ai| two hundred and twenty-three;
29 |The sons of Nebo| fifty-two;
30 |The sons of Magbish| a hundred and fifty-six;
31 |The sons of the other Elam| a thousand two hundred and fifty-four;
32 |The sons of Harim| three hundred and twenty;
33 |The sons of Lod, Hadid and Ono| seven hundred and twenty-five;
34 |The sons of Jericho| three hundred and forty-five;
35 |The sons of Senaah| three thousand and six hundred and thirty!

36 ‖The priests‖
|The sons of Jedaiah of the house of Jeshua| nine hundred and seventy-three;
37 |The sons of Immer| a thousand and fifty-two;
38 |The sons of Pashhur| a thousand two hundred and forty-seven;
39 |The sons of Harim| a thousand and seventeen.

40 ‖The Levites‖
|The sons of Jeshua, and[b] Kadmiel of the sons of Hodaviah|[c] seventy-four.

41 ‖The singers‖
|The sons of Asaph| a hundred and twenty-eight.

42 ‖The sons of the door-keepers‖
|The sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, the sons of Shobai|,—<in all> a hundred and thirty-nine.

43 ‖The Nethinim‖[d]
The sons of Ziha, the sons of Hasupha, the sons of Tabbaoth; 44 the sons of Keros, the sons of Siaha, the sons of Padon; 45 the sons of Lebanah, the sons of Hagabah, the sons of Akkub; 46 the sons of Hagab, the sons of Shamlai,[e] the sons of Hanan; 47 the sons of Giddel, the sons of Gahar, the sons of Reaiah; 48 the sons of Rezin, the sons of Nekoda, the sons of Gazzam; 49 the

[a] Ml.: "upon."
[b] Or: "chargers"—T.G.; or: "baskets"—O.G.
[c] "Slaughter-knives"—T.G.
[d] *Some cod.*: "and unto Judah." Cp. Neh. vii. 6—G.n.
[e] *Gt.*: "and Joab, two thousand eight hundred and eighteen," as in Neh. vii. 11.

[a] Some cod. (w. Sep. and Vul.): "Kiriath-jearim." Cp. Neh. vii. 29. Some cod. *write*: "-arim"; but *read*: "-jearim"—G.n.
[b] *Gt.*: "of Kadmiel of the sons of Hodevah," as in Neh. vii. 43—G.n.
[c] Heb.: *hôdhawyâh* 3; 1, *hôdhawydhu*.
[d] "The bondsmen of the temple who attended on the Levites in their sacred service"—T.G.
[e] So *written*; but *read*: "Salmai." In some cod. (w. 1 ear. pr. edn., Sep., Syr.): "Salmai" is both *written* and *read*—G.n.

sons of Uzza, the sons of Paseah, the sons of Besai; 50 the sons of Asnah, the sons of Meunim, the sons of Nephisim;[a] 51 the sons of Bakbuk, the sons of Hakupha, the sons of Harhur; 52 the sons of Bazluth, the sons of Mehida,[b] the sons of Harsha; 53 the sons of Barkos, the sons of Sisera, the sons of Temah; 54 the sons of Neziah, the sons of Hatipha.

55 ‖The Sons of the Servants of Solomon‖[c]

The sons of Sotai, the sons of Hassophereth, the sons of Peruda; 56 the sons of Jaalah, the sons of Darkon, the sons of Giddel; 57 the sons of Shephatiah, the sons of Hattil, the sons of Pochereth-hazzebaim, the sons of Ami. 58 ‖All the Nethinim, and the Sons of the Servants of Solomon‖ were three hundred and ninety-two.

59 And ‖these‖ were they who came up from Tel-melah, Tel-harsha, Cherub, Addan, Immer; but they could not tell their ancestral house, nor their seed, whether <of Israel> they were': 60 the sons of Delaiah,[d] the sons of Tobiah,[e] the sons of Nekoda,—six hundred and fifty-two.

61 And ‖of the sons of the priests‖ the sons of Habaiah, the sons of Hakkoz,—the sons of Barzillai, who took of the daughters of Barzillai the Gileadite to wife, and was called after their name. 62 ‖These‖ sought their writing wherein they were registered,[f] but they were not found,—so they were desecrated out of the priesthood; 63 and the governor told them, that they must not eat of the most holy things,—until there should stand up a priest, with Lights and Perfections.[g]

64 ‖All the gathered host together‖[h] was forty-two thousand three hundred and sixty; 65 |besides, their men-servants and their maid-servants who were these|, seven thousand three hundred and thirty-seven,—and there pertained to them |singing men and singing women|, two hundred: 66 |their horses| were seven hundred and thirty-six, — |their mules| two hundred and forty-five; 67 |their camels| four hundred and thirty-five,—|asses| six thousand seven hundred and twenty.

68 And ‖a portion of the ancestral chiefs‖ <when they came to the house of Yahweh which was in Jerusalem> offered voluntarily for the house of God, to set it up on its basis. 69 <According to their ability> gave they unto the treasury of the work, <of gold> sixty-one thousand drams,[i] and <of silver> five thousand manehs, — and <tunics for priests> one hundred.

70 So the priests and the Levites, and some of the people, and the singers and the door-keepers and the Nethinim, |took up their abode| in their cities,—and ‖all Israel‖ in their cities.

§ 3. *The Altar restored and Foundation of Temple laid.*

3 1 But <when the seventh month was come, and the sons of Israel were in cities>[a] then did the people gather themselves together as one man, unto Jerusalem.

2 Then arose—Jeshua son of Jozadak and his brethren the priests, and Zerubbabel son of Shealtiel and his brethren, and built the altar of the God of Israel,—to offer thereon ascending-sacrifices, as it was written in the law of Moses, the man of God. 3 So they settled the altar upon its stands, for ‖dread‖ was upon them,[b] because of the peoples of the countries,—therefore caused they to go up thereon, ascending-sacrifices unto Yahweh, ascending-sacrifices for the morning and for the evening. 4 And they kept the festival of booths, as it was written,—and the ascending-offering[c] of each day upon its own day, by number, according to regulation, the matter of a day upon its day; 5 and <afterwards> the continual ascending-sacrifice, and <on the new moons, and on all the appointed seasons of Yahweh> the hallowed things,—also for every one that volunteered a voluntary offering unto Yahweh. 6 <From the first day of the seventh month> began they to offer up ascending-sacrifices unto Yahweh,—but ‖the temple of Yahweh‖ had not had its foundation laid. 7 And they gave silver, unto the masons and carpenters,—and food and drink and oil, unto them of Zidon and unto them of Tyre, to bring in cedar-trees out of the Lebanon, unto the sea of Joppa,[d] according to the grant[e] of Cyrus king of Persia unto them.

8 Now <in the second year of their coming in unto the house of God, to Jerusalem, in the second month> began Zerubbabel son of Shealtiel and Jeshua son of Jozadak and the rest of their brethren—the priests and the Levites, and all that were come out of the captivity to Jerusalem, and stationed the Levites, of twenty years old and upwards, to preside over the work of the house of Yahweh.

9 So they took their station—even Jeshua, his sons and his brethren, Kadmiel and his sons, sons of Judah,[f] as one man to preside over the doers[g] of the work in the house of God, the sons of Henadad, their sons and their brethren, the Levites.

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[a] So *written*; *read*: "Nephusim"—G.n.
[b] In some cod. (w. 5 ear. pr. edns., Syr.): "Mehira"—G.n.
[c] Cp. ver. 58; Neh. vii. 57, 60; xi. 3.
[d] Heb.: *d'lâyâh*, 4; 3, *d'lâyâhu*.
[e] Heb.: *ṭôbhîyâh*, 17; 1, *ṭôbhîyahu*.
[f] Ml.: "their writing—the enrolled"—O.G. 405[b].
[g] See Exo. xxviii. 30.
[h] Cp. Num. xxii. 4. Or: "convocation." Heb.: *ḳâhâl*.
[i] Or: "darics." Cp. 1 Ch. xxix. 7, n.

[a] Some cod. (w. Sep., Syr., Vul.): "their cities"—G.n.
[b] Lit.: "for in dread upon them." Cp. O.G. 91[a].
[c] Some cod. (w. 5 ear. pr. edns., Sep., Syr.): "ascending-offerings" (pl.)—G.n.
[d] Heb.: *yâphô'*.
[e] Or: "authorisation."
[f] *Gt.*: "Hodevah." Cp. chap. ii. 40.
[g] Some cod. (w. 2 ear. pr. edns., Sep., Vul.): "doers" (pl.)—G.n.

10 And <when the builders laid[a] the foundation of the temple of Yahweh> then the priests, enrobed, took their stand[b] with trumpets, and the Levites the sons of Asaph with cymbals, to offer praise unto Yahweh, after the instructions[c] of David king of Israel.
11 And <when they made responses in offering praise and in giving thanks unto Yahweh—

For he is good,
For <age-abiding> is his lovingkindness, upon Israel>

then ‖all the people‖ shouted with a great shout, in offering praise unto Yahweh, over the laying of the foundation of the house of Yahweh.
12 But ‖many of the priests and the Levites and the ancestral chiefs, who were old men,[d] that had seen the first house‖ <when the foundation of this house was laid before their eyes> were weeping with a loud voice,—‖many‖ however, shouting and rejoicing, with voice raised on high; 13 so that the people could not distinguish the noise of the shout of joy, from the noise of the weeping of the people,—for ‖the people‖ did shout with a great shout, and ‖the noise‖ was heard afar off.

§ 4. *Judah's Adversaries, requesting to join and being refused, weaken the People's Hands; and, later on, write to Artaxerxes, who returns a Prohibitive Edict.*

4 1 Now <when the adversaries of Judah and Benjamin heard'—that |the Sons of the Exile| were building the temple, unto Yahweh, God of Israel> 2 then drew they near unto Zerubbabel, and unto the ancestral chiefs, and said unto them,

Let us build with you, for <like you> we seek your God, - and <unto him> have ‖we‖ been sacrificing[e] since the days of Esar-haddon, king of Assyria, who brought us up hither.

3 But Zerubbabel and Jeshua and the rest of the ancestral chiefs of Israel, |said unto them|,

<It pertaineth not to you and to us [in common]> to build a house unto our God, —but ‖we ourselves together‖ will build unto Yahweh, God of Israel, even as King Cyrus, king of Persia, |hath commanded us|.

4 Then came it to pass, that |the people of the land| were weakening the hands of the people of Judah,—and troubling them in building;[f]
5 and hiring against them counsellors, to overturn their purpose,—all the days of Cyrus, king of Persia, even until the reign of Darius, king of Persia.
6 And <in the reign of Ahasuerus, in the beginning of his reign> wrote they an accusation,[a] against the inhabitants of Judah and Jerusalem.
7 And <in the days of Artaxerxes> wrote Bishlam, Mithredath, Tabeel, and the rest of his associates,[b] unto Artaxerxes, king of Persia,—and ‖the writing of the letter‖ was written in Aramean, and was to be interpreted as Aramean.

8 ‖Rehum holder of judicial authority, and Shimshai the scribe‖ wrote a certain letter against Jerusalem,—to Artaxerxes the king, thus: 9 Then Rehum holder of judicial authority, and Shimshai the scribe, and the rest of their associates,[b]—the Dinaites and the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Shushanchites, the Dehaites, the Elamites; 10 and the rest of the peoples, whom the great and noble Osnappar hath exiled, and set in the city of Samaria,—and the rest Beyond the River, and so forth: 11 ‖This‖ is a copy of the letter which they sent unto him—unto Artaxerxes the king,—

Thy servants, the men Beyond the River
and so forth:

12 Be it known' unto the king,—that ‖the Jews who came up from thee unto us‖ are come to Jerusalem,—<the rebellious and wicked city> are they building, and <the walls> have they finished, and <the foundations> will they repair.
13 Now be it known' to the king, that <if |this city| be built, and |the walls thereof| be finished> neither <tribute, excise, nor toll> will they render, and so <the revenue of the kings> shalt thou damage.[c]
14 Now <because the salt of the palace we have eaten> <the impoverishment of the king> it is not meet for us to see,—therefore' have we sent, and certified the king; 15 so that search may be made in the book of the records of thy fathers, so shalt thou find out in the book of records—and shalt ascertain, that ‖this city‖ is a rebellious city, and one that causeth damage unto kings and provinces, and that <rebellion> have they been wont to cause in the midst thereof since the days of age-past time,—<for this cause> was this city laid waste.
16 We do certify the king that <if |this city| be built, and |the walls thereof| finished> ‖for that very reason‖ <portion Beyond the River> shalt thou have none.
17 The king sent ‖a message‖ unto Rehum holder of judicial authority, and Shimshai the scribe, and the rest of their associates,[b] who

[a] So it shd be (w. Sep., Syr.)—G.n.
[b] So it shd be (w. Sep., Syr., Vul.)—G.n.
[c] Ml.: "upon the hands."
[d] Some cod. (w. 1 ear. pr. edn., Vul.): "and the old men"—G.n.
[e] *Written*: "although we have not been sacrificing": but *read* (as in text). In some cod. (w. 2 ear. pr. edns., Sep. and Syr.): "and unto him" is both *written* and *read* —G.n.
[f] *Gt.*: "and frightening them from building"—G.n.

[a] Heb.: *sitnah*. Mark the word. The work of a *satan*, "accuser." Note the document that follows, verses 12-16. It is characteristically "satanic," in the etymological sense of the word, containing fact and truth, coloured and distorted so as to injure.
[b] Or: "colleagues."
[c] Or: "and at length the rev. of the k. it shall damage."

were dwelling in Samaria, and the rest Beyond the River,

Peace, and so forth.

18 ‖The letter which ye sent unto us‖ was distinctly read before me;

19 And <from me> went forth an edict, and they have made search and found, that ‖this city‖ <since the days of age-past time> <against kings> hath lifted herself up,—and ‖sedition and rebellion‖ have been made therein; 20 and ‖mighty kings‖ have there been over Jerusalem, and bearing rule everywhere Beyond the River,—and ‖tribute, excise, and toll‖ have been given to them.

21 ‖Now‖ issue ye an edict, to forbid these men,—that ‖this city‖ be not built, until <from me> the edict be issued.

22 Beware, then, of failure to do thus,—wherefore should the damage increase, to inflict loss on the kings?

23 Then <when ‖the copy of the letter of Artaxerxes the king‖ had been read before Rehum, and Shimshai the scribe, and their associates>[a] they journeyed in haste to Jerusalem, unto the Jews, and forbade them, with arm and force. 24 Then' ceased the work of the house of God, which was in Jerusalem,—yea it did cease, until the second year of the reign of Darius king of Persia.

§ 5. *Prophets encourage the Builders; and Pasha Tattenai writes to King Darius, who confirms the Edict of Cyrus. The Temple finished.*

5 1 Then were moved to prophesy, Haggai the prophet, and Zechariah son of Iddo, the prophets, unto the Jews who were in Judæa and in Jerusalem,—in the name of the God of Israel, unto them.[b] 2 Then' arose—Zerubbabel son of Shealtiel, and Jeshua son of Jozadak, and began to build the house of God, which was in Jerusalem,—and <with them> were the prophets of God, strengthening them.

3 <At that time> came unto them Tattenai pasha Beyond the River, and Shethar-bozenai, and their associates,—and <thus> spake they unto them,

Who hath issued unto you an edict, <this house> to build, and <this wall> to complete?

4 Then' <after this manner> spake we unto them,—

What are' the names of these men, who <this building> do rear?

5 Nevertheless ‖the eye of their God‖ was upon the elders of Judah, and they did not forbid them, until ‖the matter‖ <unto Darius> should come,—and |then| answer be returned by letter, concerning this.

6 A copy of the letter which Tattenai pasha Beyond the River, and Shethar-bozenai, and his associates,[a] the Apharsachites, who were Beyond the River, sent unto Darius the king: 7 <a message> sent they unto him,—and <thus> was it written therein,

<Unto Darius the king> all prosperity!

8 Be it known' unto the king, that we journeyed into the province of Judah, unto the house of the Great God, and ‖the same‖ is being built with large[b] stones, and ‖timber‖ is being laid in the walls,—and ‖this work‖ <with speed> is being done, and is prospering in their hands.

9 Then' asked we of these elders, <thus> we said to them,—

Who hath issued to you an edict <this house> to build, and <this wall> to complete?

10 Yea <their names also> asked we of them, to certify thee,—that we might write the name, of the men who are at their head.

11 And <thus> returned they |answer| to us, saying,—

‖We‖ are servants of the God of the heavens and the earth, and are building the house which was built these many years ago, which ‖a great king of Israel‖ built and completed.

12 But <after that our fathers had provoked the God of the heavens to wrath> he delivered them into the hand of Nebuchadnezzar king of Babylon, the Chaldean,—and <this house> he destroyed, and <the people> he exiled to Babylon.

13 Howbeit <in the first year of Cyrus king of Babylon> ‖Cyrus the king‖ issued an edict <this house of God> to build.

14 Moreover also <the utensils of the house of God, of gold and silver, which ‖Nebuchadnezzar‖ had brought forth out of the temple which was in Jerusalem, and had brought into the temple of Babylon> Cyrus the king |brought them forth| out of the temple of Babylon, and they were delivered to one Sheshbazzar by name, whom he made |pasha|;[c] 15 and said to him—

<These utensils> take, go carry them into the temple that is in Jerusalem,—and let ‖the house of God‖ be built in its place.

16 Then' ‖this Sheshbazzar‖ came, he laid the foundations of the house of God, which was in Jerusalem,—and <since then, even until now> it hath been in building, and is not finished.

17 ‖Now‖ therefore, <if |unto the king| it seem good> let search be made in the treasure-house of the king which is there, in Babylon, whether it be so, that <from Cyrus the king> issued an edict, to build

[a] Or: "colleagues."
[b] Or: "[which was] upon them."

[a] Or: "colleagues."
[b] "Great, heavy, squared stones"—T.G.
[c] "The governor of a province (less than that of a satrap)"—T.G.

this house of God, in Jerusalem,—and <the pleasure of the king concerning this> let him send unto us.

6 1 Then' ‖Darius the king‖ issued an edict,—and they made search in the house of the books, where the treasures were laid up in Babylon.
2 And there was found in Achmetha, in the fortress which is in the province of Media, a roll,—and <thus> was it written therein, as a record:—
3 In the first year of Cyrus the king> ‖Cyrus the king‖ issued an edict, as to the house of God in Jerusalem,
Let the house be built, the place where they used to offer sacrifices, and let the foundations thereof be reared,—|the height thereof| sixty cubits, ‖the breadth thereof| sixty cubits; 4 layers of large stones, three, and one[a] layer of new timber,—and <as for the expenses> <out of the house of the king> let them be given.
5 Moreover also <the utensils of the house of God, of gold and silver, which ‖Nebuchadnezzar| took forth out of the temple that was in Jerusalem, and brought unto Babylon> let them again' be taken to the temple which is in Jerusalem, every one to its place, and lay them up in the house of God.
6 |Now| therefore, Tattenai pasha Beyond the River, Shethar-bozenai, and their associates, the Apharsachites, who are Beyond the River,—be ye far' from thence: 7 let alone the work of this house of God,—‖the pasha of Judah, and the elders of Judah‖ <this house of God> shall build upon its place;
8 And <from me> is issued an edict, as to that which ye shall do, with these elders of Judah, for the building of this house of God,—
That <of the resources of the king, even the tribute Beyond the River> |forthwith| the expenses be given unto these men, for they must not be hindered.
9 And <whatever may be the need—whether young bullocks or rams or lambs for ascending-sacrifices unto the God of the heavens, wheat, salt, wine or oil, according to the command of the priests who are in Jerusalem>— that it be given to them, day by day, without fail; 10 that they may be offering sweet-smelling sacrifices unto the God of the heavens,—and be praying for the life of the king, and his sons.
11 And <from me> is issued an edict, that <any man who shall alter this message> let timber be torn out of his house, and being lifted up let him be fastened thereunto,—and his house <a dunghill> be made for this; 12 and ‖the God who hath caused his Name to dwell there‖ destroy any king or people, who shall put forth their hand to alter to destroy this house of God, which is in Jerusalem.
‖I, Darius‖ have issued an edict, <forthwith> let it be done.
13 |Then| Tattenai the pasha Beyond the River, Shethar-bozenai, and their associates,[a]—<according as Darius the king had sent> ‖so, forthwith‖ they did.
14 And ‖the elders of the Jews‖ went on building and prospering, through the prophesying of Haggai the prophet, and Zechariah son of Iddo,—they both built and finished, owing to the edict of the God of Israel, and owing to the edict of Cyrus and Darius, and Artaxerxes king of Persia. 15 And this house was finished, by the third day of the month Adar,—the which was the sixth year of the reign of Darius the king.

§ 6. *Restored Temple dedicated: Passover kept.*

16 Then did the sons of Israel, the priests and the Levites, and the rest of the Sons of the Exile, keep' the dedication of this house of God, with joy; 17 and offered, for the dedication of this house of God, |bullocks| one hundred, |rams| two hundred, |lambs| four hundred,—and |he-goats, as a sin-offering for all Israel| twelve, according to the number of the tribes of Israel. 18 And they set up the priests in their divisions, and the Levites in their courses, over the service of God, which was in Jerusalem,—as it is written, in the Book of Moses.
19 And the Sons of the Exile kept' the passover,—on the fourteenth of the first month; 20 for the priests and the Levites |had purified themselves| as one man, ‖all of them‖ were pure,—so they slaughtered the passover for all the Sons of the Exile, and for their brethren the priests, and for themselves. 21 Therefore the sons of Israel who had returned from the Exile and all who had separated themselves from the impurity of the nations of the land[b] unto them, |did eat|,—to seek Yahweh, God of Israel; 22 and kept the festival of unleavened cakes seven days, with joy,—for Yahweh had made them joyful, and had turned the heart of the king of Assyria towards them, to strengthen their hands, in the work of the house of God, the God of Israel.

§ 7. *Ezra is empowered by a Letter from Artaxerxes to visit Jerusalem.*

7 1 Now <after these things, in the reign of Artaxerxes king of Persia>[c] ‖Ezra‖—
son of Seraiah, son of Azariah, son of Hilkiah; 2 son of Shallum, son of Zadok, son of Ahitub; 3 son of Amariah, son of

[a] So it shd be (w. Sep.)—G.n. Cp. G. Intro. p. 293.

[a] Or: "colleagues."
[b] Or: "earth."
[c] "The words mark an interval of 57 years; if, with most commentators, we take Artaxerxes to be Longimanus"—Student's Commentary.

Azariah, son of Meraioth ; 4 son of Zerahiah, son of Uzzi, son of Bukki ; 5 son of Abishua, son of Phinehas, son of Eliazar, son of Aaron[a] the first priest ;—

6 ‖this Ezra‖ came up out of Babylon, ‖he‖ being a ready[b] scribe in the law of Moses, which Yahweh God of Israel had given,—and the king gave him, according to the hand of Yahweh his God upon him, all his request.

7 So then there came up some of the sons of Israel, and some of the priests and the Levites and the singers and the doorkeepers and the Nethinim, unto Jerusalem,—in the seventh year of Artaxerxes[c] the king. 8 And he[d] entered Jerusalem, in the fifth month,—‖the same‖ was the seventh year of the king. 9 For <on the first of the first month> was a beginning made of coming up from Babylon,—and <on the first of the fifth month> entered he into Jerusalem, according to the good hand of his God upon him. 10 For ‖Ezra‖ had settled his heart, to study the law of Yahweh, and to do [it],—and to teach in Israel, statute and regulation.

11 Now ‖this‖ is a copy of the letter which King Artaxerxes gave, to Ezra the priest the scribe,—the scribe of the words of the commandments of Yahweh, and of his statutes, for Israel:—

12 ‖Artaxerxes, king of kings‖ |Unto Ezra the priest, scribe of the law of the God of the heavens—To despatch[e] and so forth.

13 <From me> is issued an edict, that <every one in my kingdom, of the people of Israel, and of their priests and the Levites, who is minded of his own freewill to go to Jerusalem> ‖with thee‖ let him go.

14 <Forasmuch as |from before the king and his seven counsellors| thou art sent, to enquire concerning Judah and as to Jerusalem,—by the law of thy God which is in thy hand ; 15 and to carry the silver and gold which the king and his counsellors have freely offered unto the God of Israel, who |in Jerusalem| hath his habitation ;

16 and all the silver and the gold, which thou shalt find, in all the province of Babylon,—with the freewill offering of the people and of the priests offered willingly for the house of their God which is in Jerusalem>

17 ‖therefore‖ <with all diligence> shalt thou buy—with this silver—bullocks, rams, lambs, with their meal-offerings and their drink-offerings,—and shalt offer them upon the altar of the house of your God which is in Jerusalem ; 18 and <whatsoever |unto thee and unto thy brethren| shall seem good |with the rest of the silver and the gold| to do> |according to the pleasure of your God| shall ye do.

19 And <the utensils which are freely given to thee for the service of the house of thy God> put thou back, before the God of Jerusalem.

20 And <the rest of the need of the house of thy God, which it shall fall to thee to give> thou shalt give, out of the treasure-house of the king.

21 And ‖from me myself, Artaxerxes the king‖ issueth an edict, to all the treasurers who are Beyond the River, – that <whatsoever Ezra the priest the scribe of the law of the God of the heavens shall ask' of you> |with diligence| shall it be done : 22 unto a hundred talents of silver, and unto a hundred measures of wheat, and unto a hundred baths of wine, and unto a hundred baths of oil,—and salt without limit.

23 <Whatsoever is due to an edict of the God of the heavens> let it be done diligently, for the house of the God of the heavens,—for wherefore' should there be wrath against the realm of the king and his sons?

24 And <you> we do certify, that <as touching any of the priests or the Levites, the singers, the doorkeepers, the Nethinim, or the servitors of this house of God> |tribute, excise or toll| shall it not be competent to impose upon them.

25 And ‖thou, Ezra‖ <according to the wisdom of thy God that is in thy hand> appoint thou judges and magistrates, who shall administer justice to all the people that are Beyond the River, to all who know the law of thy God,—and <whoso knoweth not> ye shall teach.

26 But <whosoever shall not do the law of thy God and the law of the king> ‖speedily‖ let ‖penalty‖ be exacted from him,—whether to death, or to banishment,[a] or to confiscation of goods, or to imprisonment.

27 Blessed' be Yahweh, God of our fathers,—who hath put the like of this into the heart of the king, to beautify the house of Yahweh, which is in Jerusalem ; 28 and <unto me> hath extended lovingkindness, before the king and his counsellors, yea all the valiant captains of the king, —‖I‖ therefore have emboldened myself, according to the hand of Yahweh my God upon me, and gathered out of Israel, chief men, to go up with me.

§ 8. *Register of Ezra's Companions: Halt at the river Ahavah: Arrival at Jerusalem.*

8 1 Now ‖these‖ are their ancestral heads, and their genealogical register,—even of those who came up with me, in the reign of Artaxerxes the king, out of Babylon:—

2 <Of the sons of Phinehas> Gershom,
<Of the sons of Ithamar> Daniel,—
<Of the sons of David> Hattush;

3 Of the sons of Shecaniah,[b] <of the sons of

[a] Note this sudden run back for 16 generations ; and cp. 1 Ch. vi. 33-38.
[b] Or: "skilled." Cp. Ps. xlv. 2.
[c] Cp. ver. 1, n.
[d] Some cod. (w. Sep., Syr., Vul.) : "they"—G.n.
[e] So Fuerst ; but T.G. and Davies : "finished," "skilled" (of Ezra).

[a] Ml. : "rooting out."
[b] Heb. : *she'khanyah*, 8 : 2. *sh'khanyâhu*. *Gt.* : This clause shd close ver. 2 thus—"Huttush son of Shecaniah"—G.n.

Parosh> Zechariah,—and <with him—by genealogical registry of males> a hundred and fifty:

4 <Of the sons of Pahath-moab> Eliehoenai, son of Zerahiah,—and <with him> two hundred males;

5 <Of the sons of Zattu>[a] Shecaniah, the son of Jehaziel,—and <with him> three hundred males;

6 And <of the sons of Adin> Ebed, son of Jonathan,—and <with him> fifty males;

7 And <of the sons of Elam> Jeshaiah,[b] son of Athaliah,—and <with him> seventy males;

8 And <of the sons of Shephatiah> Zebadiah,[c] son of Michael,—and <with him> eighty males;

9 <Of[d] the sons of Joab> Obadiah,[e] son of Jehiel,—and <with him> two hundred and eighteen males;

10 And <of the sons of Bani>[f] Shelomith, son of Josiphiah,—and <with him> a hundred and sixty males;

11 And <of the sons of Bebai> Zechariah, son of Bebai,—and <with him> twenty-eight males;

12 And <of the sons of Azgad> Johanan, son of Hakkatan,—and <with him> a hundred and ten[g] males;

13 And <of the later sons of Adonikam> these being their names, Eliphelet, Jeuel, and Shemaiah,—and <with them> sixty males;

14 And <of the sons of Bigvai> Uthai and Zabbud,[h]—and <with him>[i] seventy males.

15 And I gathered them together, unto the river that cometh into Ahava, and we encamped there three days,—and I informed myself among the people and the priests, and <of the sons of Levi> found I none there. 16 So I sent for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men,—also for Joiarib and for Elnathan, teachers.[k] 17 And I sent them forth unto Iddo the chief, at the place Casiphia,—and I put into their mouth words, to speak unto Iddo and his[l] brethren the Nethinim,[m] at the place Casiphia, to bring unto us attendants for the house of our God. 18 So they brought unto us, according to the good hand of our God upon us, a man of discretion, of the sons of Mahli, son of Levi, son of Israel,—and Sherebiah, and his sons and his brethren, eighteen; 19 and Hashabiah,[a] and <with him> Jeshaiah, of the sons of Merari,—his brethren and their sons, twenty; 20 and <of the Nethinim[b] whom David and the rulers had given for the service of the Levites> ‖Nethinim‖ two hundred and twenty,—‖all of them‖ expressed by name.

21 Then proclaimed I there a fast, by the river Ahava, that we might humble ourselves before our God,—to seek of him a smooth way, for us and for our little ones, and for all our substance.

22 For I was ashamed to ask of the king, a band of soldiers and horsemen, to help us against the enemy in the way, because we had spoken unto the king, saying,

‖The hand of our God‖ is upon all who seek him, for good,
But ‖his power and his anger‖ are against all who forsake him.

23 So we fasted and sought of our God, concerning this,—and he suffered himself to be entreated by us. 24 Then I separated, from among the rulers of the priests, twelve,—even Sherebiah, Hashabiah, and <with them, from among their brethren> ten; 25 and weighed unto them, the silver and the gold, and the utensils,—the heave-offering for the house of our God, which the king and his counsellors and his rulers and all Israel who were present, had offered: 26 I even weighed unto their hand, <of silver> six hundred and fifty talents, and <of utensils of silver> a hundred talents,—<of gold> a hundred talents; 27 and <bowls[c] of gold> twenty, of a thousand drams,[d]—and ‖utensils of fine bright bronze‖ two, precious as gold. 28 Then said I unto them,

‖Ye‖ are hallowed unto Yahweh, and ‖the utensils‖ are hallowed,—and ‖the silver and the gold‖ are a freewill offering, unto Yahweh, God of your fathers:

29 Watch and guard, until ye weigh [them] before the rulers of the priests and the Levites and the ancestral rulers of Israel, in Jerusalem,—in the chambers of the house of Yahweh.

30 So the priests and the Levites accepted the weight of the silver and the gold, and the utensils,—to bring to Jerusalem, unto the house of our God.

31 Then brake we up from the river of Ahava, on the twelfth of the first month, to journey unto Jerusalem,—and ‖the hand of our God‖ was upon us, and he delivered us from the grasp of the enemy and of the lier in wait, by the way.

32 So we came to Jerusalem,—and we rested there, three days. 33 And <on the fourth day> was weighed—the silver and the gold and the utensils, in the house of our God, unto the hand of Meremoth son of Uriah, the priest, and <with him> was Eleazar son of Phinehas,—and <with them> were Jozabad son of Jeshua and Noadiah son of Binnui, Levites: 34 by the

[a] So it shd be (w. *Sep.*)—G.n.
[b] Heb.: *y'sha'yâh*, 4; 35, *y'sha'yâhu*.
[c] Heb.: *z'bhadhyâh*, 6; 3, *z'bhadhyâhu*.
[d] Some cod. (w. 1 ear. pr. edn., Sep.): "And of"—G.n.
[e] Heb.: *'obhadhyâh*, 11; 9, *'obhadhyâhu*.
[f] So it shd be (w. *Sep.*)—G.n.
[g] Some cod. (w. Syr.): "twenty"—G.n.
[h] "Zabbud," *written*; "Zakkur," *read*. Some cod. (w. 1 ear. pr. edn., Syr., Vul.) *read* and *write*: "Zakkur"—G.n.
[i] Some cod. (w. 1 ear. pr. edn., Syr., Vul.): "them"—G.n.
[k] Or: "men of discernment."
[l] So it shd be (w.) Vul.—G.n.
[m] Cp. ii. 43, n.

[a] Heb.: *hâshabhyâh*, 12; 3, *hâshabhyâhu*.
[b] Cp. ii. 43, n.
[c] Or: "cups."
[d] Or: "darics." Cp. chap. ii. 69; 1 Ch. xxix. 7, n.

number and by the weight of the whole,—and all the weight, was written down, at that time.

35 ‖They who came in out of the captivity, Sons of the Exile‖, offered as ascending-sacrifices unto the God of Israel—bullocks twelve' for all Israel, rams' ninety-six, young sheep' seventy-seven, he-goats for bearing sin, twelve,—‖the whole‖ as an ascending-sacrifice unto Yahweh.

36 Then delivered they the decrees of the king, unto the satraps of the king, and the pashas Beyond the River,—and they upheld the people and the house of God.

§ 9. *Ezra, informed of Jewish Marriages with Foreign Women, is stunned—and prays.*

9 1 Now <when these things were ended> the rulers drew near unto me, saying,

The people of Israel and the priests and the Levites have not kept themselves separate from the peoples of the lands,—in view of their abominations—even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites; 2 for they have taken of their daughters, for themselves and for their sons, so that the holy seed[a] have intermingled themselves among the peoples of the lands,—and ‖the hand of the rulers and the deputies‖ hath, in this unfaithfulness, been ‖foremost‖.

3 <When I heard this thing> I rent my garment, and my robe,—and tore out of the hair of my head and my beard, and sat stunned.

4 Then <unto me> were gathered, all who trembled at the words of the God of Israel, concerning the unfaithfulness of them who had been exiled,—but ‖I‖ sat stunned, until the evening gift. 5 And <at the evening gift> I arose from mine affliction, which had been accompanied by the rending of my garment and my robe,—and I bowed upon my knees, and spread forth my hands[b] unto Yahweh my God; 6 and said,

O my God, I turn pale and am ashamed, to lift up, O my God, my face unto thee,—for ‖our iniquities‖ have multiplied above the head, and our guilt hath magnified itself unto the heavens.

7 <Since the days of our fathers> ‖we‖ have been in great guilt, until this day,—and <for our iniquities> have we been given up—‖we, our kings, our priests‖—into the hand of the kings of the lands, by sword and by captivity and by spoiling and by a turning pale of face, as at this day.

8 And ‖now‖ <for a very little moment> hath come favour from Yahweh our God, in leaving to us a remnant to escape, and in giving to us a nail[c] in his holy place,—that our God may enlighten our eyes, and give us a little reviving in our bondage.

9 For <bondmen> we are', but <in our bondage> hath our God not forsaken us,—but extended unto us lovingkindness before the kings of Persia, to give us a reviving, to set up on high the house of our God, to raise up the desolations thereof, and to give us a wall in Judah and in Jerusalem.

10 But ‖now‖ what can we say, O our God, after this? for we have forsaken thy commandments, 11 which thou didst command by the hand of thy servants the prophets, saying,

<As for the land which |ye| are entering to possess> ‖an impure land‖ it is', with the impurity of the peoples of the lands,—with their abominations, which have filled it from one end to the other, with their uncleanness.

12 ‖Now‖ therefore, <your daughters> do not ye give to their' sons, and <their daughters> do not ye take for your' sons, neither shall ye seek their prosperity nor their pleasure, unto times age-abiding,—to the end ye may become strong, and may eat the good of the land, and may suffer your children to possess it, unto times age-abiding.

13 And <after all that hath come upon us, for our wicked doings, and for our great guilt—

For ‖thou‖ O our God, hast spared us, punishing us less than our iniquities deserved, and hast given us a deliverance such as this>

14 <should we again' break thy commandments and join ourselves by affinity of marriage with the peoples of these abominations>—wouldst thou not be angry with us, unto a full end, that there should be neither remainder nor deliverance?

15 O Yahweh, God of Israel, righteous' thou art', for we have had left us a deliverance as at this day,—|here we are| before thee, in our guilty deeds, for there is no' standing before thee, because of this thing!

§ 10. *The Offenders sorrowfully consenting, Divorce Judges are appointed. A Record of the Guilty Individuals.*

10 1 Now <when Ezra had prayed and when he had made confession, weeping and casting himself down, before the house of God> there gathered unto him out of Israel, an exceeding large convocation—men and women and children, for the people wept with a very bitter weeping.

2 Then responded Shecaniah son of Jehiel of the sons of Elam,[a] and said unto Ezra,

‖We‖ have been unfaithful with our God, and have married foreign women from among the peoples of the land,—yet ‖now‖ there is' hope for Israel concerning this thing.

[a] Cp. Dan. ii. 43. [b] Or: "palms." [c] Or: "tent-pin."

[a] "Olam," *written*; "Elam," *read*—G.n.

3 ‖Now‖ therefore, let us solemnise a covenant
unto our God—to put away all the women
and such as have been born of them, in[a]
the counsel of my lord,[b] and them who
tremble at the commandment of our God,
—and <according to the law> let it be
done.
4 Arise, for <upon thee> resteth the thing,
but ‖we‖ are with thee,—be strong, and act.
5 Then arose Ezra and made the rulers of the
priests, the Levites,[c] and all Israel, swear' to
do according to this word, — and they
sware. 6 Then arose Ezra from before
the house of God, and went into the chamber
of Jehohanan son of Eliashib,—and ‖when he
came thither‖[d] <bread> did he not eat, and
<water> did he not drink, for he was mourn-
ing over the unfaithfulness of them of the
Exile. 7 Then made they a proclama-
tion throughout Judah and Jerusalem, unto
all the Sons of the Exile, to gather them-
selves together unto Jerusalem; 8 and <who-
soever should not come within three days,
according to the counsel of the rulers and
the elders> all his goods should be devoted,—
and ‖himself‖ be separated from the convoca-
tion of them of the Exile.
9 Then were gathered together all the men
of Judah and Benjamin unto Jerusalem,
within three days, ‖the same‖ was the ninth
month, on the twentieth of the month,—and
all the people remained in the broadway of
the house of God, trembling concerning the
the thing, and because of the heavy rains.
10 Then arose Ezra the priest, and said unto
them,
‖Ye‖ have acted unfaithfully, and have
married foreign women,—to add unto the
guilt of Israel.
11 ‖Now‖ therefore, make confession unto
Yahweh God of your fathers, and do
his pleasure, — and separate yourselves
from the peoples of the land, and from
the foreign women.
12 Then responded all the convocation and said,
with a loud voice,—
<Thus, according to thy word[e] concerning
us> must it be done.
13 Nevertheless' ‖the people‖ are many, and
‖the season‖ is that of the heavy rains,
and we are not' able to stand outside,—
and ‖the business‖ is not' one for a single
day, nor yet for two, for we have abund-
antly' transgressed, in this thing.
14 Let, we beseech thee, our rulers take up
their station for all the convocation, and
<all who, throughout our cities, have
married foreign women> let them come
in at times appointed, and <with them>
the elders of every city, and the judges
thereof, until the glow of the anger of
our God be turned from us, concerning
this matter.
15 ‖Only Jonathan son of Asahel and Jahzeiah
son of Tikvah‖ made a stand against this,—
and ‖Meshullam and Shabbethai the Levite‖
helped them.
16 But the Sons of the Exile [did thus], and Ezra
the priest separated to himself[a] certain men—
ancestral heads by their ancestral houses, and
all' of them by name,—and they took their
seats on the first day of the tenth month to
search into the matter; 17 and they made an
end with all the men who had married foreign
women,—by the first day of the first month.
18 Now there were found <of the sons of
the priests> who had married foreign
women,— <of the sons of Jeshua son
of Jozadak, and his brethren> Maaseiah, and
Eliezer, and Jarib, and Gedaliah; 19 and they
gave their hand, that they would put away
their wives,—and <being guilty> [they offered]
a ram of the flock for their guilt. 20 And
<of the sons of Immer> Hanani, and
Zebadiah. 21 And <of the sons of Harim>
Maaseiah and Elijah and Shemaiah, and Jehiel,
and Uzziah. 22 And <of the sons of
Passhur> Elioenai, Maaseiah, Ishmael,
Nethanel,[b] Jozabad, and Elasar.
23 And <of the Levites> Jozabad and Shimei,
and Kelaiah, ‖the same‖ is Kelita, Pethahiah,
Judah, and Eliezer.
24 And <of the singers> Eliashib.
And <of the doorkeepers> Shallum and
Telem and Uri.
25 And <of Israel> <of the sons of
Parosh> Ramiah and Izziah and Malchijah[c]
and Mijamin and Eleazar, and Malchijah,[c] and
Benaiah. 26 And <of the sons of Elam>
Mattaniah, Zechariah, and Jehiel and Abdi,
and Jeremoth, and Elijah. 27 And <of the
sons of Zattu> Elioenai, Eliashib, Mattaniah
and Jeremoth, and Zabad, and Aziza. 28 And
<of the sons of Bebai> Jehohanan, Hananiah,
Zabbai, Athlai. 29 And <of the sons of
Bani> Meshullam, Malluch, and Adaiah,
Jashub, and Sheal, Jeremoth.[d] 30 And <of
the sons of Pahath-moab> Adna and Chelal,
—Benaiah, Maaseiah, Mattaniah, Bezalel, and
Binnui, and Manasseh. 31 And <[of][e] the
sons of Harim> Eliezer, Isshijah,[f] Malchijah,
Shemaiah, Shimeon; 32 Benjamin, Malluch,
Shemariah.[g] 33 <Of the sons of Hashum>
Mattenai,[h] Mattattah, Zabad, Eliphelet,

[a] So the Western Massorites; the Eastern *write*: "in," but *read*: "according to"—G. Intro. p. 238.
[b] Pointed, "Adonay" = "the Lord"; and some cod. have: "Yahweh"; but *Gt.*: *adoni* = "my lord"—G.n. O.G. thinks ref. to Ezra. p. 11[a], 3.
[c] Some cod. (w. 1 ear. pr. edn.): "and the L."—G.n.
[d] *Gt.*: "and lodged (or spent the night) there"—G.n.
[e] "Words," *written*; "word" (sing.), *read*—G.n.
[a] So it shd be (w. Syr.)—G.n.
[b] Some cod. (w. 5 ear. pr. edns.): "and Nethanel"—G.n.
[c] Heb.: *malkiyah*, 15; 1, *malkiyâhu*.
[d] So *written*; but *read*: "and Ramoth"—G.n.
[e] Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.) have: "of"—G.n.
[f] Heb.: *ishshiyâh*, 6; 1, *ishshiyâhu*.
[g] Heb.: *shemaryâh*, 3; 1, *shemaryâhu*.
[h] An abbreviated form of *mattanyâh*, with the divine name Yah obliterated—G. Intro. 395.

—Jeremai, Manasseh, Shimei. 34 <Of the sons of Bani> Maadai[a] Amram, and Uel; 35 Benaiah, Bedeiah, Cheluhu;[b] 36 Vaniah, Meremoth, Eliashib; 37 Mettaniah, Mattenai, and Jaasu;[c] 38 and Bani, and Binnui, Shimei; 39 and Shelemiah, and Nathan, and Adaiah; 40 Machnadebai, Shashai, Sharai; 41 Azarel, and Shelemiah, Shemariah; 42 Shallum, Amariah, Joseph. 43 <Of the sons of Nebo> Jeiel, Mattithiah,[a] Zabad, Zebina,—Iddo,[b] and Joel, Benaiah.

44 ‖All these‖ had taken foreign women,—and had begotten of them children.[c]

[a] Simply exhibits an altered form of *ma'adhyâh*—G. Intro. 395. [See last note.]

[b] So *read*; but *written*: "Cheluhai"—G.n.

[c] *Written*: "Yaaso"; *read*: "Yaasai"—G.n.

[a] Heb.: *mattithyâh*, 4; 4, *mattithyâhu*.

[b] *Written*: "Yadd"; *read*: "Yaddai"—G.n.

[c] So it shd be (w. Sep.)—G.n.

THE BOOK OF

NEHEMIAH.

§ 1. *Nehemiah's Permit to visit Jerusalem.*

1 1 The story[a] of Nehemiah, son of Hacaliah,
—and it came to pass <in the month Chislev, in the twentieth year, when ‖I‖ was in Shusan the fortress> 2 that Hanani one of my brethren came, ‖he and certain men out of Judah‖,—so I asked them concerning the Jews who had escaped, who were left of the captivity, and concerning Jerusalem. 3 And they said unto me,

‖The remnant who are left of the captivity, there in the province‖ are in great misfortune and reproach, ‖the wall of Jerusalem‖ is broken down, and ‖the gates thereof‖ are burned with fire.

4 And it came to pass <when I heard these words> that I sat down and wept, and I mourned certain days,—and continued fasting and praying, before the God of the heavens;
5 and said,[b]

I beseech thee, O Yahweh God of the heavens, the great and fearful GOD, *—keeping the covenant and lovingkindness for them who love him and keep his commandments:*[c]

6 *Let, I pray thee, thine ears be attentive and thine eyes open—to hearken unto the prayer of thy servant—which ‖I‖ am praying before thee now, day and night, for the sons of Israel, thy servants,—and making confession concerning the sins of the sons of Israel, which we have committed against thee, ‖both I and the house of my father‖ have sinned.*

7 *We have dealt ‖very corruptly‖ against thee, —and have not kept the commandments, nor the statutes nor the regulations, which thou didst command Moses thy servant.*

8 *Remember, I pray thee, the word, which thou didst command Moses thy servant, saying,—*
<If[a] *‖ye‖ are unfaithful> ‖I‖ will scatter you among the peoples:*

9 *<When ye return unto me and keep my commandments and do them> <though it should be that ye have been driven out unto the uttermost part of the heavens> ‖from thence‖ will I gather them, and bring them into the place that I have chosen to make a habitation for my Name there.*

10 *‖They‖ therefore, are thy servants |and thy people|,—whom thou hast redeemed by thy great power, and by thy firm hand.*

11 *I beseech thee, O My Lord, let—I pray thee—thine ear be attentive unto the prayer of thy servant, and unto the prayer of thy servants who delight to revere thy Name, and oh prosper, I pray thee, thy servant to-day, and grant him compassion before this man.*

Now ‖I‖ was cup-bearer unto the king.

2 1 And it came to pass <in the month Nisan, in the twentieth year of Artaxerxes the king> that ‖wine‖ was before him,—so I took up the wine, and gave unto the king, and I had never been sad before him. 2 Then said the king unto me,

Wherefore' is thy countenance sad, seeing that ‖thou‖ art not sick? this is nothing else, but sadness of heart.

Then feared I exceedingly, 3 and said unto the king—

[a] Ml.: "words."

[b] As Nehemiah's prayers are a striking feature of his book, and as the shorter ones interjected into the latter portion of his narrative have something of the effect of Refrains, they are here distinguished by being printed in refrain type. Cp. chap. iv. 4, 5; v. 19; vi. 9, 14; xiii. 14, 22, 29, 31. See also Intro. Chap. I., 3, *a*, p. 6, *ante*.

[c] Cp. Exo. xx. 6; xxxiv. 6, 7, n.

[a] "If" not expressed in Heb. *Gl.* it shd have been—G.n.

Let the ‖king‖ <unto times age-abiding> live! Wherefore' should my countenance |not be sad|, when ‖the city—the place of the sepulchres of my fathers‖ lieth waste, and the gates thereof are consumed with fire?

4 Then the king said to me,
<Concerning what> is it ‖thou‖ wouldst make request?
So I prayed unto the God of the heavens, 5 and then said unto the king,
<If |unto the king| it seemeth good, and if thy servant might find favour before thee> That thou wouldst send me unto Judah, unto the city of the sepulchres of my fathers, that I might build it.

6 And the king said unto me, ‖the queen‖ also sitting beside him,
For how long' would be thy journey? and when wouldst thou return?
So it seemed good before the king to send me, and I set him a time.

7 Then said I unto the king,
<If |unto the king| it seemeth good> may |letters| be given me, unto the pashas Beyond the River,—that they may convey me over, until I come into Judah; 8 also a letter unto Asaph, keeper of the park that belongeth unto the king, that he may give me timber to build up the gates of the fortress which pertaineth to the house, and for the wall[a] of the city, and for the house whereinto I shall enter.[b]
And the king gave me, according to the good hand of my God upon me.

§ 2. *Nehemiah's Arrival. He surveys Jerusalem's Ruins, and—despite Sanballat—is determined to rebuild.*

9 Then came I unto the pashas Beyond the River, and gave them the letters of the king, —now the king |had sent with me| captains of the army, and horsemen.

10 And <when Sanballat the Horonite, and Tobiah the servant the Ammonite, heard of it> it vexed them, with a great vexation,—that there had come a man,[c] to seek welfare, for the sons of Israel.

11 So I entered Jerusalem,—and was there three days. 12 Then rose I by night, ‖I, and a few men with me, I having told no man, what ‖my God‖ had been putting in my heart, to do for Jerusalem,—and <beast> was there none with me, save the beast on which ‖I myself‖ was riding. 13 So I went forth through the valley-gate by night, even unto the front of the snake-fountain,[d] and into the dung-gate,—and I viewed the walls of Jerusalem, how ‖they‖[e] were broken down, and ‖the gates thereof‖ consumed with fire. 14 Then passed I over unto the fountain-gate, and unto the pool of the king,—but there was no place for the beast that was under me to pass.

15 Then went I up in the torrent-bed, by night, and viewed the wall,—and turned back, and entered by the valley-gate, and so returned.

16 Now ‖the deputies‖ knew not whither I had gone, nor what I' was doing,—<not even to the Jews, nor to the priests, nor to the nobles, nor to the deputies, nor to the rest who were doing the work> had I as yet' told it. 17 So I said unto them,
‖Ye‖ can see the misfortune that ‖we‖ are in, how that ‖Jerusalem‖ lieth waste, and ‖the gates thereof‖ are burned with fire:
Come, and let us build the wall of Jerusalem, that we may remain, no longer, a reproach.

18 Then told I them, of the hand of my God, that ‖it‖ had been good upon me, as also of the words of the king, which he had spoken unto me,—so they said,
We will arise and build!
and they strengthened their hands right well.

19 But <when Sanballat the Horonite, and Tobiah the servant the Ammonite, and Geshem the Arabian, heard' it> they laughed at us, and poured contempt upon us,—and said,
What is this thing which ye' would do? <against the king> would ye' rebel?

20 Then answered I them, and said to them—
‖The God of the heavens—he‖ will prosper us, therefore ‖we his servants‖ will arise and build,—
But <to you> pertaineth no portion, nor right, nor memorial, in Jerusalem.

§ 3. *Jerusalem's Wall repaired, in Sections, by Groups of Workers.*

3 1 Then arose Eliashib the high priest and his brethren the priests, and built the sheep-gate, ‖they‖ hallowed it, and set up the doors thereof,— <even unto the tower of Hammeah> hallowed they it, unto the tower of Hananel; 2 and <at his hand> built, the men of Jericho,—and at his [other] hand built Zaccur, son of Imri. 3 And <the fish-gate> did the sons of Hassenaah build,—‖they‖ laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof; 4 and <at their hand> repaired, Meremoth son of Uriah son of Hakkoz, and <at their hand> repaired, Meshullum son of Berechiah son of Meshezabel,— and <at their hand> repaired, Zadok son of Baana; 5 and <at their hand> repaired, the Tekoites,—but ‖their chiefs‖ put not their neck into the service of their lords.[a] 6 And <the old gate> did Joiada son of Paseah, and Meshullam, son of Besodeiah, repair,—‖they‖ laid the beams

[a] Some cod. (w. 1 ear. pr. edn., Syr., Vul.): "walls" (pl.)—G.n.
[b] Or: "whereunto I shall come."
[c] "An Adam"—"a human being" = "anybody!"
[d] So Fuerst. "Fountain of Jackals"—T.G. "Dragon-spring"—O.G.
[e] So *read* (w. some cod., w. 3 ear. pr. edns.); *written* (more tamely): "which were," etc.—G.n.
[a] Or (as pl. of excellence): "their lord" or "Lord."

thereof, and set up the doors thereof, and the locks thereof, and the bars thereof; 7 and <at their hand> repaired, Melatiah the Gibeonite and Jadon the Meronothite, men of Gibeon and of Mizpah,—who pertained to the throne of the pasha Beyond the River; 8 <at[a] his hand> repaired, Uzziel son of Harhaiah, goldsmiths, and <at his hand> repaired, Hananiah son of the perfumers,—and they fortified Jerusalem, as far as the broad wall; 9 and <at their hand> repaired, Rephaiah son of Hur, ruler of a half-circuit[b] of Jerusalem; 10 and <at their hand> repaired, Jedaiah son of Harumaph, even[c] over against his own house,— and <at his hand> repaired, Hattush, son of Hashabneiah; 11 ‖a second length| did Malchijah son of Harim and Hasshub son of Pahath-moab, repair,—also the tower of the ovens; 12 and <at his hand> repaired, Shallum son of Hallohesh, ruler of a half-circuit[b] of Jerusalem,—‖he and his daughters‖. 13 ‖The valley-gate‖ did Hanun and the inhabitants of Zanoah, repair,—‖they‖ built it, and set up the doors thereof, the locks thereof, and the bars thereof, —also a thousand cubits in the wall, as far as the dung-gate. 14 And ‖the dung-gate‖ did Malchijah son of Rechab, ruler of the circuit[d] of Beth-haccherem, repair,—‖he‖ built it, and set up the doors thereof, the locks thereof, and the bars thereof. 15 And ‖the fountain-gate‖ did Shallun son of Col-hozeh ruler of the circuit[d] of Mizpah, repair, ‖he‖ built it, and covered it,[e] and set up the doors thereof, the locks thereof, and the bars thereof, —also the wall of the pool of Shelah, by the garden of the king, even as far as the stairs that go down from the city of David; 16 <after him> repaired, Nehemiah son of Azbuk, ruler of the half-circuit[b] of Beth-zur,—as far as over against the sepulchres of David, even unto the pool which had been made,[f] and unto the house[g] of heroes; 17 <after him> repaired, the Levites, Rehum son of Bani,— <at his hand> repaired, Hashabiah, ruler of the half-circuit[b] of Keilah, for his circuit; 18 <after him> repaired, their brethren, Bavvai son of Henadad,—ruler of the [other] half-circuit of Keilah; 19 and there repaired at his hand, Ezer son of Jeshua, ruler of Mizpah, a second length,—over against the ascent of the armoury, at the corner; 20 <after him> zealously[h] repaired, Baruch son of Zabbai,[i] a second length,—from the corner, unto the opening of the house of Eliashib, the high priest; 21 <after him> repaired, Meremoth son of Uriah son of Hakkoz, a second length,—from the opening of the house of Eliashib, even unto the end of the house of Eliashib; 22 and <after him> repaired, the priests, the men of the Circuit; 23 <after him> repaired, Benjamin and Hasshub, over against their own house,— <after him> repaired, Azariah son of Maaseiah son of Ananiah, beside his own house; 24 <after him> repaired, Binnui son of Henadad, a second length,—from the house of Azariah, unto the corner, even unto the pinnacle: 25 ‖Palal‖ son of Uzai, from over against the corner, and the tower that projecteth from the upper house of the king, which belongeth to the court of custody,— <after him> Pedaiah son of Parosh. 26 Now ‖the Nethinim‖ were dwelling in Ophel,—as far as over against the water-gate, on the east, and the tower that projecteth; 27 <after him> repaired, the Tekoites, a second length,—from over against the great tower that projecteth, even unto the wall of Ophel: 28 <from beside the horse-gate> repaired the priests, every one over against his own house; 29 <after him> repaired, Zadok son of Immer, over against his own house,—and <after him> repaired, Shemaiah son of Shecaniah, keeper of the east-gate; 30 <after him>[a] repaired, Hananiah son of Shelemiah, and Hanun sixth son of Zalaph, a second length,— <after him> repaired, Meshullam son of Berechiah, over against his chamber; 31 <after him>[a] repaired, Malchijah son of Zorphi,[b] as far as the house of the Nethinim, and the traders,—over against the muster-gate, even unto the ascent of the pinnacle; 32 and <between the ascent of the pinnacle and the sheep-gate> repaired, the goldsmiths and the traders.

[a] Some cod. (w. 5 ear. pr. edns., Sep., Vul.): "and at"—G.n.
[b] Or: "half the environs"—T.G.
[c] Some cod. (w. 2 ear. pr. edns.) omit: "even"—G.n.
[d] Or: "environs"—T.G.
[e] "Especially with beams or planks"—T.G.
[f] Or: "the prepared pool."
[g] Or: "place."
[h] Or: "with emulation."
[i] So *written*; but *read*: "Zakkai." In some cod. (w. 1 car. pr. edn., Syr., Vul.) both *written* and *read*: "Zakkai"—G.n.

§ 4. *The Sarcasms of Sanballat and Tobiah opposed by Prayer.*

4 1 But it came to pass <when Sanballat heard that we' were building the wall> it angered him, and he was greatly displeased,—and mocked the Jews; 2 and spake before his brethren, and the army of Samaria, and said,

What are ‖these feeble Jews‖ doing? will they fortify themselves?[c] will they sacrifice? will they make an end in a day? will they bring to life the stones out of the heaps of dust, when ‖they‖ have been burned up?

3 Now ‖Tobiah the Ammonite‖ was beside him,—so he said,

<Even that which they' are building> <if a fox should go up> he would break down their stone wall!

4 *Hear, O our God, for we have become a contempt, and turn thou back their reproach upon their own head,—and give them up as a prey in the land of captivity;*[d] 5 *and do not*

[a] *Written*: "after"; *read*: "after him"—G.n.
[b] Or: "the goldsmith."
[c] Or: "will people let them alone?" "will it be allowed them?"
[d] Some cod. (w. 6 ear. pr. edns., Syr.): "their captivity"—G.n.

cover their iniquity, and <their sin before thee> let it not be blotted out,—for they have caused vexation before them who are building.

6 So we built the wall, and all the wall was finished[a] unto the half thereof,—and the people had a mind[b] to work.

§ 5. *Sanballat and his Neighbours conspire to Fight. Their Plot discovered and thwarted. Armed Watchers and Workers.*

7 But it came to pass <when Sanballat and Tobiah and the Arabians and the Ammonites and the Ashdodites heard' that the repair of the walls[c] of Jerusalem had gone up, that the breaches began to be stopped> that it angered them exceedingly; 8 and they conspired, all of them together, to come, to fight against Jerusalem,—and to cause it harm; 9 howbeit we prayed unto our God, — and set a watch against them, day and night, because of them. 10 Then said Judah,

The strength of the burden-bearer faileth,
and ‖the rubbish‖ aboundeth,—and ‖we‖
are not able to build at[d] the wall; 11 and
our adversaries have said,
They shall not know, neither shall they
see, until we come into their midst, and
slay them,—so shall we cause the work'
to cease.

12 But it came to pass <when the Jews dwelling near them came in> then said they unto us, ten times,

<From all places whither ye shall turn>
[they will be] upon us!

13 So I set—on the lower slopes of the place behind the wall in the waste grounds,—yea I set the people, by their families, with their swords, their spears and their bows. 14 Then I looked and rose up, and said—unto the nobles and unto the deputies and unto the rest of the people,

Do not ye fear because of them,— <the great and fearful Lord> remember ye, so shall ye fight for your brethren, your sons and your daughters, your wives, and your houses.

15 And it came to pass <when our enemies heard that it was known to us, and that God had overturned their counsel> then returned we, all of us, unto the wall, every man unto his work. 16 And it came to pass <from that day> ‖the half of my young men‖ were working in the work, and ‖the half of them‖ were grasping the spears, the bucklers, and the bows, and the coats of mail,—but ‖the rulers‖ were behind all the house of Judah. 17 <They who were building at the wall and they who were carrying burdens, they who were lifting> [each man] <with his one hand> was working at the work, and <with the other> was grasping the weapon. 18 <Even they who were building> ‖every man‖ had his sword girded upon his loins, and so was building,—and ‖he that sounded the horn‖ was by my side. 19 So I said unto the nobles and unto the deputies, and unto the rest of the people,

‖The work‖ is great and large,—and ‖we‖ are separated upon the wall, far away, each man from his brother:

20 <In what place soever ye shall hear the sound of the horn> ‖thither‖ gather yourselves unto us,—‖our God‖ will fight for us.

21 So ‖we‖ were working at the work,—‖one half of them‖ grasping the spears, from the uprisings of the dawn, until the coming out of the stars. 22 Moreover <at that time> I said to the people,

Let ‖every one with his young man‖ lodge for the night in the midst of Jerusalem,—so shall they serve us, in the night, as a watch, and ‖the day‖ for work.

23 So <neither I, nor my brethren, nor my young men, nor the men of the watch that followed me> ‖none of us‖ put off our clothes,—every one [went] with his weapon to the water.[a]

§ 6. *The People's Complaints that they were oppressed by their Brethren call forth stern Remonstrance, immediate Reform, and Nehemiah's Record of his Own Course.*

5 1 Then came there to be a great outcry of the people and their wives,—against their brethren the Jews. 2 And there were some' who were saying,

<Our sons and our daughters> are we' pledging,[b]—that we may obtain corn, and eat, and keep ourselves alive.

3 And there were some' who were saying,

<Our fields and our vineyards and our houses> are we' pledging,—that we may obtain corn in the dearth.

4 And there were others' who were saying,

We have borrowed silver, for the king's tribute,—[upon] our lands and our vineyards. 5 ‖Now‖ therefore, <as is the flesh of our brethren> so is our flesh, <as are their children> so are our children. Yet lo! we' are putting in subjection our sons and our daughters, for bondservants, yea there are some' of our daughters already trodden down, and we are powerless, and ‖our fields and our vineyards‖ belong to others.

6 And it angered me greatly,—when I heard their outcry, and these words.

7 So my heart took counsel unto me[c] and I contended with the nobles and with the deputies, and said to them,

<A loan on interest — every man to his brother> are ye' making,—

So I appointed over them a great assembly;[d] 8 and I said unto them,

[a] Or: "compacted."
[b] Ml.: "a heart."
[c] So in many cod. and several ear. pr. edns.; but in some cod. (w. Syr., Vul.): "wall" (sing.)—G.n.
[d] Cp. O.G. 88, L, 2, *b*.

[a] *I.e.*, No one leaving them off, even for washing himself.
[b] So *Gt.*; and the structure of the ver. seems to demand this reading.
[c] *I.e.*: "I carefully considered"—O.G. 576[a].
[d] Or: "convocation."

‖We‖ have bought our brethren the Jews, who had sold themselves unto the nations, according to our ability, and will ‖ye‖ even sell' your brethren, or shall they sell themselves unto us?

And they were silent, and found no answer.

9 Then said I,[a]

<Not good> is the thing which ye' are doing,—ought ye not <in the fear of God> to walk, because of the reproach of the nations, our enemies? 10 ‖I too, then, my brethren and my young men‖, might be lending unto them on interest silver and corn! I pray you, let us leave off this lending on interest! 11 Restore, I pray you, unto them this very day, their fields, their vineyards, their[b] oliveyards, and their houses,—also the hundredth[c] of silver and corn, new wine[d] and oil, for which ye' have been lending to them.

12 And they said,

We will restore them, and <from them> will we require nothing, ‖so‖ will we do, as ‖thou‖ art saying.

Then called I the priests, and put them on oath, to do according to this promise. 13 Also ‖my lap‖ shook I out, and said—

<Thus and thus> may God shake out every man who shall not confirm this promise, out of his house and out of his labour, yea <thus and thus> let him be shaken out and empty,—

And all the convocation said,

Amen!

and praised Yahweh, and the people did' according to this promise.

14 Moreover <from the day I was commanded to become their pasha in the land of Judah, from the twentieth year, even unto the thirty-second year of Artaxerxes the king, twelve years> ‖I and my brethren‖ <pasha's bread> have not eaten; 15 whereas ‖the former pashas, who were before me‖ suffered themselves to be a burden upon the people, and took from them in bread and wine, besides forty shekels of silver, even ‖their young men‖ bare rule over the people,—but ‖I‖ did not so, because of the fear of God. 16 Moreover also <in this work of the wall> I repaired, and <no field> did we[e] buy,—though ‖all my young men‖ were gathered thither unto the work. 17 And ‖Jews and deputies, a hundred and fifty men, and they who were coming in unto us from among the nations which were round about us‖ [depended] upon my table. 18 Now ‖that which was prepared for a single day‖ was—one ox, six choice sheep, also ‖fowls‖ were prepared for me, and <apportioned unto ten days> of every [f] sort of wine, in abundance,[a]—yet ‖in spite of this‖ <the bread of the pasha> demanded I not, because heavy' was the bondage upon this people.

19 *Remember unto me, O my God, for good,—all that I have done for this people.*

§ 7. *Sanballat and other Enemies, seeking a Conference, and hiring a False Prophet, to intimidate Nehemiah, are yet further baffled.*

6 1 And it came to pass <when it was reported to Sanballat and Tobiah and to Geshem the Arabian and to the rest of our enemies, that I had built the wall, and there was left therein no breach,—though <up to that time, the doors> had I not set up in the gates> 2 that Sanballat and Geshem sent unto me, saying,

Come! and let us meet together in the villages,[b] in the valley of Ono,—

But ‖they‖ were plotting' to do me harm. 3 So I sent unto them messengers, saying,

<A great work> am ‖I‖ doing, and cannot come down,—wherefore' should the work cease whilst I leave it, and come down unto you?

4 Yet they sent unto me, according to this message, four times,—and I replied to them according to this answer.

5 Then Sanballat sent unto me, according to this message, a fifth' time, by his young man,—with an open letter, in his hand: 6 wherein was written—

<Among the nations> it is reported, and ‖Gashmu‖ saith it, that ‖thou and the Jews‖ are plotting to rebel, <for which cause> thou' art building the wall,—and ‖thou‖ art to become their' king, according to these words.

7 Moreover also <prophets> hast thou set up to make proclamation concerning thee in Jerusalem, saying,

He hath become king[c] in Judah!

‖Now‖ therefore, will it be reported to the king, according to these words.

‖Now‖ ,therefore, come, and let us take counsel together.

8 Then sent I unto him, saying,

Nothing hath been done, according to these words, which thou art saying,—but <out of thine own heart> art thou feigning them.

9 For ‖they all‖ were seeking to put us in fear, saying,

Their hands will slacken from the work, and it will not be accomplished.

‖Now‖[d] therefore, strengthen thou my hands![e]

10 <When ‖I‖ came into the house of Shemaiah,

[a] *Written*: "he"; *read*: "I." Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.) both *write* and *read*: "I." Others (w. 6 ear. pr. edns.) both *write* and *read*: "he."

[b] Some cod. (w. 5 ear. pr. edns., Syr., Vul.): "and their"—G.n.

[c] *Gt.*: "the interest"—G.n.

[d] Some cod. (w. 2 ear. pr. edns., Syr.): "and new wine"—G.n.

[e] Some cod. (w. Sep., Syr., Vul.): "I"—G.n.

[a] *Gt.*: "and wine for ten days, for every day an abundance"—G.n.

[b] Or: "in Chephirim." "Prob. = Chephirah," chap. vii. 29 and Ezr. ii. 25—O.G. 499.

[c] So it shd be (w. Syr.)—G.n.

[d] Some cod. (w. 4 ear. pr. edns.): "Thou"—G.n.

[e] Some cod. (w. 6 ear. pr. edns.): "hand" (sing.)—G.n.

son of Delaiah, son of Mehetabel, ‖he‖ being shut in> he said,

Let us meet together in the house of God, in the midst of the temple, and let us close the doors of the temple, for they are coming to slay thee, yea <by night> are they coming to slay thee.

11 Then said I,

Should ‖such a man as I‖ flee? Who then <being such as I> would enter the temple to save his life? I will not enter.

12 Then perceived I, that lo! it was ‖not God‖ who had sent him, — though <a prophecy> he had spoken concerning me, but ‖Tobiah and Sanballat‖ had hired him: 13 <to this end>[a] ‖hired‖ he was', to the end that I might be afraid and do so, and might sin,—and it might serve them for an evil report, to the end they might bring reproach upon me.

14 *Have remembrance, O my God, of Tobiah and of Sanballat, according to these their*[b] *doings, —moreover also' of Noadiah the prophetess, and of the rest of the prophets, who would have put me in fear.*

15 So the wall was finished, on the twenty-fifth of Elul,—in fifty-two days.

16 And it came to pass <when all our enemies heard, and all the nations that were round about us saw> that they fell greatly in their own eyes, and took knowledge that <from God> had this work been wrought.

17 Moreover <in those days> were the nobles of Judah busy with their letters which were going unto Tobiah,—and those of Tobiah were coming unto them; 18 for ‖many in Judah‖ had taken an oath to him, because he was in marriage affinity with Shecaniah son of Arah,— and ‖Jehohanan his son‖ had taken the daughter of Meshullam, son of Berechiah. 19 Moreover <his good deeds> were they telling before me, and <my affairs> were they carrying out to him, —<letters> did Tobiah send to put me in fear.

§8. *Nehemiah appoints Governors of the City and Watches for the Gates.*

7 1 And it came to pass <when the wall was built, and I had set up the doors,—and the doorkeepers and the singers and the Levites had been appointed> 2 that I gave Hanani my brother, and Hananiah captain of the castle, charge over Jerusalem, for ‖he‖ was a truly faithful[c] man, and revered God above many.

3 And I[d] said unto them,

Let not the gates of Jerusalem be opened until |hot| be the sun, and |while they are standing by| let them close the doors, and make them fast,—setting watches, of the inhabitants of Jerusalem, every one in his watch, and every one over against his own house.

§9. *Intending to Enrol the People, Nehemiah finds a Register of the First Return.*
(Cp. Ezr. ii.)

4 Now ‖the city‖ was broad on both hands, and large, but ‖the people‖ were few in the midst thereof,—and the houses had not' been built.

5 So then my God put it into my heart, and I gathered together the nobles and the deputies and the people, to register their genealogy,— then found I a register roll, of them who came up at the first, and found written therein:—

6 ‖These‖ are the sons of the province, who came up from among the Captives of the Exile, whom Nebuchadnezzar king of Babylon did exile,—but they came back to Jerusalem and to Judah, every one to his own city; 7 who came in with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah,—the number of the men of the people of Israel.

8 |The sons of Parosh| two thousand, one hundred, and seventy-two;

9 |The sons of Shephatiah| three hundred, and seventy-two;

10 |The sons of Arah| six hundred, and fifty-two;

11 |The sons of Pahath-moab, belonging to the sons of Jeshua and Joab| two thousand, eight hundred, and eighteen;

12 |The sons of Elam| a thousand, two hundred and fifty-four;

13 |The sons of Zattu| eight hundred, and forty-five;

14 |The sons of Zaccai| seven hundred, and sixty;

15 |The sons of Binnui|[a] six hundred, and forty-eight;

16 |The sons of Bebai| six hundred, and twenty-eight;

17 |The sons of Azgad| two thousand, three hundred, and twenty-two;

18 |The sons of Adonikam| six hundred, and sixty-seven;

19 |The sons of Bigvai| two thousand, and sixty-seven;

20 |The sons of Adin| six hundred, and fifty-five;

21 |The sons of Ater, pertaining to Hezekiah| ninety-eight;

22 |The sons of Hashum| three hundred, and twenty-eight;

23 |The sons of Bezai| three hundred, and twenty-four;

24 |The sons of Hariph| a hundred, and twelve;

25 |The sons of Gibeon| ninety-five;

26 |The men of Bethlehem, and Netophah| a hundred, and eighty-eight;

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[a] *Gt.*: "on my account" —G.n.

[b] Lit.: "*his.*"

[c] Cp. O.G. 454 (*kaph veritatis*).

[d] *Written*: "And it was said"; or: "And he said"; but *read*: "And I said." Some cod. (w 1 ear. pr. edn., Sep., Syr., Vul.) both *write* and *read*: "And I said"; but others (w. 2 ear. pr. edns.) both *write* and *read*: "And he said"—G.n.

[a] By one school of Massorites, *written*: "Binnui"; but *read*: "Bani"—G.n.

|The men of Anathoth| a hundred, and twenty-eight;
|The men of Beth-azmaveth| forty-two;
|The men of Kiriath-jearim, Chephirah and Beeroth| seven hundred, and forty-three;
|The men of Ramah and Geba| six hundred, and twenty-one;
|The men of Michmas| a hundred, and twenty-two;
|The men of Bethel and Ai| a hundred and twenty-three;
|The men of the other[a] Nebo| fifty-two;
|The sons of the other[b] Elam| a thousand, two hundred, and fifty-four;
|The sons of Harim| three hundred, and twenty;
|The sons of Jericho| three hundred, and forty-five;
|The sons of Lod, Hadid and Ono| seven hundred, and twenty-one;
|The sons of Senaah| three thousand, nine hundred, and thirty;

‖The priests‖

|The sons of Jedaiah, of the house of Jeshua| nine hundred, and seventy-three;
|The sons of Immer| a thousand, and fifty-two;
|The sons of Pashhur| a thousand, two hundred, and forty-seven;
|The sons of Harim| a thousand, and seventeen;

‖The Levites‖

|The sons of Jeshua, of Kadmiel, of the sons of Hodevah| seventy-four;

‖The singers‖

|The sons of Asaph| a hundred, and forty-eight;

‖The doorkeepers‖

|The sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, the sons of Shobai| a hundred, and thirty-eight;

‖The Nethinim‖

|The sons of Ziha, the sons of Hasupha, the sons of Tabbaoth; 47 the sons of Keros, the sons of Sia, the sons of Padon; 48 the sons of Lebana, the sons of Hagaba, the sons of Salmai; 49 the sons of Hanan, the sons of Giddel, the sons of Gahar; 50 the sons of Reaiah, the sons of Rezin, the sons of Nekoda; 51 the sons of Gazzam, the sons of Uzza, the sons of Paseah; 52 the sons of Besai, the sons of Meunim, the sons of Nephushesim;[c] 53 the sons of Bakbuk, the sons of Hakupha, the sons of Harhur; 54 the sons of Bazlith,[d] the sons of Mehida,[e] 55 the sons of Harsha; 56 the sons of Barkos, the sons of Sisera, the sons of Temah; 57 the sons of Neziah, the sons of Hatipha.

‖The Sons of the Servants of Solomon‖

58 The sons of Sotai, the sons of Sophereth, the sons of Perida; 59 the sons of Jaala, the sons of Darkon, the sons of Giddel; 60 the sons of Shephatiah, the sons of Hattil, the sons of Pochereth-hazzebaim, the sons of Amon. 61 ‖All the Nethinim, and the Sons of the Servants of Solomon‖ were three hundred, and ninety-two.

And ‖these‖ are they who came up from Tel-melah, Tel-harsha, Cherub, Addon, and Immer,—but they could not tell their ancestral house, nor their seed, whether <of Israel> they were': 62 the sons of Delaiah, the sons of Tobiah, the sons of Nekoda,—six hundred and forty-two. 63 And ‖of the priests‖ the sons of Hobaiah, the sons of Hakkoz,—the sons of Barzillai, who had taken of the daughters of Barzillai the Gileadite to wife, and was called after their name. 64 ‖These‖ sought their writing wherein they were registered,[a] but it was[b] not found,—so they were desecrated out of the priesthood; 65 and the governor told them, they must not eat of the most holy things,—until there should stand up a priest, with Lights and Perfections.

66 ‖All the gathered host[c] together‖ was forty-two thousand, three hundred, and sixty;
67 besides' ‖their men-servants and maid-servants‖ were these, seven thousand, three hundred, and thirty-seven, — and <to them> pertained, singing-men and singing-women, two hundred, and forty-five: 68 ‖their horses‖ were seven hundred, and thirty-six,—‖their mules‖ two hundred, and forty-five;[d] 69 ‖camels‖ four hundred, and thirty-five,—‖asses‖ six thousand, seven hundred, and twenty.

70 And ‖a portion of the ancestral chiefs‖ gave unto the work,—‖the governor‖ gave unto the treasury, <of gold> a thousand darics, <tossing bowls> fifty, <tunics for priests> five hundred, and thirty; 71 and ‖some of the ancestral chiefs‖ gave unto the treasury of the work, <of gold> twenty thousand darics, — and <of silver> two thousand and two hundred manehs; 72 and ‖that which the rest of the people gave‖ was <of gold> twenty thousand darics, and <of silver> two thousand manehs,—and <tunics for priests> sixty-seven.

73 So the priests and the Levites and the doorkeepers and the singers and some of the people, and the Nethinim and all Israel, took up their abode in their cities.[e]

[a] Cp. Ezr. ii. 62, n.
[b] Some cod. (w. 6 ear. pr. edns.): "they were"—G.n.
[c] Cp. Ezr. ii. 64. Or: "convocation." Heb.: *kâhâl*.
[d] This verse is found in some MSS. (w. 6 ear. pr. edns.)—G.n.
[e] For remainder of this ver., see next section and note.

ne cod. (w. 2 ear. pr. ns.): "one" or "a rtain" [*aḥad* instead of *ɛr*]—G.n.
ne cod. (w. 1 ear. pr. .): "one" or "a cer- n"—G.n.
written; *read*: "Ne- shbesim"—G.n.
written and *read* in ny MSS. (w. 9 ear. pr. edns.). In some cod. "Bazluth," *written*; "Bazlith," *read*." But in others, "Bazluth" or "Bazloth," both *written* and *read* (w. Sep., Syr., Vul.). Cp. Ezr. ii. 52—G.n.
[e] Some cod. (w. 4 ear. pr. edns.): "Mehira"—G.n. [Cp. let. 4, 20, p. 29.]

§ 10. *In the Seventh Month, at the People's Request, Ezra reads publicly out of the Law; the People weep, but are counselled to rejoice.*

And <when the seventh month arrived> the sons of Israel were in their cities.[a]

8 1 Then all the people gathered themselves together, as one man, into the broad way that was before the water-gate,—and they spake unto Ezra the scribe, to bring the book[b] of the law of Moses, which Yahweh had commanded Israel. 2 So then Ezra the priest brought the law, before the convocation of both men and women, and all that had understanding to hearken,—on the first day of the seventh month; 3 and read therein, before the broad place which was before the water-gate, from the time it was light, until the noon of the day, in presence of the men and the women, and such as had understanding,—and ‖the ears of all the people‖ were unto the book of the law. 4 And Ezra the scribe stood upon a lofty platform[c] of wood, which they had made for the purpose, and there stood, beside him, Mattithiah and Shema and Anaiah and Uriah and Hilkiah and Maaseiah, on his right hand,—and <on his left> Pedaiah and[d] Mishael and Malchijah and Hashum and Hashbaddanah, Zechariah, Meshullam.

5 And Ezra the scribe opened' the book before the eyes of all the people, for <above all the people> was he,—and <when he opened it> all the people |stood up|. 6 And Ezra blessed' Yahweh the great God,—and all the people responded'

Amen! Amen!

with the lifting up of their hands,—and they bent their heads and bowed themselves down unto Yahweh, with their faces to the ground. 7 And ‖Jeshua and Bani and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and[e] the Levites‖ did cause the people to understand the law, ‖the people‖ remaining in their places. 8 So they read in the book of the law of God, distinctly,[f]—and, giving the sense, caused them to understand the reading.

9 Then Nehemiah—|he| was the governor—and Ezra the priest the scribe, and the Levites who were causing the people to understand, said unto all the people,

‖To-day‖ is |holy| unto Yahweh your God,
do not mourn, nor weep,—

for |weeping| were all the people, when they heard the words of the law. 10 So he said unto them—

Go your way, eat the fat and drink the sweet, and send portions unto them for whom nothing' is prepared, for holy' is the day, unto our Lord,—and be not grieved, for ‖the joy of Yahweh‖ is your strength.[a]

11 And ‖the Levites‖ were quieting all the people, saying—

Hush! for ‖the day‖ is holy,—and be not grieved.

12 And all the people went their way, to eat and to drink, and to send portions, and to make great rejoicing,—because they had understood the words which were made known unto them.

§ 11. *The Reading of the Second Day leads to a Revival of Dwelling in Booths, neglected since the days of Joshua.*

13 And <on the second day> were gathered together—the ancestral heads of all the people, the priests and the Levites, unto Ezra the scribe,—even to give attention unto the words of the law. 14 And they found written in the law,—that Yahweh gave command through[b] Moses, that the sons of Israel should dwell in booths, during the festival of the seventh month; 15 and that they should publish and send along a proclamation throughout all their cities and throughout Jerusalem, saying,

Forth to the mountain, and bring in branches of olive, and branches of oleaster, and branches of myrtle, and branches of palms, and branches of thick trees,—to make booths, as it is written.

16 So the people went forth, and brought in, and made themselves booths, every one upon his roof, and in their courts, and in the courts of the house of God, and in the broad place of the water-gate, and in the broad place of the gate of Ephraim. 17 And all the convocation of them who had returned out of the captivity made booths, and dwelt in booths, for, since the days of Jeshua son of Nun, had not the sons of Israel done so, unto that day,—and there was very great rejoicing. 18 So he[c] read in the book of the law of God, day by day, from the first day unto the last day, and they kept the festival seven days, and <on the eighth day> a closing feast,[d] according to the regulation.

§ 12. *A Solemn Fast; a Public Prayer; leading to a Written Promise of Reform.*

9 1 Now <on the twenty-fourth day of this month> were the sons of Israel gathered together, with fasting and with sackcloth, having earth upon them. 2 And the seed of Israel separated themselves from all the sons of the foreigner,—and stood and made confession over their own sins, and the iniquities of their

[a] The Mass. Heb. Text joins the latter part of this ver. to next chap.
[b] Or: "scroll."
[c] So (cp. chap. ix. 4) T.G.; "high stage," "pulpit"—Fu., O.G.
[d] Some cod. (w. 5 ear. pr. edns.) omit this "and"—G.n.
[e] *Gt.*: this "and" shd be omitted—G.n.
[f] So T.G. and Fu. "Others perh. better render it *interpreted* or *translated*, *i.e.*, in Chaldee"—Davies' H.L.

[a] Or: "defence," "refuge."
[b] Ml.: "by the hand of."
[c] Some cod. (w. Syr.): "they"—G.n.
[d] Cp. Nu. xxix. 35; Deu. xvi. 8; 2 Ch. vii. 9.

fathers. 3 So they stood up in their place,
and read in the book of the law of Yahweh
their God, a fourth part of the day,—and <a
fourth part> they were making confession
and bowing themselves down, unto Yahweh
their God. 4 Then stood up on the platform
of the Levites, Jeshua and Bani, Kadmiel,
Shebaniah,[a] Bunni, Sherebiah, Bani,[b] Chenani,
—and made outcry, with a loud voice, unto
Yahweh their God. 5 Then said the Levites—
Jeshua and Kadmiel, Bani, Hashabneiah,
Sherebiah, Hodiah, Shebaniah,[c] Pethahiah,

Stand up, bless Yahweh your God, from age
to age,—

Yea let them bless thy glorious Name, which
is exalted above all blessing and praise.

6 ‖Thou‖ art Yahweh' |thou alone|, ‖Thou‖
didst make the heavens, the heavens of
heavens, and all their host, the earth and
all that is thereon, the seas and all that
is therein, and ‖thou‖ holdest them all'
in life, — and ‖the host of the heavens‖
<unto thee> are bowing down.

7 ‖Thou‖ art Yahweh, God, who didst choose
Abram, and broughtest him forth out of
Ur of the Chaldees,—and madest his name
Abraham; 8 and didst find his heart faith-
ful[d] before thee, and didst solemnise with
him a covenant, to give the land of the
Canaanite, the Hittite, the Amorite, and
the Perizzite, and the Jebusite, and the
Girgashite, — to give it unto his seed, —
and didst confirm thy words, for ‖righteous‖
thou art'.

9 Yea thou sawest the affliction[e] of our fathers,
in Egypt, and <their outcry> thou
heardest, by the Red Sea; 10 and didst
grant signs and wonders against Pharaoh,
and against all his servants, and against
all the people of his land, for thou hadst
taken note, that they ruled proudly over
them, — and so thou didst make thee a
name, as at this day.

11 And <the sea> didst thou cleave asunder
before them, and they passed through the
midst of the sea, on dry ground,—whereas
<their pursuers> thou didst cast into
the depths like a stone, into the mighty
waters.[f]

12 And <in a pillar of cloud> didst thou lead
them, by day,—and in a pillar of fire, by
night, to light up for them the way where-
in they should go.

13 And <upon Mount Sinai> camest thou
down, and spakest with them out of the
heavens, — and gavest them just regula-
tions, and faithful laws, good statutes and
commandments.

14 And <thy holy sabbath> didst thou make
known to them, — and <commandments
and statutes and a law> didst thou com-
mand them, through[a] Moses thy servant.

15 And <bread out of the heavens> didst thou
give them, for their hunger, and <waters
out of the cliff> didst thou bring them,
for their thirst,—and badest them go in
to take possession of the land, which thou
hadst lifted thy hand to give them.

16 But ‖they and our fathers‖ dealt proudly,—
and hardened their neck, and hearkened
not unto thy commandments; 17 but re-
fused to hearken, neither kept in mind
thy wonders which thou hadst done with
them, but they hardened their neck, and
appointed a head that they might return
to their servitude, in their perverseness.[b]

But ‖thou‖ art a God of forgivenesses,
gracious and full of compassion, slow to
anger and abounding in lovingkindness,[c] and
didst not forsake them.

18 Yea <although they made them a molten
calf, and said,

‖This‖[d] is thy God, [e] that brought thee
up[f] out of Egypt,[g]—

and wrought great insults> 19 yet ‖thou‖
<in thine abounding compassions> didst
not forsake them in the desert, — ‖the
pillar of cloud‖ departed not from over
them by day, to lead them in the way,
nor the pillar of fire by night, to light
up for them the way[h] wherein they should
go.

20 And <thy Good Spirit> thou gavest, to in-
struct them,[i]—and <thy manna> thou
withheldest not from their mouth, and
<water> thou gavest them, for their
thirst.

21 Yea <forty years> didst thou sustain them
in the desert, they lacked nothing,—‖their
mantles‖ waxed not old and ‖their feet‖
swelled not.

22 And thou gavest them kingdoms, and peoples,
and allotted to each of them a corner,—and
they took possession of the land of Sihon,
and the land of the king of Heshbon, and
the land of Og king of Bashan.

23 <Their children also> didst thou multiply,
like the stars of the heavens,—and didst
bring them into the land which thou hadst
promised their fathers they should enter
to possess; 24 so the children entered' and
possessed the land, and thou subduedst
before them the inhabitants of the land,
the Canaanites, and deliveredst them into
their hand,—with their kings, and the
peoples of the land, to do with them accord-

[a] Heb.: *shebhanyâh*, 6; 1, *shebhanyâhu*. Some cod.: "Shekaniah"—G.n.
[b] Some cod. (w. *Sep.*): "the sons of" (Chenani)—G.n.
[c] Some cod. (w. Syr.): "Shekaniah"—G.n.
[d] Or: "trustworthy," "sure," "upright."
[e] Or: "humiliation."
[f] Cp. Exo. xv. 5.
[a] Ml.: "by the hand of."
[b] Some cod. (w. 1 ear. pr. edn., Sep.): "in Egypt"—G.n. [*Bemizraim*, instead of *Bemiryam*.]
[c] Cp. Exo. xxxiv. 6.
[d] N.B.: Sing. number.
[e] Pl. ? "of excellence."
[f] Sing., but some cod. (w. 3 ear. pr. edns., Sep.) plural. Cp. Exo. xxxii. 4—G.n.
[g] Some cod. (w. 6 ear. pr. edns., Syr.): "out of the land of Egypt." Cp. Exo. xxxii. 4—G.n.
[h] So some cod. (w. Sep., Syr., Vul.) lit. read [as above in ver. 12]—G.n. [M.C.T. has a *waw* which mars the construction.]
[i] Or: "to give them discretion, prudence."

ing to their pleasure; [25] and they captured fortified cities, and a fat soil, and took possession of houses full of every good thing, wells digged, vineyards and olive-yards and fruit-trees, in abundance,—so they did eat and were filled and became fat, and luxuriated in thy great goodness.

[26] But they murmured and rebelled against thee, and cast thy law behind their back, and <thy prophets> they slew, who testified against them[a] that they might turn them back unto thee,—and they wrought great insults.

[27] Therefore didst thou deliver them into the hand of their adversaries, who distressed them,—and <in the time of their distress> they made outcry unto thee, and ‖thou‖ <out of the heavens> didst hear, and <according to[b] thine abounding compassions> gavest them saviours, that they might save[c] them out of the hand of their adversaries.

[28] But <as soon as they had rest> they again' wrought wickedness before thee,—and thou didst leave them in the hand of their enemies, who bare rule over them, yet <when they again' made outcry unto thee> ‖thou‖ <from the heavens> didst hear and didst deliver them according to[d] thy compassions, many times; [29] and didst testify against them, to bring them back unto thy law, yet ‖they‖ dealt proudly, and hearkened not unto thy commandments, and <against thy regulations> they sinned, the which—if any son of earth shall do—then shall he live by them,—and yielded a rebellious shoulder, and <their neck> they stiffened, and hearkened not.

[30] And thou didst suffer many years to pass over them, and didst testify against them[e] by thy Spirit through[f] thy prophets, yet did they not give ear,—therefore didst thou deliver them into the hand of the peoples of the lands.

[31] Yet <in thine abounding compassions> thou didst not make of them an end, neither didst thou forsake them,—for <a GOD *gracious and full of compassion*> thou art.

[32] ‖Now‖ therefore, O our God—the GOD great, mighty, and fearful—keeping the covenant and the lovingkindness,[g] let not all the trouble seem little before thee, which hath come upon us—on our kings, on our rulers, and[h] on our priests, and on our prophets, and on our fathers, and on all thy people,—from the days of the kings of Assyria, until this day.

[33] But ‖thou‖ art righteous, as to all that hath fallen upon us,—for <faithfulness> hast thou wrought, whereas ‖we‖ have been lawless; [34] and[a] ‖our kings, our rulers, our priests, and our fathers‖ have not kept thy law,—nor given heed unto thy commandments, or unto thy testimonies, wherewith thou hast testified against them.

[35] But ‖they‖ <in their kingdom, and in thine abundant goodness which thou gavest them, and in the broad and fat land which thou didst set before them> did not serve thee, neither turned they from their wicked doings.

[36] Lo! ‖we‖ |to-day| are bondmen—<even upon the land which thou gavest our fathers to eat the fruit thereof and the good thereof> lo! ‖we‖ are bondmen; [37] and ‖the increase thereof‖ aboundeth unto the kings whom thou hast set over us, for our sins,—and <over our bodies> are they bearing rule, and over our cattle, at their pleasure, and <in great distress> we are'.

[38] <Seeing, therefore, all this> ‖we‖ are plighting our faith, and putting it in writing,—and <upon the sealed scroll> are our rulers, our Levites, our priests.

§ 13. *The Names attached to the Promissory Document; and the Purport of the Attested Deed*

[1] Now <upon the sealed writings> were,— **10**
Nehemiah the governor, son of Hacaliah, and Zedekiah; [2] Seraiah, Azariah, Jeremiah; [3] Pashhur, Amariah, Malchijah; [4] Hattush, Shebaniah,[b] Malluch; [5] Harim, Meremoth, Obadiah; [6] Daniel, Ginnethon, Baruch; [7] Meshullam, Abijah, Mijamin; [8] Maaziah,[c] Bilgai, Shemaiah,—|these| were ‖the priests‖.

[9] And ‖the Levites‖—Jeshua,[d] son of Azaniah, Binnui, of the sons of Henadad, Kadmiel; [10] and |their brethren|,—Shebaniah,[e] Hodiah, Kelita, Pelaiah, Hanan; [11] Mica, Rehob, Hashabiah; [12] Zaccur, Sherebiah, Shebaniah; [13] Hodiah, Bani, Beninu.

[14] ‖The heads of the people‖,—Parosh, Pahath-moab, Elam, Zattu, Bani; [15] Bunni, Azgad, Bebai; [16] Adonijah, Bigvai, Adin; [17] Ater, Hezekiah, Azzur; [18] Hodiah, Hashum, Bezai; [19] Hariph, Anathoth, Nobai; [20] Magpiash, Meshullam, Hezir; [21] Meshezabel, Zadok, Jaddua; [22] Pelatiah,[f] Hanan, Anaiah; [23] Hoshea, Hananiah, Hasshub; [24] Hallohesh, Pilha, Shobek; [25] Rehum, Hashabnah, Maaseiah; [26] and Ahiah, Hanan, Anan; [27] Malluch, Harim, Baanah.

[28] And <the rest of the people—the priests,

[a] Or: "solemnly admonished them."
[b] Some cod. (w. 7 ear. pr. edns. and Sep.): "and in." Cp. ver. 31—G.n.
[c] Some cod. (w. 6 ear. pr. edns.): "and they saved"—G.n.
[d] Some cod. (w. 2 ear. pr. edns., Sep., Vul.): "in"—G.n. [Cp. ver. 27.]
[e] Or: "solemnly admonish them."
[f] Ml.: "by the hand of."
[g] Perh. better thus definite.
[h] Some cod. (w. 6 ear. pr. edns.) omit this "and"—G.n.

[a] *Gt.*: "yea also"—G.n. [*w'aph* for *w'eth*.]
[b] Some cod. (w. Syr.): "Shekaniah"—G.n. Cp. chap. ix. 4, 5.
[c] Heb.: *ma'azyâh*, 1; 1, *ma'azyâhu*.
[d] [Before this name M.C.T. has a *waw*, which mars the construction.] Some cod. (w. Sep., Syr., Vul.) omit it. Cp. chap. xii. 8—G.n.
[e] Some cod. (w. 3 ear. pr. edns., Syr.): "Shekaniah"—G.n.
[f] Heb.: *p'latyah*, 3; 2, *p'latyâhu*.

the Levites, the doorkeepers, the singers, the Nethinim, and all who had separated themselves from the peoples of the lands unto the law of God, their wives, their sons and their daughters,—every one having knowledge and understanding> 29 were holding fast unto their distinguished brethren, and were entering into a curse and into an oath, to walk in the law of God, which was given through[a] Moses the servant of God,—and to observe and do, all the commandments of Yahweh our Lord,[b] and his regulations, and his statutes; 30 and that we would not give our daughters unto the peoples of the land,—and <their daughters> would we not take for our sons; 31 and <if the peoples of the land should be bringing in wares,[c] or any corn on the sabbath day, to sell> we would not buy of them on the sabbath, or on a holy day,—and that we would remit the seventh year, and the loan[d] of every hand. 32 And we laid on ourselves charges, appointing for ourselves the third of a shekel, yearly,—for the service of the house of our God: 33 for the bread to set in array, and the continual meal-offering, and for the continual ascending-sacrifice, of the sabbaths, of the new moons, for the appointed feasts, and for things hallowed, and for victims bearing sin, to put a propitiatory-covering over Israel,—and for all the work of the house of our God. 34 Also <lots> did we cast, concerning the offering of wood among the priests, the Levites, and the people, to bring it unto the house of our God, by our ancestral houses, at times arranged, year by year,—to burn upon the altar of Yahweh our God, as it is written in the law. 35 And that we would bring in the firstfruits of our ground, and the first-fruit of all fruit of all trees, year by year,—unto the house of Yahweh; 36 also that <the firstborn of our sons, and of our cattle, as it is written in the law,—and the firstlings of our herds and of our flocks> we would bring in unto the house of our God, unto the priests who should be in attendance in the house of our God; 37 and <the first part of our meal and our heave-offerings and the fruit of all trees, new wine and oil> would we bring in unto the priests, into the chambers of the house of our God, and the tithe of our ground unto the Levites,—‖the Levites themselves‖ taking the tithes in all our cities of agriculture. 38 And the priest the son of Aaron should be with the Levites, when the Levites should take the tithes,—and ‖the Levites‖ should bring up the tithe of the tithe, unto the house of our God, into the chambers pertaining unto the treasure-house. 39 For <into the chambers> should the sons of Israel and the sons of Levi bring in the heave-offering of the corn, the new wine and the oil, since <there> are the utensils of the sanctuary, and the priests who are in attendance, and the doorkeepers, and the singers,—so would we not neglect the house of our God.

[a] Ml.: "by the hand of." T.G.: "price," "wages."
[b] Heb.: *adonénu*.
[c] So Pu., Da., O.G.; but
[d] Or: "debt."

§ 14. *A Record of those who dwelt in Jerusalem of the Chiefs of Judah and Benjamin, and of the Priests and Levites; also of the Villages in which men of Judah and Benjamin dwelt.*

11 1 And the rulers of the people dwelt in Jerusalem,—and ‖the rest of the people‖ cast lots, to bring in one out of ten to dwell in Jerusalem the holy city, and nine parts in [other] cities. 2 And the people bestowed a blessing on all the men, who willingly offered' themselves to dwell in Jerusalem.

3 Now ‖these‖ are the chiefs of the province, who dwelt in Jerusalem, but <in the cities of Judah> dwelt every man in his possession throughout their cities, Israel, the priests, and the Levites and the Nethinim, and the Sons of the Servants of Solomon. 4 And <in Jerusalem> dwelt certain of the sons of Judah and of the sons of Benjamin,—

<Of the sons of Judah> Athaiah son of Uzziah, son of Zechariah, son of Amariah, son of Shephatiah, son of Mahalalel, of the sons of Perez; 5 and Maaseiah son of Baruch, son of Col-hozeh, son of Hazaiah, son of Adaiah, son of Joiarib, son of Zechariah, son of the Shilonite. 6 ‖All the sons of Perez who were dwelling in Jerusalem‖ four hundred and sixty-eight, men of ability.

7 And ‖these‖ are the sons of Benjamin,—Sallu son of Meshullam, son of Joed, son of Pedaiah, son of Kolaiah, son of Maaseiah, son of Ithiel, son of Jeshaiah; 8 and <after him> Gabbai, Sallai,—nine hundred and twenty-eight. 9 And ‖Joel son of Zichri‖ was in charge over them,—and ‖Judah son of Hassenuah‖ was over the city, as second.

10 <Of the priests> Jedaiah son of Joiarib, Jachin; 11 Seraiah son of Hilkiah, son of Meshullam, son of Zadok, son of Meraioth, son of Ahitub, chief ruler of the house of God; 12 and their brethren who were doing the work of the house, eight hundred and twenty-two,—and Adaiah son of Jeroham, son of Pelaliah, son of Amzi, son of Zechariah, son of Pashhur, son of Malchijah; 13 and his brethren, ancestral chiefs, two hundred and forty-two,—and Amashsai son of Azarel, son of Ahzai, son of Meshillemoth, son of Immer; 14 and their brethren, strong men of ability, a hundred and twenty-eight,—and ‖he who was in charge of them‖ was Zabdiel, son of Haggedolim.[a]

15 And <of the Levites> Shemaiah son of Hasshub, son of Azrikam, son of Hashabiah, son of Bunni; 16 and Shabbethai and Jozabad, over the outside business of the house of God, of the chiefs of the Levites; 17 and Mattaniah son of Mica, son of Zabdi, son of Asaph, leader of the praise[b] who giveth thanks,[c] in prayer, and Bakbukiah the second among his brethren,—and Obadiah[d] son of Shemaiah,[d] son of Galal,

[a] Or: "son (one) of the great men."
[b] So it shd be (w. Sep., Vul.)—G.n.
[c] Or: "who maketh confession."
[d] So it shd be, as in 1 Ch. ix. 16—G. Intro. 395, 396.

son of Jeduthun.[a] 18 ‖All the Levites in the holy city‖ were two hundred and eighty-four.
19 And ‖the door-keepers—Akkub, Talmon, and their brethren who were keeping watch in the gates‖ were a hundred and seventy-two.
20 But ‖the residue of Israel, the priests, the Levites‖ were in all the cities of Judah, every one in his inheritance.
21 Howbeit ‖the Nethinim‖ were dwelling in Ophel,—and ‖Ziha and Gishpa‖ were over the Nethinim.
22 And ‖the overseer of the Levites in Jerusalem‖ was Uzzi son of Bani, son of Hashabiah, son of Mattaniah, son of Mica,—of the sons of Asaph the singers, to take lead in the business of the house of God. 23 For ‖the commandment of the king‖ was upon them,—as to a fixed provision for the singers, the need of a day upon its day.
24 And ‖Pethahiah son of Meshezabel, of the sons of Zerah, son of Judah‖ was at the hand of the king, in every matter pertaining to the people.
25 And <as for the villages in their fields> |some of the sons of Judah| dwelt in Kiriath-arba, and the hamlets thereof, and in Dibon, and the hamlets thereof, and in Jekabzeel, and the villages thereof; 26 and in Jeshua, and in Moladah, and in Beth-pelet; 27 and in Hazar-shual, and in Beer-sheba, and the hamlets thereof; 28 and in Ziklag, and in Meconah, and in the hamlets thereof, 29 and in En-rimmon, and in Zorah, and in Jarmuth; 30 Zanoah, Adullam, and their villages, Lachish, and the fields thereof, Azekah, and the hamlets thereof, —so they encamped from Beer-sheba, unto the valley of Hinnom. 31 And ‖the sons of Benjamin‖ [dwelt] from Geba, to Michmas[b] and Aija, and Bethel, and the hamlets thereof: 32 Anathoth, Nob, Ananiah; 33 Hazor, Ramah, Gittaim; 34 Hadid, Zeboim, Neballat; 35 Lod, and Ono, the valley of craftsmen.[c] 36 Howbeit ‖of the Levites‖ |certain courses of Judah| pertained unto Benjamin.

§ 15. *An Account of the Priests and Levites who came up in the First Return, glancing forward to the Days of Nehemiah.*

12 1 Now ‖these‖ are the priests and the Levites, who came up with Zerubbabel son of Shealtiel, and Jeshua,—Seraiah, Jeremiah, Ezra; 2 Amariah, Malluch, Hattush; 3 Shecaniah, Rehum, Meremoth; 4 Iddo, Ginnethoi,[d] Abijah; 5 Mijamin, Maadiah, Bilgah; 6 Shemaiah, and Joiarib, Jedaiah; 7 Sallu, Amok, Hilkiah, Jedaiah,—‖these‖ were the chiefs of the priests and their brethren, in the days of Jeshua. 8 And ‖the Levites‖ Jeshua, Binnui, Kadmiel, Sherebiah, Judah, Mattaniah, —over the choirs,[e] ‖he and his brethren‖; 9 and ‖Bakbukiah and Unno[a] their brethren‖ were over against them, in wards. 10 And ‖Jeshua‖ begat Joiakim,—and ‖Joiakim‖ begat Eliashib, and ‖Eliashib‖ [begat][b] Joiada; 11 and ‖Joiada‖ begat Jonathan,—and ‖Jonathan‖ begat Jaddua. 12 And <in the days of Joiakim> were priests, ancestral chiefs,—<of Seraiah> Meraiah, <of Jeremiah> Hananiah; 13 <of Ezra> Meshullam,—<of Amariah> Jehohanan; 14 <of Malluchi>[c] Jonathan,—<of Shebaniah>[d] Joseph; 15 <of Harim> Adna,—<of Meraioth> Helkai;[e] 16 <of Iddo>[f] Zechariah,—<of Ginnethon> Meshullam; 17 <of Abijah> Zichri,—<of Miniamin, of Moadiah> Piltai; 18 <of Bilgah> Shammua,—<of Shemaiah> Jehonathan; 19 and <of Joiarib> Mattenai,—<of Jedaiah> Uzzi; 20 <of Sallai> Kallai,—<of Amok> Eber; 21 <of Hilkiah> Hashabiah,—<of Jedaiah> Nethanel.
22 ‖The Levites—in the days of Eliashib, Joiada, and Johanan, and Jaddua‖ were recorded as ancestral chiefs,—‖also the priests‖ unto the reign of Darius the Persian. 23 ‖The sons of Levi, ancestral heads‖ were written in the book of Chronicles,—even until the days of Johanan, son of Eliashib. 24 And ‖the chiefs of the Levites‖ Hashabiah, Sherebiah, and Jeshua son of Kadmiel, with their brethren over against them, to praise—to give thanks, by the commandment of David the man of God,—ward joined to ward. 25 ‖Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub‖ were watchers, doorkeepers of the ward, in the storehouses of the gates. 26 ‖These‖ were in the days of Joiakim, son of Jeshua, son of Jozadak,—and in the days of Nehemiah the pasha, and Ezra the priest the scribe.

§ 16. *The Dedication of the Wall, by a Procession thereon of Two Choirs, by Sacrifices and Rejoicings, and by New Appointments for Priests and Levites.*

27 And <at the dedication of the wall of Jerusalem> they sought the Levites, out of all their places, to bring them to Jerusalem,—to keep the dedication and the rejoicing, both with thanksgiving and with music, cymbals, harps,[g] and with lyres. 28 So the sons of the singers gathered themselves together,—both out of the circuit round about Jerusalem, and out of the villages of the Netophathites; 29 also out of Beth-gilgal, and out of the fields of Geba, and Azmaveth,—for <villages> had the singers builded for themselves, round about Jerusalem.
30 And the priests and the Levites purified themselves,—and purified the people, and the gates, and the wall. 31 Then brought

[a] *Written*: "Jedithun"; *read*: "Jeduthun"—G.n.
[b] Some cod.: "Michmash"—G.n.
[c] Cp. 1 Ch. iv. 14.
[d] Some cod. (w. 1 ear. pr. edn., Vul.): "Ginnethon"—G.n.
[e] So Fu.; "songs of praise"—O.G.
[a] "Unno," *written*; "Unni," *read*—G.n.
[b] Some cod. (w. 6 ear. pr. edns., Sep., Vul.) have: "begat"—G.n.
[c] *Written*: "Meluchi"; *read*: "Melichu."
[d] Some cod. (w. 2 ear. pr. edns., Sep., Syr.): "Shekaniah"—G.n.
[e] Some cod. (w. 6 ear. pr. edns.): "Hilkai"—G.n.
[f] *Written*: "Adaia"; *read*: "Iddo." Some cod. (w. 1 ear. pr. edn.) *write* and *read*: "Iddo"—G.n.
[g] Or: "lutes"—O.G.

I up the rulers of Judah upon the wall,—and I appointed two large choirs, even to go in procession to the right, upon the wall, towards the dung-gate; 32 and after them went Hoshaiah, and half the rulers of Judah; 33 then Azariah, Ezra, and Meshullam; 34 Judah, and Benjamin, and Shemaiah, and Jeremiah; 35 and <of the sons of the priests, with trumpets> Zechariah —son of Jonathan—son of Shemaiah—son of Mattaniah, son of Micaiah, son of Zaccur, son of Asaph; 36 and his brethren—Shemaiah and Azarel, Milalai, Gilalai, Maai, Nethanel, and Judah, Hanani, with the instruments of music of David,[a] the man of God,—with Ezra the scribe before them; 37 and <over the fountain gate and straight before them> they went up by the stairs of the city of David, at the going up of the wall,—above the house of David, even as far as the water-gate, eastward. 38 And ‖the second choir‖ was going over against them, ‖I‖ following it,—with the half of the people upon the wall, above the tower of the ovens, even as far as the broad wall; 39 and above the gate of Ephraim, and upon the old gate, and upon[b] the fish-gate, and the tower of Hananel, and the tower of Hammeah, even as far as the sheep-gate,—and they came to a stand, at the gate of the guard. 40 So the two choirs |came to a stand| at the house of God,—and I, and half the deputies with me; 41 and ‖the priests—Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah, and Hananiah‖ with trumpets; 42 and Maaseiah and Shemaiah and Eleazar and Uzzi and Jehohanan and Malchijah and Elam and Ezer,—and the musicians sounded aloud, with Jezrahiah who was not over them.

43 And they sacrificed, on that day, great sacrifices, and rejoiced, for ‖God‖ had caused them to rejoice with great joy, moreover also ‖the women and children‖ rejoiced,—so that the rejoicing of Jerusalem was heard afar off.

44 And there were set in charge, on that day, certain men, over the chambers for the treasures, for the heave-offerings, for the firstfruits, and for the tithes, to gather into them, out of the fields of the cities, the portions appointed by the law,[c] for the priests, and for the Levites, —for ‖the joy of Judah‖ was over the priests and over the Levites, who were remaining.

45 So they kept the charge of their God, and the charge of the purification, and [so did] the singers and the doorkeepers,—according to the commandment of David and of Solomon his son.

46 For <in the days of David and Asaph, of old> there were chiefs[d] of the singers, and songs[e] of praise and thanksgiving, unto God. 47 Now ‖all Israel—in the days of Zerubbabel, and in the days of Nehemiah‖ used to give the portions of the singers and the doorkeepers, the need of a day upon its day,—and they hallowed them unto the Levites, and ‖the Levites‖ hallowed them unto the sons of Aaron.

[a] Clearly = "dating from David," "appointed by David."
[b] A sp. v.r. (*sevir*): "even as far as"—G.n.
[c] So in Cod. Hallel; but some cod. (w. 1 ear. pr. edn., Vul.): "portions for thanksgiving"—G.n. [*hattodah* for *hattorah*.]
[d] *Written*: "a chief"; *read*: "chiefs." In some cod. (w. 6 ear. pr. edns., Vul.): "chiefs" (pl.) both *written* and *read*—G.n., G. Intro. 154.
[e] Or: "music"; "musical service."

§ 17. *The Day of Dedication further distinguished by a Reading in the Law which led to the Expulsion of Tobiah the Ammonite out of the Temple Chambers.*

13 1 <On that day> a portion was read in the book of Moses, in the ears of the people,—and it was found written therein, that the Ammonite and the Moabite should not enter into the convocation of God, unto times age-abiding; 2 because they met not the sons of Israel, with bread and with water, — but hired against them Balaam, to curse them, although our God turned the curse into a blessing. 3 So it came to pass, when they had heard the law,—that they separated all the mixed multitude from Israel. 4 Now <before this> ‖Eliashib the priest, who was set over a chamber of the house of God‖ was allied unto Tobiah; 5 so he prepared him a large chamber, where aforetime they used to lay the meal-offering, the frankincense, and the utensils, and the tithe of the corn, the new wine and the oil, in charge of the Levites, and the singers, and the doorkeepers,—and the heave-offerings for the priests. 6 But <throughout all this [time]> was I not in Jerusalem,—for <in the thirty-second year of Artaxerxes king of Babylon> I came unto the king, and <at the end of certain days> obtained I leave of the king; 7 and came to Jerusalem,—and had intelligence of the wickedness which Eliashib had committed for Tobiah, in preparing for him a chamber, in the courts of the house of God; 8 and it grieved me exceedingly, —and I cast forth all the household utensils of Tobiah, outside of the chamber. 9 Then commanded I, and they purified the chambers,—and I put back there, the utensils of the house of God, the meal-offering and the frankincense.

§ 18. *Neglected Levites, recalled and provided for.*

10 Then came I to know, that ‖the portions of the Levites‖ had not been given [them],—so that the Levites and the singers, who had been doing the work, |had fled every one to his field|.

11 Therefore contended I with the deputies, and said,

Wherefore' is the house of God |forsaken|?

So I gathered them together, and set them in their place. 12 Then ‖all Judah‖ brought in the tithe of corn, and new wine, and oil, unto the treasuries; 13 and I made treasurers[a] over the treasuries—Shelemiah the priest, and Zadok the scribe, and Pedaiah from among the Levites, and <next unto them>[b] Hanan son of Zaccur,

[a] *Gt.*: "I set in charge"—G.n.
[b] Or: "and to help them." Ml.: "unto their hand."

son of Mattaniah,—for faithful' were they accounted, and it was [laid] upon them, to distribute unto their brethren.

14 *Remember me, O my God, concerning this,—and do not wipe out my lovingkindnesses, which I have done for the house of my God, and for those keeping charge thereof.*

§ 19. *Trading on the Sabbath suppressed.*

15 <In those days> saw I in Judah—some treading winepresses on the sabbath, and bringing in sheaves and lading asses, moreover also wine, grapes, and figs, and every kind of burden, which they were bringing into Jerusalem on the sabbath day,—so I protested against it, as a day for them to sell provisions. 16 And ‖men of Tyre‖ dwelt therein, who were bringing in fish—and every kind of ware for sale,—and were selling, on the sabbath, to the sons of Judah, and[a] in Jerusalem; 17 so I contended with the nobles of Judah,—and said unto them,

What is this wicked thing which ‖ye‖ are doing, and profaning the sabbath day?

18 Was it not ‖thus‖ your fathers did, and our God brought upon us all this calamity, and upon this city?—and ‖ye‖ would add indignation against Israel, by profaning the sabbath![b]

19 And it came to pass <when the gates of Jerusalem made a shadow before the sabbath> then gave I word, and they shut the doors, and I gave word, that they should not open them, until after the sabbath,—and <some of my young men> set I near the gates, so that no burden should be brought in, on the sabbath day. 20 But the traders and sellers of all kinds of wares lodged outside Jerusalem, once or twice. 21 Therefore I testified against them, and said unto them,

Wherefore are ye' lodging against the wall? <if ye do it again> |a hand| will I thrust upon you,—

<From that time> they came not on the sabbath. 22 And I gave word to the Levites, that they should be purifying themselves and coming in, as keepers of the gates, to hallow the sabbath day.

<This also> remember to me, O my God, and have pity upon me, according to the abundance of thy lovingkindness.

§ 20. *Mixed Marriages denounced and punished.*

23 Moreover <in those days> saw I the Jews who had married women of Ashdod, of Ammon, of Moab; 24 and ‖their children‖ were one-half speaking the language of Ashdod, and understood not' how' to speak the language of the Jews,—but after[a] the tongue of both people. 25 So I contended with them, and laid a curse upon them, and I smote, from among them, certain men, and pulled out their hair,—and I put them on oath by God,

Ye shall not give your daughters unto their sons, nor take of their daughters, for your sons nor for yourselves.

26 Was it not <over these things> that Solomon king of Israel sinned'—though <among many nations> there was no king such as he, and he was ‖beloved by his God‖ and so God gave him to be king over all Israel,—<even him> did foreign women |cause to sin|.

27 <Unto you> then, shall we hearken, to do all this great wickedness, to act unfaithfully with our God,—by marrying foreign wives?

28 And ‖one of the sons of Joiada, son of Eliashib the high priest‖ was son-in-law to Sanballat the Horonite,—therefore I chased him from me.

29 *Remember them, O my God,—on account of the Defilings of the Priesthood, and the Covenant of the Priesthood, and of the Levites.*

30 So I purified them from everything foreign,—and appointed charges unto the priests and unto the Levites, every one in his work; 31 also for the offering of wood, at times appointed, and for the firstfruits.

Remember me, O my God, for good!

[a] Some cod. (w. 6 ear. pr. edns., Syr., Vul.) omit this "and"—G.n.

[b] A sp. v.r. (*sevir*) adds: "day." In some cod. (w. 1 ear. pr. edn., Syr.): "day" is both *written* and *read*. Cp. ver. 17—G.n.

[a] Some cod. (w. 4 ear. pr. edns.): "with the tongue"—G.n. [Let. *b* for *k*—Table I. p. 29.]

THE BOOK OF

ESTHER.

§ 1. *The Disobedience and Fall of Queen Vashti.*

1 1 And it came to pass in the days of Ahasuerus,
—‖the same‖ Ahasuerus that reigned from
India even unto Ethiopia, a hundred and
twenty-seven provinces: 2 <in those days,—
when King Ahasuerus was sitting on the throne
of his kingdom, which was in Shusan the
palace; 3 in the third year of his reign> he
made a banquet unto all his rulers and his
servants,—the power of Persia and Media, the
nobles and the rulers being before him; 4 when
he showed the riches of the glory of his king-
dom, and the splendour of his excellent majesty,
—many days, a hundred and eighty days;
5 that <when these days were fulfilled> the
king made—for all the people that were present
in Shusan the palace, both for great and small—
a banquet, seven days,—in the court of the
garden of the palace of the king: 6 white stuff,
cotton[a] and blue, being held fast with cords of
fine linen and purple, upon rods[b] of silver and
pillars of white marble,—the couches being of
gold and silver, upon a pavement of alabaster
and white marble, and pearl and black
marble. 7 And they gave them drink in
vessels of gold, |vessels, from vessels| being
diverse,—even the wine of the kingdom in
abundance, by the bounty of the king. 8 And
‖the drinking‖ was according to the law,[c] no
one compelling, — for ‖so‖ had the king
appointed unto every chief of his household,
that every' man |should do according to his
pleasure|.

9 ‖Also Vashti the queen‖ made a banquet for
the women,—in the royal house which belonged
to King Ahasuerus.

10 <On the seventh day> when merry was the
heart of the king with wine> he commanded
Mehuman, Biztha, Harbona, Bigtha, and
Abagtha, Zethar and Carcas, the seven eunuchs
who were waiting before King Ahasuerus,—11 to
bring in Vashti the queen, with the royal crown,
—to show the peoples and the rulers her beauty,
for <of pleasing appearance> was she.

12 But Queen Vashti refused' to come in at the
command of the king, which was given
through the eunuchs,—and the king was
exceeding wroth, and ‖his anger‖ burned within
him.

13 Then said the king unto the wise men having
knowledge of the times,—<for ‖so‖ was the
manner of the king before all having knowledge
of law and judgment;[a] 14 and |near unto him|
were Carshena, Shethar, Admatha, Tarshish,
Meres, Marsena, Memucan,—the seven rulers
of Persia and Media, who used to behold the
face of the king, who sat first, in the
kingdom>—

15 <According to law> what ought to be done,
with Queen Vashti,—for that she hath not
performed the command of King Ahasuerus,
through the eunuchs?

16 Then said Memucan[b] before the king and the
rulers,

<Not against the king alone> hath Vashti
the queen acted perversely,—but against
all the rulers, and against all the peoples,
who are in all the provinces of King
Ahasuerus. 17 For the report of the queen
|will go forth| unto all women, so putting
contempt upon their lords, in their eyes,—
when it is reported to them,

‖King Ahasuerus‖ commanded Vashti the
queen to be brought in before him, but
she came not.

18 And ‖this day‖ shall the ladies of Persia
and Media, who have heard the report
of the queen, tell it, unto all the lords of
the king,—with enough of contempt and
wrath.

19 <If |unto the king| it seem good> let there
go forth a royal declaration from before
him, and let it be written among the laws
of Persia and Media, so that it shall not
pass away,—That Vashti |is not to come in|
before King Ahasuerus, and <her royal
estate> let the king give unto her neigh-
bour, who is better than she.

20 <When the edict of the king which he shall
make, is published' throughout all his
kingdom, for |great| it is'>[c] then ‖all
wives‖ will give honour unto their lords,
both great and small.

21 And the thing seemed good' in the eyes of the
king, and the rulers,—and the king did' according
to the word of Memucan. 22 So he sent letters,
into all the provinces of the king, into every
province according to the writing thereof, and
unto every people according to their tongue,—
That every man should be ruler in his own

[a] Or: "*fine linen*"—O.G. [b] So O.G.; "rings"—T.G. [c] Or: "custom."

[a] "Government"—O.G. [b] "Mumecan," *written*; "Memucan," *read*—G.n. [c] Or: "however great it is"—Leeser.

house, and issue his commands[a] according to the tongue of his people.

§ 2. *The Selection of Esther, a Jewess, to be Queen instead of Vashti.*

2 1 <After these things, when the wrath of King Ahasuerus was appeased> he remembered Vashti, and what she had done, and what was decreed against her. 2 Then said the young men of the king, who waited upon him,—

Let them seek out for the king young virgins, of pleasing appearance; 3 and let the king appoint officers throughout all the provinces of his kingdom, and let them gather together every young virgin of pleasing appearance unto Shusan the palace, unto the house of the women, into the custody of Hegai eunuch of the king, keeper of the women, and let there be given the things needed for their purification;[b] 4 and <the maiden that is pleasing in the eyes of the king> let her be queen instead of Vashti.

And the thing seemed good in the eyes of the king, and he did so.

5 ‖A certain Jew‖ there was, in Shusan the palace,—whose ‖name‖ was Mordecai, son of Jair, son of Shimei, son of Kish, a man of Benjamin; 6 who had been exiled from Jerusalem, with the exiles who were carried away with Jeconiah king of Judah,—whom ‖Nebuchadnezzar king of Babylon‖ exiled. 7 And it came to pass, that he was bringing up[c] Hadassah, ‖the same‖ was Esther, his uncle's daughter, for she had neither father nor mother,—and ‖the maiden‖ was of beautiful form and pleasing appearance, and when her father and mother died, Mordecai took her for his own daughter. 8 So it came to pass <when the king's command and decree was heard, and there had been gathered together many maidens unto Shusan the palace, unto the custody of Hegai> that Esther was taken into the house of the king, unto the custody of Hegai, keeper of the women; 9 and the maiden was pleasing in his eyes, and she received lovingkindness before him, and he hastened to give her ‖the things needed for her purification, and things apportioned her‖, and to give her ‖seven select maidens‖ out of the house of the king,—and he removed her and her maidens to the best place in the house of the women. 10 Esther had not told of her people, nor of her kindred,—for ‖Mordecai‖ had laid charge upon her, that she should not tell. 11 And ‖throughout every day‖ |Mordecai| used to walk to and fro, before the court of the house of the women,—to get to know the welfare of Esther, and what would be done with her.

12 Now <when the turn of each maiden came, to go in unto King Ahasuerus, after it had been done to her according to the law of the women for twelve months, for ‖so‖ were fulfilled the days of their purification,—six months with oil of myrrh, and six months with perfumes, and with things for the purification[a] of the women> 13 ‖then‖ indeed, the maiden came in unto the king,—‖whatsoever she might mention‖ was given her, to go with her, out of the house of the women up to the house of the king: 14 <in the evening> she' went in, and <in the morning> she' returned—unto the second house of the women, unto the custody of Shaashgaz the king's eunuch, who kept the concubines,—she went not in again unto the king, except the king delighted in her, and she were called by name. 15 But <when the turn came for Esther daughter of Abihail the uncle of Mordecai—who had taken her as his own daughter—to go in unto the king> she requested nothing, save what Hegai the king's eunuch who kept the women might direct,—but so it was, that Esther obtained favour in the eyes of all who beheld her. 16 So then Esther was taken unto King Ahasuerus, into his royal house, in the tenth month, ‖the same‖ was the month Tebeth,—in the seventh year of his reign. 17 And the king loved Esther above all the women, and she obtained favour and lovingkindness before him, above all the virgins,—so that he set the royal crown upon her head, and made her queen, instead of Vashti. 18 Then the king made a great banquet, for all his rulers and his servants, the banquet of Esther,—and <a remission>[b] for all the provinces> made he, and gave a present, according to the bounty of a king.

§ 3. *Mordecai, the Queen's Foster-father, saves the Life of King Ahasuerus.*

19 Now <when virgins were gathered together a second time> then ‖Mordecai‖ was sitting in the gate of the king. 20 Esther had not told of her kindred, nor her people, as ‖Mordecai‖ had laid charge upon her,—and <the command of Mordecai> Esther performed, like as when she was being brought up with him. 21 <In those days, when |Mordecai| was sitting in the gate of the king> Bigthan and Teresh, two of the eunuchs of the king who guarded the threshold, were wroth, and sought to thrust a hand upon King Ahasuerus; 22 but the thing became known to Mordecai, who told it unto Esther the queen,—and Esther told it unto the king, in the name of Mordecai. 23 And <when the thing was searched into and found [true]> then were they two hanged upon the gallows, and it was written, in the book of the chronicles, before the king.

§ 4. *Haman made Chief Minister; but, Mordecai refusing to bow down to him, Haman plots to destroy the whole Jewish People.*

3 1 <After these things> did King Ahasuerus promote to power Haman son of Hammedatha

[a] "However he may speak"—Leeser. [b] Ml.: "rubbings." [c] Or: "supporting."

[a] Cp. ver. 3. [b] Perh.: "holiday-making"—O.G.

the Agagite, and exalted him,—and placed his seat above all the rulers who were with him. 2 And ‖all the king's servants who were in the king's gate‖ used to bend and bow themselves down unto Haman, for ‖so‖ had the king given command concerning him, —but ‖Mordecai‖ bent not nor bowed himself down. 3 Then said the king's servants who were in the king's gate, unto Mordecai,—

4 Wherefore' art ‖thou‖ transgressing the command of the king?

And it came to pass <when they had spoken unto him day by day, and he had not hearkened unto them> that they told Haman, to see whether the account of Mordecai would stand, for he had told them, that ‖he‖ was a Jew. 5 And <when Haman saw that Mordecai did not bend nor bow down unto him> then was Haman filled with wrath; 6 but <it was contemptible in his' eyes> to thrust forth a hand on Mordecai alone, for they had told him of the people of Mordecai, —and Haman sought to destroy all the Jews who were throughout all the kingdom of Ahasuerus, the people of Mordecai. 7 <In the first month—‖the same‖ was the month Nisan, in the twelfth year of king Ahasuerus> was Pur cast—‖the same‖ is the Lot, before Haman, from day to day, and from month to month,— and the lot fell on the thirteenth day[a] of the twelfth month, ‖the same‖ is the month Adar. 8 Then said Haman unto King Ahasuerus,

There is' a certain people, scattered abroad and dispersed among the peoples, throughout all the provinces of thy kingdom,— ‖whose laws‖ are diverse from every people, and <the laws of the king> they observe not, <for the king> therefore, it is not fit, to suffer them.

9 <If |unto the king| it seem good> let it be written, to destroy them, —and <ten thousand talents of silver> will I weigh out upon[b] the hands of them who are doing the business, to bring [it] into the treasuries of the king.

10 So then the king took his signet-ring from off his hand, and gave it unto Haman son of Hammedatha the Agagite, the adversary of the Jews; 11 and the king said unto Haman,

‖The silver‖ is granted thee,—and the people, to do with them, as may seem good in thine eyes.

12 Then were called the scribes of the king, in the first month, on the thirteeth day therein, and it was written according to all that Haman commanded unto the satraps of the king, and unto the pashas, who were over every province, and unto the rulers of every people, every province according to the writing thereof, and every people according to the tongue thereof,—<in the name of King Ahasuerus> was it written, and sealed with the signet-ring of the king. 13 Then were sent letters, by the hand of the runners, into all the provinces of the king, To destroy, to slay and to cause to perish all Jews, both young and old, little ones and women, in one day, on the thirteenth of the twelfth month ‖the same‖ is the month Adar,—and the spoil of them to be a prey. 14 ‖A copy of the writing, to be delivered as an edict throughout every province‖ was published to all the peoples,—that they should be ready against this day. 15 ‖The runners‖ went forth, urged on by the word of the king, and ‖the edict‖ was given in Shusan the palace,—and ‖the king and Haman‖ sat down to drink, but ‖the city of Shusan‖ was perplexed.

§ 5. *Mordecai and Esther defeat the Schemes of Haman, who is hung on the Gallows which he had prepared for Mordecai, the latter being honoured in his Adversary's Stead, and the Jews being permitted to stand for their Lives, and so are delivered.*

4 1 <When ‖Mordecai‖ came to know all that had been done> Mordecai rent his garments, and put on sackcloth, and ashes,—and went forth into the midst of the city, and cried out with an outcry loud and bitter; 2 and went in as far as before the gate of the king,—for ‖none‖ might enter into the gate of the king, clothed with sackcloth. 3 And <throughout every province, whithersoever the word of the king and his edict came> was great mourning to the Jews, and fasting and weeping, and lamentation,—‖sackcloth and ashes‖ were spread out for many.

4 So the maidens of Esther and her eunuchs went in and told her, and the queen writhed in great anguish,—and sent garments to clothe Mordecai, and to remove his sackcloth from off him, but he accepted them not. 5 Then called Esther for Hathach, one of the eunuchs of the king whom he had stationed before her, and charged him, concerning Mordecai,—to get to know what' this was, and why' this was. 6 So Hathach went forth unto Mordecai,—in the broadway of the city, which was before the gate of the king. 7 And Mordecai told him all that had befallen him, —and an exact statement[a] of the silver, that Haman had promised to weigh out unto the treasuries of the king, for the Jews, to destroy them. 8 Also <a copy of the writing of the edict which had been given in Shusan to destroy them> gave he unto him, to shew unto Esther, and to tell her,—and to lay charge upon her, to go in unto the king—to make supplication unto him, and to make request before him, for her people. 9 And Hathach came in and told Esther, the words of Mordecai.

[a] So it shd be (w. Sep.)—G.n.

[b] So one school of Massorites. The other "unto"—G.n.

[a] So O.G. Cp. chap. x. 2.

10 Then spake Esther unto Hathach,—and gave
him charge, unto Mordecai:—
11 ‖All the servants of the king, and the people
of the provinces of the king‖ do know,
that <whatsoever man or woman shall go in
unto the king—into the inter court—who
hath not been called> ‖one‖ is his law,
to put him to death, saving' any to whom
the king may hold out the golden sceptre,
who then shall live,—but ‖I‖ have not
been called to go in unto the king, these
thirty days.
12 And they told Mordecai, the words of
Esther. 13 Then Mordecai com-
manded to answer Esther,—
Do not think in thine own soul, to escape in the
house of the king from among all the Jews.
14 But <if thou ‖do indeed hold thy peace‖ at
this time> ‖respite and deliverance‖ will
be appointed for the Jews, from another
place, but ‖thou, and thy father's house‖
will perish, —and who knoweth whether
<for a time such as this> thou hast
attained unto the royal estate?
15 Then Esther commanded, to answer Mor-
decai:—
16 Go! gather ye together all the Jews who
are to be found in Shusan, and fast ye for
me—and[a] neither eat nor drink—three
days, night nor day, and[b] ‖I and my maidens‖
will fast so,—and <in this manner> will
I go in unto the king, though it is not
according to the law, and <when I have
perished> I have perished![c]
17 So Mordecai departed, —and did according
to all that Esther' had charged upon him.

5 1 And it came to pass, on the third day, that
Esther put on her royal apparel, and stood
in the inner court of the house of the king,
over against the house of the king,—and ‖the
king‖ was sitting upon his royal seat, in the
royal house, over against the opening of the
house. 2 And it came to pass <when the
king saw Esther the queen standing in the
court> that she obtained favour in his eyes,—
and the king held out to Esther, the golden
sceptre which was in his hand, so Esther
drew near, and touched the top of the
sceptre. 3 Then said the king unto
her,
What aileth thee, Queen Esther? and what
is thy request?
<Unto the half of the kingdom> shall it be
given thee.
4 Then said Esther,
<If |unto the king| it seem good> let the
king with Haman come in this day, unto
the banquet which I have prepared for him.
5 And the king said,
Hasten ye Haman, to perform the word of
Esther.
So the king with Haman came in, unto
the banquet which Esther had pre-
pared. 6 Then said the king unto
Esther, during the banquet of wine,
What is thy petition, that it may be granted
thee?—and what is thy request—unto the
half of the kingdom—that it may be per-
formed?
7 Then answered Esther, and said,—
<As touching my petition and my request>
8 <If I have found favour in the eyes of the
king, and if |unto the king| it seem good,
to grant my petition, and to perform my
request> let the king with Haman come
in unto the banquet which I will prepare
for them, and ‖to-morrow‖ I will do, accord-
ing to the word of the king.
9 Then went Haman forth on that day, joyful
and of a merry heart,—but <when Haman saw
Mordecai in the gate of the king, that he rose
not up nor moved because of him> then was
Haman filled with wrath' against Mordecai.
10 Nevertheless Haman restrained himself, and
came into his own house,—and sent and brought
in his friends, and Zeresh his wife; 11 and
Haman recounted unto them the glory of his
riches, and the multitude of his children,—and
all the things wherein the king had promoted
him to power, and how he had advanced him,
above the rulers and the servants of the king.
12 And Haman said,
Moreover Esther the queen did bring in no
one with the king into the banquet which
she had prepared, saving myself, —yea
moreover <even for to-morrow> ‖I‖ am
invited unto her, with the king.
13 Yet ‖all this‖ sufficeth me not,—so long as
‖I‖ see Mordecai the Jew, sitting in the
gate of the king.
14 Then said Zeresh his wife and all his friends
unto him,
Let them make ready a gallows, of the height
of fifty cubits, and <in the morning> speak
thou unto the king, that they hang Mor-
decai thereon, then go with the king into
the banquet joyfully.
And the thing seemed good before Haman, and
he made ready the gallows.

6 1 <During that night> the sleep of the king
fled,—and he commanded to bring in the book
of remembrance, the chronicles, and they were
read before the king. 2 And it was found
written, how that Mordecai had told concern-
ing Bigthana and Teresh, the two eunuchs of
the king guarding the threshold,—who had
sought to thrust forth a hand upon King
Ahasuerus. 3 Then said the king,
What honour and dignity hath been done unto
Mordecai, for this?
Then said the king's young men, who were
ministering unto him,
Nothing' hath been done for him.
4 Then said the king,
Who is in the court?
Now ‖Haman‖ had come into the outer court of

[a] Some cod. (w. 1 ear. pr. edn., Aram., Vul.) omit this "and"—G.n.
[b] Some cod. (w. Aram., Sep., Syr., Vul.): "moreover also"—G.n.
[c] Cp. Gen. xliii. 14.

the king's house, to speak unto the king, to hang Mordecai upon the gallows which he had prepared for him. 5 So the king's young men said unto him,

Lo! ‖Haman‖ standing in the court.

And the king said,

Let him come in.

6 So Haman came in, and the king said unto him,

What shall be done unto the man in whose honour' ‖the king‖ delighteth?

Then said Haman in his own heart,

Unto whom' will the king delight to do honour more than unto me?

7 So Haman said unto the king,—

<As touching the man in whose honour ‖the king‖ delighteth> 8 let them bring in royal apparel wherewith the king' hath clothed himself,—and the horse whereon the king' hath ridden, and the royal crown which hath been set upon his own' head; 9 and let the apparel and the horse be delivered unto the hand of one of the king's rulers, one of the nobles, and so let them array the man, in whose honour ‖the king‖ delighteth,—and cause him to ride upon the horse through the broadway of the city, and let them proclaim before him,

<Thus and thus> shall it be done unto the man in whose honour' ‖the king‖ delighteth!

10 Then said the king unto Haman,

Haste, take the apparel and the horse, just as thou hast said, and do even so' unto Mordecai the Jew, who is sitting in the king's gate,—do not let fail a thing, of all which thou hast spoken!

11 So Haman took the apparel and the horse, and arrayed Mordecai,—and caused him to ride through the broadway of the city, and proclaimed before him,

<Thus and thus> shall it be done unto the man in whose honour' ‖the king‖ delighteth!

12 Then Mordecai returned unto the gate of the king,—but ‖Haman‖ hurried unto his own house, mourning, and with covered head. 13 And Haman recounted unto Zeresh his wife, and unto all his friends, everything that had befallen him.

Then said his wise men, and Zeresh his wife, unto him,

<If |of the seed of the Jews| is Mordecai before whom thou hast begun to fall> thou shalt not prevail against him, but shalt ‖utterly fall‖ before him.

14 <While yet' they were speaking with him> ‖the eunuchs of the king‖ had come,—and they hastened to bring Haman, unto the banquet which Esther' had prepared.

7 1 So the king and Haman came in, to banquet with Esther the queen. 2 Then said the king unto Esther, on the second day also, during the banquet of wine,

What is thy petition, Queen Esther, that it may be granted thee? and what is thy request—unto the half of the kingdom—that it may be performed?

3 Then answered Esther the queen, and said,

<If I have found favour in thine eyes, O king, and if |unto the king| it seem good> let my life be granted me, as my petition, and my people, as my request;

4 For we are sold, ‖I and my people‖, to be destroyed, to be slain and to be caused to perish.

<If indeed |for bondmen and for bondwomen| we had been sold> I had held my peace, although the adversary could not have made good the damage to the king.

5 Then spake King Ahasuerus, and said unto Esther the queen,—

Who' is he now, and where' is he, whose heart is set to act thus?

6 And Esther said,

A man who is an adversary and enemy, ‖this wicked Haman‖.

And ‖Haman‖ was terrified, before the king and the queen. 7 <Now ‖the king‖ arising in his wrath from the banquet of wine, and going into the palace garden> ‖Haman‖ stood to make request for his life from Esther the queen, for he saw that ruin |was determined against him| by the king. 8 <When ‖the king‖ returned out of the palace garden into the place of the banquet of wine> ‖Haman‖ was lying prostrate upon the couch whereon Esther was. Then said the king,

Will he ‖even dare to force the queen‖ while I am in the house?

<No sooner had the word gone forth out of the mouth of the king> than <the face of Haman> they had covered. 9 Then said Harbonah—one of the eunuchs before the king,—

Yea lo! ‖the gallows that Haman made ready for Mordecai, who had spoken well for the king‖ is standing in Haman's house, of a height of fifty cubits.

Then said the king,

Hang him thereon.

10 So they hanged Haman on the gallows which he had prepared for Mordecai,—and ‖the wrath of the king‖ was appeased.

8 1 <On that day> did King Ahasuerus give unto Esther the queen, the house of Haman, the adversary of the Jews,—and ‖Mordecai‖ came in before the king, for Esther had told, what he was to her. 2 And the king took off his signet-ring, which he had taken from Haman, and gave it unto Mordecai,—and Esther set Mordecai over the house of Haman.

3 <Yet again> spake Esther before the king, and fell down at his feet,—and wept and made supplication unto him, to cause the mischief of Haman the Agagite to pass away, even the plot which he had plotted against the Jews. 4 And the king held out unto Esther, the golden sceptre,—so Esther arose, and stood before the king; 5 and said—

<If |unto the king| it seem good, and if I have found favour before him, and the thing

be approved before the king, and ‖I myself‖ be pleasing in his eyes> let it be written, to reverse' the letters plotted by Haman, son of Hammedatha, the Agagite, which he wrote to destroy the[a] Jews, who are in all the provinces of the king.

6 For how' can I endure to see[b] the ruin that shall overtake my people? or how' can I endure to see the destruction of my kindred?

7 Then said King Ahasuerus unto Esther the queen, and unto Mordecai the Jew,—

Lo! <the house of Haman> have I given unto Esther, and <him> have they hanged upon the gallows, because he thrust forth his hand against the Jews.

8 ‖Ye‖ therefore, write concerning the Jews as may seem good in your own eyes, in the name of the king, and seal it with the king's signet-ring,—for a writing which hath been written in the king's name, and sealed with the king's signet-ring> none' can reverse.

9 Then were called the king's scribes at that time—in the third month, ‖the same‖ is the month Siwân,[c] on the twenty-third thereof, and it was written according to all that Mordecai commanded unto the Jews, and unto the satraps and pashas and rulers of the provinces, which are from India even unto Ethiopia, a hundred and twenty-seven provinces, every province according to the writing thereof, and every people according to their tongue,—and unto the Jews, according to their writing, and according to their tongue; 10 and he wrote in the name of King Ahasuerus, and sealed it with the king's signet-ring,—and sent letters by the hand of runners on horses, riding the swift steeds used in the king's service, bred of the stud: 11 That the king had granted unto the Jews who were in every' city, to gather themselves together, and to stand for their life,[d] to destroy, to slay and to cause to perish—all the force of the people and province who should distress them, their little ones and women,—and [to take] the spoil of them as a prey;—12 <upon one day> throughout all the provinces of King Ahasuerus,—upon the thirteenth of the twelfth month, ‖the same‖ is the month Adar: 13 ‖A copy of the writing to be given, as an edict, throughout every' province‖, was published to all the peoples,—and that the Jews be ready against that day, to avenge themselves on their enemies. 14 ‖The runners that rode on the swift steeds used in the king's service‖ went forth, being urged forward and pressed on, by the word of the king,—and ‖the edict‖ was given in Shusan the palace.

15 And ‖Mordecai‖ went forth from the presence of the king, in royal apparel, of blue and white, with a large diadem of gold, and a mantle of fine linen and purple,—and ‖the city Shusan‖ was bright and joyful. 16 <To the Jews> had come light, and joy,—and gladness and honour. 17 And <in every' province, and in every' city, whithersoever the word of the king and his edict did reach> |joy and gladness| had the Jews,—a banquet and a happy day,—and ‖many from among the peoples of the land‖ were becoming Jews, for the dread of the Jews had fallen upon them.

9 1 And <in the twelfth month, ‖the same‖ is the month Adar, on the thirteenth day thereof, when the word of the king and his edict arrived to be put in execution,—on the day when the enemies of the Jews hoped to have power over them, though it |was changed| so that the Jews themselves should have power over them who hated them> 2 the Jews assembled themselves together in their cities, throughout all the provinces of King Ahasuerus, to thrust forth a hand against them who were seeking their hurt, and ‖no man‖ stood before them, for the dread of them had fallen upon all the peoples. 3 And ‖all the rulers of the provinces, and the satraps and the pashas, and the doers of business that pertained to the king‖ were extolling the Jews,—for the dread of Mordecai had fallen upon them; 4 since great' was Mordecai, in the house of the king, and ‖his fame‖ was going forth throughout all the provinces,—for ‖the man Mordecai‖ went on waxing great. 5 So then the Jews smote all their enemies, with the smiting of the sword and slaughter, and destruction,—and they dealt with them who hated them according to their pleasure. 6 Yea <in Shusan the palace> did the Jews slay and destroy five hundred men. 7 And

<Parshandatha and Aridatha; 9 and
Dalphôn, and Parmashta, and
Aspatha; 8 and Arisai, and
Poratha, and Aridai, and
Adalia, and Vaizatha;—

10 the ten sons of Haman son of Hammedatha, the adversary of the Jews> slew they,—but <on the spoil> thrust they not forth their hand.

11 <On that day> came in the number of the slain into Shusan the palace, before the king. 12 Then said the king unto Esther the queen,

<In Shusan the palace> have the Jews slain and caused to perish five hundred men, and the ten sons of Haman,—<in the rest of the provinces of the king> what have they done?

What, then, is thy petition, that it may be granted thee? and what is thy request further, that it may be performed?

13 Then said Esther,

<If |unto the king| it seem good> let it be granted, to-morrow also, unto the Jews who are in Shusan, to do according to the edict of to-day,—and that ‖the ten sons of Haman‖ be hanged upon the gallows.

14 And the king commanded it to be done so, and there was given an edict, in Shusan,—and <the ten sons of Haman> they hanged.

[a] Some cod. (w. Aram. and Syr.): "all the"—G.n.
[b] Ml.: "For how shall I be able and see?"
[c] Third month = May—June; loan word—O.G.
[d] U.: "soul."

15 So the Jews who were in Shusan assembled themselves together, on the fourteenth day also, of the month Adar, and slew in Shusan three hundred men,—but <on the spoil> thrust they not forth their hand.

16 And ‖the remainder of the Jews who were in the provinces of the king‖ assembled themselves together and stood for their life,[a] and then had rest from[b] their enemies, having slain of them that hated them seventy-five thousand,—but <on the spoil> thrust they not forth their hand: 17 on the thirteenth day of the month Adar,—and then had rest on the fourteenth day thereof, and made it' a day of banqueting and rejoicing. 18 But ‖the Jews who were in Shusan‖ assembled themselves together on the thirteenth day thereof, and on the fourteenth day thereof,—and then had rest on the fifteenth day thereof, and made it' a day of banqueting and rejoicing. 19 <For this cause> |the country Jews, who dwelt in the country towns| were making the fourteenth day of the month Adar one of rejoicing and banqueting, and a day of happiness,—and of sending portions every one to his neighbour.

§ 6. *The Feast of Purim is established to commemorate the Preservation of the Jewish People.*

20 And Mordecai wrote these things,—and sent letters unto all the Jews who were in all the provinces of King Ahasuerus, near, and far off; 21 to establish for them, that they should continue to observe the fourteenth day of the month Adar, and the fifteenth day thereof,—always year by year; 22 according to the days wherein the Jews found rest from their enemies, and the month which was turned for them, from sorrow to joy, and from mourning to a happy day,—that they should make them days of banqueting and rejoicing, and of sending portions, every one to his neighbour, and gifts, unto the needy. 23 And the Jews took upon them that which they had begun to do,—and that which Mordecai had written unto them; 24 because ‖Haman, son of Hammedatha, the Agagite, the adversary of all the Jews‖ had plotted against the Jews, to cause them to perish,—and had cast Pur, ‖the same‖ is the Lot, to terrify them, and to destroy them; 25 but <by [Esther's] going in[a] before the king> he commanded by letter, that his wicked plot which he had plotted against the Jews, |should return| upon his own head,—and that he and his sons should be hanged upon the gallows. 26 <For this cause> called they these days Purim, after the name Pur, <for this cause>—for all the words of this epistle,—and what they had seen concerning such a matter, and what had reached unto them. 27 The Jews established' and took' upon themselves—and upon their seed, and upon all who should join themselves unto them, that it might not pass away, that they would continue to keep these two days, according to the writing concerning them and at their set time,—always year by year. 28 And ‖these days‖ were to be remembered and to be kept, always from generation to generation, by every' family, every' province, and every' city,—that ‖these days of Purim‖ should not pass away, out of the midst of the Jews, and ‖the memorial of them‖ not cease from their seed.

29 Then wrote Esther the queen daughter of Abihail and Mordecai the Jew, with all authority,—to confirm this second epistle concerning the Purim; 30 and he sent letters unto all the Jews, throughout the hundred and twenty-seven provinces of the kingdom of Ahasuerus, — words of peace and stability: 31 to establish these days of the Purim, in their set times, according as Mordecai the Jew and Esther the queen had enjoined upon them, and according as they had enjoined upon their own soul, and upon their seed,—the story of the fastings and of their outcry. 32 And ‖the command of Esther‖ confirmed the story of these Purim,—and it was written in a book.

10 1 And King Ahasuerus laid tribute upon the land, and upon the shores of the sea. 2 But <all the acts of his authority, and his might, and the clear story of the promotion of Mordecai, wherewith the king' promoted him> are ‖they‖ not written in the book of the chronicles of the kings of Media and Persia? 3 For ‖Mordecai the Jew‖ was next unto King Ahasuerus, and became great among the Jews, and accepted by the multitude of his brethren, — seeking happiness for his people, and speaking peace to all his[b] seed.

[a] U.: "soul."
[b] *Gt.*: "to avenge themselves upon." Cp. chap. viii. 13—G.n.

[a] Lit.: "by her going in." [b] Or: "its"="their."

THE BOOK OF

JOB.

A Narrative Introduction to the Book of Job.

1 1 ‖A man‖ there was—in the land of Uz, ‖Job‖ his name,—and that man was blameless and upright,[a] and one who revered God, and avoided evil. 2 And there were born unto him seven sons and three daughters. 3 And his substance was—seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a body of servants exceeding large,—thus was that man the greatest of all the sons of the East.

4 Now his sons were wont to go, and make a banquet, at the house of each one upon his day, —and to send and call their three sisters, to eat and to drink with them. 5 And so it was, when the days of the banquet came round, that Job sent and hallowed them, and rising early in the morning offered ascending-sacrifices, according to the number of them all; [b] for Job said,

Peradventure my sons have sinned,
And have cursed[c] God in their hearts.

<Thus and thus> was Job wont to do all the days.

6 Now there came a certain day, when the sons of God entered in to present themselves unto Yahweh,—so the accuser also' entered, in their midst. 7 And Yahweh said unto the accuser,

Whence comest thou?

And the accuser answered Yahweh, and said,

From going to and fro in the earth, and wandering about therein.[d]

8 And Yahweh said unto the accuser,

Hast thou applied thy heart unto my servant Job, that there is none' like him in the earth, a man blameless and upright, one revering God and avoiding evil?

9 And the accuser answered Yahweh, and said,

Is it <for nought> that Job revereth God?

10 Hast not ‖thou thyself‖ made a hedge about him, and about his house, and about all that he hath, on every side? <The work of his hands> thou hast blessed, and ‖his substance‖ hath broken forth in the land.

11 But ‖in very deed‖ put forth, I pray thee, thy hand, and smite all that he hath,—verily <unto thy face> will he curse[a] thee.

12 And Yahweh said unto the accuser,

Lo! ‖all that he hath‖ is in thy hand, only' <against himself> do not put forth thy hand.

So the accuser went forth from the presence of Yahweh.

13 And there came a certain day,—when his sons and his daughters were eating, and drinking wine, in the house of their eldest brother. 14 And ‖a messenger‖ came in unto Job, and said,—

‖The oxen‖ were plowing, and ‖the asses‖ feeding beside them; 15 when the Sabeans swooped down, and took them, and <the young men> smote they with the edge of the sword,—and escaped' am ‖only I alone‖ to tell thee.

16 <Yet' was this one speaking> when ‖another‖ came in and said,—

‖A fire of God‖ fell out of the heavens, and burned up the sheep and the young men, and consumed them; and escaped' am ‖only I alone‖ to tell thee.

17 <Yet' was this one speaking> when ‖another‖ came in and said,

‖The Chaldeans‖ appointed three chiefs, and spread out against the camels, and took them, and <the young men> smote they with the edge of the sword; and escaped' am ‖only I alone‖ to tell thee.

18 <Yet' was this one speaking> when ‖another‖ came in and said,—

‖Thy sons and thy daughters‖ were eating, and drinking wine, in the house of their eldest brother; 19 when lo! ‖a great wind‖ came from over the desert, and smote the four corners of the house, and it fell upon the young men, and they died,—and escaped' am ‖only I alone‖ to tell thee.

20 Then Job arose, and rent his robe, and shaved his head, and fell to the earth and worshipped; 21 and said—

Naked' came I forth from the womb of my mother,
And naked' must I return thither,
‖Yahweh‖ gave, and ‖Yahweh‖ hath taken away,—
The name of Yahweh be blessed!

[a] Or: "straightforward." Ml.: "straight."

[b] Sep. adds: "and one bullock for a sin-offering, for their souls"—G.n.

[c] *Gt.* that the Heb. here was originally *kâlal*, properly "*to curse*": but that the Sopherim deliberately altered it euphemistically) to *barak*, properly "to bless"—G.n. and G. Intro. 365–7.

[d] Sep.: "wandering about <under the heavens> am I come"—G.n.

[a] Cp. ver. 5, n. The same applies here and ii. 5, 9.

22 <In all this> Job sinned not,[a] nor imputed folly unto God.

2 1 And there came a certain day when the sons of God entered in, to present themselves unto Yahweh,—so the accuser also' entered in their midst, to present himself unto Yahweh. 2 And Yahweh said unto the accuser,

Whence comest thou?

And the accuser answered Yahweh, and said,

From going to and fro in the earth, and from wandering about therein.

3 And Yahweh said unto the accuser,

Hast thou applied thy heart unto my servant Job, that there is none' like him in the earth, a man blameless and upright,[b] one who revereth God, and avoideth evil; and still' he is holding fast his integrity,[c] although thou movedst[d] me against him, to swallow him up without cause.

4 Then the accuser answered Yahweh, and said,

Skin for skin, and so <all that a man hath> will he give for his life.[e]

5 ‖In very deed‖ put forth, I pray thee, thy hand, and smite unto his bone, and unto his flesh,—verily <unto thy face> will he curse[f] thee.

6 And Yahweh said unto the accuser,

Behold him! in thy hand,—only <his life> preserve thou!

7 So the accuser went forth from the presence of Yahweh,—and smote Job with a sore boil,[g] from the sole of his foot unto his crown. 8 And he took him a potsherd, to scrape himself therewith; he being seated in the midst of ashes. 9 Then said his wife unto him,[h]

Art thou still' holding fast thine integrity? Curse[f] God, and die!

10 And he said unto her,

<As one of the base women speaketh> speakest thou?[i] ‖Blessing‖ shall we accept from God, and |misfortune| shall we not accept?

<In all this> Job sinned not with his lips.

11 Now when the three friends of Job heard' of all this misfortune which had befallen him,—they came, every man from his own place, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite,—for they had by appointment met together to come to shew sympathy with him and to comfort him. 12 And <when they lifted up their eyes afar off, and knew him not> they lifted up their voice, and wept,—and rent, every one his robe, and sprinkled dust upon their heads, toward the heavens. 13 And they sat with him upon the ground, seven days and seven nights,—and none' was speaking unto him a word, for they saw that |exceeding great| was the stinging pain.

Job curses the Day on which he was Born.

3 1 |After this| opened Job his mouth, and cursed his day. 2 So then Job began,[a] and said:—

3 |Perish| the day' wherein I was born,
And the night' it was said,
Lo! a manchild![b]

4 <That day> be it darkness,—
Let not God enquire after it from above,
May there shine upon it no clear beam:

5 Let darkness and death-shade buy it back,[c]
May there settle down upon it a cloud,
Let a day's dark eclipse cause it terror:

6 <That night> darkness take it,—
May it not rejoice among the days of the year,
<Into the number of months> let it not enter.

7 Lo! <that night> be it barren,
Let no joyous shouting enter therein:

8 Let day-cursers denounce it,
‖Those skilled in rousing the dragon of the sky‖:

9 Darkened be the stars of its twilight,—
Let it wait for light, and there be' none,
Neither let it see the eyelashes of the dawn:—

10 Because it closed not the doors of the womb wherein I was,[d]—
And so hid trouble from mine eyes.

11 Wherefore' <in the womb>[e] did I not die?
<From the womb> come forth and cease to breathe?

12 <For what reason> were there prepared for me—knees?
And why—breasts, that I might suck?

13 Surely <at once> had I lain down, and been quiet,
I had fallen asleep, ‖then‖ had I been at rest:—

14 With kings, and counsellors of the earth,
Who had built them pyramids:[f]

15 Or with rulers possessing |gold|,—

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[a] Some cod. (w. *Sep.* and Vul.) add: "with his lips." Cp. chap. ii. 10.
[b] Or: "straightforward." Ml.: "straight."
[c] Or: "blamelessness." [d] Or: "incitedst."
[e] U.: "soul." [f] Cp. chap. i. 5, 9, nn.
[g] "Prob. *elephantiasis*, the most dreadful kind of leprosy"—Davies' H.L.
[h] Sep. here reads:—
How long wilt thou take courage and say,
Lo! I will wait yet a little while, looking out for my hope of deliverance?
when lo! thy memorial is cut off out of the earth, the sons and the daughters, the offspring of my womb and my pains, for whom I toiled vainly in distress; and ‖thou,‖ <in the putridity of worms>[*] dost sit and tarry the night outside; and ‖I‖ am wandering and serving from place to place and from house to house; longing for such time as the sun shall go in, that I may rest from my wearying toil and from my pains which are wont to seize me now. Verily curse, etc.
[*] Cp. chap. vii. 5.
[i] *Gt.*: "even ‖thou‖" [emp.]—G.n.

[a] Or: "responded"—O.G.
[b] So it shd be (w. Sep.)—G.n.
[c] Cp. Gen. i. 2.
[d] Ml.: "the doors of my womb."
[e] So it shd be (w. Sep. and Vul.)—G.n.
[f] So Fuerst; "ruins"—T.G., O.G., Davies.

Who had filled their houses with silver:
16 Or that <like an untimely birth hidden away> I had not come into being,[a]
Like infants that never saw light:
17 There' ‖the lawless‖ cease from raging,
And there' the toil'-worn are at rest:
18 At once' are prisoners at peace,
They hear not the voice of a driver:
19 <Small and great> |there| they are',
And ‖the slave‖ is free from his master.[b]
20 Wherefore' give to the wretched |light|?
Or |life|[c] to the embittered in soul?—
21 Who long for death and it is' not,
And have digged for it beyond hid treasures:
22 Who rejoice unto exultation,
Are glad when they can find the grave:
23 To a man whose way is concealed,
And God hath straitly enclosed him?
24 For <in the face of my food> ‖my sighing‖ cometh in,
And <poured out like the water> are my groans:
25 For <a dread> I dreaded and it hath come upon me,
And ‖that from which I shrank‖ hath overtaken me.
26 I was not careless nor was I secure nor had I settled down,—
When there came—consternation!

Job's Three Friends, essaying to comfort him, assume his Guilt as the Cause of his Chastisement, and provoke bitter Replies from the Sufferer.

4 1 Then responded Eliphaz the Temanite, and said:—

2 <If one attempt a word unto thee> wilt thou be impatient?
But <to restrain speech> who' can endure?
3 Lo! thou hast admonished many,
And <slack hands> hast thou been wont to uphold:
4 <Him that was stumbling> have thy words raised up,
And <sinking knees> hast thou strengthened.
5 But ‖now‖ it cometh upon thee,
And thou despairest,
It smiteth even thee,
And thou art dismayed.

6 Is not ‖thy reverence‖ thy confidence?
And is not |thy hope| ‖the very integrity of thy ways‖?[d]

7 Remember, I pray thee, ‖who‖ <being innocent>[e] hath perished,
Or when' ‖the upright‖ have been cut off.
8 <So far as I have seen>
‖They who plow for iniquity
And sow misery‖,
Reap the same:
9 By the blast of God> they perish,
And <by the breath of his nostrils> are they consumed:
10 <[Notwithstanding] the roaring of the lion, and the noise of the howling lion>
Yet ‖the teeth of the fierce lions‖ are broken:
11 <The strong lion perishing for lack of prey>
‖Even the whelps of the lioness‖ are scattered.

12 But <unto me> something was brought by stealth,[a]—
And mine ear caught a whispering of the same:
13 <When there were thoughts, from visions of the night,—
When deep sleep falleth upon men>
14 ‖Dread‖ came upon me, and trembling,
<The multitude of my bones> it put in dread:
15 Then ‖a spirit‖ <over my face> floated along,
The hair of my flesh bristled-up':
16 It stood still, but I could not distinguish its appearance,
I looked, but there was no' form before mine eyes,[b]—
<A whispering voice>[c] I heard:—
17 Shall ‖mortal man‖ be more just than God?
Or a man' be more pure than ‖his Maker‖?
18 Lo! <in his own servants> he trusteth not,
And <his own messengers> he chargeth with error:[d]
19 How much more' the dwellers in houses of clay,[e]
Which <in the dust> have their foundation,
Which are crushed sooner than[f] a moth:
20 <Betwixt morning and evening> are they broken in pieces,
<With none to save>[g] they utterly' perish:
21 Is not their tent-rope[h] within them |torn away|?
They die, disrobed of wisdom!

5 1 Call, I pray thee—is' there one to answer thee?
Or <to which of the holy ones> wilt thou turn?
2 For <to the foolish man> death is caused by vexation,
And ‖the simple one‖ is slain by jealousy.

[a] *Gt.*: "Oh that I had been"—G.n.
[b] Ml.: "masters," but ! "plu. of excellence." Cp. Pro. xxvii. 18; xxx. 10.
[c] Cp. Intro. Chap. II., Synopsis *A*, *e*.
[d] *Gt.*: "And is not |the integrity of thy ways| ‖thy hope‖?"
[e] Or: "who' it is' that being innocent." Cp. O.G. 216, **4**, *b*, *β*.

[a] The Sep. here reads:—
But <if there had been |anything true| in thy words>
None of these misfortunes would have come upon thee [: "Nor would mine ear," etc.].
[b] So it shd be (w. Sep.)—G.n.
[c] Ml.: "a whisper and a voice."
[d] Cp. chap. xv. 15.
[e] Cp. chap. x. 9; xxxiii. 6; 2 Cor. v. 1.
[f] *Gt.*: "from before"—G.n.
[g] So it shd be (w. Sep.)—G.n.
[h] Perh. [with different reading]: "tent-peg." Cp. O.G. 432.

I‖ have seen the foolish taking root,
And then hath his home decayed[a] |in a moment|:
His children are far removed from safety,
And they are crushed in the gate, and there is none' to deliver:
<Whose harvest> ‖the hungry‖ eateth up,
And <even out of thorn hedges>[b] he taketh it,
And the snare gapeth for their substance.
For sorrow' |cometh not forth out of the dust|,—
Nor <out of the ground> sprouteth trouble.
Though ‖man‖ |to trouble| were born,
As ‖sparks‖[c] |on high| do soar>
Yet indeed' ‖I‖ would seek unto El,
And <unto Elohim> would I set forth my cause:—
Who doeth great things, beyond all search,—
Wondrous things,[d] till they cannot' be recounted;
Who giveth rain, upon the face of the earth,
And sendeth forth waters, over the face of the open fields;
Setting the lowly on high,
And ‖mourners‖ are uplifted to safety;
Who doth frustrate the schemes of the crafty,
That their hands cannot achieve abiding success;
Who captureth the wise in their own craftiness,
Yea the headlong counsel of the crooked:
<By day> they encounter darkness,
And <as though it were night> they grope at high noon.
But he saveth from the sword, out of[e] their mouth,
And <out of the hand of the strong> the needy.
Thus to the poor' hath come hope',
And ‖perversity‖ hath shut her mouth.
O! how happy is the man whom God' correcteth![f]
Therefore <the chastening of the Almighty> do not thou refuse;
For ‖he‖ woundeth that he may bind up,
He smiteth through, that ‖his own hands‖[g] may heal.
<In six troubles> he will rescue thee,
And <in seven> there shall smite thee no misfortune:
<In famine> he will ransom thee from death,
And in battle, from the power of the sword;
<During the scourge of the tongue> shalt thou be hid,
Neither shalt thou be afraid of destruction when it cometh;
<At destruction and at hunger> shalt thou laugh,
And <of the wild beast of the earth> be not thou afraid;
For <with the stones of the field> shall be thy covenant,
And ‖the wild beast of the field> hath been made thy friend;
And thou shalt know that <at peace> is thy tent,
And shalt visit thy fold, and miss nothing;
And thou shalt know, that numerous' is thy seed,
And ‖thine offspring‖ like the young shoots of the field.[a]
Thou shalt come, yet robust, to the grave,
As a stack of sheaves mounteth up in its season.
Lo! ‖as for this‖ we have searched it out—
|so| it is',
Hear it, and know ‖thou‖ for thyself.

Then responded Job, and said:— **6**
Oh that ‖weighed‖ were my vexation,
And <my engulphing ruin—into the balances> they would lift up all at once!
For ‖now‖ <beyond the sand of the seas> would it be heavy,
<On this account> |my words| have wandered.
For ‖the arrows of the Almighty‖ are in me,
<The heat whereof> my spirit is drinking up,
The ‖terrors of God‖ array themselves against me.
Doth the wild ass' bray over grass?
Or loweth the ox' over his fodder?[b]
Can that which hath no savour be eaten without salt?
Or is' there any taste in the white of an egg?[c]
My soul hath refused to touch,
‖Those things‖ are like disease in my food.
Oh that my request would come!
And <my hope> oh that God would grant!
That it would please God to crush me,
That he would set free his hand, and cut me off!
So might it still be my comfort,
And I might exult in the anguish he would not spare,—
That I had not concealed the sayings of the Holy One.
What is my strength, that I should hope?
Or what mine end, that I should prolong my desire?[d]

[a] So it shd be (w. Aram. and Sep.)—G.n.
[b] "Strictly, *mixed fodder*"—O.G.
[c] Or: "the juice of purslain," an insipid salad.
[d] Or: "life." U.: "soul." "*My patience*"—O.G. 601[a], 6, *g*.

[a] Some cod. (w. Aram., Syr., Vul.): "sword of"—G.n.
[b] Cp. Ps. xciv. 12.
[c] *Written*: "hand"; but *read*: "hands" (pl.). Some cod. (w. 5 ear. pr. edns.) both *write* and *read*: "hands"—G.n.

12 Is my strength ‖the strength of stones‖?
Or is ‖my flesh‖ of bronze?
13 Is there any help at all' in me?
Is not ‖abiding success‖ driven from me?
14 ‖The despairing‖[a] |from his friend| should have lovingkindness,
Or <the reverence of the Almighty> he may forsake.
15 ‖Mine own brethren‖ have proved treacherous like a torrent,
Like a channel of torrents which disappear:
16 Which darken by reason of the cold,
<Over them> is a covering made by the snow:
17 <By the time they begin to thaw> they are dried up,
<As soon as it is warm> they have vanished out of their place.
18 Caravans turn aside by their course,
They go up into a waste,[b] and are lost:
19 The caravans of Tema looked' about,
‖The travelling companies of Sheba‖ hoped for them:
20 They are ashamed that they[c] had trusted,
They have come up to one of them, and are confounded.
21 For ‖now‖ ye have come to him,[d]
Ye see something fearful, and fear.[e]

22 Is it that I said,
Make me a gift,
Or <out of your abundance> offer a bribe on my behalf;
23 And deliver me from the hand of the adversary?[f]
And <out of the hand of tyrants> ransom me?[g]
24 Shew me, and ‖I‖ will hold my peace,
And <wherein I have erred> cause me to understand.

25 How pleasant are the sayings that are right!
But what can a decision from you' |decide|?[g]
26 <To decide words> do ye intend,
When <to the wind> are spoken the sayings of one in despair?
27 Surely <the fatherless> ye would assail,[h]
And make merchandise of your friend!

28 But ‖now‖ be pleased to turn to me,
That it may be <to your faces> if I speak falsehood.
29 Reply, I pray you, let there be no perversity,
Yea reply even yet, my vindication' is in it!
30 Is' there, in my tongue, perversity?
Or can ‖my sense‖[a] not discern ‖engulphing ruin‖?

7 1 Is there not a warfare to a mortal, upon earth?
And <as the days of a hireling> are not his days?[b]
2 <As ‖a bondman‖ panteth for the shadow,
And as ‖a hireling‖ longeth for his wage>
3 ‖So‖ have I been made to inherit months of calamity,
And ‖nights of weariness‖ have been appointed me.
4 |As soon as I lie down| I say, When shall I arise? yet he lengtheneth out the evening,
And I am wearied with tossings until the breeze of twilight.
5 My flesh is clothed with worms and a coating of dust,[c]
‖My skin‖ hath hardened,[d] and then run afresh:
6 ‖My days‖ are swifter than a weaver's shuttle,[e]
And they are spent, without hope.

7 Remember thou,[f] that <a wind> is my life,
Not again' shall mine eye see blessing:
8 Nor shall see me—the eye that used to behold me,
‖Thine eyes‖ are upon me, and I am' not.
9 A cloud faileth, and is gone,
‖So‖ he that descendeth to hades, shall not come up:
10 He shall not return again to his house,
And his own place shall be acquainted with him no more.[g]
11 ‖I also‖ cannot restrain my mouth,—
I must speak, in the anguish of my spirit,
I must find utterance, in the bitterness of my soul.
12 Am ‖I‖ a sea,[h] or a sea-monster,—
That thou shouldst set over me a watch?
13 <When I say,
My bed' shall comfort me,
My couch' shall help to carry my complaint>
14 Then thou scarest me with dreams,
And <by visions> dost thou terrify me:
15 So that my soul chooseth strangling,
|Death| rather than [these] my bones!
16 I am wasted away,
Not <to times age-abiding> can I live,
Let me alone,
For <a breath> are my days.
17 What is a mortal,
That thou shouldst nurture[i] him?
Or that thou shouldst fix upon him thy mind?[k]

[a] Some cod. (w. 3 ear. pr. edns. [1 *Rabb.*]): "the rejected"; but others *write*: "rejected," and *read*: "despairing"—G.n.
[b] Heb.: *tohu*, as in Gen. i. 2.
[c] So it shd be (w. Aram and Syr.)—G.n.
[d] So one school of Massorites (Maarbai) and many MSS. (w. 4 ear. pr. edns.); but in the other school (Madunchai) (w. some cod. and Chayim's Standard pr. edn. 1524-5) *written*: "to nothing"; *read*: "to him"; in some cod. (w. 5 ear. pr. edns.): "to nothing" *written* and *read*; but in yet others (w. Sep. and Syr.): "to me"—G.n. Cp. O.G. 520ª, 3.
[e] There is a paranomasia in the Heb., slightly differing from this.
[f] Cp. chaps. i. and ii.
[g] Or: "a reproof from you reprove."
[h] So it shd be (w. Sep. and Vul.)—G.n.

[a] Ml.: "my palate."
[b] *Written*: "is not his day"; but *read*: "are not his days"—G.n.
[c] Cp. chap. ii. 9 (Sep.).
[d] Or: "broken"—Fuerst.
[e] So T.G.; O.G.: "than a loom."
[f] Note how Job's complaint here turns to God; cp. chap. xiii. 20.
[g] For this more gloomy view of Hades, cp. ver. 21, chap. x. 21, 22. For a brighter possibility see chap. xiv. 13.
[h] "That is untamed like the sea"—T.G.
[i] Or: "bring him up." Cp. Is. i. 2.
[k] Ml.: "heart"; but cp. Pro. vi. 32, n.

That thou shouldst inspect him morning by morning,
<Moment by moment> shouldst test him?
How long wilt thou not look away[a] from me?
Wilt thou not let me alone, till I can swallow my spittle?
I have sinned,
What can I do for thee, thou watcher of men?
Wherefore' hast thou set me as thine' object of attack,[b]
Or have I become, unto thee,[c] a burden?
And why wilt thou not remove my transgression, And take away mine iniquity?
For ‖now‖ [in the dust] should I lie down,
And thou shouldst seek me diligently, and I should not' be.[d]

Then responded Bildad the Shuhite, and said:—

How long wilt thou speak these things?
Or <as a mighty wind> shall be the sayings of thy mouth?

Should ‖God‖ pervert justice?
Or ‖the Almighty‖ pervert righteousness?
<Though ‖thy children‖ sinned against him,
And he delivered them into the hand of their transgression>
Yet <if ‖thou thyself‖ wilt diligently seek unto God,—
And <unto the Almighty> wilt make supplication;
If <pure and upright> ‖thou thyself‖ art>
Surely ‖now‖ will he answer thy prayer,[e]
And will prosper thy righteous' habitation:
So shall thy beginning appear small,—
When <thy latter end> he shall greatly increase!

For inquire, I pray thee, of a former generation,
And prepare thyself for the research of their fathers;—
For <of yesterday> are ‖we‖, and cannot know,
For <a shadow> are our days upon earth:
Shall ‖they‖ not teach thee—tell thee,[f]
And <out of their memory>[g] 'bring forth words?
Can the paper-reed grow up, without a marsh?
Or the rush grow up without water?
<Though while still [in its freshness] it be not plucked off>
Yet <before any kind of grass> it doth wither:

‖So‖ shall be the latter end[a] of all who forget God,
And ‖the hope of the impious‖ shall perish:
Whose trust' shall be contemptible,[b]—
And <a spider's web> his confidence:
He leaneth upon his house, and it will not stand,
He holdeth it fast, and it will not remain erect.
Full of moisture' he is', before the sun,
And <over his garden> his shoot goeth forth:
<Over a heap> his roots are entwined,
<A place of stones> he descrieth;[c]
<If one destroy him out of his place>
Then will it disown him [saying]—
I have not seen thee.
Lo! ‖that‖ is the joy of his way,—
And <out of the dust> shall others spring up.

Lo! ‖God‖ will not reject a blameless man,[d]
Neither will he grasp the hand of evil-doers:
At length he shall fill with laughter thy mouth,
And thy lips, with a shout of triumph:
‖They who hate thee‖ shall be clothed with shame,[e]—
But ‖the tent of the lawless‖ shall not' be!

Then responded Job, and said— 9

‖Of a truth‖ I know that so' it is,
But how can a mortal be just with God?
<If he choose to contend with him>
He cannot answer him, one of a thousand:
<Wise in heart, and alert in vigour>
What man hath hardened himself against him, and prospered!
Who removeth mountains, unawares,
Who overturneth them in his anger;
Who shaketh the earth, out of its place,
And ‖the pillars thereof‖ shudder;
Who commandeth the sun, and it breaketh not forth,[f]
And <about the stars> he putteth a seal;
Who spreadeth out the heavens, by himself alone!
And marcheth along, on the heights of the sea;[g]
Who made the Bear,[h] the Giant[i] and the Cluster,[k]
And the chambers of the south;
Who doeth great things, past finding out,
And marvels, beyond number.
Lo! he cometh upon me, yet can I not see him,

[a] Cp. chap. xiv. 6.
[b] Or: "thy butt."
[c] "According to the testimony of the ancient records" this [*i.e.*, "thee"] "was the original reading"; but as "bordering on blasphemy" the Sopherim altered it to "unto myself," by simply dropping the letter Kaph — G. Intro. 360.
[d] N.B.: almost = annihilation.
[e] So it shd be (w. Sep.)—G.n.
[f] Some cod. (w. Aram., Sep., Syr.): "and tell thee"—G.n.
[g] U.: "heart." Cp. Pro. vi. 32, n.

[a] So it shd be (w. Sep.)—G.n.
[b] Or: "be cut off"—T.G.
[c] But cp. O.G. 302, *b*.
[d] Or: "man of integrity." Cp. chap. i. 1.
[e] Cp. Ps. cxxxii. 18.
[f] Cp. Josh. x. 12.
[g] The celebrated Mugah cod.: "the clouds." Cp. Is. xiv. 14—G.n.
[h] Or: "the Wain."
[i] Or: "Orion."
[k] "Specially of stars, hence the Pleiades"—T. G. "Perh. Pleiades"—O.G. 465.

Yea he passeth on, yet can I not discern him.
12 Lo! he snatcheth away, who can bring it back?[a]
Who shall say unto him, What wouldst thou do?
13 As for God <if he withdraw not his anger>
<Under him> will have submitted themselves—the proud helpers.[b]
14 How much less' that ‖I‖ should answer him,
Should choose my words with him?
15 Whom <though I were righteous> yet would I not answer,[c]
<To be absolved>[d] I would make supplication.
16 <Though I had called, and he had answered me>
I could not believe, that he would lend an ear to my voice.
17 For <with a tempest> would he fall upon me,
And would multiply my wounds without need;
18 He would not suffer me to recover my breath,[e]
For he would surfeit me with bitter things.
19 <If it regardeth vigour> bold is he!
<If justice> who could summon him?[f]
20 <If I should justify myself> ‖mine own mouth‖ would condemn me,—
<I' blameless'?> then had it shewn me perverse.
21 <I' blameless'?>
I should not know my own soul,
I should despise my own life!
22 ‖One thing‖ there is', <for which cause> I have said it,
<The blameless and the lawless> he' bringeth to an end.
23 <If ‖a scourge‖ slay suddenly>
<At the despair of innocent ones> he mocketh.
24 ‖The earth‖ hath been given into the hand of a lawless one,
<The faces of her judges> he covereth,
‖If not‖ then who is' it?
25 ‖My days‖ therefore,[g] are swifter than a runner,
They have fled, they have seen no good.
26 They have passed away, with boats of paper-reed,[h]
Like a vulture [which] rusheth upon food.
27 <If I say, I will forget my complaint,
I will lay aside my sad countenance, and brighten up>
28 I am afraid of all my pains,
I know, that thou wilt not pronounce me innocent.
29 ‖I‖ shall be held guilty,—
Wherefore then <in vain> should I toil?
30 <Though I bathe myself in snow water,
And cleanse, in cleanness itself, my hands>
31 Then <in a ditch> wouldst thou plunge me,
And mine own clothes' should abhor me:
32 For he is not a man like myself, whom I might answer,
Nor could we come together' into judgment:
33 There is' not,[a] between us, a mediator,[b]
Who might lay his hand upon us both.
34 Let him take from off me his rod,
And <his terror> let it not startle me:[c]
35 I could speak, and not be afraid of him,
Although <not so> am ‖I‖ in myself!
1 My soul doth loathe my life,— **10**
I let loose my complaint,
I speak, in the bitterness of my soul.
2 I say unto God,
Do not hold me guilty,
Let me know, on what account' thou contendest with me!
3 Is it seemly in thee, that thou shouldst oppress?
That thou shouldst despise' the labour of thine own hand,
When <upon the counsel of the lawless> thou hast shone?
4 <Eyes of flesh> hast thou?
Or <as a mortal seeth> seest thou?
5 <As the days of a mortal> are thy days?
Or ‖thy years‖ as the days of a man?
6 That thou shouldst seek for mine iniquity,
And <for my sin> shouldst make search:
7 <Though it is |within thine own knowledge|> that I would not be lawless,
And ‖none‖ <out of thy hand> can deliver?
8 ‖Thine own hands‖ shaped me, and made me,
All in unison round about, and yet thou hast confounded me.
9 Remember, I pray thee, that <as clay> thou didst make me,
And <unto dust> thou wilt cause me to return.
10 Didst thou not, <like milk> pour me forth?
And <as cheese> curdle me?
11 <With skin and flesh> clothe me?
And <with bones and sinews> interweave me?
12 <Life and lovingkindness> thou didst bestow upon me,—
And ‖thy watchful care‖ preserved my breath.[d]
13 Yet <these things> thou didst hide in thy heart,
I know, that ‖this‖ hath been with thee!
14 <If I have sinned> then couldst thou watch me,[e]
And <from mine iniquity> thou wouldst not acquit me:
15 <If I have been lawless> alas for me!

[a] "Turn him back"—O.G.
[b] Or: "the helpers of Rahab (Egypt)"—Fuerst.
[c] *lit.*: "be induced to answer"—G.n.
[d] Ml.: "For my absolution"—Fuerst.
[e] Or: "spirit," "courage."
[f] So it shd be—G.n.
[g] Some cod. (w. Aram., Syr., Vul.) omit: "therefore"—G.n.
[h] Some cod. (w. Syr.): "hostile ships"—G.n. "Pirates, passing as quickly as possible over the waters"—T.G.

[a] So some cod. (w. Sep. and Syr.): "Oh that there were"—G.n.
[b] Or: "arbiter"—T.G.
[c] Cp. chap. xiii. 21; xxxiii. 7.
[d] Or: "spirit."
[e] Or: "keep me in guard."

Or <if I am righteous> I will not lift up my head,
<Surfeited with shame> look thou then on my humiliation.[a]
16 <When it is lifted up> |like a howling lion| thou dost hunt me,
Then again' thou dost shew thyself marvellous against me.
17 Thou renewest thy witnesses before me,
And dost increase thy vexation with me,
||Relays—yea an army|| is with me.
18 Wherefore' then <from the womb> didst thou bring me forth?
I might have breathed my last, and ||no eye|| have seen me.
19 <As though I had not been> should I have become,—
<From the womb to the grave> might I have been borne.[b]
20 Are not my days |few|?—then forbear,[c]
And set me aside, that I may brighten up for a little;
21 Before I go, and not return,
Unto a land of darkness and death-shade:
22 A land of obscurity, like thick darkness,
Of death-shade and disorder,
And which shineth like thick darkness.

11 1 Then responded Zophar the Naamathite, and said:—
2 Should ||the multitude of words|| not be answered?
Or should ||a man full of talk||[d] be justified?
3 Shall ||thy pratings|| cause men to hold their peace?
<When thou hast mocked> shall there be none' to put thee to shame?
4 Since thou hast said,
Right' is my doctrine,
And pure' am I in his[e] eyes.
5 But <in very deed> oh that God would speak,
That he would open his lips with thee:
6 That he would declare to thee the secrets of wisdom,
For they are double to that which actually is,[f]—
Know then that God could bring into forgetfulness for thee, a portion of thine iniquity.
7 The hidden depth of God[g] canst thou discover?
Or <unto the furthest limit of the Almighty> canst thou attain?[h]
8 <The heights of the heavens> what canst thou do?
<Depths deeper than hades> what canst thou know?
9 <Longer than the earth> is the measure thereof,
And broader than the sea.
10 <If he sweep on, or shut up, or call together>
Who then shall hinder him?
11 For ||he|| knoweth men of falsity,
And seeth iniquity, and him that doth not diligently consider.
12 But ||an empty person|| will get sense,[a]
When ||a wild ass's colt|| is born a man![b]
13 <If ||thou|| hast prepared thy heart,
And wilt spread forth, unto him, thy hands—
14 <If ||iniquity|| be in thy hand>
Put it far away,
And let there not dwell in thy tents[c] perversity>
15 Surely ||then|| shalt thou lift up thy face free from blemish,
And shalt be established, and not fear.
16 For ||now||[d] shalt thou forget |sorrow|,
<Like waters passed away> shalt thou remember it.
17 <Above high noon> shall rise life's continuance,
||Darkness|| <like a morning> shall appear,
18 And thou shalt be confident, that there is' hope,
And <when thou hast searched>[e] securely' shalt thou lie down;
19 And shalt rest, with none' to put thee in terror,—
And many shall entreat thy favour.
20 But ||the eyes of the lawless|| shall fail,—
And ||place of refuge|| shall have vanished from them,
And ||their hope|| be a breathing out of life.[f]

1 Then responded Job, and said:— **12**
2 <Of a truth> ||ye|| are the people,
And <with you> wisdom |will die|.
3 ||I also|| have a mind[g] like you,
||I|| fall not short |of you|,
But who' hath not' such things as these?
4 <A laughing-stock to one's neighbour> do I become,
One who hath called upon God and he hath answered him!
A laughing-stock—a righteous man without blame!
5 <For ruin> there is contempt, in the thought of the man at ease,—
Ready, for such as are of faltering foot!
6 At peace' are the tents that belong to the spoilers,
And there is security to them who provoke God,
To him who bringeth a god in his hand.
7 But ||in very deed|| ask, I pray thee, the beasts, and they will teach thee,
And the bird of the heavens, and it will tell thee;

[a] Or: "affliction."
[b] Cp. chap. iii. 11-13.
[c] Or: "desist," "let be."
[d] Lit.: "a man of lips."
[e] So it shd be (w. Sep.)—G.n.
[f] Or (?): "*double* in sound wisdom (beyond what Job imagines)"—O.G. 495[b].
[g] Cp. 1 Cor. ii. 10.
[h] *Gt.*: "attain" or "enter"—G.n.

[a] Ml.: "a heart," "a mind." Cp. Prov. vi. 32, n.
[b] "Shall an empty man get a mind or a wild ass's colt be born a man?"—O.G. 525[b].
[c] Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr. and Vul.): "tent" (sing.)—G.n.
[d] So it shd be (w. Syr.)—G.n.
[e] "=looked carefully about before going to rest"—O.G.
[f] U.: "soul." Heb.: *nephesh*.
[g] Ml.: "heart." Cp. Pro. vi, 32, n.

8 Or address the earth, and it will teach thee,
And the fishes of the sea |will recount it to thee|:
9 Who' knoweth not, among all these,
That ‖the hand of Yahweh‖[a] hath done this?
10 In whose hand is the soul[b] of every living thing,
And the spirit of all the flesh of men.
11 Doth not ‖the ear‖ try |words|?
Even as ‖the palate‖ tasteth for itself ‖food‖?
12 <In the Ancient> is wisdom,
And <[in] Length of Days> understanding:
13 <With Him> are wisdom and strength,
<To Him> pertain counsel and understanding.
14 Lo! He pulleth down, and it cannot be built,
He closeth up over a man,[c] and it cannot be opened:
15 Lo! He holdeth back the waters, and they dry up,
Or sendeth them out, and they transform the earth:
16 <With Him> is strength and effective wisdom,
<To Him> belong he that erreth, and he that causeth to err.
17 Who leadeth away counsellors [as] a spoil,
And <judges> He befooleth:
18 <The fetters of kings> He looseth,
Or hath bound a slave's waistcloth about their loins:
19 Who leadeth away priests [as] a spoil,
And <men firmly seated> He overtúrneth:
20 Setting aside the speech[d] of the trusty,
And <the discernment of elders> He taketh away:
21 Pouring contempt upon nobles,
And <the girdle of the mighty> hath He loosed:
22 Laying open deep things, out of darkness,
And bringing out to light, the death-shade:
23 Who giveth greatness to nations, or destroyeth them,
Who spreadeth out nations, or leadeth them into exile:
24 Who taketh away the sense[e] of the chiefs of the people of the earth,
And hath caused them to wander in a pathless' waste:[f]
25 They grope about in the dark, having no light,
And He hath made them to reel, like a drunken man.

13 1 Lo! <all [this]>[g] hath mine own eye' seen,—
Mine ear hath heard and understood it:
2 <Just as ye' know> ‖I too‖ know,
‖I‖ fall not short |of you|.
3 |But indeed| ‖I‖ <unto the Almighty> would speak,
And <to direct my argument unto God> would I be well pleased.
4 For |in truth| ‖ye‖ do besmear with falsehood,[a]
Worthless physicians, all of you!
5 Oh that ye would ‖altogether hold your peace‖,
And it should serve you for wisdom!
6 Hear, I pray you, the argument of my mouth,[b]
And <to the pleadings of my lips> give heed:—
7 Is it <for God> ye would speak perversely?
And <for him> would ye speak deceit:
8 Even <for him> would ye be partial?
Or <for God> would ye [so] plead?
9 Would it be well, when he searched you out?
Or <as one might jest with a mortal> would ye jest |with him|?
10 He will ‖severely rebuke‖ you,
If ye are secretly' partial.
11 Shall not ‖his majesty‖ overwhelm you?
And ‖the dread of him‖ fall upon you?
12 Are not your memorable sayings, proverbs of ashes?
<Breastworks of clay> your breastworks?
13 Quietly let me alone, that ‖I‖ may speak out,
Then let come on me |what may|.
14 <In any case> I will take up my flesh in my teeth,
And <my life> will I put in my hand:[c]
15 Lo! he may slay me, [yet] <for him>[d] will I wait,—
Nevertheless <my ways—unto his face> will I show to be right:
16 ‖Even he‖ will be on my side—unto salvation,
For <not before his face> shall any impious person come.
17 Hear ye patiently[e] my speech,
And be my declaration in your ears.
18 Lo! I pray you, I have set forth in order a plea,
I know that ‖I‖ shall be found right.
19 Who is' it that shall contend[f] with me?
For ‖now‖ <if I should hold my peace> why! I should breathe my last!
20 Only <two things> do thou not with me,[g]
‖Then‖ <from thy face> will I not hide me:—
21 <Thy hand—from off me> take thou far away,
And <thy terror> let it not startle me![h]

[a] Some cod.: "God"—G.n.
[b] Or: "life." Heb.: *nephesh*.
[c] Or: "*closeth in upon a man*, fig. of imprisonment"—O.G.
[d] Lit.: "lip."
[e] Or; "courage." Ml.: "heart." Cp. Pro. vi. 32, n.
[f] Ml.: "a pathless *tôhu*." Cp. Gen. i. 2.
[g] Some cod. (w. Syr., Vul.): "all these things." Cp. chap. xxxiii. 29—G.n.

[a] "Ye are falsehood-plasterers"—O.G.
[b] So it shd be (w. Sep.)—G.n.
[c] Some cod. (w. *Sep.*, Syr., Vul.): "hands" (pl.)—G.n.
[d] *Written*: "not"; *read*: "for him." Some cod. (w. 1 ear. pr. edn., Aram., Syr. and Vul.) both *write* and *read*: "for him"—G.n.
[e] N.B.: "hear ye, hearing." as in Is. vi. 9. Intro. Chap. II., Synopsis, *B*, *b*.
[f] Or: "‖Who‖ shall contend." Cp. O.G. 216, 4, *b*, *β*.
[g] N.B.: Here again Job suddenly directs his complaint unto God; cp. chap. vii. 7.
[h] Cp. chap. ix. 34; xxxiii, 7.

22 Then call thou, and ‖I‖ will answer,
Or I will speak, and reply thou unto me.
23 How many' are mine' iniquities and sins?
<My transgression and my sin> let me know!
24 Wherefore' <thy face> shouldst thou hide?
Or count me, as an enemy to thee?
25 <A driven leaf> wilt thou cause to tremble?
Or <dry stubble> wilt thou pursue?
26 For thou writest, against me, bitter things,
And dost make me inherit the iniquities of my youth;
27 And thou dost put—in the stocks—my feet,
And observest all my paths,
<Against the roots of my feet> thou dost cut out a bound;
28 And ‖a man himself‖ <as a rotten thing> weareth out,
As a garment which the moth' hath eaten.

14 1 ‖Man that is born of a woman‖
Is of few days, and full of trouble:
2 <As a flower> he cometh forth—and fadeth,
He fleeth also as a shadow, and continueth not.
3 <And yet upon such a one as this> hast thou opened thine eye?[a]
And <him>[b] wouldst thou bring into judgment with thee?
4 Who can bring a clean thing out of an unclean?
Not one!
5 <If determined' are his days> |the number of his months| is with thee,
<Fixed times[c] for him> thou hast appointed and he cannot go beyond.
6 Look away from him,[d] that he may rest,
Till he shall pay off, as a hireling, his day.
7 <Though there is'—for a tree—hope,—
<If it should be cut down> that |again| it will grow,
And ‖the tender branch thereof‖ will not cease;
8 If its root |should become old in the earth|,
And <in the dust> its stock should die':
9 <Through the scent of water> it may break forth,
And produce branches like a sapling>
10 Yet ‖man‖ dieth, and is prostrate,[e]
Yea the son of earth doth cease to breathe, and where is he?
11 |Waters| have failed from |the sea|,
And ‖a river‖ may waste and dry up;
12 So ‖a man‖ hath lain down, and shall not arise,—
<Until there are no heavens> they shall not awake,
Nor be roused up out of their sleep.
13 Oh that <in hades> thou wouldst hide me!
That thou wouldst keep me secret, until the turn of thine anger,
That thou wouldst set for me a fixed time, and remember me:
14 <If a man die'> can he live again?[a]
<All the days of my warfare> would I wait,
Until my relief should come:—
15 Thou shouldst call, and ‖I‖ would answer thee,—
<For the work of thine own hand> thou shouldst long.[b]
16 For[c] ‖now‖ <my steps> thou countest,
Thou wilt not pass over[d] my sin:
17 <Sealed up in a bag> is my transgression,
And thou hast glued over mine iniquity.
18 But |in very deed| ‖a mountain falling‖ will lie prostrate,
Or ‖a rock moved out of its place‖:
19 ‖Stones‖ have been hollowed out by waters,
The floods thereof wash away the dust of the earth,
And <the hope of mortal man> thou hast destroyed:
20 Thou dost overpower him utterly, and he departeth,
<Disfiguring his face> ‖so‖ hast thou sent him away.
21 His sons |come to honour|,
And he knoweth it not,
Or they are brought low,
And he perceiveth it not of them.
22 But ‖his flesh‖ <for himself> is in pain,
And ‖his soul‖ <for himself> doth mourn.[e]

15 1 Then responded Eliphaz the Temanite, and said:—
2 Should ‖a wise man‖ answer unreal[f] knowledge?
Or fill, with the east wind, his inner man?
3 Disputing with discourse that doth no good,
Or with speech, wherein is no profit?
4 But ‖thou‖ wouldst take away reverence,
And wouldst attain unto[g] meditation before God.
5 For thine own mouth would teach thine iniquity,
And thou wouldst choose the tongue of the crafty.
6 Thine own mouth' shall condemn thee, and ‖not I‖,
And ‖thine own lips‖ shall testify[h] against thee.
7 <The first of mankind> wast thou born?
Or <before the hills> wast thou brought forth?
8 <In the secret council of God> hast thou been wont to hearken?

[a] Some cod. (w. 8 ear. pr. edns. [1 quoting from Mass.]): "eyes" (pl.) —G.n.
[b] So it shd be (w. Sep., Syr., Vul.)—G.n.
[c] So *read* (pl.) (w. 4 ear. pr. edns.)—G.n.
[d] Cp. chap. vii. 19.
[e] *Gt.*: "and departeth." Cp. ver. 20—G.n.

[a] Ml.: "live." But cp. Jno. xi. 25, 26, n.
[b] Cp. Ps. civ. 31; cxxxviii. 8.
[c] "Ground of the wishes expressed, vers. 13–15"—O.G. 473b, 3, *c*.
[d] So it shd be (w. Sep.)—G.n.
[e] "Only his flesh upon him is in pain,
And his soul upon him mourneth."
"Both the inner *nephesh* and the outer *bâsâr* are conceived as resting on a common substratum"—O.G. 659a. [But (!) whether text supports this. Cp. transn. in text.]
[f] Ml.: "windy."
[g] So it shd be (w. Sep.)—G.n. [h] Ml.: "answer."

Or canst thou attain[a] for thyself unto wisdom?
9 What knowest thou, that we know not?
[What] understandest thou, and the same' | is not with us|?
10 ‖Both hoary and venerable‖ are among us,
One mightier than thy father in days!
11 <Too small for thee> are the consolations of GOD?
Or a word spoken gently with thee?
12 How doth thine own heart carry thee away,
And how thine eyes' do roll![b]
13 For thy spirit |replieth against GOD|,
And thou bringest forth—out of thy mouth—words!
14 What' is a mortal, that he should be pure?
Or that righteous' should be one born of a woman?
15 Lo! <in his holy ones>[c] he putteth not confidence,
And ‖the heavens‖ are not pure in his eyes:[d]
16 How much less when one is detested and corrupt,
A man who drinketh in—like water—perversity,
17 I will tell thee—hear me,
<Since this' I have seen>[e] I must needs declare it.
18 Which ‖wise men‖ tell,
And deny not [that which is] from their fathers.
19 <To them alone> was the earth given,
And no alien passed through their midst:
20 <All the days of the lawless man> ‖he‖ doth writhe with pain,
And ‖the number of years‖ is hidden from the tyrant;
21 ‖A noise of dreadful things‖ is in his ears,
<In prosperity> the destroyer cometh upon him;
22 He hath no confidence to come back out of darkness,
‖He‖ being destined' to the power of[f] the sword;
23 A wanderer' ‖he‖, for bread, [saying] Where [is it]?
He knoweth that <prepared by his own hand> is the day of darkness;
24 Distress and anguish shall startle him,
It shall overpower him, like a king ready for the onset:
25 Because he had stretched out—against GOD—his hand,
And <against the Almighty> had been wont to behave himself proudly;
26 He used to run against him with uplifted neck,
With the stout bosses of his bucklers;
27 For he had covered his face with his fatness,
And had gathered a superabundance on his loins;
28 And had inhabited demolished cities,
‖Houses‖ wherein men would not dwell,
That were destined to become heaps.
29 He shall not be rich, nor shall his substance' continue,
Neither shall their shadow'[a] stretch along on the earth;
30 He shall not depart out of darkness,
<His young branch> shall the flame' dry up,
And he shall depart, by the breath of his own mouth!
31 Let no one trust in him that—by vanity—is deceived,
For ‖vanity‖ shall be his recompense;
32 <Before his day> shall it be accomplished,
With ‖his palm-top‖ not covered with leaves;
33 He shall wrong—like a vine—his sour grapes,[b]
And shall cast off—as an olive-tree—his blossom.
34 For ‖the family[c] of the impious‖ is unfruitful,
And ‖a fire‖ hath devoured the tents of bribery;
35 Conceiving mischief, and bringing forth iniquity,
Yea ‖their inmost soul‖ prepareth deceit.

16 1 Then responded Job, and said:—
2 I have heard many' such things,
<Wearisome comforters> are ye all!
3 Is there to be an end to windy words?
Or what so strongly exciteth thee, that thou must respond?[d]
4 ‖I also‖ <like you> could speak,—
<If your' soul were' in the place of my' soul>
I could string together words' against you,
And could therewith shake over you my head.
5 I could make you determined, by my mouth,
And then my lip-solace should restrain you.[e]
6 <Though I do speak> unassuaged is my stinging pain,—
And <if I forbear> of what am I relieved?[f]
7 But ‖now‖ hath he wearied me,
Thou hast destroyed all my family;[e]
8 And <having captured me> it hath served [as a witness];
And so my wasting away[g] hath risen up against me,
<In my face> it answereth.

[a] So it shd be (w. Sep.)—G.n.
[b] So Fuerst. Others: "wink."
[c] *Written*: "holy one"; *read*: "holy ones"—G.n.
[d] Cp. chap. iv. 18.
[e] Or: "That which I have seen." Cp. O.G. 261, 5.
[f] So it shd be (w. Sep.)—G.n.
[a] So it shd be (w. Sep.)—G.n.
[b] Some cod. (w. 1 ear. pr. edn., Syr.): "his own flesh"—G.n.
[c] U.: "assembly."
[d] "*What sickens thee* (what disturbs, vexes thee) that thou answerest"—O.G.
[e] Some [with a change of reading]: "*the motion of my lips* (in expressing sympathy) *would I not restrain.*" Cp. O.G. 362[a], 627[a].
[f] Ml.: "what goeth from me?"
[g] Or: "*leanness*; less prob., *my lying, i.e.*, my affliction regarded as a lying witness"—O.G. 471.

9 ‖His anger‖ hath torn and persecuted me,
He hath gnashed upon me with his teeth,
‖Mine adversary‖ hath sharpened his eyes for[a] me.

10 They have gaped upon me with their mouth,
<With reproach> have they smitten my cheek,
Together, against me, have they closed their ranks.[b]

11 God doth abandon me to him that is perverse,
And <into the hands of the lawless> he throweth me headlong.

12 <At ease> was I when he shattered me,
Yea he seized me by my neck, and dashed me in pieces,
Then set me up for himself as a mark:

13 His archers came round against me,
He clave asunder my reins,[c] and spared not,
He poured out, on the earth, my gall:

14 He made a breach in me, breach upon breach,
He ran upon me, like a mighty man.

15 <Sackcloth> sewed I on my skin,
And rolled—in the dust—my horn:

16 ‖My face‖ is reddened from weeping,
And <upon mine eyelashes> is the death-shade:—

17 Though no violence was in my hands,
And ‖my prayer‖ was pure.

18 O earth! do not cover my blood,
And let there be no place for mine outcry.

19 ‖Even now‖ lo! <in the heavens> is my witness,

20 And ‖he that voucheth for me is on high.[d]
My friends are ‖they who scorn me‖,
<Unto God> hath mine eye shed tears:—

21 That one might plead, for a man, with God,—
Even a son of man, for his friend!

22 <When[e] ‖a few years‖ come>
Then <by a path by which I shall not return> shall I depart.

17 1 ‖My spirit‖ is broken,
‖My days‖ are extinguished,
<Graves> are left me.[f]

2 Verily there are mockers,[g] with me!
And <on their insults>[h] mine eye doth rest.

3 Appoint it, I pray thee,—be thou surety for me with thyself,
Who is' there that, on my side, can pledge himself?

4 For <their heart> hast thou kept back from understanding,
<On this account> thou wilt not exalt them.

5 <He that ‖for a share‖ denounceth friends>
Even ‖the eyes of his children‖ shall be dim.

6 But he hath set me, as the byword of peoples,
And <one to be spit on in the face> do I become.

7 Therefore hath mine eye become dim from vexation,
And ‖my members‖ are like a shadow, all' of them.

8 Upright men shall be astounded over this,
And ‖the innocent‖ <against the impious> shall rouse themselves.

9 That the righteous may hold on his way,
And ‖the clean of hands‖ increase in strength.

10 But indeed, <as for them[a] all> will ye bethink yourselves and enter into it, I pray you?
Or shall I not find, among you, one who is wise?

11 ‖My days‖ are past, ‖my purposes‖ are broken off,
The possessions of my heart!

12 <Night for day> they appoint,[b]
‖Light‖ is near, by reason of darkness!

13 <If I wait for hades as my house,
<In darkness> have spread out my couch;

14 <To corruption> have exclaimed, ‖My father‖ thou!
My mother! and My sister! to the worm>

15 Where then' would be my hope?
And <as for my blessedness>[c] who should see it!

16 <With me[c] to hades> would they go down,
If <wholly—|into the dust|> is the descent!

18 1 Then responded Bildad the Shuhite, and said:—

2 How long will ye[d] make a perversion[e] of words?
Ye should understand, and <afterwards> we could speak.

3 Wherefore' are we accounted like beasts?
Or appear stupid,[f] in thine[g] eyes?

4 <One tearing in pieces his own soul in his anger>—
<For thy sake> shall the earth' be forsaken?
Or the rock be moved out of its place?

5 ‖Even the light of the lawless‖ shall go out,—
Neither shall shine the flame of his fire;

6 ‖The light‖ hath darkened in his tent,
Yea ‖his lamp above him‖ goeth out;

7 The steppings of his strength are hemmed in,
And his own counsel casteth him down;

8 For he is thrust into a net by his own feet,
And <upon a trap> he marcheth;

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[a] "*Whet eyes against* = look daggers at"—O.G. 474, 1, n.
[b] "Fully equipped themselves"—Fuerst.
[c] Or: "kidneys."
[d] Lit.: "in the heights."
[e] "For"—O.G. 473[b], 3, *c.*
[f] Ml.: "have I." Sep. here *reads*: "Graves shall I seek and not find"—G.n.
[g] Ml.: "mockings"—poet. for "mockers"—T.G., "Truly mockery surroundeth me"—O.G.
[h] So Davies; "resistance"—T.G.; "disputation"—Fuerst.

[a] Some cod. (w. Syr. and Vul.): "you"—G.n.
[b] Perh. = "is appointed."
[c] So it shd be (w. Sep.)—G.n.
[d] N.B.: "ye." Does this plural suggest that friends had by this time rallied to Job's side?
[e] So Fuerst. Or: "a snare" or "an end"—T.G.
[f] So *written* (O.G.); but *read*: "unclean"—G.n.
[g] So it shd be (w. Sep. and Syr.)—G.n.

9 There catcheth him—by the heel—a gin,
There holdeth him fast—a noose:
10 Concealed in the ground is a cord for him,—
And a snare for him, on the path.
11 <Round about> terrors have startled him,
And have driven him to his feet.
12 Let his strength be famished,
And ‖calamity‖ be ready at his side;
13 Let it devour the members of his body,
Let the firstborn of death devour his members;
14 Uprooted, out of his tent, be his confidence,
And let it drive him down to the king of terrors;
15 There shall dwell in his tent, what is naught-of-his,[a]
Let brimstone be strewed over his dwelling;
16 <Beneath> let his roots be dried up,
And <above> be cut off his branch:
17 ‖His memorial‖ have perished out of the land,
And let him have no name' over the face of the open field;
18 Let them thrust him out of light into darkness,
Yea <out of the world> let them chase him;
19 Let him have neither scion nor seed among his people,
Neither any survivor in his place of sojourn:
20 <Over his day> have they been astounded who come behind,
And <them who are in advance> a shudder' hath[b] seized.
21 Surely ‖these‖ are the dwellings of him that is perverse,
And ‖this‖ is the place of him that knoweth not GOD.

19 1 Then responded Job, and said:—

2 How long' will ye grieve my soul?
Or crush me with words?
3 <These ten times> have ye reviled me,
Shameless, ye wrong me.[c]
4 <And even if indeed I have erred>
With myself' lodgeth mine error.
5 <If indeed <against me> ye must needs magnify yourselves,
And plead, against me, my reproach>
6 Know, then, that ‖GOD‖ hath overthrown[d] me,
And <within his net> enclosed me.
7 Lo! I cry—out Violence! but receive no answer,
I cry aloud, but there is no' vindication;
8 <My way> hath he walled up, that I cannot pass,
And <upon my paths> hath he made darkness rest;
9 <My glory—from off me> hath he stripped,
And hath removed the crown of my head;
10 He hath ruined me on every side, and I am gone,
And he hath taken away—like a tree—my hope;
11 Yea he hath kindled against me his anger,
And accounted me towards him like unto his adversaries;
12 <Together> enter his troops,
And have cast up, against me, their mound,
And have encamped all around my tent;
13 <My brethren—from beside me> hath he moved far away,
And ‖mine acquaintance‖ are wholly estranged from me;
14 |Failed me| have my near of kin,
And ‖mine intimate acquaintances‖ have forgotten me;
15 ‖Ye guests of my house and my maidens‖
<A stranger> have ye accounted me,
<An alien> have I become in their[a] eyes;
16 <To mine own servant> I called, and he would not answer,
<With mine own mouth> I kept entreating him;
17 ‖My breath‖ is strange to my wife,
And I am loathsome[b] to the sons of my own mother;
18 ‖Even young children‖ despise me,
I rise up, and they speak against me;
19 All the men of mine intimate circle abhor me,
And ‖these whom[c] I loved‖ have turned against me;
20 <Unto my skin and unto my flesh> have my bones' cleaved,
And I have escaped with the skin of my teeth.
21 Pity me! pity me! ‖ye, my friends‖
For ‖the hand of GOD‖ hath stricken me!
22 Wherefore' should ye persecute me as GOD?
And <with my flesh> should not be satisfied?
23 Oh, then, that my words |could be written|,
Oh that <in a record> they could be inscribed:
24 That <with a stylus of iron and [with] lead>
<For all time—in the rock> they could be graven!
25 But ‖I‖ know' that |my redeemer|[d] liveth,
And <as the Last[e] over [my] dust> will he arise;
26 And <though <after my skin is struck off> this[f] [followeth]>
Yet <apart from my flesh> shall I see GOD:

[a] Or: "Terror shall dwell in his tent so that it is no more his." Cp. O.G. 116, *a*.
[b] So it shd be (w. Sep., Syr., Vul.)—G.n.
[c] Cp. T.G. "Sense very dubious"—O.G. Perh. *hakar* for *hakar* (injure)—Davies' H.L.
[d] Or: "wronged"—T. G. & Fu.; "subverted"—O.G.
[a] A sp. v.r. (*sevir*): "your"—G.n.
[b] So O.G.; "my entreaties"—T.G.; my appeals for pity"—Davies' H.L.; "my kindness"—Fuerst.
[c] Cp. O.G. 261, 5.
[d] Or: "my near of kin"; or, as included in this: "my vindicator."
[e] Or: "later on."
[f] "This" nameless thing (this bundle of bones)!

27 Whom ‖I myself‖ shall see, on my side,
And ‖mine own eyes‖ [shall] have looked upon, and not [those of] a stranger.
Exhausted are my deepest desires in my bosom!

28 Surely ye should say—
Why should we persecute him?
Seeing ‖the root of the matter‖ is found in me.[a]

29 Be ye afraid—on your part—of the face of the sword,
Because ‖wrath‖ [bringeth] the punishments of the sword,
To the end ye may know the Almighty.[b]

20 1 Then responded Zophar the Naamathite, and said:—

2 |Not so|[c] do my thoughts answer me,
And to this' end, is my haste within me:
3 <The correction meant to confound me> I must hear,
But ‖the spirit—out of my understanding‖ will give me a reply.
4 Knowest thou ‖this‖—from antiquity,
From the placing of man upon earth:—
5 That ‖the joy-shout of the lawless‖ is short,
And ‖the rejoicing of the impious‖ for a moment?
6 <Though his elevation mount up to the heavens,
And ‖his head‖ <to the clouds> doth reach>
7 <Like his own stubble>[d] shall he utterly perish,
‖They who had seen him‖ shall say, Where is he?
8 <Like a dream> shall he fly away, and they shall not find him,
Yea he shall be chased away, as a vision of the night.
9 ‖The eye that hath scanned him‖ shall not do it again,
Neither |any more| shall his place' behold him:
10 ‖His children‖ shall seek the favour of the poor,
And ‖his own hand‖ shall give back his wealth.
11 ‖His bones‖ are full of youthful vigour,
Yet <with him—in the dust> shall it lie down.
12 <Though |a sweet taste in his mouth| be given by vice,
Though he hide it under his tongue;
13 Though he spare it, and will not let it go,
But retain it in the midst of his mouth>
14 ‖His food‖ |in his stomach| is changed,
The gall of adders, within him!
15 <Wealth> hath he swallowed, and hath vomited the same,
<Out of his belly> shall |God| drive it forth:
16 <The poison of adders> shall he suck,
The tongue of the viper' shall slay him;
17 Let him not see in the channels
The flowings of torrents of honey and milk.
18 <In vain>[a] he toiled, he shall not swallow,
<Like wealth to be restored> in which he cannot exult!
19 For he hath oppressed—hath forsaken the poor,
<A house> hath he seized, which he cannot rebuild.
20 Surely he hath known no peace in his inmost mind,—
<With his dearest thing> shall he not get away:
21 Nothing escaped his devouring greed,—
<For this cause> shall his prosperity' not continue:
22 <When his abundance is gone> he shall be in straits,
‖All the power of distress‖[b] shall come upon him.
23 It shall be that <to fill his belly> he will thrust at him the glow of his anger,
And rain [it] upon him for his punishment.[c]
24 He shall flee from the armour of iron,—
There shall pierce him, a bow of bronze!
25 He hath drawn it out, and it hath come forth out of his back,—
Yea the flashing arrow-head, out of his gall,
There shall march on him—|terrors|:
26 ‖Every misfortune‖ is laid up for his treasures,—
There shall consume, a fire ‖not blown up‖,[d]—
It shall destroy what remaineth in his tent:
27 The heavens shall reveal' his iniquity,
And ‖the earth‖ be rising up against him:
28 The increase of his house shall vanish,
Melting away[e] in the day of his anger.
29 ‖This‖ is the portion of the lawless man, |from God|,[f]
And the inheritance decreed him from the Mighty One.[g]

21 1 Then responded Job, and said:—

2 Hear ye patiently my words,
And let this be your consolation:
3 Suffer me, that ‖I‖ may speak,
And <after I have spoken> thou[h] canst mock!
4 Did ‖I‖ <unto man> make my complaint?
Wherefore', then, should my spirit not be impatient?
5 Turn round to me, and be astonished,
And lay hand on mouth!

[a] Some cod. (w. Aram., Sep., Vul.): "him"—G.n.
[b] So Fuerst, Ewald, Dillmann. "Know there is a judgment"—T.G. and others. Cp. O.G. 192[b].
[c] So it shd be (w. Sep.)—G.n.
[d] So Fuerst. Others: "dung."

[a] So it shd be (w. Sep.)—G.n.
[b] So it shd be (w. Sep., Vul.)—G.n.
[c] So Fuerst. "As (or with) their food"—T.G. and Dav. "Into his very bowels"—O.G. 536[a].
[d] "But kindled from heaven"—O.G. 518[b], 1, *c*.
[e] So Fuerst. "Things which he had scraped together" = "wealth"—T.G.
[f] Heb.: *Elohim*.
[g] Or: "from God." Heb.: *El*.
[h] As if pointing to one of them.

6 <When I call to mind> then am I dismayed,
And there seizeth my flesh a shuddering:—
7 Wherefore' do |lawless men| live,
Advance in years, ‖even wax mighty in power‖?
8 ‖Their seed‖ is established in their sight |along with them|,
Yea their offspring, before their eyes;
9 ‖Their houses‖ are at peace, without dread,
Neither is ‖the rod of God‖ upon them;
10 ‖His bull‖ covereth,[a] and causeth not aversion,
His cow safely calveth, and casteth not her young;
11 They send forth—like a flock—their young ones,
And |their children| skip about for joy;
12 They rejoice aloud as[b] [with] timbrel and lyre,
And make merry to the sound of the pipe;[c]
13 They complete,[d] in prosperity, their days,
And <in a moment to hades> they sink down.
14 Yet they said unto God,
Depart from us, and
<In the knowledge of thy ways> find we no pleasure.
15 What is the Almighty, that we should serve him?
Or what shall we profit, that we should urge him?
16 Lo! <not in their own hand> is their welfare,
‖The counsel of lawless men‖ is far from me!
17 ‖How oft‖[e] |the lamp of the lawless| goeth out,
And their calamity |cometh upon them|,
<Sorrows> apportioneth he in his anger;
18 They become as straw before the wind,
And as chaff, which the storm stealeth away.
19 Shall ‖God‖ reserve |for his children| his sorrow?
Let him recompense him' so that he may know it;
20 ‖His own eyes‖[f] shall see his misfortune,
And <the wrath of the Almighty> shall he drink.
21 For what shall be his pleasure in his house after him,
When ‖the number of his months‖ is cut in twain?
22 Is it <to God> one can teach knowledge,
Seeing that ‖he‖ shall judge |them who are on high|?
23 ‖This‖ man dieth, in the very perfection of his prosperity,
Wholly' tranquil and secure;
24 ‖His veins‖ are filled with nourishment,[a]
And ‖the marrow of his bones‖ is fresh;
25 Whereas ‖this other man‖ dieth, in bitterness of soul,
And hath never tasted good fortune:
26 ‖Together‖ |in the dust| they lie down,
And ‖the worm‖ spreadeth a covering over them.
27 Lo! I know your plans,
And the devices, wherewith ye would do me violence!
28 For ye say,
Where is the house of the noble-minded?
And where the dwelling'-tent of the lawless?
29 Have ye not asked' the passers-by in the way?
And <their signs> can ye not recognise?
30 That <to the day of calamity> is the wicked reserved,
<To the day of indignant visitation> are they led.
31 Who can declare—to his face—his way?
And <what ‖he‖ hath done> who shall recompense to him?
32 Yet ‖he‖ <to the graves> is borne,
And <over the tomb> one keepeth watch;
33 Pleasant to him are the mounds[b] of the torrent-bed,—
And <after him> doth every man march,
As <before him> there were, without' number.
34 How then should ye comfort me with vanity,
Since <as for your replies> there lurketh [in them] treachery?

22 1 Then responded Eliphaz the Temanite, and said:—
2 <Unto God> can a man act as friend?
Surely[c] a discreet' man befriendeth himself!
3 Is it a pleasure to the Almighty, that thou shouldst be righteous?
Or any profit, that thou shouldst be blameless in thy ways?
4 Is it <for thy reverence> that he
will accuse thee?
will enter with thee into judgment?
5 Is not ‖thy wickedness‖ great?
And <without end> [are not] thine iniquities?
6 Surely thou hast been wont to put thy brother in pledge |for nothing|,
And <the garments of the ill-clad> hast thou stripped off:
7 <No water—to the weary> hast thou given to drink,
And <from the hungry> thou hast withheld bread:
8 <A man of might> ‖to him‖ pertaineth the land,

[a] "Impregnateth"—O.G.
[b] So (*bethoph*) many MSS. and 3 ear. pr. edns.); but some cod. (w. 8 ear. pr. edns.) (*bethoph*) [simply] "with timbrel"—G.n.
[c] Or: "reed," "flute."
[d] *Written*: "wear out"; but *read*: "complete." Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr. and Vul.) both *read* and *write*: "complete"—G.n.
[e] "*I.e.*: how seldom [!]"—O.G. 553[b].
[f] *Written*: "eye"; *read*: "eyes." In some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr., Vul.): "eyes" (pl.) is both *written* and *read*—G.n.

[a] Or: "His sides are full of fat"—T.G. "His vessels (pails, pans) are full of milk"—Davies, H.L., O.G.
[b] Mi.: "heaps."
[c] Or: "[No] for"—O.G. 474[a], *c*.

And |the favourite| dwelleth therein:
9 <Widows> thou hast sent away empty,
And ‖the arms of the fatherless‖ thou dost crush.
10 <For this cause> |round about thee| are snares,
And a dread startleth thee suddenly;
11 Or darkness—thou canst not see,
And ‖a flood of waters‖ covereth thee.
12 Is not |God| [in] the height of the heavens?
Behold, then, the head of the stars, that they are high.
13 Wilt thou say then,
What doth God know?
<Out through a thick cloud> can he judge?
14 ‖Dark clouds‖ are a veil to him, and he cannot see,
Or <the vault of the heavens> doth he walk?
15 <The path of the ancient time> wilt thou mark,
Which the men of iniquity' trod?
16 Who were snatched away before the time,
And ‖a stream‖ washed away their foundation?
17 Who had been saying unto God,
Depart from us! and—
What can the Almighty do for himself?
18 Yet ‖he‖ had filled their houses with good!
‖The counsel of the lawless‖ then, is far from me:
19 The righteous shall see and rejoice,
And <the innocent> shall laugh them to scorn:
20 <If our assailants' do not vanish>
Then <their abundance> a fire' consumeth!
21 Shew thyself to be one with him—I pray thee—and prosper,
<Thereby> shall there come on thee blessing.[a]
22 Accept, I beseech thee, from his mouth—instruction,—
And lay up his sayings in thy heart.
23 <If thou return unto the Almighty and submit thyself,[b]
If thou far remove perversity from thy tent>[c]
24 Then lay up, in the dust, precious ore,
And <among the stones of the torrent-beds> fine gold:
25 So shall |the Almighty| become |thy precious ores|
Yea glittering silver[d] unto thee!
26 For ‖then‖ <in the Almighty> shalt thou take exquisite delight,
And shalt lift up—unto God—thy face;
27 Thou shalt make entreaty unto him, and he will hear thee,
And <thy vows> shalt thou pay;
28 And thou shalt decree a purpose, and it shall be fulfilled unto thee,
And <upon thy ways> shall have shone a light;
29 <When men cast themselves down> then thou shalt say Up!
And <him that is of downcast eyes> shall he save;
30 He shall deliver the innocent,[a]
And thou shalt escape[b] by the pureness of thy hands.

1 Then responded Job, and said:— **23**
2 <Even to-day> is my complaint' rebellion?[c]
‖His hand‖[d] is heavier than my groaning.
3 Oh that I knew where I might find him!
I would come even unto his dwelling-place;
4 I would set out, before him, a plea,
And <my mouth> would I fill with arguments;
5 I would note the words wherewith he would respond to me,
And would mark' what he would say to me.
6 Would he <with fulness of might> contend with me?
Nay, surely ‖he‖ would give heed to me!
7 ‖There' an upright man‖ might reason with him,
So should I deliver myself completely from my judge.
8 Behold! <eastward> I go, but he is not there,
And <westward> but I perceive him not;
9 <On the north, where he worketh> but I get no vision,
He hideth himself on the south' that I cannot see him.
10 But ‖he‖ knoweth the way that I choose,[e]
<Having tried me> |as gold| I shall come forth.
11 <Of his steps> my foot' taketh hold,
<His way> have I kept, and not swerved;
12 <The command of his lips> and would not go back,
And <in my bosom>[f] have I treasured the words of his lips.
13 But ‖he‖ is one,[g] and who can turn him?
<What his soul desired> he hath done.
14 Surely he will accomplish what is decreed for me,
And <many such things> hath he in store.[h]
15 ‖For this cause‖ <from his presence> am I driven in fear,
I diligently consider' and am kept back from him in dread:

[a] Some cod. (w. Aram., Sep., Syr., Vul.): "shall thy gain be blessing"—G.n.
[b] So it shd be (w. Sep.)—G.n.
[c] So in many MSS. (w. 4 ear. pr. edns., Sep., Syr., Vul.); but in some cod. (w. 7 ear. pr. edns.): "tents" (pl.)—G.n.
[d] So Fuerst. "Heaps of silver"—T.G. "Silver mined with great labour"—Davies. "Very dubious, perhaps *heaps* or *bars* (ingots)"—O.G.
[a] So it shd be (w. Sep.)—G.n.
[b] So it shd be (w. Aram., Sep., Syr., Vul.)—G.n.
[c] So O.G.; "bitterness," "an outcry"—T.G.; "harshness," "violence"—Fuerst; "a protest"—Davies.
[d] So it shd be (w. Sep. and Syr.). Cp. chap. xiii. 21; xix. 21—G.n. Cp. O.G. 457.
[e] Mi.: "the way with me."
[f] So it shd be (w. Sep. and Vul.). Cp. Ps. cxix. 11—G.n.
[g] Cp. O.G. 88b, 7, *a*.
[h] Mi.: "are with him."

16 Yea ‖God‖ hath made timid[a] my heart,
And ‖the Almighty‖ hath put me in terror.
17 Because I was not cut off before the darkness,
Nor <before my face> did the gloom'[b] form a shroud.

24 1 Wherefore <since from the Almighty times' are not hid>
Have ‖his knowing ones‖[c] no vision of his days?
2 <Boundaries> men move back,[d]
<Flocks> they seize and consume;
3 <The ass of the fatherless> they drive off,
They take in pledge the ox of the widow;
4 They turn aside the needy out of the way,
|At once| are the humbled[e] of the land made to hide themselves.
5 Lo! <[as] wild asses in the wilderness> they go forth with[f] their work,
Eager seekers for prey,
‖The waste plain‖ yieldeth them food for their young;
6 <In the field—a man's fodder> they cut down,
And <the vineyard of the lawless> they strip of its late berries;[g]
7 <Ill-clad> they are left to lodge without clothing,
And have no' covering in the cold;
8 <With the sweeping rain of the mountains> are they wet,
And <through having no shelter> they embrace a rock.
9 Men tear, from the breast, the fatherless,
And <over the poor> they take a pledge;
10 <Naked> they go about without clothing,
And <famished> they carry the sheaves;
11 <Between their walls> are they exposed to the sun,[h]
<Wine-presses> they tread, and yet are thirsty;
12 <Out of the city—out of the houses>[i] they make outcry,
And ‖the soul of the wounded‖ calleth for help,
And ‖God‖ doth not regard it as foolish.
13 ‖They‖ have become rebels against the light,—
They are not acquainted with the ways thereof,
Neither abide they in the paths thereof.
14 <With the light> riseth the murderer,
He slayeth the poor and needy,
And <in the night> he becometh like a thief.
15 And ‖the eye of the adulterer‖ watcheth for the evening twilight,
Saying Not an eye' will see me!
<A covering for the face> he putteth on;
16 He breaketh, in the dark, into houses,—
<By day> they lock themselves in,[k]
They know not the light;
17 For <in the case of all such> morning to them is the death-shade,
For <to be recognised> is a death-shade terror.
18 Swift' is he on the face of the waters,
Speedily vanished'[a] their share in the land,
He[b] turneth not to the way of the vineyards.
19 ‖Drought and heat‖ steal away snow water,
‖Hades‖ them who have sinned.
20 Maternal love shall forget him, the worm shall find him sweet,
No more shall he be remembered,
But perversity shall be shivered like a tree.
21 He oppresseth the barren who beareth not,
And <to the widow> he doeth not good;
22 Yea he draggeth along the mighty by his strength,
He riseth up, and none hath assurance of life;
23 It is given him to be secure, and confident,
Yet ‖his eyes‖ are upon their ways.
24 They are exalted a little, and are' not,
Yea having been laid low, <like all men> are they gathered,
<Even as the top of an ear of corn> do they hang down.
25 But <if not> who then' can convict me of falsehood?
Or make of no account my words?

25 1 Then responded Bildad the Shuhite, and said:—
2 ‖Dominion and dread‖ are with him,
Who causeth prosperity among his lofty ones;[c]
3 Is' there any number to his troops?
And upon whom ariseth not his light?
4 How then shall |a mortal| be just |with God|?
Or how shall he be pure' who is born of a woman?
5 Look as far as the moon, and[d] it is not clear,
And ‖the stars‖ are not bright in his eyes!
6 How much less' a mortal who is a creeping thing?
Or a son of the earth-born who is a worm?

26 1 Then responded Job, and said:—
2 How' hast thou given help to one of no-strength?
Given victory to an arm of no-power?
3 How' hast thou given counsel to one of no-wisdom?
Or <effective wisdom> abundantly made known?
4 Whom' hast thou taught speech?[e]
Whose inspiration' hath come from thee?
5 ‖The shades‖ tremble,
Beneath the waters and their inhabitants;
6 Naked' is hades before him,

[a] So Fuerst, Davies; "broken"—T.G.
[b] "Fig. of calamity"—O.G.
[c] Or: "those who know him."
[d] Cp. Deu. xix. 14.
[e] Or: "oppressed."
[f] Some cod. (w. 1 ear. pr. edn.): "to"—G.n.
[g] So Fuerst; "despoil"—O.G.; "glean"—T.G., Davies.
[h] So Fu. Or: "press out oil"—T.G., O.G., Davies.
[i] So it shd be (w. Sep.)—G.n.
[k] Or: "Daytime for them is sealed up." Cp. O.G. 368ª.
[a] Or: "accursed."
[b] Some cod. (w. Sep., Vul.): "And he"—G.n.
[c] Or: "maketh peace in his high places."
[d] Some cod. (w. 6 ear. pr. edns., Aram., and Syr.) omit: "and"—G.n.
[e] Mi.: "told words."

And there is no′ covering to destruction;
7 Who stretcheth out the north over emptiness,[a]
Hangeth the earth upon nothingness;
8 Who bindeth up the waters in his thick clouds,
And the cloud is not rent beneath them;[b]
9 Who shutteth-in the face of the throne,
He spreadeth over it his cloud;
10 A <boundary> hath he encircled on the face of the waters,
As far as where light ends in darkness;[c]
11 ‖The pillars of the heavens‖ are shaken,
And are terrified at his rebuke:
12 <By his strength> hath he excited the sea,
And <by his skill> hath he shattered the Crocodile:[d]
13 <By his spirit> hath he arched the heavens,[e]
His hand hath pierced′ the fleeing serpent.[f]
14 Lo! |these| are the fringes of his way,[g]
And what a whisper of a word hath been heard of him!
But <the thunder of his might> who could understand?[h]

27 1 And Job again took up his measure, and said:—
2 <As God liveth′ who hath taken away my right,
Even the Almighty, who hath embittered my soul;
3 All the while my inspiration is in me,
And the spirit[i] of God is in my nostrils>
4 Verily my lips shall not speak perversity,
Nor shall ‖my tongue‖ utter deceit.
5 Far be it from me! that I should justify |you|,—
<Even until I breathe my last> will I not let go mine integrity from me:
6 <On my righteousness> have I taken fast hold, and will not give it up,
My heart shall not reproach any of my days.
7 Let mine enemy′ be a veritably[k] lawless one!
And ‖he that lifteth himself up against me‖ one veritably[k] perverse!
8 For what shall be the hope of the impious, though he graspeth with greed,
When God shall draw forth his soul?[l]
9 <His outcry> will God hear,
When there cometh upon him distress?
10 Verily <in the Almighty> he will not find delight,
Nor call on God continually![m]
11 I would teach you, by the hand of God,
<That which is with the Almighty> will I not conceal.
12 Lo! ‖ye‖ have |all of you| seen,
Wherefore, then, is′ it ‖that ye are utterly without purpose‖?
13 ‖This‖ is the portion of a lawless man with God,
That <the heritage of tyrants—from the Almighty> he shall receive.
14 <If his children be multiplied> ‖for them‖ [there is] the sword,
And ‖his offspring‖ shall not be filled with bread;
15 ‖His survivors‖ <by pestilence> shall come to the grave,
And ‖his widows‖ shall not weep;
16 <Though he heap up silver′ like |dust|,
And |like a pile| he prepare clothing>
17 He may prepare, but ‖the righteous‖ shall put on,
And <the silver> shall the innocent apportion.[a] [b]
18 He hath built, like a moth, his house,—
Like a hut, which a watcher′ hath made.
19 ‖The rich man‖ shall lie down, and not do it again,[b]
<His eyes> hath he opened, and then is′ not.
20 There shall reach him—like waters—‖terrors‖,
<By night> a storm-wind hath stolen him away;
21 An east wind shall lift him up, and he shall depart,
And it shall sweep him away out of his place;
22 And He will cast upon him and not spare,
<Out of his hand> shall he[c] ‖swiftly flee‖;
23 He shall clap over him his hands,
And shall hiss him forth out of his place.

28 1 <Though there is′ <for silver> a vein,
And a place for the gold they refine;
2 ‖Iron‖ <out of the ore> is taken,
And ‖stone‖ poureth out copper;
3 <An end> hath one set to the darkness,
And <into every extremity> is ‖he‖ making search,
For the stone of darkness and death-shade;
4 He hath sunken a shaft, away from the inhabitants,
Places forsaken by the foot,
They hang down, <away from men> sway to and fro;
5 ‖As for the earth‖ <out of it> cometh forth bread,
And <under it> is upturned, as it were fire;
6 <The place of sapphires> are the stones thereof,
And it hath ‖nuggets of gold‖:—
7 A path, the vulture′ hath not discerned,
Nor hath the eye of the hawk′ scanned it;

[a] Heb.: *tohu*. Cp. Gen. i. 2.
[b] In some cod. (quoted in the Mass.) (w. 1 ear. pr. edn., Aram. and Sep.): "him" (or "it")—G.n.
[c] "Unto the end of (= boundary betwn.) light and darkness"—O.G. 479[a].
[d] Perh. a poetical name for Egypt—Davies.
[e] So Fuerst. "The heavens are brightness"—T.G., Davies.
[f] So T.G. The "eclipse-dragon"—O.G.
[g] So *read*; *written*: "ways" (pl.). In some cod. (w. Sep.): "way" (sing.) both *written* and *read*; in others (w. 5 ear. pr. edns., Aram., Syr., Vul.): "ways" (pl.) both *written* and *read*—G.n.
[h] So O.G. "Comprehend"—Davies.
[i] Or: "breath."
[k] Cp. O.G. p. 454[a] (*kaph veritatis*).
[l] Cp. Dan. vii. 15. But *Gt.* that, by regrouping the letters, it shd be: "When he lifteth up to God his soul"; *or*, "When God demandeth his soul (life),"—G.n.
[m] Or: "Though he call on God continually."

[a] N.B.: the "envelope" arrangement of lines, as in SS. ii. 14; Is. ix. 3; Mat. vii. 6.
[b] So it shd be (w. Sep. and Syr.); or [?] "and not withdraw"—G.n.
[c] Or: "it."

8 Ravenous beasts[a] have not made a track thereof,
Neither[b] hath the lion[c] marched thereon:
9 <Upon the flint> hath he thrust forth his hand,
He hath turned up mountains by the roots;
10 <Among the rocks> hath he cut open streams,
And <every precious thing> hath his eye seen:
11 <From trickling> he restraineth |rivers|,
And <some hidden thing> is he bringing out to light>
12 Yet where can Wisdom be found?
And where is the place of understanding?
13 Mortal knoweth not the way[e] thereof,
Neither can it be found in the land of the living;
14 The resounding deep hath said, It is not in me!
And the sea hath said, It is not with me!
15 Pure gold cannot be given in its stead,
Neither can silver be weighed as the value thereof;
16 It cannot be put into the scales against the gold of Ophir,
With costly onyx, or sapphire;
17 Neither gold nor crystal can compare with it,
Nor can the exchange thereof‖ be a vessel[d] of pure gold,
18 Coral or crystal cannot be mentioned,
Yea <a possession> is wisdom, above red coral;[e]
19 The topaz of Ethiopia cannot compare with it,
<Against purest gold> can it not be weighed.

20 Whence then cometh ‖wisdom‖?
And where is the place of understanding?
21 Seeing it hath been hid from the eyes of every living thing,
And <from the bird of the heavens> hath it been concealed?

22 ‖Destruction and death‖ have said,
<With our ears> have we heard the report thereof!
23 ‖God‖ understandeth the way thereof,
And he discerneth the place thereof;
24 For he <unto the ends of the earth> directeth his look,
<Under all the heavens> he seeth;
25 Making <for the wind> a weight,
And <the waters> he proved by measure,
26 <When he made <for the rain> a decree,
And a way for the lightning of thunders>[f]
27 Then‖ saw he it, and declared it,
He settled[g] it, yea also he searched it out;
28 And said to the son of earth,
Lo! <the reverence of the Lord>[a] ‖that‖ is wisdom,
And ‖to avoid evil‖ is understanding.

29 1 And Job again took up his measure, and said:—
2 Oh that it were with me as in the months of old,
As in the days when ‖God‖ used to watch over me;
3 When his lamp shone over my head,
<By whose light> I could go through darkness;
4 As I was, in the days of my prime,[b]
When ‖the intimacy[c] of God‖ was over my tent;
5 While yet the Almighty was with me,
<Round about me> were my young men;
6 When my steps were bathed in milk,
And ‖the rock‖ poured out beside me, rivulets of oil:
7 <When I went out to the gate unto the city,
|In the open place| made ready my seat>
8 Young men saw me, and hid themselves,
And ‖the aged‖ arose—they stood;
9 ‖Rulers‖ restrained speech,
And <a hand> laid they on their mouth;
10 ‖The voice of nobles‖ was hushed,
And ‖their tongue‖ <to their palate> did cleave;
11 <When ‖the ear‖ heard>, then it pronounced me happy,
<When ‖the eye‖ saw> then it bare me witness;
12 Because I used to deliver the oppressed who was crying out for aid,
The fatherless also, and him that had no helper;
13 ‖The blessing of him that was ready to perish‖ upon me was wont to descend,
And <the heart of the widow> caused I to sing for joy;
14 <Righteousness> I put on, and it clothed me,[d]
<Like a robe and turban> was my |justice|:
15 <Eyes> became I to the |blind|,
And <feet to the lame> was ‖I‖![e]
16 <A father> was ‖I‖ to the needy,
And ‖as for the cause which I knew not> I used to search it out;
17 And I shivered the fangs of the perverse,—
And <out of his teeth> I tare the prey.

18 Then said I,
<Like a stem> shall I grow old.[f]
Yea <as the sand>[g] shall I multiply days:
19 ‖My root‖ is laid open to the waters,

[a] Lit.: "sons of elevation" or "pride". The larger ravenous beasts, as the lion; so called from the pride of walking. T.G.
[b] N.B.: "and not"; so it was originally—G.n. and G. Intro. 504. [M.C.T.: "The lion hath not," etc.]
[c] So it shd be (w. Sep.) G.n.
[d] Some cod. (w. 1 ear. pr. edn., Aram., Sep., Vul.): "vessels" (pl.)—G.n.
[e] Where many prefer "pearls"—Davies.
[f] So T.G.; (or) "for thunder-bolts"—O.G.; "thunder-flash"—Fuerst.
[g] Some cod. (w. 5 ear. pr. edns.): "marked"—G.n.

[a] Heb.: *'adhónáy*.
[b] "My autumn prime"—T.G., O.G.; "my maturity"—Davies; "youthful freshness"—Fuerst.
[c] Or: "counsel"—Cp. T.G.
[d] So Fuerst; and cp. Lu. xxiv. 49. Less prob.: "and it has put me on"—T.G.; "and it clothed itself in me, as it were, became incarnate in me"—O.G. Cp. Jdg. vi. 34; 1 Ch. xii. 18; 2 Ch. xxiv. 20.
[e] Cp. Intro. Chap. II. 11.
[f] So it shd be (w. Sep.)—G.n. [Sep. has "palm-stem."]
[g] Some Massorites point this so as to: "the phœnix"—G.n. and G. Intro. 515.

And |the dew| shall lodge for the night in my boughs;
20 |Mine honour| shall be young again with me,
And ‖my bow‖ <in my hand> be renewed.

21 <To me> men hearkened, and waited,
And kept silence for my counsel;
22 <After I had spoken> they spake not again,
And <upon them> used my speech to drop;
23 And they waited <as for rain> ‖for me‖,
And <their mouths> they opened wide for the spring-rain;
24 I laughed at them—they lost confidence,
And <the light of my countenance> they suffered not to fail;
25 I chose out their way, and sat chief,—
And abode, as king, in an army,
As one who, to mourners, giveth comfort.

30 1 But ‖now‖ they who are of fewer days than I, have poured derision upon me;
Whose fathers I refused—
To set with the dogs of my flock.
2 <Even the strength of their hands> wherefore' was it mine?
<Upon them> vigour was lost;[a]
3 <In want and hunger> they were lean,[b]—
Who used to gnaw the dry ground,[c]
A dark night of desolation!
4 Who used to pluck off the mallow[d] by the bushes,
With the root of the broom for their food;
5 <Out of the midst> were they driven,
Men shouted after them, as after a thief;
6 <In the fissures> of the ravines[e] had they to dwell,
In holes of dust and crags;
7 <Among the bushes> used they to shriek,[f]
<Under the bramble> were they huddled together:
8 <Sons of the base, yea sons of the nameless>
They were scourged out of the land.
9 But ‖now‖ <their song>[g] have I become,
Yea I serve them for a byword;
10 They abhor me—have put themselves far from me,
And <from my face> have not withheld—spittle!

11 <Because |my[h] girdle|[i] he had loosened and had humbled me>
Therefore <the bridle—in my presence> cast they off;
12 <On my right hand> the young brood rose up,—
<My feet> they thrust aside,
And cast up against me their earthworks of destruction;
13 They brake up my path,—
<My engulphing ruin> they helped forward |unaided|;
14 <As through a wide breach> came they on,
<With a crashing noise> they rolled themselves along.

15 There are turned upon me terrors,—
|Chased away as with a wind| is mine abundance,
And <as a cloud> hath passed away my prosperity.

16 ‖Now‖ therefore <over myself> my soul poureth itself out,
There seize me days of affliction:
17 ‖Night‖ boreth |my bones| all over me,—
And ‖my sinews‖ find no rest;
18 <Most effectually> is my skin' disfigured,[a]—
<Like the collar[b] of my tunic>[c] it girdeth me about:[d]
19 He hath cast me into the mire,
And I have become like dust and ashes.
20 I cry out for help unto thee, and thou dost not answer,[e]
I stand still, and thou dost gaze at me;
21 Thou art turned to become a cruel one unto me,
<With the might of thy hand> thou assailest me;
22 Thou liftest up me to the wind, thou carriest me away,
And the storm maketh me faint;[f]
23 For I know that <unto death> thou wilt bring me back,[g]
Even unto the house[h] of meeting for every one living.
24 Only <against a heap of ruins> will one not thrust a hand!
Surely <when one is in calamity—for that very reason> is there an outcry for help.

25 Verily I wept, for him whose lot was hard,
Grieved was my soul, for the needy.

26 Surely <for good> I looked, but there came in evil,
And I waited for light, but there came in darkness;
27 I boiled within me,[k] and rested not,
There confronted me—days of affliction;
28 <In gloom> I walked along, without sun,
I arose—<in the convocation> I cried out for help;
29 <A brother> became I to the brutes that howl,
And a companion' to the birds that screech:
30 ‖My skin‖ turned black, and peeled off me,
And ‖my bones‖ burned with heat:
31 Thus is attuned to mourning—my lyre,
And my flute, to the noise of them who weep.

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a *Gt.*: "Over whom vigour had passed"—G.n.
b So T.G. "Stiff." "lifeless"—O.G. "Solitary" —Fuerst.
c So O.G. [next line uncertain.]
d Plant growing in salt marsh—O.G.
e "In the (most) dreadful of ravines"—O.G.
f Or: "bray."
g Or: "music" = "satire" —T.G. "Mocking song" —O.G.
h *Written*: "his"; *read*: "my."
i Or: "bowstring."

a Or: "my mantle disguised."
b Ml.: "mouth."
c Or: "After the manner of a tight-fitting tunic."
d Cp. chap. ii. 9 note (Sep.); vii. 5.
e N.B.: Direct address to God.
f "Dissipateth [me]"—O.G. 556a. Cp. Davies' H.L. 623b, 700b.
g Cp. chap. i. 21.
h Or: "place."
i Ml.: "day."
k Ml.: "My bowels boiled."

31 1 <A covenant> I solemnised for[a] mine eyes,—
How then could I gaze upon a virgin?
2 Or what would have been my portion of God from above?
Or what inheritance of the Almighty from on high?
3 Is there not calamity, for the perverse?
And misfortune, for the workers of iniquity?
4 Would ‖he‖ not see my ways?
And <of all my steps> take account?

5 Verily I walked not in falsity,
Nor did my foot' haste unto deceit:—
6 Let him weigh me in balances of righteousness,—
And let God take note of mine integrity![b]

7 <If my goings have swerved from the way,—
And <after mine eyes> hath gone my heart,
And <to my hands> hath adhered any stain>
8 Let me sow' but ‖another‖ eat',
And let ‖what I have springing up‖ be uprooted!

9 <If my heart hath been enticed unto a woman,
Or <by the door of my neighbour> I have lien in wait>
10 Let my wife |grind to another|,
And <over her> let others bend![c]
11 Surely that' had been a shameful thing!
And that' an iniquity for the judges![d]
12 Surely <a fire> had that' been, which <unto destruction> would have consumed,
And <of all mine increase> had it torn up the root.

13 <If I refused the right of my servant, or my handmaid,
When they contended with me>
14 What then could I have done when God rose up?
And <when he visited> what could I have answered him?
15 Did not he who, in the womb, made me' make him'?
And is not he who formed us in the body one'?

16 <If I withheld—from pleasure—the poor,
Or <the eyes of the widow> I dimmed;
17 Or <used to eat my morsel alone, so that the fatherless did not eat thereof;
18 Surely <from my youth> he grew up to me, as to a father,
And <from my birth>[e] I acted as guide to her;
19 <If I saw one perishing for lack of clothing,
Or that the needy' had no covering;
20 <If his loins[f] did not bless me,[g]
Or if <with the fleece of my lambs> he did not warm himself;
21 <If I shook—against the fatherless—my hand,
When I saw, in the gate, his need of my help>
22 Let ‖my shoulder‖ <from the shoulder-blade> fall,
And ‖my arm‖ <from the upper bone> be broken;
23 For <a dread unto me> was calamity from God,
And <from his majesty> I could not escape.[a]

24 <If I made gold my stay,
And <to precious metal> said, My confidence!
25 <If I rejoiced because great was my substance,
And <an abundance> my hand had discovered;
26 <If I looked at the sun, when it flashed forth light,
Or at the moon, majestically marching along;
27 And befooled secretly was my heart,
So that my hand kissed my mouth>
28 ‖That too‖ had been a judicial iniquity,[b]
For I should have been false to God above.

29 <If I rejoiced in the misfortune of him that hated me,
Or exulted when calamity found him;—
30 Neither did I suffer my palate' to sin,
By asking, with a curse, for his[c] life:[d]
31 <If the men of my household[e] have not said,
Oh for some of his flesh—we cannot get filled,
32 <Outside> the sojourner' lodged not for the night,
<My doors—to the wayfarer> I threw open.

33 <If I covered, like Adam,[f] my transgressions,[g]
By hiding in my bosom mine iniquity>
34 Then let me be made to tremble at a great throng,
Yea let ‖the contempt of families‖ terrify me,
So that, keeping silence, I shall not go out of the door!

35 Oh that I had one to hear me,
Lo! my crossmark,
May ‖the Almighty‖ answer me!
And would that <a book> mine opponent had written!

[a] Or: "prescribed I to."
[b] Or: "blamelessness."
[c] Ml.: "kneel."
[d] Some cod. (w. 2 ear. pr. edns.): "a judicial iniquity." Cp. ver. 28. In some cod. the Mass. says, "*read* judicial."
[e] Ml.: "from the womb of my mother."
[f] *Written*: "loin" (sing.); *read*: "loins" (dual, as usually). In some cod. (w. 3 ear. pr. edns.): "loins" (dual) both *written* and *read*—G.n.
[g] "Where the clothed loins are conceived as blessing charitable giver"—O.G. 323.
[a] Or: "And because of his loftiness I can do nothing" ["have no ability"—O.G.].
[b] Or, as *see* shd say: "an iniquity in the eye of the law."
[c] A sp. v.r. (*sevir*): "their." In some cod. a Mass. note: "Read, 'my life'"—G.n.
[d] U.: "soul."
[e] Ml.: "men of my tent."
[f] Or perh.: "a man of low degree."
[g] Some cod. (w. 2 ear. pr. edns., Sep., Vul.); "transgression" (sing.)—G.n.

36 Oh! would I not <upon my shoulder> lift it,
Or bind it as a crown upon me;
37 <The number of my footsteps> I would declare to him,
<Like a noble> would I draw near to him.

38 <If <against me> my ground used to cry out,
And <together> my ridges did weep;
39 <If <the strength thereof> I used to eat, without payment,
And <the soul of the holders thereof> I made groan>[a]
40 <Instead of wheat> let there come forth bramble,
And <instead of barley> a bad-smelling weed!

Ended are the words of Job.

Elihu, a Young Man, perceiving the Failure of Job's Three Friends to answer the Afflicted One, thinks to succeed where they have failed, and makes a Series of Eloquent Speeches.

32 1 So these three men ceased to respond to Job, because ‖he‖ was righteous in their[b] eyes. 2 Then was kindled the anger of Elihu, son of Barachel the Buzite of the family of Ram, —<against Job> was kindled his anger, because he justified his own soul rather than God; 3 and <against his three friends> was kindled his anger, —because that they found not a response, and condemned God.[c] 4 But ‖Elihu‖ had waited for Job with words, because the others were older' than he. 5 Howbeit <when Elihu saw that there was no' response in the mouth of the three men> then was kindled his anger. 6 So then Elihu, son of Barachel, the Buzite, responded and said:—

|Young| am I', whereas ‖ye‖ are aged,
<For this cause> I faltered, and feared—
To shew my knowledge unto you:
7 I said,
‖Days‖ should speak,—
And ‖the multitude of years‖ should make known wisdom.
8 ‖Yet surely‖ there is a spirit in men,
And ‖the inspiration of the Almighty‖ giveth them understanding;
9 ‖Great men‖ may not' be wise',
Nor ‖elders‖ understand justice.
10 ‖Therefore‖ I said,
Hearken unto me,
I will shew my knowledge—‖even I‖.
11 Lo! I waited for your words,
I kept giving ear for your reasons,
Until ye should search out what to say;
12 Yea <unto you> gave I diligent heed,—
But lo! there was, for Job, nothing to convince,
Nor could one of you answer his speeches.
13 <Lest ye should say, We have found out wisdom>.
‖God‖ must put him to flight, not man.
14 <Since he directed not to me' discourse>
Therefore <with your speeches> will I not reply to him.
15 They were dismayed, they responded no more,
They suffered speech to forsake them;
16 <Though I waited> yet could they not speak,
Surely they came to a stand, they responded no more.
17 I will respond ‖even I—on my part‖,
I will shew my knowledge, ‖even I‖!
18 For I am full of discourse,
The spirit in my bosom |presseth me on|.
19 Lo! ‖my bosom‖ is like wine not opened,
<Like new wine-skins> it will burst.
20 I will speak, that I may freely breathe,
I will open my lips and respond.
21 Let me be partial to no man,
And <unto no son of earth> give flattering titles,
22 Surely I know not how to give flattering titles,
How soon' might my Maker' take me away!

33 1 But <in very deed> hear, I pray thee, Job, my discourse,
And <to all my words> give thou ear.
2 Lo! I pray thee, I have opened my mouth,
My tongue, with my palate, hath spoken,
3 Mine utterances come straight from mine own heart,
And <what I know> my lips have truly spoken;
4 ‖The spirit of God‖ hath made me,
And ‖the inspiration of the Almighty‖ giveth me life.
5 <If thou art able to answer me>
Set in order before me—take thy stand!
6 Lo! I' am like thyself' toward God,
<From clay>[a] have I been nipped off[b] ‖even I‖!
7 Lo! ‖my terror‖ will not startle thee,[c]
Nor ‖my hand‖[d] |upon thee| be heavy.
8 But thou hast spoken in mine ears,
And <the sound of words> I heard:—
9 Pure' am |I|, without transgression,—
Clean' am ‖I‖, and have no iniquity;
10 Lo! <occasions of hostility> would he find against' me,
He counteth[e] me an enemy to him;

[a] Or: "tormented to death"- Fuerst. "And the life of its owners I have caused them to breathe out"—O.G.
[b] "As the Sep. rightly has it"—G. Intro. 361.
[c] The Massoretic reading, "Job," was substituted by the Sopherim for the original reading, "God," because this "was considered blasphemous." "The context shows that the original reading is preferable"—G. Intro. 361. [Cp. also chap. xxxiv. 5].

[a] Cp. chap. iv. 19; x. 9; 2 Cor. v. 1.
[b] So lit., after the manner of the potter.
[c] Cp. chap. ix. 34; xiii. 21; xxiii. 16.
[d] So it shd be (w. Sep.)—G.n.
[e] Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.): "That he may count"—G.n.

11 He putteth—in the stocks—my feet,
He watcheth all my paths.
12 Lo! <in this> thou hast not been right—let me answer thee,
For |God| is greater than |man|.
13 Wherefore <against him> hast thou contended?
For <with none of his reasons> will he respond.

14 For <in one way> God may speak,—
And <in a second way> one may not heed it:—
15 <In a dream, a vision[a] of the night,
When a deep sleep falleth upon men,
In slumberings upon the bed>
16 ‖Then‖ uncovereth he the ear of men,
And <on their correction> affixeth a seal;
17 To turn a son of earth from his[b] deed,
While yet <pride> from man he concealeth:
18 *He keepeth back his soul' from the pit,*
And his life' from passing away by a weapon.

19 Or he is chastised with pain, upon his bed,
And ‖the strife of his bones‖ is unceasing!
20 So that his life maketh loathsome [his] food,
And his soul', dainty meat;
21 His flesh wasteth away out of sight,
And bared are the bones once unseen;
22 *So doth his soul' draw near to the pit,*
And his life' to the inflicters of death:[c]

23 <If there hath been near him a messenger who could interpret—[d]
One of a thousand,
To declare to the son of earth His uprightness>[e]
24 Then hath he shewed him favour, and said,
Set him free[f] from going down to the pit,
I have found a price of redemption!
25 His flesh hath been made fresher than a child's,[g]
He hath returned to the days of his youth;
26 He made supplication unto God, who hath accepted him,
And he hath beheld his face with a shout of triumph,
Thus hath he given back to man his righteousness.
27 He sang before men, and said,
I sinned, and <uprightness> I perverted,
Yet he requited me not;
28 *He hath ransomed my*[h] *soul from passing away into the pit,—*
And ‖my[i] *life‖ <in the light> shall have vision.*

29 Lo! <all these things> doth God work,
Two ways, three, with a man;
30 *To bring back his soul from the pit,*
To enlighten with the light of the living.[a]

31 Mark well, O Job, and hearken to me,
Be silent, and ‖I‖ will speak:
32 <If there is anything to say> reply to me,
Speak, for I desire to justify thee;
33 <If not> do ‖thou‖ hearken unto me,
Be silent, that I may teach thee wisdom.

34

1 Furthermore Elihu responded, and said:—
2 Hear, ye wise men, my words,
And ‖ye who know‖ give ear unto me;
3 For ‖the ear‖ trieth words,
As ‖the palate‖ tasteth in eating.
4 <What is right> let us choose for ourselves,
Let us know, among ourselves, what is good;
5 For Job hath said—
I am righteous,
But ‖God‖ hath turned away my right;
6 <Concerning mine own right> shall I tell a falsehood?
Incurable' is my disease—not for any transgression.
7 What man is like Job?
He drinketh in scoffing like water;
8 And is on the way to keep company, with the workers of iniquity,
And to walk with lawless men.
9 For he hath said,
It profiteth not a man,
When ‖his good pleasure‖ is with God.
10 Wherefore, ye men of mind,[b] hearken unto me,—
Far be it, that ‖God‖ should be lawless,
Or ‖the Almighty‖ be perverse!
11 For <what any son of earth doeth> he repayeth him,
And <according to every man's course> he causeth him to find.
12 ‖Nay, verily‖ |God| will not condemn unjustly,—
Nor ‖the Almighty‖ pervert justice.
13 Who' set him in charge of the earth?[c]
Or who' appointed [him] the whole world?
14 <If he should set against him his heart,
<His spirit and his inspiration> |unto himself| he should withdraw>
15 All flesh together' |would cease to breathe|,
And ‖the earth-born‖ |unto dust| would return.[d]

16 <If then [thou hast] understanding> hear this,
Give thou ear to the teaching[e] of my words:—
17 Shall ‖the very hater of right‖ control?
Or <the just—the mighty one> wilt thou condemn?

[a] Some cod. (w. Sep., Syr., Vul.): "in a v."—G.n.
[b] So it shd be (w. Syr., Vul.)—G.n.
[c] Cp. 1 Ch. xxi. 15; Ps. lxxviii. 49; Lu. xii. 20.
[d] Cp. John i. 18.
[e] Or: "what is right for him."
[f] *Gt.*: "ransom him," [as in chaps. v. 20; vi. 23]—G.n.
[g] Or: "boy's."
[h] So *written*; but *read*: "his." In some cod. (w. 4 ear. pr. edns., Sep. Syr.): "my" is both *written* and *read*; but in others (w. 1 ear. pr. edn., Aram. and Vul.): "his" is both *written* and *read*—G.n.
[i] So *written*; but *read*: "his." In some cod. (w. 1 ear. pr. edn., Sep.): "my" is both *written* and *read*; but in others (w. 5 ear. pr. edns., Aram.): "his" is both *written* and *read*—G.n. [N.B.: If "his" be preferred in this couplet, the indentation shd stop at the previous line.]
[a] Or: "life." Cp. Ps. lvi. 13.
[b] U.: "heart"; but cp. Pro. vi. 32, n.
[c] Ml.: "Who laid charge on him earthwards?"
[d] Cp. Gen. iii. 19.
[e] Cp. O.G. 877, 3, *a* (1).

18 Doth one say to a king, Abandoned one![a]
Or Lawless one! unto nobles?
19 For he hath shewn no respect of persons unto princes,
Neither hath he recognised the rich rather than the poor?
For <the work of his hands> are they all.
20 <In a moment> they die, even in the middle of the night,—
A people are convulsed when they pass away,
A mighty one is removed[b] ‖without hand‖;
21 For ‖his eyes‖ are on the ways of a man,
And <all his footsteps> he beholdeth,—
22 No' darkness, and no' death-shade,
Where the workers of iniquity' may hide.
23 For <unto no man> doth he appoint a repetition,—
In going unto God, in judgment;
24 He shattereth mighty ones unsearchably,
And setteth up others in their stead:
25 |Therefore| he observeth their works,—
And overturneth [them] in a night, and they are crushed;
26 <In the place of lawless men> hath he chastised them,
In presence of beholders.
27 ‖Forasmuch‖ as they turned from following him,
And <none of his ways> did they teach;
28 Causing to reach him the outcry of the poor,
Yea <the outcry of the oppressed> he heareth.
29 <When ‖he‖ giveth quiet> who then shall condemn?
And <when he hideth [his] face> who then shall sing of him?
Whether unto a nation or unto mankind altogether,
30 That impious men may not reign,
Nor be ensnarers of the people.
31 For <unto God> hath one [ever] said—
I have borne punishment,
I will not be perverse;
32 <What I see not> do ‖thou‖ shew me,
<If ‖perverseness‖ I have wrought> I will do it no more?
33 <According to thy mind> must he requite it, that thou hast refused?
For ‖thou‖ must choose, and not ‖I‖,
<What then thou knowest> speak!
34 ‖The men of mind‖ will say to me,
Yea any wise man hearkening unto me:—
35 ‖Job‖ <without knowledge> doth speak,
And ‖his words‖ are not with discretion.
36 Would that Job might be tested to the uttermost,[c]
For replying' with the men of iniquity:
37 For he addeth—unto his sin—|rebellion|,
<In our midst> he clappeth his hands,
And multiplieth his sayings against God.

[a] Cp. 1 S. i. 16; ii. 12.
[b] Ml.: "They remove (depose)"—prob. active for passive, as sometimes.
[c] Or: "unto the end"—O.G. 664[a], 3.

35

1 Moreover Elihu responded, and said:—
2 <This> dost thou think to be right?
Thou hast said—
My righteousness is more than God's.
3 For thou dost say,
How can one profit by thee?
How can I benefit, more than by my sin?
4 ‖I‖ will answer thee plainly,[a]
And thy friends[b] with thee.

5 Look at the heavens and see,—
And survey the skies—they are higher than thou.
6 <If thou sinnest> what canst thou work against him?
Or <if thy transgressions be multiplied> what canst thou do unto him?
7 <If thou art righteous> what canst thou give unto him?
Or what <at thy hand> can he accept?
8 <Unto a man like thyself> might thy lawlessness [reach],
And <unto a son of the earth-born> thy righteousness.
9 <By reason of the multitude of oppressions> [men] make outcry,
They cry for help, by reason of the arm of the mighty;[c]
10 But none saith—
Where is God my maker,
Who giveth songs in the night;
11 Who teacheth us more than the beasts of the earth,
And <beyond the bird of the heavens> giveth us wisdom?
12 ‖There‖ [men] make outcry, and he answereth not,
Because of the arrogance of evil-doers.
13 Howbeit <vanity> will God not hear,
Yea ‖the Almighty‖ will not regard it.
14 How much less when thou sayest thou wilt not regard him!
‖The cause‖ is before him, and thou must wait for him.
15 But ‖now‖ <because it is not so> [thou sayest]—
His anger hath punished,
And yet hath he not at all known of transgression;[d]
16 Thus ‖Job‖ vainly' openeth his mouth,
<Without knowledge> he multiplieth words.

36

1 And Elihu added and said:—
2 Restrain thyself for me a little, and I will shew thee,
That <yet—for God> there is justification.[e]
3 I will bring my knowledge from afar,
And <to my Maker> will I attribute righteousness.
4 For <of a truth—not false> are my words,
‖One of competent knowledge‖ is with thee.

[a] Lit.: "with words."
[b] Cp. chap. xxxii. 1, 3.
[c] Or: "multitudes."
[d] Other renderings of this verse have been proposed.
[e] Ml.: "yet for G. are there words."

5 Lo! ‖God‖ is mighty, yet will he not despise,
Mighty' in vigour of mind;[a]
6 He will not keep alive one who is lawless,
But <the right of oppressed ones> will he grant;
7 He will not withdraw—from a righteous one —his eyes,—
But <with kings on the throne>
He hath seated men[b] triumphantly, and they have been exalted.
8 But <if, bound in fetters,
They have been captured with cords of affliction>
9 Then hath he declared to them their deed,
And their transgressions — that they were wont to behave themselves proudly;
10 Thus hath he uncovered their ear to a warning,
And said — that they should turn from iniquity.
11 <If they would hearken, and serve>
They should complete their days, in prosperity,
And their years, in pleasantness;
12 But <if they would not hearken>
|By a weapon| should they pass away,
And breathe their last, no one knowing.
13 Yea ‖the impious in heart‖ should store up anger,[c]
They should not cry for help, when he bound them.
14 Their soul should die in youth,
And their life, among the unclean.[d]

15 He would deliver the humbled in his humiliation,
And would uncover—in oppression—their ear.

16 Yea he might even have allured thee—
Out of the mouth of straitness,
[Into] a wide space—no narrowness there,—
And ‖the food set down on thy table‖ should have been full of fatness.
17 But <with the plea[e] of a lawless one> thou art full,
‖Plea[e] and sentence‖ will take fast hold.
18 <Because there is wrath>
[Beware] lest he take thee away with a stroke,
Then let not ‖a great ransom‖ mislead thee.
19 Will he value thy riches?
Nay not precious ore,
Nor all the forces of strength.
20 Do not pant for the night,
When peoples disappear from their place.
21 Beware, do not turn unto iniquity,
For <this> thou hast chosen rather than affliction.

22 Lo ‖God‖ exalteth himself by his strength,
Who' like him' doth teach?
23 Who' enjoined on him' his way?
And who' ever said,
Thou hast wrought perversity?

24 Remember, that thou extol his work,
Of which men have sung;
25 ‖Every son of earth‖ hath viewed it,
‖Mortal man‖ looketh at it from afar.

26 Lo ‖God‖ is greater than we can know,
<The number of his years> even past finding out!
27 For he draweth up drops of water,
They trickle as rain through his mist:
28 With which the clouds flow down,
They drop on man in abundance.
29 But surely none can understand the burstings[a] of the cloud,
The crashing of his pavilion!
30 Lo! he hath spread out over it, his lightning,
<The bed of the sea> hath he covered.
31 For <by those things> he executeth judgment on peoples,
He giveth food in abundance:
32 <Upon both hands> he putteth a covering of lightning,
And layeth command upon it against an assailant:
33 His rolling thunder telleth concerning him,—
The cattle, even, concerning him that is coming up.[b]

37 1 Yea <at this> my heart quaketh,
And starteth up out of its place.
2 Hear! oh hear! the raging of his voice,
‖A growling sound also‖ <out of his mouth> goeth forth:
3 <Under the whole heavens> he letteth it loose,
|His lightning also| unto the wings[c] of the earth;
4 <After it> roareth a voice,
He thundereth with his voice of majesty,
Nor will he hold them back, when his voice is heard.
5 God thundereth with his voice, wonderfully,
Doing great things, which we cannot know;
6 For <to the snow> he saith, Fall earthwards,—
Also to the downpour of rain, yea the downpour of his mighty rains.
7 <On the hand of every man> he setteth a seal,
That all men may take note of his doing.[d]
8 So then the wild-beast hath gone into covert,
And <in its lairs> doth it remain.
9 <Out of a chamber cometh a storm-wind,
And <out of the north>[e] cold.
10 <By the breath of God> is given—frost,
And ‖the breadth of waters‖ is congealed;[f]
11 Also <with moisture> burdeneth he the thick cloud,
He disperseth his lightning'-cloud;

[a] U.: "heart"; but cp. Prov. vi. 32.
[b] Lit.: "them."
[c] Cp. Rom. ii. 5.
[d] Ml.: "devotees," "male prostitutes."
[e] "Judgment"—O.G.

[a] So Fuerst. "Expansion" — T.G., Davies. "Spreading out"—O.G.
[b] *I.e.*: in the storm.
[c] Poet. = "extremities."
[d] So it shd be (w. Aram.) —G.n.
[e] Or: "north winds" (ml.: "scatterers")—T.G. and O.G. "Northern constellations"—Fuerst.
[f] Or: "The broad water is in a narrow channel" —Davies. "Frozen"—O.G.

12 Yea ‖the same‖ <in circles> turneth itself to
and fro, by his steering them to their work,
Whithersoever he commandeth them, over
the face of the world, towards the earth.[a]
13 Whether <as a rod, or for his earth,
Or in lovingkindness> he causeth it to come.
14 Give thou ear unto this, O Job,
Stay, and consider well the wonders of
God:—
15 Canst thou get to know of God's giving
charge over them,
Or of the causing of the lightning of his cloud
to shine forth?
16 Canst thou get to know concerning[b] the
poisings[c] of the thick cloud,
The wonders of one who is perfect in
knowledge?
17 That thy garments should be hot when he
quieteth the earth from the south?
18 Didst thou spread out, with him, the skies,
Strong as a molten mirror?
19 Let us[d] know what we shall say to him,
We cannot set in order, by reason of darkness.
20 Shall it be declared to him—that I would
speak?
<Were any man to say aught> he might be
destroyed?[e]
21 Yet ‖now‖ men see not the light,
Bright' though it is' in the skies,
When ‖a wind‖ hath passed over, and
cleansed them.
22 <Out of the north> a golden light[f] cometh,
<Upon God> is fearful splendour:
23 ‖The Almighty, whom we have not fully
found out, is great in vigour,—
Neither <justice nor abounding righteous-
ness> will he weaken.[g]
24 ‖Therefore‖ do men revere him,
He will not regard any who are wise in
heart.[h]

A Divine Voice Interposes.

38 1 Then Yahweh responded to Job, out of a
storm, and said:—
2 Who' is' it that darkeneth counsel,
By words, without knowledge?
3 Gird, I pray thee—like a strong man—thy
loins,
That I may ask thee,[i] and inform thou me:
4 Where wast thou, when I founded the earth?
Tell, if thou knowest understanding!
5 Who' set the measurements thereof, if thou
knowest?[k]
Or who' stretched out over it a line?
6 Whereon' were the pedestals thereof sunk?
Or who laid the corner stone thereof;—
7 When the morning stars sang together,
And all the sons of God shouted for joy?
8 Or [who] shut in, with double doors,[a] the sea,
When, bursting out of the womb, it came forth;
9 When I put a cloud as the garment thereof,
And a thick cloud as the swaddling-band
thereof;
10 And brake off for it my boundary,[b]
And fixed a bar and double doors;
11 And said—
<Hitherto> shalt thou come, and no
further,—
And <here> shalt thou[c] set a limit to the
majesty of thy waves?
12 <Since thy days [began] hast thou com-
manded the morning?
Or caused the dawn to know its place;
13 That it might lay hold of the wings[d] of the
earth,
And the lawless be shaken out of it?
14 It transformeth itself like the clay of a seal,
So that things stand forth, like one arrayed;
15 That their light may be withdrawn from the
lawless,
And ‖the lofty arm‖ be shivered.
16 Hast thou entered as far as the springs of the
sea?
Or <through the secret recesses of the
resounding deep> hast thou wandered?
17 Have the gates of death been disclosed to thee?
And <the gates of the death-shade> couldst
thou descry?
18 Hast thou well considered, even the breadths
of the earth?
Tell—if thou knowest it all!
19 Where then is the way, the light shall abide?[e]
And <the darkness> where then is its place?
20 That thou mayest conduct it unto the bound
thereof,
And that thou mayest perceive the paths to
its house.
21 Thou knowest, for <then> hadst thou been
born!
And <in number> thy days are many!
22 Hast thou entered into the treasuries of the
snow?
And <the treasuries of the hail> couldst
thou see?
23 Which I have reserved for a time of distress,
For the day of conflict and of war?
24 Where then is the way the lightning is parted?
The east wind spreadeth itself abroad over
the earth.
25 Who' hath cloven—for the torrent—a channel?
Or a way for the lightning of thunders;[f]
26 To give rain over the no-man's land,

[a] "The world of earth (earthly world, the whole expanse of earth)"—O.G.
[b] *Gt.*: "Canst thou fly on"—G.n.
[c] Or: "sailings"—Fuerst, Davies.
[d] So one school of Massorites; the other has "me" *written*, and "us" *read*; but some cod. (w. Sep. and Syr.) have "me" *written* and *read*—G.n.
[e] Ml.: "swallowed up."
[f] Cp. O.G. 262[b].
[g] Some cod. (w. Sep., Syr.): "answer"—G.n.
[h] Presumably = wise in their own conceit.
[i] Some cod. (w. 8 car. pr. edns.): "I will ask thee." Cp. chap. xl. 7—G.n.
[k] Or: "when thou canst ascertain."

[a] = "banks"—Fuerst.
[b] "Shore" = "brake off the rocks of the shore"—Fuerst.
[c] So it shd be (w. Aram., Syr. and Vul.)—G.n.
[d] Poet. = "ends."
[e] Or: "rest."
[f] Same as chap. xxviii. 26. See n. there.

The desert, where no son of earth is;
27 To satisfy the wild and the wilderness,
To cause to spring forth the meadow[a] of young grass?
28 Hath the rain a father?
Or who hath begotten the drops[b] of dew?
29 <Out of whose womb> came forth the ice?
And <the hoar-frost of the heavens> who hath given it birth?
30 <Like a stone> are the waters congealed,
And ‖the face of the roaring deep‖ becometh firm!
31 Canst thou bind the fetters of the Pleiades?[c]
Or <the bands of Orion>[d] canst thou unloose?
32 Canst thou bring forth the signs of the Zodiac[e] each in its season?
Or <the Bear[f] and her Young> canst thou lead?[g]
33 Knowest thou, the statutes of the heavens?
Or didst thou appoint his dominion over the earth?
34 Canst thou lift up, to the thick cloud, thy voice,
And the overflow of waters cover thee?
35 Canst thou send forth the lightnings,
So that they go,
And say to thee, Behold us?
36 Who hath put—into cloud-forms[h]—wisdom?
Or who hath given—to the meteor[i]—understanding?
37 Who can count the thin clouds, in wisdom?
And <the bottles of the heavens> who' can empty out;
38 When the dust is cast into a clod,[k]
And the lumps are bound together?
39 Wilt thou hunt—for the Lioness—prey?
Or <the craving[l] of the Strong Lion> wilt thou satisfy;
40 When they settle down in dens,
Abide in covert, for lying in wait?
41 Who' prepareth for the Raven his nourishment,[m]—
When his young ones—unto GOD—cry out,
[When] they wander for lack of food?

39 1 Knowest thou the season when the Wild Goats of the crags[n] beget?
<The bringing forth of the hinds> canst thou observe?
2 Canst thou count the months they fulfil?
Or knowest thou the time when they give birth?
3 They kneel down, <their young> they bring forth,
<Their pains> they throw off;
4 Their young become strong, they grow up in the open field,
They go out, and return not unto them.
5 Who' hath sent forth the Wild Ass free?
And <the bands of the swift-runner>[a] who hath loosed?
6 Whose house' I have made the waste plain,
And his dwellings, the land of salt:
7 He laugheth at the throng of the city,
<The shoutings of the driver> he heareth not;
8 He espieth the mountains, his pasture-ground,
And <after every green thing> maketh search.
9 Will the Wild-Ox[b] be pleased to be thy servant?
Or lodge for the night by thy crib?
10 Canst thou bind the wild-ox, so that—with the ridge—shall run his cord?
Or will he harrow the furrows[c] after thee?
11 Wilt thou trust in him, because of the greatness of his strength?
Wilt thou leave unto him thy toil?
12 Wilt thou put faith in him, that he will bring back thy seed?
And that <corn for thy threshing-floor> he will gather?
13 <The wing of the Ostrich that waveth itself joyfully>
Is it the pinion of lovingkindness[d] or the plumage?
14 For she leaveth—to the earth—her eggs,
And <on the dust> she letteth them be warmed;
15 And hath forgotten, that ‖a foot‖ may crush them,[e]—
Or ‖the wild beast‖ tread on them![e]
16 Dealing hardly with her young, as none-of-hers,
<In vain> her labour, without dread.
17 For GOD hath suffered her to forget wisdom,
And given her no share in understanding.
18 <What time, on high, she vibrateth her wings>[f]
She laugheth at the horse and his rider.
19 Couldst thou give—to the Horse—strength?
Couldst thou clothe his neck with the quivering mane?
20 Couldst thou cause him to leap like a locust?
‖The majesty of his snort‖ is a terror!
21 He diggeth[g] into the plain, and rejoiceth in vigour,
He goeth forth to meet armour;
22 He laugheth at dread, and is not dismayed,
Neither turneth he back, from the face of the sword;

[a] Or: "growth"—O.G. (?) "Oasis of tender herbage."
[b] Or: "wellings"—Davies. Some: "reservoirs."
[c] Or: "the Cluster," chap. ix. 9.
[d] Or: "the Giant."
[e] So T.G.; "*perhaps* (or constellation" [sing.])—O.G. 561 *, *. "Jupiter"—Fuerst; "the northern constellations"—Davies.
[f] Or: "the Wain."
[g] Cp. chap. ix. 9.
[h] So Fuerst; "cloud-layers"—O.G.; but "reins"—T.G. and Davies.
[i] So Fuerst; "mind"—T.G. and Davies.
[k] Or: "Where dust flows into a molten mass"—T.G.
[l] Lit.: "life" (*hayah*). Prob. (like *nephesh*): "appetite." So O.G. ("activity of hunger").
[m] Or: "prey"—Davies.
[n] Or: "chamois." Cp. Ps. civ. 18.

[a] Prob. synonym for wild-ass (L. *onager*).
[b] Or: "buffalo." Cp., however, Ps. xxii. 21, n.
[c] Or: "valleys."
[d] Or: "p. of a stork" (noted for its affection for its young).
[e] Ml.: "it."
[f] "Flaps away"—O.G.
[g] So it shd be (w. Sep., Syr., Vul.)—G.n.

23 <Against him> whiz [the arrows of] the quiver,
The flashing head of spear and javelin;
24 <With stamping and rage> he drinketh up[a] the ground,—
He will not stand still when the horn soundeth;
25 <As oft as the horn soundeth> he saith, Aha!
And <from afar> he scenteth the battle,—
The thunder of commanders and the war-cry.

26 Is it <by thine understanding> that the Bird of Passage betaketh him to his pinions?[b]
Spreadeth out his wings[c] to the south?

27 Or <at thy bidding> that the Eagle'[d] mounteth,
And that he setteth on high his nest?
28 <The crag> he inhabiteth, and so lodgeth himself,
On the tooth of the crag, and high fort;
29 <From thence> he searcheth out food,
<Far away> his eyes do pierce;
30 And ‖his young brood‖ suck up blood,
And <where the slain are> ‖there‖ is he!

The Divine Voice again speaks.

40 1 And Yahweh responded to Job, and said:—

2 Shall a reprover contend ‖with the Almighty‖?
<He that disputeth with God> let him answer it!

Job humbles himself.

3 Then Job responded to Yahweh, and said:—

4 Lo! I am of no account, what shall I reply to thee?
<My hand> have I laid on my mouth:
5 <Once> have I spoken, but I will not proceed,[e]
Yea twice, but[f] I will not add.

The Divine Voice resumes.

6 So then Yahweh responded to Job, out of a storm, and said:—

7 Gird, I pray thee—as a strong man—thy loins,
I will ask thee, and inform thou me.

8 Wilt thou even frustrate my justice?
Wilt thou condemn me, that thou mayest appear right?
9 <But if <an arm like God> thou hast,
And <with a voice like his> thou canst thunder>
10 Deck thyself, I pray thee, with majesty and grandeur,
Yea <with dignity and splendour> thou shalt clothe thyself;
11 Pour out thy transports of anger,
And look on every one who is high, and lay him low;
12 Look on every one who is high, and humble him,
Yea tread down the lawless, on the spot:[a]
13 Hide them in the dust all together,
<Their faces> bind thou in darkness;
14 And ‖even I myself‖ will praise thee,
In that thine own right hand can bring thee salvation.

15 Behold, I pray thee, the Hippopotamus, which I made with thee,
<Grass—like the ox> he eateth;
16 Behold, I pray thee, his strength in his loins,
And his force, in the muscles of his belly;
17 He bendeth down[b] his tail like a cedar,
<The sinews of his thighs> are twisted together;
18 ‖His bones‖ are barrels of bronze,
‖His frame‖ is like hammered bars of iron:
19 ‖He‖ is the beginning[c] of the ways of God,
‖Let his maker‖ present him his sword:[d]
20 Surely the mountains bring ‖produce‖ to him,
Where ‖all the wild beasts of the field‖ do play;
21 <Under the lotus-trees> he lieth down,
In a covert of reed and swamp;
22 The lotus-trees cover him with their shade,
The willows of the torrent-bed compass him about;
23 Lo! the river[e] becometh insolent—he is not alarmed![f]
He is confident, though a Jordan burst forth to his mouth:
24 <Before his eyes> shall he be caught?
<With a hook> can one pierce his nose?

41 1 Canst thou draw out the Crocodile[g] with a fish-hook?
Or <with a cord> canst thou fasten down his tongue?
2 Wilt thou put a rush-cord on his nose?
Or <with a thorn> wilt thou pierce his jaw?
3 Will he multiply unto thee supplications,
Or will he speak unto thee softly?
4 Will he solemnise a covenant with thee?
Wilt thou take him for a life-long servant?[b]
5 Wilt thou sport with him, as with a little bird?
Or wilt thou bind him, for thy maidens?
6 Shall the companions bargain over him?
Or will they part him among the traders?
7 Wilt thou fill, with darts, his skin?
Or, with fish-spears, his head?

[a] Perh. = "holloweth"—O.G.
[b] Or: "soareth"—T.G., Davies.
[c] So *read*; but *written*: "wing" (sing.). In some cod. (w. 2 ear. pr. edns.) both *written* and *read*: "wings" (pl.)—G.n.
[d] The name sometimes comprehends the different kinds of vultures—T.G.
[e] Ml.: "respond." *Gt.*: "would not be answered"—G.n.
[f] Some cod. (w. Sep. and Syr.) omit: "but"—G.n.

[a] Or: "in their place."
[b] So O.G.
[c] Or: "chief."
[d] "Poetically used of the curved tusks of the hippopotamus"—T.G.
[e] "Supposing the river"—O.G. 243.
[f] Or: "is in no hurry."
[g] So authorities; but the Hebrew ("leviathan") may rather mean "sea-monster."
[h] N. B.: "servant of *'olâm*." Cp. N.T. Ap. "Age-abiding."

8 Lay thou upon him thy hand,
Remember the battle—no more!
9 Lo! ‖any hope of him‖ hath been found deceptive,
<Even at the sight of him> shall not one be overwhelmed?
10 ‖None so bold‖ that he will rouse him!
Who' then is he' that <before me> can stand?[a]
11 Who' hath forestalled me, that I may repay him?
<Under all the heavens> mine' it is!
12 I will not pass by in silence his parts,
Or the matter of strength, or the grace of his armour.[b]
13 Who' hath removed his outer garment,
<Through his double row of teeth> who' would enter?
14 <The doors of his face> who' hath opened?
‖The circles of his teeth‖ are a terror!
15 ‖A pride‖ are his arched sides,[c]
Closed up, with a firm seal;[d]
16 <One to another> they join,
And ‖air‖ cannot enter between them;
17 <Each to its fellow> they cleave,
They grasp each other, and cannot be parted;
18 ‖His sneezings‖ flash forth light,
And ‖his eyes‖ are like the eyelashes of the dawn;
19 <Out of his mouth> torches dart forth,
‖Sparks of fire‖ escape;
20 <Out of his nostrils> proceedeth smoke,
Like a blown pot and rushes;
21 ‖His breath‖ setteth coals ablaze,
And ‖a flame‖ |out of his mouth| proceedeth;
22 <In his neck> lodgeth strength,
And <before him> danceth dismay;
23 ‖The dewlaps of his flesh‖ cleave together,
<Hardened upon him> they cannot be moved;
24 ‖His heart‖ is hardened like a stone,
Yea hardened, |like the nether millstone|;
25 <At his rising up> mighty men are afraid,
<By reason of terror> they are beside themselves:
26 <As for him that assaileth him> the sword availeth not,[e]
Spear, dart, or coat of mail:
27 He counteth iron' as broken straw,
And bronze' as rotten' wood':
28 The arrow[f] |will not make him flee|,
<Into chaff> are sling-stones' changed by him:
29 <As a straw> is a club' accounted,
And he laugheth at the whir of the javelin;
30 ‖His underparts‖ are points of potsherd,
A pointed threshing roller spreadeth out upon the slime;
31 He causeth to boil, as a cauldron, the raging deep,
<The sea> he maketh like a brewing vessel:[g]
32 <After him> he lighteth up a path,
One might think the resounding deep to be hoary!
33 There is not'—upon the dust—his like,
That hath been made to be without fear;[h]
34 <Every thing lofty> he beholdeth,
‖He‖ is king over all ravenous beasts.[e]

Job again humbles himself.

42 1 Then Job responded to Yahweh, and said:—
2 I know[d] that <all things> thou canst do,
And that no purpose can be withholden from thee.
3 Who is' it that hideth[e] counsel without knowledge?
|Therefore| have I declared, but not understood,
Things too wonderful for me, which I could not know.
4 Hear thou, I pray thee, and |I| will speak,
I will ask thee, and inform thou me.
5 <By the hearing of the ear> had I heard thee,
But ‖now‖ |mine own eye| hath seen thee.
6 <For this cause> I tremble[f] and repent,
On dust and ashes.

A Divine Adjustment between Job and his Three Friends.

7 And it came to pass <after Yahweh had spoken these words unto Job> that Yahweh said unto Eliphaz the Temanite,
Kindled is mine anger against thee and against thy two friends, for ye have not spoken concerning me the thing that is right, like my servant Job.
8 ‖Now‖ therefore, take unto you seven bullocks and seven rams, and go unto my servant Job, and ye shall offer up an ascending-sacrifice in your own behalf, and ‖Job my servant‖ shall pray over you,—for <him> will I accept,[g] that I may not deal out to you disgrace, because ye have not spoken concerning me the thing that is right, like my servant Job.
9 So Eliphaz the Temanite and Bildad the Shuhite [and][h] Zophar the Naamathite went, and did' according to that which Yahweh

[a] Or: "‖Who‖ can stand before me?" Cp. O.G. 216, **4**, *b*, *β*.
[b] So Davies; "armature" — T.G.; "frame" — Fuerst. "Grace of his proportions = his symmetry"—Cp. O.G. 336, *782*.
[c] Ml.: "the furrows of his shields"—of which there are 17 rows—Fuerst.
[d] "A close signet, *i.e.*, one that is closely pressed down"—O.G.
[e] See O.G. 673[b].
[f] Lit.: "son of the bow."
[a] So Fuerst; "unguent-pot," for boiling ointment in—T.G. and Davies.
[b] "One made for fearlessness"—O.G.
[c] Ml. (and more poetically, tho' not quite so intelligibly): "all the sons of pride," as in chap. xxviii. 8, wh. see.
[d] "Thou knowest," *written*; but "I know," *read*. In some cod. (w. 3 ear. pr. edns.) "I know" is both *written* and *read*.
[e] Fig.: "darkeneth"—Davies; "mistaketh"—Fuerst; "obscureth"—O.G.
[f] So Fuerst. "Despise" [? myself]—O.G.
[g] Ml.: "his face will I uplift."
[h] Some cod. (w. Sep., Syr., Vul.) have this: "and"—G.n.

had spoken unto them,—and Yahweh accepted Job.[a]

Job restored to Prosperity.

10 And ‖Yahweh himself‖ turned the captivity of Job, when he prayed in behalf of his friends, —and Yahweh increased all that Job had possessed, unto twice as much.

11 Then came unto him all his brethren and all his sisters, and all his former acquaintances, and they did eat bread with him in his house,— and shewed sympathy with him and comforted him, over all the calamity which Yahweh had brought upon him,—and they gave him, every one a weight[b] of money, and every one, a ring of gold.

12 And ‖Yahweh‖ blessed the latter end of Job, more than his beginning,—and so he came to have fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. 13 And he came to have seven sons, and three daughters; 14 and he called the name of the first Jemima, and the name of the second Kezia, — and the name of the third, Keren-happuch. 15 And there were found no women so fair as the daughters of Job, in all the land, — and their father gave them an inheritance, in the midst of their brethren. 16 And Job lived, after this, a hundred and forty years,[a]—and saw his sons and his sons' sons, four generations. 17 So Job died, old and satisfied with days.

[a] Ml.: "uplifted the face of Job."
[b] Prob. worth 4 shekels— T.G., Davies; but "nothing certain can be ascertained"—Fuerst.

[a] Sep. here adds: "And all the days of Job were two hundred and forty years"—G.n.

THE PSALMS.

BOOK THE FIRST.

PSALM 1.

1 How happy the man[a]
Who hath not walked in the counsel of the lawless,—
And <in the way of sinners> hath not stood,
And <in the seat of scoffers> hath not sat;
2 But <in the law[b] of Yahweh> is his delight,—
And <in his law>[b] doth he talk with himself day and night.[c]

3 So doth he become like a tree' planted by streams of waters,—
That yieldeth ‖its fruit‖ in its season,
‖Whose leaf‖ also doth not wither,
And ‖whatsoever he doeth‖ prospereth.

4 ‖Not so‖ the lawless,—
But as chaff which is driven about by the wind:
5 <For this cause> shall the lawless not stand[d] in the judgment,—
Nor sinners' in the assembly of the righteous.

6 For Yahweh doth acknowledge'[e] the way of the righteous;
But ‖the way of the lawless‖ shall vanish.[f]

PSALM 2.

1 Wherefore' have nations assembled in tumult?
Or should ‖peoples‖ mutter an empty thing?

2 The kings of earth take their station,
And ‖grave men‖ have met by appointment[a] together,—
Against Yahweh
And against his Anointed One [saying]:
3 Let us break asunder their bonds,—
And cast from us their cords!

4 ‖He that sitteth in the heavens‖ will laugh,—
‖My Lord‖[b] will mock at them:[c]
5 ‖Then‖ will he speak unto them in his anger,
And <in his wrath> confound them:
6 Yet ‖I‖ have installed[d] my king,—
On Zion my holy' mountain.

7 Let me tell of a decree,—
‖Yahweh‖ hath said unto me,
<My son> thou art',
‖I‖ <to-day> have begotten thee:
8 Ask of me, and let me give
Nations' as thine inheritance,
And <as thy possession> the ends of the earth:
9 Thou shalt shepherd them[e] with a sceptre of iron,—
<As a potter's vessel> shalt thou dash them in pieces.

[a] Cp. Jer. xvii. 7, 8.
[b] Or: "direction," "instruction."
[c] Jos. i. 8, n.
[d] Ml.: "arise."
[e] Cp. Mt. vii. 23: Rom. viii. 29: 2 Tim. ii. 19.
[f] So O.G. "Come to nought"—Charles Carter, Translator into Singhali (Yates & Alexander).

[a] So it shd be (w. Aram., Sep.). Cp. Ps. xlviii. 4.
[b] Some cod. (w. 2 ear. pr. edns. [1 of them, the *first* ed. 1477]) have: "Yahweh"—G.n.
[c] Cp. Ps. lix. 8.
[d] So O.G. 651.
[e] So it shd be (w. Sep., Syr., Vul.)—G.n. [M.C.T. has: "break them in pieces."]

10 ‖Now‖ therefore, ye kings, shew your prudence,
Be admonished, ye judges of earth:
11 Serve Yahweh with reverence,
And exult with trembling:
12 Kiss the son,[a] lest he be angry, and ye perish by the way,
For soon' might be kindled his anger,—
How happy are all who seek refuge in him!

PSALM 3.

A Melody of David, when he fled from before Absolom his son.[b]

1 Yahweh! how have mine adversaries multiplied,
‖Multitudes‖ are rising against me;
2 ‖Multitudes‖ are saying of my soul,—
No' salvation for him in God. [Selah.[c]
3 But ‖thou, Yahweh‖ art a shield about me,
My glory, and the lifter up of my head.
4 <With my voice—unto Yahweh> do I cry,
And he hath answered me out of his holy' mountain. [Selah.
5 ‖I‖ laid me down and slept,— I awoke,
Surely ‖Yahweh‖ sustaineth me!
6 I will not be afraid of myriads of people,
Who <round about> have set themselves against me.
7 Rise! Yahweh, Save' me, my God.
Surely thou hast smitten all my foes on the cheekbone,
<The teeth of the lawless> hast thou broken.
8 <To Yahweh> belongeth Salvation![d]
<Upon thy people> be thy blessing. [Selah.

PSALM 4.

To the Chief Musician:[e] with stringed instruments. A Melody of David.

1 <When I cry> answer me, O mine own righteous' God,[f]
<In a strait place> thou hast made room for me,
Shew me favour, and hear my prayer.
2 Ye sons of the great! how long, turning my glory to contempt,
Will ye love emptiness, will ye seek falsehood? [Selah.
3 Know ye, then, that Yahweh hath set apart[g] the man of lovingkindness for himself:
‖Yahweh‖ will hear, when I cry to him.
4 Be deeply moved, but do not sin,—
Ponder in your own heart upon your bed, and be silent. [Selah.
5 Sacrifice the sacrifices of righteousness;
And put your trust in Yahweh.
6 |Multitudes| are saying,
Who will shew us prosperity?
Lift thou upon us the light of thy countenance, O Yahweh.
7 Thou hast put gladness in my heart,—
Beyond the season when ‖their corn and their new wine‖ have increased.
8 <In peace> will I lay me down and at once sleep;
For ‖thou, Yahweh alone‖ wilt cause me <in security> to dwell.

PSALM 5.

To the Chief Musician. For the Flutes.[a] A Melody of David.

1 <To my words> give ear, O Yahweh,
Understand thou my softly murmured prayer:
2 Attend to the voice of my cry, my King and my God,
For <unto thee> do I pray.
3 O Yahweh! <in the morning> shalt thou hear my voice,
<In the morning> will I set in order unto thee, and keep watch;
4 For <not a God finding pleasure in awlessness> art thou',
And wrong' can be no guest of thine:
5 |Boasters| shall not station' themselves |before thine eyes|,—
Thou hatest all workers of iniquity:
6 Thou wilt destroy' them who speak falsehood,—
<The man of bloodshed and of deceit> Yahweh abhorreth.
7 But ‖I‖ <in the abounding of thy lovingkindness> will enter thy house,
I will bow down towards thy holy temple, in reverence of thee.
8 O Yahweh! lead me in thy righteousness, because of mine adversaries,
Make even, before me, thy way:
9 For in his mouth is nothing worthy of trust,[b]
‖Their inward purpose‖[c] is engulphing ruin,—
<An opened sepulchre> is their throat,
<With their tongue> speak they smooth things.
10 Declare them guilty, O God,
Let them fall by their own counsels,—
<Into the throng of their own transgressions> thrust them down,
For they have rebelled against thee:—
11 That all may rejoice' who seek refuge in thee,
<To times age-abiding> may shout in triumph, that thou wilt protect them,
And they' may leap for joy in thee' who are lovers of thy Name.

[a] Some render: "*kiss purely*," of sincere homage—O.G. p. 141.
[b] These superscriptions, though ancient, are not understood to be as old as the Psalms themselves; and therefore may, without presumption, be weighed on their merits.
[c] "= *Lift up* (voices, . or *exalt* (Yahweh). . . It prob. came into use in late Persian period in connection with Psalms used with musical accompaniment in public worship, to indicate place of benedictions"—O.G. pp. 699, 670.
[d] Or: "deliverance," "victory."
[e] Or: "Director," "Choirmaster"—O.G. 663, 664. [N.B.: The Sep. rendering of the word—"For the End." "Which may be explained in eschatological sense as referring to end of age of world after Eusebius, Theodosius." Cp. O.G. 664a.]
[f] Ml.: "O God of my righteousness."
[g] Some cod. (w. Sep., Vul.): "hath given distinction to"—G.n.
[a] Or: "pipes"—T.G., Dav. H.L. "Name of a choir"—Fuerst. "Meaning unknown"—O.G.
[b] "No uprightness"—O.G.
[c] Ml.: inward part."

12 For ‖thou‖ wilt bless the righteous man, O Yahweh,
<As with an all-covering shield[a]—with good pleasure> wilt thou encompass him.

PSALM 6.

To the Chief Musician, with stringed Instruments upon the eighth.[b] A Melody of David.

1 O Yahweh! do not <in thine anger> correct me,
Nor <in thy wrath> chastise me.
2 Shew me favour, O Yahweh, for languishing' am I':
Heal me, O Yahweh,—for dismayed are my bones:
3 Yea ‖my soul‖[c] is dismayed greatly,
‖Thou, then, O Yahweh‖—how long?
4 Return, O Yahweh, deliver my soul,
Save me, for the sake of thy lovingkindness;
5 For <in death> is no' remembrance of thee,—
<In hades> who shall give thanks unto thee?
6 I am weary with my sighing,
I flood through the whole night my couch,—
<With my tears> I cause |my bed| to dissolve:
7 My face |is all sunken with sorrow|,[d]—
It hath aged, because of all mine adversaries.

8 Depart from me, all ye workers of iniquity,
For Yahweh hath heard' the voice of my weeping:
9 Yahweh hath heard' my supplication,
‖Yahweh‖ will receive |my prayer|.
10 Let all my foes' |turn pale and be greatly dismayed|,
Again' let them turn pale in a moment.

PSALM 7.

An Ode[e] of David: which he sang unto Yahweh, on account of the words of Cush the Benjamite.

1 O Yahweh my God, <in thee> have I sought refuge,—
Save me from all my pursuers, and deliver me:
2 Lest one tear, as a lion, my soul,—
And there be no deliverer[f] to rescue.

3 O Yahweh my God
<If I have done this,
If there hath been perversity in my hands:
4 If I have requited my friend with wrong,—
Or have oppressed[g] mine adversary without need>
5 Let an enemy pursue my soul, and overtake it,
That he may tread down, to the earth, my life,—
And <mine honour—in the dust> he may cause to dwell. [Selah.

6 Rise! Yahweh! in thine anger,
Lift thyself up, because of the haughty outbursts of mine adversaries,
Stir up for me the justice[a] thou hast commanded:
7 <When ‖the assembly of peoples‖ gather round thee>
Then <above it—on high> do thou return!

8 ‖Yahweh‖ will judge the peoples,—
Do me justice, O Yahweh,
According to my righteousness,
And according to mine integrity upon me,
9 Let the wrong of the lawless, I pray thee, come to an end,
And establish thou him that is righteous,—
For |a trier of hearts and reins|[b] is God the righteous one.
10 ‖My shield‖ is held by God,[c]
Who is ready to save the upright in heart:
11 A God to vindicate the righteous,—
And yet a GOD to be indignant throughout every day.

12 ‖If he turn not‖ <his sword> will he whet,—
<His bow> hath he bent, and made ready:
13 But <for himself> hath he made ready the weapons so deadly,
<His arrows> he |so fiery| would make:
14 Lo! he gendereth trouble,
And conceiveth mischief,
But giveth birth to a disappointment:
15 <A pit> he cut out, and digged it,
And then fell into the ditch he had made:
16 His mischief |turneth back| on his own head,—
And <on his own crown> ‖his violence‖ descendeth.

17 I will praise Yahweh according to his righteousness,—
And will praise in song the Name of Yahweh Most High.

PSALM 8.

To the Chief Musician. On "the Gittith."[d] A Melody of David.

1 *O Yahweh, our Lord!*
How majestic' is thy Name, in all the earth,
Who hast set[e] thy splendour upon the heavens.

2 <Out of the mouth of children and sucklings>
hast thou laid a foundation of strength,—
Because of thine adversaries,
To make foe and avenger be still.

[a] *I.e.*: a large shield, covering the whole man.
[b] = "octave," or "bass."
[c] Or: "life."
[d] So P.B. Ml.: "Wasted with vexation is mine eyes."
[e] Or: "hymn." "A loud hymn, an enthusiastic song"—Dav. H.L.
[f] So it shd be (w. Sep., Syr., Vul.). Cp. Lam. v. 8—G.n.
[g] So it shd be (w. Aram. and Syr.)—G.n.

[a] Or: "vindication."
[b] *I.e.*: "intellect and affections."
[c] Ml.: "is on God," *i.e.*, hangeth on him. "God holds my shield"—P.B.
[d] "*Upon the Gittite (lyre)*; *to the Gittite (melody)*; *at the wine-presses*, a song for the feast of booths"—O.G. 388.
[e] So it shd be (w. Aram. and Syr.). Cp. Num. xxvii. 20 ["put"]—G.n.

3 <When I view thy heavens, the work[a] of thy fingers,
Moon and stars, which thou hast established>
4 What was weak man, that thou shouldst make mention of him?
Or the son of the earthborn, that thou shouldst set him in charge?
5 That thou shouldst make him little less than[b] messengers of God,[c]
<With glory and honour> shouldst crown him?
6 Shouldst give him dominion over the works[d] of thy hands,—
<All things> shouldst have put under his feet:
7 Sheep and oxen, |all of them|,—
Yea even the beasts of the field;
8 The bird of the heavens, and the fishes of the sea,—
•The passer-by on the paths of the seas?
9 *O Yahweh, our Lord!*
How majestic' is thy Name, in all the earth.

PSALM 9.

To the Chief Musician. On "Muth-labben."[e] A Melody of David.

1 I will praise Yahweh with all my heart,
I will recount all thy wonderful doings:
2 I will rejoice and exult in thee,
I will praise in song, thy Name, O most High.
3 <When mine enemies turned back>
They stumbled and perished from before thee;
4 For thou hast executed my right and my cause,
Thou hast sat on the throne, judging righteously:
5 Thou hast rebuked the nations,
Thou hast destroyed the lawless one,
<Their name> hast thou wiped out, to times age-abiding and beyond.

6 O enemy! complete' are the desolations, evermore,[f]—
<Even cities> hast thou uprooted,[g]
The memory of ‖them‖ hath perished.

7 But ‖Yahweh‖ <unto times age-abiding> will sit,[a]
<Ready for judgment> is his throne;
8 And ‖he‖ will judge the world in righteousness,
He will minister judgment to peoples, in uprightness.

9 Thus be Yahweh a refuge for the crushed one,
A refuge for times of destitution:[b]
10 Thus let them who know thy Name |put confidence in thee|,
That thou hast not forsaken the searchers for thee, O Yahweh.

11 Sing ye praise to Yahweh, who is seated in Zion,
Tell among the peoples his doings.
12 <When he was making inquisition for blood>
‖Of them‖ had he remembrance,
He forgat not the outcry of the oppressed.[c]

13 Shew me favour, O Yahweh!
Behold my humiliation due to them who hate me,
Lift me on high out of the gates of death;
14 That I may recount all thy praises,[d]
<In the gates of the daughter of Zion> may exult in thy salvation.

15 The nations |have sunk| in the pit they had made,
<In the net which they had hidden> is caught their own foot.
16 To be known' is Yahweh, by the sentence he hath executed,
<By the doing of his own hands> is he about to strike down the lawless one.
[Resounding music. Selah.
17 The lawless |shall return| to hades,
‖All nations forgetful of God‖.
18 For <not always> shall the needy' |be forgotten|,—
[Nor] ‖the hope of the oppressed‖[d] perish for ever.

19 Rise! Yahweh! let man not |prevail|,
Let the nations be judged' before thee.
20 Appoint, O Yahweh, a terror[e] for them,—
Let the nations know'
[That] they are men. [Selah.

PSALM 10.

1 Wherefore, O Yahweh, shouldst thou stand afar off?
[Wherefore] hide thyself, in times of destitution?
2 <In the pride of the lawless one> he hotly pursueth the poor,
Let them be caught in the plots which they have devised!
3 For the lawless one hath boasted' over the longing of his soul,
And ‖the robber‖ hath blasphemed Yahweh.[f]

[a] So the Eastern Massorites; but the Western (w. Aram., Sep., Vul.) have: "works" (pl.)—G.n.
[b] "Lack little of"—O.G.
[c] This rendering has seemed the best way out of a difficulty. The Heb. word is *elohim*, which is used with more latitude than is the English word "God," as may be seen by comparing Exo. xxi. 6, xxii. 8, 9, 28 with Ps. lxxxii. 1, 2, 6, 7 and Jno. x. 34-36; to which may be aded Heb. ii. 3. "Judges" (whether human, as in Exo. xxii., or (?) superhuman, as in Ps. lxxxii.) *represent* God. It is in this sense the phrase, "messengers of God," is here used. Cp. N.T. Appendix on "Messenger"; observing, however, that *elohim*, not *malākim*, is the word here used.
[d] Some cod. (w. 3 ear. pr. edns. [including 1st, 1477] and Syr.): "work" (sing.)—G.n.
[e] Or: "almuth" (one word); and so in 6 ear. pr. edns. [including the first of 1477], but in some Massoretic copies there is a correction calling for two words. If one word, then it may be taken as: "Prob. *on virgins' voices for the boys, i.e.*, to be sung by boys in the style of girls"—Davies' H.L. If two words, possibly = a tune or choir entitled, "On the death of Bēn (or a son)." Cp. Fuerst, 215.
[f] Some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.): "swords are abandoned"—G.n.
[g] Some cod. (w. 1 ear. pr. edn.): "forsaken"—G.n.

[a] Or: "endure."
[b] Or: "dearth."
[c] Or: "patient."
[d] Some cod. w. 5 ear. pr. edns. [1 *Rabb.*]: "praise" (sing.)—G.n.
[e] *I.e.*: "some awe-inspiring exhibition of power; poss., *set them a teacher, master*; neither altogether satisfactory"—O.G. 432.
[f] "The primitive reading"—G. Intro. 365.

4 ‖The lawless one‖ <in the loftiness of his countenance> will not enquire,
God is not' in any of his plots :[a]
5 His ways[b] are firm at all times,
<On high> are thy righteous regulations, out of his sight,
<As for all his adversaries> he puffeth at them:
6 He hath said in his heart,
I shall not be shaken,—
<From generation to generation> shall I be in no misfortune.
7 <With cursing> his mouth is full, and with deceptions and oppression,
<Under his tongue> are trouble and mischief:
8 He abideth in the lurking-place of villages,
<In the hiding-places> he murdereth the innocent,—
‖His eyes‖ <for the unfortunate> are on the watch:
9 He lieth in wait in a hiding-place, like a lion in his covert,[c]
He lieth in wait to catch the humbled,
He catcheth the humbled, by drawing him into his net:
10 He croucheth, he lieth down,
Then falleth he with his strong claws upon the unfortunate.[d]
11 He hath said in his heart,
GOD hath forgotten,—
He hath veiled his face,
Oh he hath never seen!

12 Arise! Yahweh!
O GOD! raise thy hand,[e]—
Do not forget the patient![f]

13 Wherefore' hath the lawless one blasphemed God?
He hath said in his heart,
Thou wilt not require [it]![g]

14 Thou hast seen!
For ‖thou‖ <mischief and misery> dost discern,
To requite with[h] thine own hand,[i]
<Unto thee> doth |the unfortunate one| give himself up,
<To the fatherless> ‖thou thyself‖ hast become a helper.
15 Shatter thou the arm of the lawless one,
And <as for the wrongful> wilt thou not enquire for his lawlessness—wilt thou not find [it]?

16 ‖Yahweh‖ is king, to times age-abiding and beyond,
The nations have perished' out of his land.
17 <The longing of the patient>[k] thou hast heard, O Yahweh,
Thou wilt establish their heart,
Thou wilt make attentive thine ear:
18 To vindicate the fatherless and the crushed,
|A man of the earth| shall ‖no further‖ cause terror!

[a] Or perh.: "All his thoughts [are]—There is no God!"
[b] "His way," *written*; "his ways," *read*. In some cod. (w. 3 ear. pr. edns.): "ways" both *written* and *read*—G.n.
[c] *Gt.*: "his thicket." Cp. Jer. iv. 7.
[d] So *written*; to be *read*: "host of afflicted ones" —G.n. But as in text "better"—Davies' H.L.
[e] *Gt.*: "Do not neglect the crushed"—G.n.
[f] Or: "afflicted."
[g] Or: "exact," "avenge."
[h] Or: "that it should be given unto," etc.
[i] Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.): "hands" (pl.)—G.n.
[k] Or: "oppressed."

PSALM 11.

To the Chief Musician. David's.

1 <In Yahweh> have I sought refuge,
How can ye say to my soul,
Flee to a mountain, like[b] a little bird;
2 For lo! ‖the lawless‖ bend the bow,
They have fixed their arrow upon the string,
To shoot, in the darkness, at the upright in heart:
3 <When ‖the pillars‖ are overthrown>
What could ‖a righteous man‖ do?

4 ‖Yahweh‖ is in his holy' temple,
‖As for Yahweh‖ <in the heavens> is his throne,
‖His eyes‖ behold'—
‖His eyelashes‖ test' the sons of men.
5 ‖Yahweh‖ putteth |the righteous| to the test,—
But <the lawless one and the lover of violence> his soul' doth hate.
6 He will rain, upon the lawless, live-coals,[c]—
‖Fire and brimstone, and a burning wind‖ are the portion of their cup.
7 For righteous' is Yahweh,
<Righteousness> he loveth,
‖The upright‖ shall behold his face.[d]

PSALM 12.

To the Chief Musician. On the Octave.[e] A Melody of David.

1 O save, Yahweh,
For the man of lovingkindness |is no more|,[f]
For the faithful |have vanished| from among the sons of men.
2 <Deception> speak they, every one with[g] his neighbour,—
<With lips uttering smooth things—with a heart and a heart>[h] do they speak.
3 May Yahweh cut off
All the lips that utter smooth things,—
The tongue that speaketh swelling words;
4 Them who say—
<With our tongue> will we prevail
‖Our lips‖ are our own,
Who is our master?

5 <Because of violence done to the poor,
Because of the crying of the needy>
‖Now‖ will I arise! O may Yahweh say,[i]—
I will place [him] in safety—let him puff at him![k]

[a] Some cod. (w. Sep. and Vul.): "a Melody of David"—G.n.
[b] So it shd be (w. Aram., Sep., Syr., Vul.)—G.n.
[c] So *Gt.* Cp. O.G. 809. [M.C.T.: "traps."]
[d] Cp. G. Intro. 459.
[e] Or: "bass." So Davies' H.L. and T.G.
[f] Cp. Isa. lvii. 1, 2; Mi. vii. 2.
[g] Some cod. (w. 1 ear. pr. edn., Sep., Vul.): "unto" —G.n.
[h] Cp. 1 Ch. xii. 33.
[i] A sp. v.r. (*sevir*): "Y. hath said"—G.n.
[k] Or: "he panteth for it." Cp. O.G. 806.

6 ‖The words[a] of Yahweh‖ are words,[a] that are pure,
Silver refined in a crucible of earth,
Purified seven times!

7 ‖Thou, O Yahweh‖ wilt keep them,[b]—
Thou wilt guard him,[b] from this generation unto times age-abiding.

8 <On every side> |the lawless| march about,—
When worthlessness is exalted' by the sons of men.

PSALM 13.

To the Chief Musician. A Melody of David.

1 How long', O Yahweh, wilt thou wholly' forget me?
How long' wilt thou hide thy face from me?

2 How long' shall I lay up cares within my soul,
Sorrow in my heart, day by day?
How long' shall mine enemy lift himself up over me?

3 Have regard! answer me, O Yahweh my God,—
Light up mine eyes, lest I sleep on into death:[c]

4 Lest mine enemy say
I have prevailed over him!
And ‖mine adversaries‖ exult, that I totter.

5 But ‖I‖ <in thy lovingkindness> have put my trust,
My heart shall exult in thy salvation:

6 I will sing to Yahweh,
For he hath dealt bountifully with me.

PSALM 14.

To the Chief Musician. [d] David's.

1 The impious hath said' in his heart—
There is no' God!
They have acted corruptly,
They have done an abominable deed,
There is none' that doeth good.

2 ‖Yahweh‖ <out of the heavens> looked down over the sons of men,—
To see whether there was' one that shewed wisdom,
Enquiring after God:—

3 ‖The whole‖ have turned aside,
Together' have they become tainted,—
There is none' that doeth good,
Not' so much as ‖one‖!

4 Are all the workers of iniquity |without knowledge|?[e]
Devouring my people, [as] they devour food!
<Upon Yahweh> have they not called.

5 There' have they been in great dread,[f]
Because ‖God‖ is in the circle[a] of the righteous man.

6 <The purpose of the poor>[b] ye would put to shame,
Because ‖Yahweh‖ is his refuge.

7 Oh that <out of Zion> were granted the salvation[c] of Israel!
<When Yahweh bringeth back the captives[d] of his people>
Jacob' |shall exult|, Israel' |be glad|.

PSALM 15.

A Melody of David.

1 O Yahweh!
Who shall be a guest in thy tent?[e]
Who[f] shall abide[g] in thy holy' mountain?

2 He that walketh without blame,
And doeth what is right,
And speaketh truth with his heart;

3 Hath not carried slander on his tongue,
Hath not done his friend a wrong,
Nor <a reproach> taken up against his neighbour;

4 |Despised in his sight| is the reprobate,
But <them who revere Yahweh> he doth honour,
He hath sworn to his neighbour,[h] and will not change;

5 <His silver> hath he not put out on interest,
Nor <a bribe against the innocent> hath he taken.

‖He that doeth these things‖ shall not be shaken unto times age-abiding.

PSALM 16.

A Precious Psalm[i] of David.

1 Preserve me, O God,
For I have sought refuge in thee.

2 Thou hast said[k] unto Yahweh,
<My Lord> art thou!
‖My goodness‖ mounteth not unto thee.

3 It belongeth unto the holy ones,
Whom <in his own land> Yahweh ennobleth,
In whom is all his delight.[l]

4 They multiply their idols,—<another> have they purchased!
I will not pour out their drink-offerings of blood,
Nor will I take up their names' on my lips.

[a] Or: "sayings," "utterances"; as in Ps. cxix. 38.
[b] Some cod. (w. Sep. and Vul.): "us"—G.n.
[c] So P.B.
[d] Some cod. (w. 1 ear. pr. *edn., Sep. and* Vul.): "A Melody of David"—G.n.
[e] Some cod. (w. Sep., Vul.): "Will none of...know?"—G.n.
[f] Ml.: "dreaded a dread."
[a] Or: "race"—P.B. The righteous "as a *class*"—O.G. Heb.: *dôr*.
[b] Or: "patient one."
[c] Cp. Ps. liii. 6; and G. Intro. 148.
[d] Ml.: "captivity."
[e] Some cod. (w. 1 ear. pr. edn.): "tents"—G.n.
[f] Some cod. (w. 5 ear. pr. edns. [1 *Rabb.*], Sep., Syr., Vul.): "Or who"—G.n.
[g] Or: "make his habitation."
[h] So it shd be (w. Sep., Syr., Vul.)—G.n.
[i] So some authorities. "Meaning unknown"—O.G.
[k] In some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.): "I said"—G.n.
[l] So it shd be (w. Sep.)—G.n. Cp. Dt. xxxiii. 8ff; 1 Ch. xxiv. 5.

5 ‖Yahweh‖ is mine allotted′ portion and my cup,
‖Thou‖ art maintaining my lot.

6 ‖The lines‖ have fallen unto me, in pleasant places,
‖Verily an inheritance that delighteth me‖.

7 I will bless Yahweh, who hath counselled me,—
Surely <by night> shall mine impulses[a] admonish me.
8 I have set Yahweh before me continually,
<Because he is on my right hand> I shall not be shaken!
9 |Therefore| hath my heart′ rejoiced,
And mine honour′ exulted,
Yea ‖my flesh‖ shall settle down securely;
10 For thou wilt not abandon[b] my soul to hades,
Neither wilt thou suffer thy man[c] of loving-kindness, to see corruption:
11 Thou wilt cause me to know, the path of life,—
‖Fulness of joys before thee,
Pleasures at thy right hand evermore‖.

PSALM 17.

A Prayer of David.

1 Hear, O Yahweh, the right,
Attend to my loud cry,
Give ear unto my prayer,
On lips that would not deceive:
2 <From before thee> let my sentence come forth,
‖Thine eyes‖ behold with equity.
3 Thou hast tested my heart,
Hast made inspection by night,
Hast refined me until thou couldst find nothing,
<Had I devised evil> my mouth′ should not have transgressed:[d]
4 <As for the workings of men>
<By the word of thy lips>[e] have ‖I‖ taken heed of the paths of the violent one.
5 Thou hast held fast my goings on to thy ways,[f]
My footsteps have not been shaken:
6 ‖I‖ have called upon thee, for thou wilt answer me, O God,—
Incline thine ear unto me,
Hear thou my speech:
7 Let thy lovingkindness be distinguished,[g] thou Saviour of such as seek refuge
From them who lift themselves up against thy right hand.
8 Guard me, as the pupil of the eye,[h]—
<Under the shadow of thy wings> wilt thou hide me:
9 From the face of lawless ones who have treated me with violence,
The foes of my soul, who come round against me:
10 <Their own fat [heart]> have they shut up,—
<With their mouth> have they spoken proudly.
11 <As for our own[a] goings> ‖now‖ have they surrounded us,[b]—
<Their eyes> they fix, bending to the earth:
12 ‖His likeness‖ is as a lion, that longeth to rend,
And as a young lion, lurking in secret places.
13 Rise, Yahweh!
Confront his face,
Bring him down,
Deliver my soul′ from the lawless one [who is] thy sword:
14 From men [who are] thy hand, O Yahweh,
From the men of this age,
‖Whose portion‖ is among the living,
And <with thy treasure> thou fillest their bosom,—
They must be satisfied with sons,
And must leave their abundance to their children:—
15 ‖I‖ <in righteousness> shall behold thy face,[c]
Shall be satisfied when awakened by a vision of thee.[d]

PSALM 18.

To the chief Musician. Of the servant of Yahweh, of David, — who spake unto Yahweh the words of this song,—in the day when Yahweh had rescued him out of the hand of all his enemies, and out of the hand of Saul; and he said:—

1 I will love thee, O Yahweh my strength!
2 ‖Yahweh‖ was my mountain crag and my stronghold, and my deliverer:[e]
‖My God‖ was my rock,
I sought refuge in him,
My shield, and my horn of salvation, my high tower.
3 <As one worthy to be praised> called I on Yahweh,—
And <from my foes> was I saved.
4 The meshes of death encompassed me,
‖The torrents of perdition‖[f] made me afraid;
5 The meshes of hades |had surrounded me|,
The snares of death |had confronted me|,
6 <In my distress> called I on Yahweh,
And <unto my God> made outcry for help,
He heard, out of his temple, my voice,
And my outcry for help came before him—entered into his ears!
7 Then did the earth shake and quake,[g]

[a] Or: "reins" = "emotions," "feelings," "inward impulses."
[b] So Carter & O.G.
[c] *Written* in the plural; but (w. 8 ear. pr. edns.) *read* in the singular—G.n.
[d] So in effect—O.G. 273.
[e] Or perh., w. a different division of the ver.: "As for the working of men against the word of thy lips."
[f] Or: "tracks," "ruts."
[g] Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.): "made wonderful"—G.n.
[h] Lit.: "the mannikin of the daughter of the eye."

[a] *Gt.*: "their"—G.n.
[b] "Me," *written*; "us," *read*. In some cod. (w. 2 ear. pr. edns.): "us," *written* and *read*; but in others (w. 4 ear. pr. edns.): "me," *written* and *read*—G.n.
[c] Cp. G. Intro. 459.
[d] Or: "by an appearance of thee," "by thine appearing."
[e] Some cod. add: "mine."
[f] Cp. 2 S. xxii. 2.
[g] Cp. 2 S. xxii. 5, n.
[h] "Rock and reel"—P.B.

Even ‖the foundations of the mountains‖ were deeply moved,
Yea they did shake, because he was angry.
8 There went up a smoke in his nostrils,
And ‖a fire out of his mouth‖ devoured,
‖Live coals‖ were kindled from it:
9 Then he stretched out the heavens, and came down,—
And ‖thick gloom‖ was under his feet;
10 Then he rode on a cherub, and flew,
And darted on the wings of the wind;
11 Made darkness his hiding-place,
Round about him—his pavilion,
Darkness of waters, clouds of vapours.
12 <Out of the brightness before him> his clouds rolled along,
Hail[a] and live coals of fire.
13 Then did Yahweh thunder in[b] the heavens,
And the Highest uttered his voice,—
Hail[a] and live coals of fire.
14 And he sent forth his arrows and scattered them,
Yea <lightnings> he shot out, and confused them.
15 Then appeared' the channels of waters,[c]
Were uncovered' the foundations of the world,—
At thy rebuke, O Yahweh,
At the blast of the breath of thy nostrils.
16 He sent from on high, he took me,
He drew me out of many waters.
17 He rescued me from my foe, in his might,
And from them who hated me, because they were too strong for me:
18 They confronted me, in the day of my necessity,
Then became Yahweh my stay:
19 And brought me out, into a large place,
He delivered me, because he delighted in me.
20 Yahweh rewarded me according to my righteousness,
<According to the cleanness of my hands> he repaid me;
21 For I had kept the ways of Yahweh,
And not broken away from my God;
22 For ‖all his regulations‖ were before me,
And <his statutes> did I not put from me:
23 So became I blameless with him,
And kept myself from mine iniquity.
24 Yahweh therefore repaid me according to my righteousness,
According to the pureness of my hands, before his eyes.

25 <With the loving> thou didst shew thyself loving,—
<With[d] the blameless man> thou didst shew thyself blameless;
26 <With the pure> thou didst shew thyself pure,
But <with the perverse> thou didst shew thyself ready to contend.

27 For ‖as for thee‖ <an oppressed people> thou didst save;
But <looks that were lofty> layedst thou low;
28 For ‖thou‖ didst light up my lamp,
‖Yahweh my God‖ enlightened my darkness;
29 For <by thee> I ran through a troop,[a]
And <by my God> I leapt over a wall.

30 <As for God> blameless' is his way,
‖The speech[b] of Yahweh‖ hath been proved,
<A shield> he is' to all who seek refuge in him.
31 For who is a **God**, save Yahweh?
And who is a Rock, save our God?
32 The God' who girded me with strength,
And set forth, as blameless, my way:
33 Planting my feet like hinds' [feet],
Yea <on my[c] high places> he caused me to stand:
34 Teaching my hands to war,—
So that a bow of bronze was bent by mine arms.

35 Thus didst thou grant me, as a shield, thy salvation,—
And ‖thy right hand‖ sustained me,
And ‖thy condescension‖ made me great.
36 Thou didst widen my stepping-places under me,
So that ‖mine ankles‖ faltered not.
37 I pursued my foes, and overtook them,
And returned not, till they were consumed:
38 I crushed them, and they were unable to rise,
They fell under my feet.
39 Thus didst thou gird me with strength, for the battle,
Thou subduedst mine assailants[d] under me.
40 <As for my foes> thou didst give me their neck,
And <as for them who hated me> I destroyed them.
41 They cried out,
But there was none to save,
Unto Yahweh,
But he answered them not.
42 Then did I beat them in pieces, like dust on the face of the wind.[e]
<Like the mire in the lanes> did I scatter[f] them.

43 Thus didst thou rescue me from the contentions of a people,—
Didst appoint me to be the head of nations,
‖A people I had not known‖ served me:
44 <At the hearing of the ear> they submitted to me,
‖The sons of the foreigner‖ came cringing unto me:
45 ‖The sons of the foreigner‖ lost heart,
And came quaking out of their fortresses.

46 Yahweh liveth' and ‖blessed‖ be my Rock,
Yea ‖exalted‖ be the God of my salvation:

[a] *Gt.*: "and there were kindled," etc. Cp. 2 S. xxii. 13.
[b] Some cod. (w. Aram., Sep., Vul.,): "from." *Cp. 2 S. xxii. 14.*
[c] Some cod.: "the sea." Cp. 2 S. xxii. 16—G.n.
[d] Some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.): "And with." Cp. 2 S. xxii. 26.
[a] *Gt.*: "brake down a fence"—G.n.
[b] As in Ps. cxix. 38.
[c] *Gt.*: "my" shd be omitted—G.n.
[d] Ml.: "them who rise up against me."
[e] *Gt.*: "like the dust of the earth." Cp. 2 S. xxii. 43.
[f] Some cod. (w. Aram., Sep., Syr., Vul.): "crush." Cp. 2 S. xxii. 43.

47 The GOD, who hath avenged me,[a]—
And subjugated peoples under me:
48 Who hath delivered me from my foes,—
Yea <from mine assailants> hast thou set me on high,
<From the man of violence> hast thou rescued me.

49 ‖For this cause‖ will I praise thee among the nations, O Yahweh,
And <to thy Name> will I sweep the strings:—
50 Who hath made great the victories of his King,—
And shewn lovingkindness to his Anointed One,
To David and to his Seed,
Unto times age-abiding.

PSALM 19.

To the Chief Musician. A Melody of David.

1 ‖The heavens‖ are telling the glory of GOD,
And <the work of his hands> the expanse'[b] is declaring;
2 ‖Day‖ |unto day| doth pour forth speech,
And ‖night‖ |unto night| doth breathe out knowledge.
3 There[c] is no' speech, and there are no' words,—
Unheard' is their voice!
4 [Yet] <through all the earth> hath gone forth their voice,[d]—
And <to the end of the world> their sayings,—
<For the sun> hath he set up a tent therein;
5 And ‖he‖ is like a bridegroom coming out of his chamber,
He rejoiceth as a hero to run a race:
6 <From one end of the heavens> is his going forth,
And ‖his circuit‖ to the other end thereof,—
And ‖nothing‖ is hid from his glowing heat.

7 The ‖law of Yahweh‖ is complete,
Bringing back the soul,
The ‖testimony of Yahweh‖ is confirmed,
Making wise the simple;
8 The ‖precepts of Yahweh‖ are right,[e]
Rejoicing the heart,
The ‖commandment of Yahweh‖ is pure,
Enlightening the eyes;
9 The ‖reverence of Yahweh‖ is clean,
Enduring evermore,—
The ‖decisions[f] of Yahweh‖ are faithful,
They are righteous ‖altogether‖:
10 ‖More desirable‖ than gold,
Yea than much fine gold,
‖Sweeter‖ also than honey,
Or than droppings from the comb.[g]

11 ‖Even thine own servant‖ taketh warning by them,
<In the keeping of them> great is the reward.
12 <Mistakes> who perceiveth?
<From things that are hidden> acquit me:
13 <Even from the presumptuous> keep back thy servant,
May they not have dominion over me,
‖Then‖ shall I be blameless,
And shall be acquitted from great' transgression:
14 The words of my mouth,
And the soft utterance of my heart,
Shall come with acceptance |before thee|,
O Yahweh, my Rock and my Redeemer!

PSALM 20.

To the Chief Musician. A Melody of David.

1 Yahweh answer' thee, in the day of distress,
The Name of the God of Jacob' give thee safety';
2 Send thy help out of the sanctuary,
And <out of Zion> sustain thee;
3 Remember every present of thine,[a]
And <thine ascending-sacrifice> esteem.[b]
[Selah.
4 Give thee according to thy heart,
And <all thy purposes> fulfil.

5 We will shout aloud in thy salvation,
And <in the Name of our God> shall we become great,[c]
Yahweh fulfil' all thy petitions.
6 ‖Now‖ do I know' that Yahweh |hath saved| his Anointed One,—
He answereth[d] him out of his holy heavens,
By the mighty saving deeds of his own right hand.

7 ‖These‖ by chariots,
And ‖those‖ by horses,
But ‖we‖ <by the Name of Yahweh our God>
Will prevail.[e]

8 ‖They‖ have bowed down and fallen,
But ‖we‖ have arisen, and stand upright.

9 ‖Yahweh‖ hath saved the king.[f]
Answer us, then, on the day when we call.

PSALM 21.

To the Chief Musician. A Melody of David.

1 O Yahweh, <in thy strength> will the king' rejoice,
And <in thy salvation> how greatly' will he exult!

[a] Ml.: "who hath granted avengings to me."
[b] Gen. i. 6-8.
[c] This indentation may suggest that these two lines are a momentary difficulty, to be instantly set aside.
[d] So it shd be (w. Sep., Syr., Vul.)—G.n.
[e] Or: "equitable," "fair."
[f] "Judicial sentences"; or "regulations" = "by-laws."
[g] "Sugar from the cane" —Fuerst.

[a] Some cod. (w. 8 ear. pr. edns.): "all thy presents"—G.n.
[b] Ml.: "pronounce fat."
[c] Or: "boast ourselves." So (one of these) it shd be (w. Sep., Syr., Vul.) —G.n.
[d] Or: "keeps answering."
[e] So it shd be (w. Sep. and Syr.) Cp. Ps. xii. 4 —G.n.
[f] So it shd be (w. Sep., Vul.). Cp. above, ver. 6.

2 <The longing of his heart> hast thou given him,
And <the request of his lips> hast thou not withheld. [Selah.

3 For thou wilt come to meet him, with the blessings of goodness,
Thou wilt set on his head, a crown of pure gold.
4 <Life> he asked of thee,
Thou hast given it him,
Length of days, to times age-abiding and beyond.
5 Great' is his glory, in thy salvation,
<Honour and majesty> wilt thou lay upon him;
6 For thou wilt appoint him blessings evermore,
Wilt cheer him with joy by thy countenance;
7 For ‖the king‖ is trusting in Yahweh,
And <in the lovingkindness of the Highest> shall he not be shaken.

8 Thy hand |will find out| all thy foes,
‖Thine own right hand‖ will find out them who hate thee.
9 Thou wilt make them like a furnace of fire, at the time of thy presence,—
‖Yahweh‖ <in his anger> will swallow them up,
And there shall consume them a fire:
10 <Their fruit—out of the earth> wilt thou destroy,
And their seed, from among the sons of men;
11 For they have held out, against thee, a wicked thing,
They have devised a scheme[a] they cannot accomplish.
12 For thou wilt cause them to turn their back,
<Upon thy bow-strings> wilt thou make ready against their face.

13 Be exalted, O Yahweh, in thy strength!
With song and with string will we sound forth thy power.[b]

PSALM 22.

To the Chief Musician. On "the Hind of the Dawn." A Melody of David.

1 My God, my God, why' hast thou forsaken me?
Far from saving me,
The words of my loud lamentation?
2 My God! I keep crying—
By day and thou dost not answer, and
By night and there is no rest for me.

3 But ‖thou‖ art holy,
Who inhabitest[c] the praises[d] of Israel.

4 <In thee> trusted our fathers,
They trusted, and thou didst deliver them;
5 <Unto thee> made they outcry, and escaped,
<In thee> they trusted, and had not turned pale.

6 But ‖I‖ am a worm and no one,
A reproach of men, and despised of a people;
7 ‖All that see me‖ laugh at me,—
They open wide the mouth,[a]
They shake the head:—
8 He should trust in Yahweh—let him deliver him,—
Let him rescue him, seeing he delighteth in him.
9 For ‖thou‖ art he that severed me[b] from the womb,
He that caused me to trust, upon the breasts of my mother;
10 <Upon thee> was I cast from the time I was born,
<From the womb of my mother> <my God> hast thou been.

11 Be not far from me, for |distress| is near,
For there is none' to help.
12 Many bulls have surrounded me,
‖Strong oxen of Bashan‖ have enclosed me;
13 They have opened wide against me their mouth,
‖A lion' rending and roaring‖.

14 <Like water> am I poured out,
And <put out of joint> are all my bones,—
|My heart| hath become' |like wax|,
It is melted[c] in the midst of my body;
15 <Dried as a potsherd> is my strength,[d]
And ‖my tongue‖ is made to cleave to my gums,
And <in the dust of death> wilt thou lay me.

16 For dogs have surrounded' me,—
‖An assembly of evil doers‖ have encircled me,
They have pierced[e] my hands and my feet,
17 I may tell all my bones,
‖They‖ look for—they behold[f] me!
18 They part my garments among them,
And <for my vestment> they cast lots.

19 But ‖thou, O Yahweh‖ be not far off,
O my help! <to aid me> make haste;
20 Rescue <from the sword> my life,[g]
<From the power of the dog> my solitary self:[h]
21 Save me from the mouth of the lion,—
Yea <from the horns of wild beasts>[i] hast thou delivered me.[k]

22 I will declare thy Name unto my brethren,—
<In the midst of the convocation> will I praise thee.

23 ‖Ye that revere Yahweh‖ praise him,
‖All ye the seed of Jacob‖ glorify him,

[a] Some cod. (w. Aram., *Sep.*, Vul.): "schemes" —G.n.
[b] Some cod. (w. 1 ear. pr. edn., Sep., Vul.): "thy mighty deeds"—G.n.
[c] Or: "remainest."
[d] Some cod. (w. Sep., Syr. and Vul.): "praise" (sing.) —G.n.

[a] Ml.: "cleave the lip."
[b] So it shd be (w. Syr.). Cp. Ps. lxxi. 6. [M.C.T.: "drew me forth"]—G.n.
[c] *I.e.*: "grown faint."
[d] *Gt.*: "my mouth"—G.n.
[e] Or: "bored" — O.G. 71[b], 468[b]; also Fuerst, 630[b].
[f] For this difference (between "looking for" and "seeing") cp. 1 S. xvii. 42.
[g] U.: "soul."
[h] Heb.: *yehîdâthi*, "Poet. for *my life*, as the one unique and priceless possession which can never be replaced"—O.G. 402[b].
[i] Or: "buffaloes." For "unicorns," see Haupt's note on this place, in P.B.
[k] Ml.: "answered (kindly)."

And |stand in awe of him|, all ye seed of Israel.
24 For he hath not despised nor abhorred the humbling of the patient one,[a]
Neither hath he hid his face from him,
But <when he cried for help unto him> he heard.

25 <Of thee> is my praise' in the great convocation,
<My vows> will I pay, before them who revere him.
26 The patient wronged-ones[a] shall eat and be satisfied,
|They' shall praise Yahweh| who are seekers of him,
Let your heart live for aye.

27 All the ends of the earth' |will remember and turn to Yahweh|,
Yea all the families of the nations' |will bow themselves down before thee|,
28 For <to Yahweh> belongeth the kingdom,
And One to Rule over the nations.
29 All the great ones of the earth |shall eat and bow down|,[b]
<Before him shall kneel> all that go down to the dust,
Even he who had not kept alive ‖his own soul‖!
30 ‖My seed‖[c] shall serve him,
It shall be recounted, of the Lord, to a generation that shall come:[d]
31 That his righteousness may be declared to a people to be born,
That he wrought with effect![e]

PSALM 23.

A Melody of David.

1 ‖Yahweh‖ is my shepherd—I shall not want:
2 <In pastures of tender grass> he maketh me lie down,
<Unto restful' waters> he leadeth me;[f]
3 <My life> he restoreth,
He guideth me in right paths,[g] for the sake of his Name.
4 Yea, <though I walk through a valley death-shadowed>
I will fear no harm, for ‖thou‖ art with me,
|Thy rod and thy staff| ‖they‖ comfort me.

5 Thou spreadest before me a table, in face of mine adversaries,
Thou hast anointed, with oil, my head,
‖My cup‖ hath run over.

6 |Surely| ‖goodness and lovingkindness‖ will pursue me, |all the days of my life|,
And I shall dwell in the house of Yahweh, evermore.[h]

[a] Cp. T.G. 643.
[b] *Gt.*: "Surely to him shall bow down all the vigorous ones of the earth"—G.n. Cp. O.G. 206b.
[c] So it shd be (w. Sep. and Vul.)—G.n.
[d] So it shd be (w. Sep. and Vul.). Cp. Ps. xlviii. 13; cii. 18—G.n.
[e] Cp. O.G. 794a, 4.
[f] "And causeth me to rest there"—O.G. 625.
[g] Ml.: "ruts," "tracks."
[h] Lit.: "to length of days." Cp. Job xii. 12; Ps. xxi. 4.

PSALM 24.

David's. A Melody.

1 <To Yahweh> belongeth
The earth and the fulness thereof,
The world, and they who dwell therein;
2 For ‖he‖ <upon the seas> hath founded it,
And <upon the currents> doth make it firm.

3 Who shall ascend the mountain of Yahweh?
And who shall stand in his holy' place?

4 ‖The clean of hands,
And pure of heart,—
Who hath not uplifted, to falsehood, his soul,[a]
Nor sworn deceitfully‖
5 Shall bear away a blessing from Yahweh,
And righteousness, from his delivering God.

6 ‖This‖[b] is the generation[c] of them who inquire of him,
Who seek thy face, O God of[d] Jacob.
[Selah.

7 Lift up, O ye gates, your heads,
And lift yourselves up, ye age-abiding' doors,
That the king of glory may come in.

8 Who' is the king of glory?

Yahweh, strong and mighty,
Yahweh, mighty in war.

9 Lift up, O ye gates, your heads,
Yea lift [them] up,[e] ye age-abiding' doors,
That the king of glory may come in.

10 Who' then is' the king of glory?[f]

|Yahweh of hosts|,
‖He‖ is the king of glory. [Selah.

PSALM 25.

David's. [An Alphabetical Psalm.][g]

א 1 <Unto thee> O Yahweh, <my soul> would I lift:
ב 2 O my God, <in thee>[h] have I put my trust,
Let me not be put to shame,
Let not my foe exult over me:
ג 3 Yea let ‖none who wait for thee‖ be put to shame,
Let them' be put to shame who act covertly without cause!
ד 4 <Thy ways> O Yahweh, let me know,
<Thy paths> teach thou me:
ה 5 Guide me into thy truth and teach me,
For ‖thou‖ art my delivering' God,

[a] *Written*: "his soul"; *read*: "my soul." In some cod. (w. Aram., Sep., Syr., Vul.): "his," both *written* and *read*; in others (w. 4 ear. pr. edns.): "my," both *written* and *read*—G.n.
[b] Or: "such"—O.G. 261, 3.
[c] Or: "circle." Cp. Ps. xiv. 5; "race"—Carter.
[d] So it shd be (w. Sep. and Syr.)—G.n.
[e] Some cod. (w. Aram., Sep., Syr., Vul.): "And lift yourselves up." Cp. ver. 7—G.n.
[f] Or: "who is he, then—the king of glory?" Cp. O.G. 216, 4b.
[g] Each succeeding verse in Heb. beginning with the succeeding letter of the alphabet. See *ante*, p. 29.
[h] *Gt.*: "In thee, O my God"—G.n. [Restoring *beth* to its place.]

ו <For thee> have I waited all the day :[a]
ז 6 Remember thy compassions, O Yahweh, and thy lovingkindnesses,
For <from age-past times> have they been.
ח 7 <The sins of my youth, and my transgressions> do not thou call to mind,—
<According to thine own lovingkindness> remember ‖thou‖ me,
For the sake of thine own goodness, O Yahweh.
ט 8 <Good and upright> is Yahweh,
<For this cause> will he direct sinners into the way.
י 9 May he guide patient wronged-ones to be righted,[b]
And teach such oppressed-ones[c] his way.
כ 10 ‖All the paths of Yahweh‖ are lovingkindness and faithfulness,
To such as keep his covenant, and his testimonies.
ל 11 <For the sake of thy Name> O Yahweh,
Therefore' wilt thou pardon mine iniquity,
For great it is'.
מ 12 Who' then is the man that revereth Yahweh?
Let him direct him into the way he should[d] choose.
נ 13 ‖His soul‖ <with prosperity> shall tarry,[e]
And ‖his seed‖ shall possess the land.
ס 14 <Intimacy with Yahweh> have they who revere him,
<His covenant also> he letteth them know.
ע 15 ‖Mine eyes‖ are continually unto Yahweh,—
For ‖he‖ bringeth, out of the net, my feet.
פ 16 Turn thou unto me, and shew me favour,
For <alone and oppressed> I am'.
צ 17 <The distresses of my heart> hath he relieved,—
And <out of my straits> brought me forth.[f]
ר 18 Behold my humiliation and my pain,
And take away all my sins.
ר 19 Behold my foes, for they abound,—
And <with the hatred of violence>[g] do they hate me.
ש 20 Oh keep my soul, and rescue me,
Let me not be put to shame, for I have sought refuge in thee.
ת 21 Let ‖blamelessness and uprightness‖ watch over me,
Because I have waited for thee.

22 Redeem Israel', O God,—
Out of all his distresses.

PSALM 26.

David's.

1 Do me justice, O Yahweh,
For ‖I‖ <in my blamelessness> have walked,
And <in Yahweh> have I trusted,
I will not waver.

2 Try me, O Yahweh, and prove me,
Test my reins and my heart :[a]—
3 For ‖thy lovingkindness‖ hath been before mine eyes,
And I have walked to and fro in thy faithfulness;
4 I have not sat with men of deceit,
Nor <with dissemblers> would I enter :
5 I have hated the convocation of evil-doers,
And <with lawless men> would I not sit;
6 I will bathe, in pureness, my hands,—
So will I go in procession around thine altar, O Yahweh;
7 To sound aloud a song,
And to recount all thy wonderful doings.
8 O Yahweh, I have loved the asylum of thy house,
Even the place of the habitation of thy glory!
9 Do not remove, with sinners, my soul,
Nor, with men of bloodshed, my life;
10 In whose hands is a plot,
And ‖their right hand‖ is filled with a bribe.
11 But ‖I‖ <in my blamelessness> will walk,
Redeem me and shew me favour.
12 My foot standeth in a level place,
<In the convocations> will I bless Yahweh.

PSALM 27.

David's.

1 ‖Yahweh‖ is my light and my salvation,
Of whom shall I be afraid?
‖Yahweh‖ is the refuge of my life,
Of whom shall I be in dread?
2 <When there drew near against me evil-doers to devour my flesh>
‖Mine adversaries, and mine enemies—mine —they‖ stumbled and fell![b]
3 <Though there pitch against me—a camp>
My heart shall not fear,—
<Though there come up against me—a battle>
‖Still‖[c] am I confident.

4 <One thing> have I asked of Yahweh,
<That> will I seek to secure,[d]—
That I may dwell in the house of Yahweh, all the days of my life,
To view the delightfulness of Yahweh,
And to contemplate in his temple.

5 For he will hide me in his pavilion,[e] in the day of calamity,—
He will conceal me, in the secrecy of his tent,
<Within a rock> will he set me on high.

6 ‖Now‖ therefore, shall my head be raised high above my foes round about me,

[a] Some cod. (w. Sep., Syr., Vul.) prefix to this line the Heb. letter ואני [= "And"]—G.n. [Thereby helping out the initial alphabet. Though it seems unfortunate that this first alphabetical Psalm should show such clear traces of disturbance in transmission, yet the aid of that remarkable initialling device to textual criticism at once becomes evident.]
[b] Or: "to be vindicated."
[c] Or: "oppressed."
[d] Or: "shall" [if referred to Y.]. G.n. Cp. T.G. 764.
[e] Or: "lodge."
[f] Or: "useless hatred"—G.n.

[a] Prob. = "my impulses and my understanding."
[b] Ml.: "had s. and fallen." The writer views the overthrow as complete.
[c] Or: "In spite of this"—O.G. 261, 6, γ.
[d] O.G. 134.
[e] Or: "booth," "hut," "covert"—O.G.

And I will sacrifice in his tent' the sacrifices of triumphant joy,
I will sing and touch the strings, to Yahweh.

7 Hear, O Yahweh, <With my voice> do I cry,
Oh then[a] shew me favour and answer me.
8 <To thee> said my heart—
[When thou saidst] Seek ye my face—
<Thy face> O Yahweh, will I seek!

9 Do not hide thy face from me,
Do not repulse, in thine anger, thine own servant,—
<My help> thou hast been,
Do not send me away nor forsake me,
O my saving' God!

10 <When ‖my own father and mother‖ had forsaken me>
Then ‖Yahweh‖ took me up![b]

11 Point out to me, O Yahweh, thy way,—
And guide me in a level path,
Because of mine adversaries.
12 Do not give me up unto the desire[c] of mine adversaries,
For there have risen up against me
Witnesses that are false,
And he that fanneth up violence.

13 I believe that I shall see—[d]
The goodness of Yahweh in the land of the living,[e]

14 Wait thou for Yahweh,—
Be strong, and let thy heart be bold,
Wait, then, for Yahweh!

PSALM 28.

David's.

1 <Unto thee, O Yahweh> do I cry,
O my Rock! do not turn in silence from me,[f]—
Lest <if thou turn from me in silence>
I be like them who go down into the pit.
2 Hear the voice of my supplication,
When I cry to thee for help,
When I lift up my hands toward thy holy' shrine.
3 Do not drag me away—
With the lawless,
Or with the workers of iniquity,—
Who speak peaceably with their neighbours,
But ‖wrong‖ is in their heart.
4 Give them
According to their deed, and
According to the wrong of their practices,—
<According to the work[a] of their own hands> give thou unto them,
Bring back their own dealing to themselves.
5 <Because they heed not
The Deeds of Yahweh,
Or the Work[a] of his hands>
He will pull them down, and not build them.

6 Blessed' be Yahweh,
Because he hath heard the voice of my supplication.
7 ‖Yahweh‖ is my strength and my shield,
<In him> hath trusted my heart, and I have found help,—
Therefore hath my heart danced for joy,
And <with my song> do I praise him.

8 ‖Yahweh‖ is strength to his people,[b]—
And <the all-saving' refuge of his Anointed One> is he!

9 Oh save thy people,
And bless thine inheritance,
Tend them also, and carry them,
Unto times age-abiding.

PSALM 29.

A Melody of David.

1 Give to Yahweh, ye sons of the mighty,[c]—
Give to Yahweh, [both] glory and strength:
2 Give to Yahweh, the glory of his Name,
Bow down to Yahweh, in the adornment of holiness.[d]

3 ‖The voice of Yahweh‖ is upon the waters,—
‖The God of glory‖ hath thundered,
‖Yahweh‖ is upon mighty waters;
4 ‖The voice of Yahweh‖ is with power,
‖The voice of Yahweh‖ is with majesty;
5 ‖The voice of Yahweh‖ is breaking cedars,
Now hath Yahweh |broken down| the cedars of Lebanon!
6 And hath made them leap like a calf,
Lebanon and Sirion, like the bull-calf of wild-oxen;[e]
7 ‖The voice of Yahweh‖ is cleaving out[f] flames of fire;
8 ‖The voice of Yahweh‖ bringeth birth-pains upon the wilderness;
Yahweh bringeth birth-pains upon the wilderness of Kadesh!
9 ‖The voice of Yahweh‖ causeth the gazelles[g] to bring forth,
And hath stript forests;
And <in his own temple> ‖every one there‖[h] is saying Glory!

10 ‖Yahweh‖ |at the Flood| was seated,[i]

[a] Some cod. (w. 2 ear. pr. edns. [1 *Babb.*], Sep., Syr., Vul.) omit: "then" —G.n.
[b] Cp. Is. xl. 11.
[c] U.: "soul."
[d] The conditional word with which, in the Massoretic text, this verse opens, is dotted above and below as spurious, and shd accordingly be omitted. It is not found in some MSS., nor in Sep., Syr., Vul. "The italic words *I had fainted*, both in the Authorised Version and in the Revised Version, are an exegetical gloss"—G.n. and G. Intro. 333.
[e] Or: "of life."
[f] Or perh.: "do not be deaf to me."

[a] In some cod. (w. Aram., Sep., Vul.): "works" (pl.)—G.n.
[b] So it shd be—G. Intro. 143. And so it is in some cod. (w. Sep., Syr., Vul.). Cp. Ps. xxix. 11 —G.n.
[c] Or: "the gods"; or perh.: "God" (Heb.: *'Elim*).
[d] Or: "in holy' adorning." Cp. Ps. xcvi. 9; Exo. xxviii. 2.
[e] Job xxxix. 9, n.
[f] Perh.: [with].
[g] *Gt.*: *'ĕyloth* [? "strong hinds."]
[h] Cp. O.G. 482[a], d (*b*).
[i] Or: "sat enthroned." Cp. O.G. 550[a].

And Yahweh hath taken his seat, as king, unto
times age-abiding.
11 ‖Yahweh‖ will give |strength to his people|,—
‖Yahweh‖ will bless his people with prosperity.

PSALM 30.

A Melody. A Song for the Dedication of the House. David's.

1 I will extol thee, O Yahweh,
For thou hast drawn me up,—
And not suffered my foes to rejoice over me.
2 O Yahweh, my God,
I cried for help unto thee,
And thou hast healed me.
3 O Yahweh! thou hast lifted, out of hades, my soul,
Thou hast brought me back to life, from among those who were going down[a] to the pit.
4 Sweep the strings[b] to Yahweh,
Ye his men of lovingkindness,
And give ye praise at the mention of his holiness.
5 For there is ‖a Moment‖ in his anger,
‖a Life-time‖ in his good-pleasure,
<In the evening> cometh Weeping' to lodge,
But |by the morning| 'tis a Shout of Triumph!
6 But ‖I‖ said, in my tranquillity,
I shall not be shaken to times age-abiding!
7 ‖O Yahweh‖ <in thy good-pleasure> hadst thou caused my mountain[c] to stand |strong|,—
Thou didst hide thy face—I was dismayed!

8 <Unto thee, O Yahweh< do I cry,—
And <unto My Lord>[d] do I make supplication:

9 What profit in my blood?
In my going down into the pit?
Can dust praise' thee?
Can it declare thy faithfulness?
10 Hear, O Yahweh, and shew me favour,
O Yahweh! become thou a helper unto me.

11 Thou hast turned my lamentation, into a dance for me,—
Thou hast torn off[e] my sackcloth,
And girded me with gladness:
12 To the end that mine honour[f] should make melody unto thee, and not be silent.

O Yahweh, my God!
<Unto times age-abiding> will I praise thee.

[a] So *written*; but *read*: "that I shd not go down." In some cod. (w. Sep., Syr., Vul.): "from among," etc., both *written* and *read*; in others (w. 1 ear. pr. edn.): "that I shd not," etc., both *written* and *read*—G.n. O.G. (432) prefers as *written* (above in text).
[b] Or: "make music."
[c] In Sep., Syr., Vul.: "my majesty." But *Gt.*: "didst set firm (cause to stand) the mountains of strength (= strong mountains)"; and so Aram. —G.n.
[d] Heb.: *'ădhônāy* (in M.C.T.); but some cod. (w. 1 ear. pr. edn.): "Yahweh"—G.n.
[e] Ml.: "opened" = "torn open."
[f] So it shd be (w. Sep., Syr.). Cp. Ps. cviii. 1—G.n.

PSALM 31.

To the Chief Musician. A Melody of David.

1 <In thee> O Yahweh, have I sought refuge,
Let me not be ashamed, to times age-abiding,
<In thy righteousness> deliver me:
2 Incline unto me, thine ear, Speedily rescue me,—
Become to me a Rock of refuge,
a Place of security,
For saving me.
3 <Because ‖my mountain crag and my stronghold‖ thou art>[a]
Therefore <for the sake of thine own Name> wilt thou lead me and guide me?
4 Wilt thou bring me forth, out of the net which they have hidden for me?
For ‖thou‖ art my refuge.

5 <Into thy hand> do I commit my spirit.—
Thou hast ransomed me, O Yahweh, God most faithful.

6 I hate[b] such as give heed to false' vanities,
‖I‖ then, <in Yahweh> have set my hope.

7 I will indeed exult and rejoice, in thy lovingkindness,—
In that thou hast looked upon my humiliation,
Thou hast taken note that in distresses' was my life;
8 And hast not shut me up in the hand of the foe,
Thou hast given standing, in a roomy place, unto my feet.

9 Shew me favour, O Yahweh, for in distress' am I,—
<Wasted with vexation> is mine eye—my soul and my body;
10 For <consumed with sorrow> is my life,
And my years with sighing,—
My strength' hath staggered with my humiliation,[c]
And ‖my bones‖ are without marrow.
11 <By reason of all mine adversaries> have I become a reproach,
<Even to my neighbours> altogether,[d]
And a dread to mine acquaintances,—
‖They who have seen me abroad‖ have fled from me:
12 I have been forgotten, like one dead—out of mind,[e]
I have been as a missing' vessel.
13 For I have heard the whispering of many—
A terror round about![f]
<When they have sat in conclave together against me>
<To take away my life>[g] have they intrigued.

[a] Cp. Ps. lxxi. 3.
[b] Some cod. (w. Aram., Sep., Syr., Vul.): "Thou hatest"—G.n.
[c] So it shd be (w. Sep. and and Syr.)—G.n.
[d] *Gt.*: "a derision," or "a terror"—G.n. Cp. ver. 13.
[e] So O.G. 525ᵉ, 3, d. U.: "heart."
[f] Cp. Jer. xx. 10. *Ante*, p. 6.
[g] U.: "soul."

14 ‖I‖ therefore <in thee> have put my trust, O Yahweh,
I have said ‖My God‖ thou art'!
15 <In thy hand> are my times,
Rescue me from the hand of my foes and from my pursuers!
16 Cause thy face to shine' upon thy servant,
Save me in thy lovingkindness.
17 O Yahweh! let me not be ashamed,
For I have called upon thee,
Let the lawless[a] be ashamed,
Go down in silence to hades!
18 Let false lips be made dumb,—
Which are speaking—against a righteous one—arrogantly,
‖With pride and contempt‖.

19 How great is thy goodness,[b] which thou hast hidden away for them who revere thee,—
Thou hast wrought for them who seek refuge in thee,
In sight of the sons of men.
20 Thou wilt conceal them, in the secrecy of thine own presence, from the conspiracies[c] of men,—
Thou wilt hide them in a pavilion, from the strife of tongues.

21 Blessed be Yahweh,
For he hath made wonderful his lovingkindness for me, in a fortified city.

22 But ‖I‖ had said in mine alarm,[d]
I am cut off from before thine eyes,—
|But, indeed| thou didst hear the voice of my supplication,
When I cried for help unto thee.

23 Love Yahweh, all ye his men of lovingkindness,—
<Faithfulness> doth Yahweh observe,
But repayeth abundantly him that worketh proudly.
24 Be strong, and let your heart be bold,
All ye who are waiting for Yahweh.

PSALM 32.

David's. An Instructive Psalm.

1 How happy is he
Whose transgression is forgiven![e]
Whose sin is pardoned![f]
2 How happy the son of earth,
To whom Yahweh will not reckon iniquity!
And in whose spirit is no' guile!

3 <When I kept silence> my bones became worn out,
Through my groaning all the day;
4 For <day and night> |heavy upon me| was thy hand,—
Changed was my life-sap into[g] the drought of summer. [Selah.

5 <My sin> would I own unto thee,
And <mine iniquity> not hide,
I said I will confess my transgressions[a] unto Yahweh,
And ‖thou‖ didst forgive[b] the iniquity of my sin. [Selah.

6 <For this cause> will every man of lovingkindness pray unto thee, in time to obtain,[c]—
Surely <in the overflow of many waters>
‖Unto him‖ shall they not reach.
7 ‖Thou‖ art a hiding-place for me,
<From distress> wilt thou preserve me,—
<With shouts of deliverance> wilt thou compass me about. [Selah.

8 I will make thee discreet,
I will point out to thee the way which thou must go,
I will fix upon thee mine eye.

9 Do not ye become like a horse, like a mule, without' discernment,—
<With the bit and bridle of his mouth>[d] [hast thou] to restrain him,—
He will not come near unto thee.

10 <Many pains> hath the lawless one,—
But <he that trusteth in Yahweh>
‖Lovingkindness‖ shall compass him about.

11 Rejoice in Yahweh and exult, O ye righteous,
Yea, shout in triumph, all ye upright in heart!

PSALM 33.

1 Shout for joy, ye righteous, in Yahweh,
<To the upright> seemly is praise.
2 Give ye thanks unto Yahweh with the lyre,
<With a harp[e] of ten strings> make ye music unto him.
3 Sing unto him, a song that is new,
<With skill> sweep the strings, with loud noise.
4 For right' is the word of Yahweh,
And ‖all his work‖ is in faithfulness:
5 Who loveth righteousness and justice,
<With the lovingkindness of Yahweh> the earth' is full.
6 <By the word of Yahweh> the heavens were made,
And <by the spirit of his mouth> all their host:
7 Who gathered as into a skin-bottle[f] the waters of the sea,
Delivering, into treasuries, the roaring deeps.
8 Let all the earth ‖stand in awe of Yahweh‖,
<Of him> be in dread, all ye inhabitants of the world;
9 For ‖he‖ spake,[g] and it was,
‖He‖ commanded, and it stood forth.[h]

[a] In some cod. is a Mass. correction: "proud"—G.n.
[b] Some cod. (w. Sep. and Vul.) add: "O Yahweh"—G.n.
[c] Or: "snares."
[d] Or: "hurry," "trepidation." Cp. Ps. cxvi. 11.
[e] Ml.: "lifted off."
[f] Ml.: "covered."
[g] Some cod. (w. Aram.): "like"—G.n.

[a] Some cod. (w. Sep., Vul.): "transgression" (sing.)—G.n.
[b] Ml.: "lift off."
[c] Perh. "at an eventful time (But)," etc.
[d] Or: "his trappings."
[e] Or: "lute"—O.G.
[f] So it shd be (w. Aram., Sep., Syr.)—G.n. and G. Intro. p. 141.
[g] Or: "For he said [Be!]" So Carter, Translator into Singhali.
[h] Cp. Isa. xlviii. 13.

10 ||Yahweh|| hath frustrated the counsel of nations,
hath brought to nothing the devices of peoples.
11 ||The counsel of Yahweh|| <to times age-abiding> shall stand,
||The devices of his heart|| from generation to generation.
12 How happy the nation whose God' is ||Yahweh||,
The people he hath chosen as his own' inheritance!
13 <Out of the heavens> hath Yahweh looked,
He hath seen all the sons of men:
14 <Out of his settled place of abode> hath he fixed his gaze
On all the inhabitants of the earth:
15 Who fashioneth their heart all together,
Who understandeth all their doings.
16 ||Not a king|| can be saved by greatness of force,
Nor ||hero|| deliver himself by greatness of strength:
17 <A deception> is the horse, for victory,
And <by his great strength> shall he not deliver.
18 Lo! |the eye[a] of Yahweh| is toward them who revere him,
Unto such as are waiting for his lovingkindness:
19 To rescue, from death, their soul,
And to keep them alive in famine.
20 ||Our own soul|| hath waited for Yahweh,
||Our help and our shield|| is he!
21 For <in him> shall our heart rejoice,
For <in his holy Name> have we trusted.
22 Be thy lovingkindness, O Yahweh, upon us,
According as we have waited for thee.

PSALM 34.

David's. When he disguised his sanity before Abimelech,—who dismissed him, and he departed.[b] [An Alphabetical Psalm.]

א 1 Let me bless Yahweh at all times,
Continually' be his praise in my mouth.
ב 2 <In Yahweh> boasteth my soul,
The patient oppressed-ones shall hear and be glad.
ג 3 Ascribe ye greatness unto Yahweh with me,
And let us exalt his Name together.
ד 4 I enquired of Yahweh, and he hath answered me,
And <out of all my terrors> hath he rescued me.
ה 5 They looked unto him and were radiant,[c]
ו And[d] <as for their[e] faces> let them not be abashed.[f]
ז 6 ||This|| oppressed one cried, and ||Yahweh|| heard,—
And <out of all his distresses> saved him.
ח 7 The messenger of Yahweh encampeth' around them who revere him,
Thus hath he delivered them.
ט 8 Oh taste and see, that good' is Yahweh,—
How happy the man who seeketh refuge in him!
י 9 Revere Yahweh, ye his holy ones,
For there is no want' to them who revere him.
כ 10 ||Young lions|| have come short, and suffered hunger,
But ||they who seek Yahweh|| shall not lack any good thing.
ל 11 Come, ye children! hearken unto me,
<The reverence of Yahweh> will I teach you.
מ 12 Who is the man that desireth life,
Loving days, that he may see good?
נ 13 Keep thy tongue from wickedness,
And thy lips from speaking deceit:
ס 14 Depart from wickedness and do good,
Aim' at well-being, and pursue' it.
ע 15 ||The eyes of Yahweh|| are towards the righteous,
And ||his ears||, towards their cry for help:
פ 16 ||The face of Yahweh|| is against such as do wickedness,
To cut off, from the earth, their memory.
צ 17 They made outcry, and Yahweh heard,
And <out of all their straits> hath he rescued them.
ק 18 Near' is Yahweh, to the broken in heart,
And <the crushed in spirit> will he save.
ר 19 Many' are the misfortunes of the righteous,
But <out of them all> doth Yahweh' rescue him.
ש 20 Keeping all his bones,
Not ||one from among them|| is broken.
ת 21 Misfortune shall be the death of the lawless one,
And ||the haters of the righteous man|| shall be held guilty.
22 Yahweh ransometh' the soul of his servants,
And none shall be held guilty, who seek refuge in him.

PSALM 35.

David's.

1 Contend, O Yahweh, with them who contend with me,
Make war upon them who make war upon me.
2 Grasp buckler and shield,
And arise in[a] my help;
3 Then draw the spear, and close up[b] against my pursuers,
Say to my soul ||Thy salvation|| I am'!
4 Let them' be ashamed and confounded,
Who are seeking my life,[c]—
Let them' turn back and be put to the blush,
Who are devising my hurt:
5 Let them be' as chaff before the wind,
With ||the messenger of Yahweh|| pressing them[d] on:

[a] Some cod. (w. Sep., Syr., Vul.): "eyes (are)"—G.n.
[b] See 1 S. xxix. 6-11.
[c] Some cod. (w. Sep., Syr., Vul.) have imperatives; "Look . . . . and be radiant"—G.n.
[d] Cp. Ps. xxv. *b*, n.
[e] *Gt.*: "your"—G.n.
[f] Or: "let them not blush."

[a] Some cod.: "to"—G.n.
[b] Some render: "And battle-axe." Cp. Fuerst.
[c] U.: "soul."
[d] So it shd be (w. Sep.)—G.n.

6 Let their way become dark and slippery,
With ‖the messenger of Yahweh‖ pursuing them.
7 For <without cause> have they hid for me, in a ditch, their net,—
<Without cause> have they digged [a pit] for my life.[a]
8 There shall reach him a ruin he could not know,—
Yea ‖his own net which he hath hidden‖ shall capture him,
<Into that ruin>[b] shall he fall!
9 But ‖my soul‖ shall exult in Yahweh,—
shall be glad in his salvation:
10 ‖All my bones‖ shall say—
O Yahweh, who is like unto thee?
Rescuing the oppressed from one stronger than he,
Yea the oppressed and the needy, from their spoiler.
11 There rise up witnesses helping forward violence and wrong,[c]
<What I know not> they demand of me:
12 They repay me evil for good,
Bereaving my soul.
13 But ‖as for me‖ <when they were sick> my clothing was sackcloth,
I humbled, with fasting, my soul,
Though ‖my prayer‖ <unto mine own bosom> might return:
14 <Like as for a friend, like as for a brother of mine own>
I walked to and fro,
<As though mourning for a mother> I gloomily bowed myself down.[d]
15 But <in mine overthrow> have they rejoiced,
And gathered themselves together,—
There gathered themselves together against me foolish men,[e]
And I knew it not,
They have torn in pieces,[f] and not been silent;
16 <Amidst profane praters of perversion>[g]
Have they gnashed upon me with their teeth.
17 My Lord! how long wilt thou look on?
Bring back my soul out of their raging,
<From among lions> my solitary self.[h]
18 I will thank thee, in the midst of a great convocation,[i]—
<In the midst of a mighty people> will I praise thee.
19 Let not them who are falsely my foes rejoice over me,
<As for them who hate me without cause> let them not wink the eye!
20 For <no salutation> will they utter,—
But <against the quiet of the land> |deceitful things| do they devise;
21 Yea they have opened wide against me their mouth,
They have said,
Aha! Aha! our own eye |hath seen|!
22 Thou hast seen, O Yahweh, do not keep silence!
O My Lord! be not far from me:
23 Bestir thyself and wake up, to my vindication,
O my God and My Lord!—to my plea:
24 Vindicate me according to thy righteousness, O Yahweh, my God!
And let them not rejoice over me:
25 Let them not say in their heart,
Aha! to our mind![a]
Let them not say,
We have swallowed him up!
26 Let them′ turn pale, and then at once′ blush,
Who are rejoicing at my misfortune,—
Let them′ be clothed with shame and confusion,
Who are magnifying themselves against me.
27 Let them′ shout in triumph and rejoice,
Who are desiring my justification;
And let them say continually,
Yahweh be magnified,
Who hath taken pleasure in the prosperity of his servant.
28 ‖Mine own tongue also‖ shall softly utter thy righteousness,—
<All the day-long>—thy praise!

[a] U.: "soul." *Gt.* (w. Sep.):—
"For without cause have they hid for me their net,
Without cause digged a pit for my life."
[Bringing "ditch" (= "pit") down into the second line.] Cp. Ps. ix. 15; xxxi. 4—G.n.
[b] *Gt.*: "Into the pit he digged" (w. Syr.)—G.n.
[c] Cp. Exo. xxiii. 1. Judas was one!
[d] *Gt.*: "that walked to and fro" and "bowed myself down" shd change places—G.n.
[e] According to some: "slanderers."
[f] Or (understanding the letter "ayin" = "aleph"): "have cried out"—G. Intro. 144.
[g] So Fuerst. According to others: "cake-wits," "parasites." [h] Cp. Ps. xxii. 20, n.
[i] Or: "gathered host." Cp. Num. xxii. 4. Heb.: *ḳâhâl*.

[a] "Ah, our desire"—O.G. 660[b]. U.: "soul." In some cod. (w 3 ear. pr. edns.): "souls" ("minds") pl.—G.n.
[b] In some cod. (w. Sep., Syr., Vul.): "his heart"—G.n.
[c] Or: "right." And cp. Hos. xiii. 13, n.
[d] Ml.: "like mountains of God."

PSALM 36.

To the Chief Musician. Of the Servant of Yahweh—of David.

1 Declareth′ the transgression of the lawless one, within my heart,[b]
There is ‖no′ dread of God‖ before his eyes;
2 For he flattereth himself [too much] in his own eyes,
To find his iniquity—to hate [it].
3 ‖The words of his mouth‖ are iniquity and deceit,
He hath left off to shew discretion by doing well:
4 <Iniquity> deviseth he upon his bed,—
He taketh his stand in a way |not good|[c]
<Wrong> doth he not abhor!
5 O Yahweh! <in the heavens> is thy loving-kindness,
‖Thy faithfulness‖ as far as the fleecy clouds:
6 ‖Thy righteousness‖ is like mighty mountains,[d]

And[a] ‖thy just decrees‖ are a great resounding deep,—
<Man and beast> thou savest, O Yahweh!

7 How precious' thy lovingkindness, O God,—
Therefore ‖the sons of men‖ <under the shadow of thy wings> seek refuge:
8 They abundantly relish[b] the fatness of thy house,—
And <out of the full stream[c] of thine own pleasures> thou givest them to drink.
9 For <with thee> is the fountain of life,
<In thy light> we see light.
10 Prolong thy lovingkindness unto them who know thee,—
And thy righteousness, to the upright in heart.
11 Let not the foot of pride reach' me,
Nor ‖the hand of the lawless‖ scare me away.
12 There' did the workers of iniquity fall,—
Thrust down, and not able to rise!

PSALM 37.

David's. [An Alphabetical Psalm.]

א 1 Burn not with vexation[d] because of evil-doers,
Be not[e] envious of the workers of perversity;
2 For <like grass> soon' shall they wither,
And <like green herbage> shall they fade.

ב 3 Trust in Yahweh, and do good,
Dwell in the land, and feed on fidelity;
4 Yea, rest thy delight on Yahweh,
That he may give thee the requests of thy heart.

ג 5 Roll on Yahweh thy way,
Trust also in him, and ‖he‖ will effectually work:
6 So will he bring forth, as the light, thy righteousness,
And thy vindication[f] as the noonday.

ד 7 Be resigned to Yahweh, yea wait with longing for him;
Burn not with vexation
At him who prospereth in his way,—
At the man who doeth wickedness.

ה 8 Cease from anger, and forsake wrath,
Burn not with vexation—[it would be] only to do evil;
9 For ‖evil doers‖ shall be cut off,
But <as for them who wait for Yahweh> ‖they‖ shall inherit the earth.[g]

ו 10 <Yet a little> therefore,
And the lawless' one shall not be',
Yea thou shalt look about, over his place—
And he shall have vanished!

11 But ‖the patient oppressed-ones‖ shall inherit the earth,[a]
And shall delight' themselves over the abundance of prosperity.

ז 12 Plotting' is the lawless one, against the just,
And gnashing upon him with his teeth.
13 ‖My Lord‖[b] shall laugh at him,
For he seeth, that his day' |will come|.[c]

ח 14 <A sword> have the lawless |drawn out|
And have trodden their bow,—
To bring down the oppressed and the needy,
To slaughter the upright in life:[d]
15 ‖Their sword‖ shall enter into their own heart,
And ‖their bow‖ shall be broken.

ט 16 Better' the little of the righteous man
Than the abundance of the lawless who are mighty;
17 For ‖the arms of the lawless‖ shall be broken,
But Yahweh |is upholding the righteous|.

י 18 Yahweh knoweth' the days of the blameless,
That ‖their inheritance‖ <unto times age-abiding> shall continue.
19 They shall not be ashamed in the time of calamity,
And <in the days of famine> shall they be filled.

כ 20 For ‖the lawless‖ shall perish,
And ‖the foes of Yahweh‖ be like the glory of the meadows,
They have vanished!
<In smoke>[e] have they vanished!

ל 21 A lawless man borroweth', and will not repay,
But ‖a righteous man‖ sheweth favour and giveth;
22 For ‖such as are blessed of him‖ shall inherit the earth,[a]
But ‖the accursed of him‖ shall be cut off.

מ 23 <From Yahweh> are the steps of a man made firm,
When <with his way> he is well pleased:
24 <Though he fall> he shall not be hurled headlong,
For ‖Yahweh‖ is holding his hand.

נ 25 <Young> have I been, moreover' am old,—
Yet have I not seen
A righteous man forsaken,
Nor his seed begging bread:
26 <All day long> is he shewing favour and lending,
‖His seed‖ therefore, shall have a blessing.

ס 27 Turn from evil, and do good,
And so settle down, unto times age-abiding.
28 For ‖Yahweh‖ loveth justice,
And will not forsake his men of lovingkindness,
<Unto times age-abiding> have-the perverse [ע]
been destroyed,[f]—
And ‖the seed of the lawless‖ been cut off.

[a] So it shd be; but the Sopherim (= editorial scribes) cancelled the "And"—G.n. and G. Intro. 308.
[b] Ml.: "lap up."
[c] Ml.: "torrent."
[d] Ml.: "Heat not thyself with vexation." And so verses 7, 8.
[e] Some cod. (w. Aram., Sep., Syr., Vul.): "Neither be"—G.n.
[f] Some cod. (w. 6 ear. pr. edns., Syr.): "vindications" (pl.) [perh. = "complete vindication," "the sentence shall be for thee on every point"]—G.n.
[g] Or: "land."

[a] Or: "land."
[b] Or (transferring the name): "Adonay."
[c] Some cod. (w. Aram., Syr.): "is coming"—G.n.
[d] Some cod. (w. Sep. and Vul.): "the upright in heart." Cp. Ps. vii. 10—G.n.
[e] Some cod. (w. Sep., Syr., Vul.): "like s."—G.n.
[f] So it shd be (w. Sep., Vul.). Cp. ver. 38—G.n.

29 ‖The righteous‖ shall inherit the earth,[a]
That they may settle down, to futurity, thereupon.

פ 30 ‖The mouth of a righteous man‖ softly uttereth wisdom,
And ‖his tongue‖ speaketh justice:
31 ‖The law[b] of his God‖ is in his heart,
His steps' shall not swerve.

צ 32 The lawless' man |lieth in wait| for the just',
And seeketh to put him to death:
33 ‖Yahweh‖ will not leave him in his hand,
Nor condemn him, when he is judged.

ק 34 Wait for Yahweh, and observe thou his path,
That he may exalt thee, to inherit the earth,[a]
<On the cutting off of the lawless> shalt thou look.

ר 35 I have seen a lawless man, a tyrant,[c]
And spreading himself out, like a cedar in Lebanon;[d]
36 Then I passed by,[e] and lo! he had vanished!
Yea I sought him, but he could not be found.

ש 37 Mark the blameless man,
And behold the upright,
For there is a hereafter[f] for the man of peace;[g]
38 But ‖transgressors‖ are to be destroyed together,[h]
‖The hereafter[f] of lawless men‖ is to be cut off.

ת 39 But[i] ‖the deliverance of the righteous‖ is from Yahweh,
‖Their refuge in a time of distress‖.
40 Thus hath Yahweh helped them,
Thus hath he delivered them,—
He will deliver them from the lawless, and will save them,
Because they have sought refuge in him.

PSALM 38.

A Melody of David. To bring to Remembrance.

1 O Yahweh, do not <in thine anger> correct me,
Nor <in thy wrath> chastise me;
2 For ‖thine arrows‖ have sunk down into me,
And thy hand' |presseth heavily upon me|.
3 There is no' soundness in my flesh,
By reason of thine indignation,
There is no' peace in my bones,
By reason of my sin;
4 For ‖mine iniquities‖ have passed over my head,
<Like a heavy burden> they are too heavy for me:
5 My wounds' are of bad odour—they have festered,
By reason of my folly:
6 I am bent, I am bowed down very low.
<All the day> have I gloomily' walked;
7 For |my loins| are filled with inflammation,
And there is no' soundness in my flesh:
8 I am benumbed and crushed exceedingly,—
I have cried aloud because of the groaning of my heart.[a]
9 O My Lord! <before thee> is all my longing,
And ‖my sighing‖ <from thee> hath not been hid:
10 ‖My heart‖ fluttereth, my strength hath forsaken me,
And <as for the light of mine eyes>[b] ‖even they‖ are not with me:
11 ‖My lovers, and my friends‖ <from before my stroke> stand aloof,—
And ‖my near ones‖ <far away> do stand:
12 Yea they who are seeking my life |have laid snares|,
And ‖they who are asking my harm‖ have threatened engulfing ruin,
And <deceitful things—all day long> do they mutter.
13 But ‖I‖ <as one deaf> will not hear,—
And as one dumb, who will not open his mouth:
14 Thus have I become as a man who cannot hear,
In whose mouth are no arguments:
15 Because <for thee> O Yahweh, have I waited,
‖Thou‖ wilt answer, O Adonay,[c] my God!
16 For I said Lest they rejoice over me!
<When my feet were tottering> ‖against me‖ have they magnified themselves:
17 For ‖I‖ <to halt> am ready,
And ‖my pain‖ is before me continually;
18 For <mine iniquity> will I declare,
I shall be anxious because of my sin;
19 And <my foes> are alive[d]—have become strong,—
And multiplied' are they who hate me for false cause:
20 ‖Even they who are repaying evil for good‖ accuse me because I pursue the good.
21 Do not forsake me, O Yahweh!
My God! be not far from me:
22 Make haste to help me,
My Lord, my deliverance!

PSALM 39.

To the Chief Musician. For Jeduthun.[e]
A Melody of David.

1 I said, [to myself]
I will take heed to my ways,
That I sin not with my tongue,—

[a] Or: "land."
[b] Or: "instruction."
[c] "Ruthless"—O.G.
[d] So it shd be (w. Sep. and Syr.). Cp. Ho. xiv. 6—G.n.
[e] So it shd be (w. Aram., Sep., Vul.)—G.n.
[f] "*Possibly* not more than 'a future' here"—O.G.
[g] Or; "well-being," "well-doing."
[h] Or: "at once." O.G. 403.
[i] Omitted in some cod. (w. Sep., Syr., Vul.)—G.n. [So bringing Tau into its place, as the last letter in the Heb. alphabet.]

[a] *Gt.*: "beyond the growling of a lion"—G.n. [That is: *ldvi'* instead of *ldvi*. Cp. Intro. Chap. III., I. 2, *B*, (ii.).
[b] Cp. Eze. xxiv. 16.
[c] Heb.: *'adhônây*. Some cod. (w. 2 ear. pr. edns.) have: "O Yahweh"—G.n.
[d] Or: "lively"—O.G. But *Gt.*: "my foes without cause." Cp. Ps. xxxv. 19; lxix. 4—G.n.
[e] *Le* error for *'al=after the manner of* (the choir of) *Jeduthun* — O. G. 393. *Written*: "Jedithun"; *read*: "Jeduthun." In some cod. (w. 3 ear. pr. edns.): "Jeduthun," both *written* and *read*—G.n.

I will put[a] on my mouth a muzzle,
So long as the lawless is before me.

2 I was dumb with silence,
I held my peace, afar from happiness,[b]
But ‖my pain‖ had been stirred:
3 Hot' was my heart within me,
<While I was musing> there was kindled a fire,
I spake with my tongue!

4 Let me know, O Yahweh, mine end,
And the measure of my days—what it is,
I would know how short-lived I am'.

5 Lo! <as hand-breadths> hast thou granted my days,
And ‖my life-time‖ is as nothing before thee,—
Surely <a mere[c] breath> are all men, [even] such as stand firm.[d] [Selah.

6 <Surely as a shadow> doth every man wander,
<Surely in vain> do they bustle about,
He heapeth things up, and knoweth not who shall gather them in.

7 ‖Now‖ therefore, for what have I waited, O My Lord?[e]
‖My hope‖ is |in[f] thee|.
8 <From all my transgressions> rescue thou me,—
<The reproach of the base> oh do not make me!
9 I am dumb, I cannot open my mouth,
For ‖thou‖ hast done it.
10 Remove from off me thy stroke,
<Because of the hostility of thy hand> am ‖I‖ consumed.
11 <When ‖by rebukes for iniquity‖ thou hast corrected a man>
Then hast thou consumed[g] as a moth, all that was delightful within him,
Surely <a breath> are all men. [Selah.

12 Hear my prayer, O Yahweh,
And <unto my cry for help> give ear,
<At my tears> do not be silent,—
For <a sojourner> am ‖I‖ with thee,
‖A stranger, like all my fathers‖.
13 Look away from me, that I may brighten up,
Ere yet I depart and am no more.

PSALM 40.

To the Chief Musician. David's. A Melody.[h]

1 I ‖waited patiently‖ for Yahweh,—
And he inclined[i] unto me, and heard my cry for help;
2 So he brought me up
Out of the destroying' pit,
Out of the swampy' mire,—
And set upon a cliff my feet,
Making firm my steps:
3 Then put he into my mouth a new song,
Praise to our God,—
Many shall see and revere,
And shall trust in Yahweh.

4 How happy the man
Who hath made Yahweh his confidence,
Who hath not turned unto the haughty,
Nor gone aside unto falsehood.

5 <Mighty things> hast thou done—
‖Thou, Yahweh my God‖,
<Thy wonderful doings and thy purposes towards us>
There is no' setting them in order unto thee—
I would tell, and would speak!—
They are too great to rehearse.[a]

6 <Sacrifice and meal-offering> thou didst not delight in,
<Ears> didst thou pierce[b] for me,[c]—
<Ascending-sacrifice and sin-bearer> thou didst not ask:
7 ‖Then‖ said I—
Lo! I am come,
<In the written scroll> is it prescribed for me;
8 ‖To do thy good-pleasure, O my God‖ is my delight,
And ‖thy law‖[d] is in the midst of mine inward parts:
9 I have told the good-tidings of righteousness in a great convocation,
Lo! <my lips> do I not restrain,
O Yahweh, ‖thou‖ knowest:
10 <Thy righteousness> have I not hid in the midst of my heart,
<Thy faithfulness and thy salvation>[e] have I spoken,
I have not concealed thy lovingkindness and thy truthfulness from the[f] great convocation.[g]
11 ‖Thou, O Yahweh‖ wilt not restrain thy compassions from me,
‖Thy lovingkindness and thy truthfulness‖ shall continually' watch over me.
12 For there have closed in upon me, misfortunes beyond number,
Mine iniquities have overtaken' me, and I cannot see,
They have become more than the hairs of my head,
And ‖my courage‖[h] hath forsaken me!
13 Be pleased, O Yahweh, to rescue me,[i]
O Yahweh! <to help me> make haste!

[a] So it shd be (w. Sep. and Vul.)—G.n.
[b] Cp. O.G. 375[a].
[c] Some cod. (w. Syr.) omit "mere" [Heb. *kol*, lit. "all"]. Cp. ver. 11—G.n. Cp. also O.G. 481[a], *a*.
[d] Or: "though fixed firm."
[e] *Or: "O Adonay!"* Some cod. (w. 2 ear. pr. edns., Aram. and Syr.): "Yahweh"—G.n.
[f] Or: "towards."
[g] Or: "caused to vanish."
[h] Some cod. (w. 1 ear. pr. edn.): "A Melody of David"—G.n.
[i] Or: "bent."

[a] So O.G.
[b] Ml.: "dug." "With allusion to the cavity of the ear . . . thou hast given me the means of hearing and obeying thy will"—O.G. 500[a].
[c] Cp. Is. l. 4, 5. Also 1 S. xx. 2.
[d] Or: "thine instruction."
[e] Or: "deliverance."
[f] Some cod. (w. 2 ear. pr. edns.): "in the"—G.n.
[g] Heb.: *kâhâl*.
[h] Ml.: "my heart," "my mind."
[i] Cp. 13–17 of this Ps. w. Ps. lxx.

14 Let them′ turn pale and then at once′ blush,
Who are seeking my life to snatch it away,—
Let them′ draw back, and be confounded,
Who are taking pleasure in my calamity;
15 Let them′ be astonished on account of their own shame,
Who are saying of me, Aha! Aha!
16 Let all them′ be glad and rejoice in thee,
Who are seekers of thee.
Let[a] them′ say continually— Yahweh be magnified!
Who are lovers of thy salvation.[b]
17 <But ‖I‖ being oppressed and needy>
May My Lord[c] devise for me,—
<My help and my deliverer> thou art′!
O my God, do not tarry!

PSALM 41.

To the Chief Musician. A Melody of David.

1 How happy is he that is attentive to the poor,
<In the day of calamity> will Yahweh deliver him:
2 ‖Yahweh‖ will preserve him and keep him alive,
And he shall[d] be pronounced happy in the land,
Do not then give him up′ at the desire[e] of his enemies!
3 ‖Yahweh‖ will sustain him upon the bed of sickness,
<All his couch> hast thou transformed[f] in his disease.
4 ‖I‖ said—
O Yahweh, shew me favour,
Heal thou my soul,
For I have sinned against thee:
5 ‖Mine enemies‖ speak ill of me,
When will he die, and his name perish?
6 And <if he have come to see me>
<Falsehood> doth he speak,
‖His own heart‖ gathereth iniquity to itself,
He goeth forth, abroad′ he telleth it.
7 <Together—against me> do all who hate me whisper among themselves,
<Against me> devise they hurt for me.
8 ‖An infliction of the Abandoned One[a] hath been fixed upon[b] him,
And <now that he hath lien down> he will not again′ rise.
9 ‖Even the man whom I used to salute,[c]
In whom I put confidence,
Who used to eat my bread‖,—
Hath magnified his heel against me![d]
10 But ‖thou, O Yahweh‖ shew me favour and raise me up,
That I may repay them.
11 ‖Hereby‖ do I know that thou delightest in me,
In that mine enemy shall not raise a shout over me.
12 But ‖as for me‖
<In my blamelessness> hast thou held me fast,
And hast caused me to stand before thee unto times age-abiding.
13 Blessed′ be Yahweh, the God of Israel,
From the age that is past, even unto the age yet to come:[e]
Amen and Amen!

[a] Some cod. (w. 7 ear. pr. edns., Aram., Sep., Syr. and Vul.): "And let"—G.n. Cp. Ps. xxxv. 27; lxx. 4.
[b] Or: "deliverance."
[c] Some cod. (w. 7 ear. pr. edns.): "May Yahweh"—G.n.
[d] *Written*: "He shall"; *read*: "And he shall" or "Therefore shall he." In some cod. (w. 4 ear. pr. edns.) *written* and *read*: "He shall"; in others (w. 1 ear. pr. edn.) *written* and *read*: "And he shall"—G.n.
[e] U.: "soul."
[f] O.G. 245[b].

[a] Lit: "affair of Belial," "an (or the) abandoned one"—Hastings' B. D. Cp. also 1 S. i. 16; ii. 12; xxv. 17.
[b] Or: "infused into." Cp. O.G. 427[a].
[c] Ml.: "the man of my salaam."
[d] *I.e.* prob.: "Hath insidiously given me a great fall"; "fig. for, 'hath taken some cruel advantage of me'"—O.G. 152[b], 784.
[e] Ml.: "From the age even unto the age."

BOOK THE SECOND.

PSALM 42.

To the Chief Musician. An Instructive Psalm for the Sons of Korah.

1 <As ‖the hart‖ cometh panting up to the channels of water>
‖So my soul‖ panteth for thee, O God.
2 My soul thirsteth′ for God, for a God who liveth,—
When shall I enter in, and see the face of[a] God?
3 My tears′ have been my food′ day and night,
While it hath been said unto me all the day,
Where′ is thy God?
4 <These things> I keep calling to mind, and pouring out, over me, my own soul,
For I used to cross over with a crowd,
Lead them in procession up to the house of God,
‖With the voice of shouting and praise,—a throng keeping festival‖.
5 *Why shouldst thou be cast down, O my soul?*
And [why][a] shouldst thou moan over me?
Wait thou for God, for yet′ shall I praise him,
As the triumph of my[b] presence.[c]

[a] So it shd be—G. Intro. 458. So it is in some cod. (w. 1 ear. pr. edn., Aram., Syr.)—G.n.

[a] In some cod. (w. Sep., Syr., Vul.): "why" is repeated. Cp. ver. 11 and Ps. xliii. 5—G.n.
[b] M.C.T.: "his." Error in Mas. Text for "my"—O.G. 447.
[c] So that where I come I conquer: my "presence" wins friends and sub-

6 My God![a] <over myself> my soul is cast down,—
<For this cause> will I remember thee from the land of Jordan,
And the Hermons,[b] from the hill Mizar.
7 <Roaring deep unto roaring deep> is calling, at the voice of thy cataracts,[c]
‖All thy breakers and thy rolling waves‖ <over me> have passed.

8 <By day> will Yahweh command his loving-kindness,
And <in the night> shall His song be with me,
My prayer be to the God of my life.[d]
9 I will say unto God—my rock,[e]
Wherefore' hast thou forgotten me?
Wherefore' in gloom' should I go, because of oppression by the enemy?
10 <With[f] a crushing of my bones> have my adversaries reproached me,—
While they keep saying unto me all the day,
Where' is thy God?

11 *Why shouldst thou be cast down, O my soul!*
And why shouldst thou moan over me?
Wait thou for God, for yet' shall I praise him,
As the triumph of my presence, and my God.

PSALM 43[g]

1 Vindicate me, O God, and plead my cause,[h]
Against a nation |without lovingkindness|,
<From the man of deceit and perversity> wilt thou deliver me?
2 For ‖thou‖ art my defending' God—[i]
Wherefore' hast thou rejected me?
Wherefore' in gloom' should I wander, because of the oppression of an enemy?
3 Send forth thy light and thy faithfulness,
Let ‖them‖ lead[k] me?
Let them bring me into thy holy' mountain,
and into thy habitations:
4 That I may go in unto the altar of God,
Unto God, mine exultant joy,—
That I may praise thee with the lyre,
O God—mine own God!

5 *Why shouldst thou be cast down, O my soul?*
And why shouldst thou moan over me,
Wait thou for God, for yet' shall I praise him,
As the triumph of my presence, and my God.

dues foes. Less probable rendering: "the salvation of my face (person)"—So O.G. In some cod. (w. Sep., Syr. and Vul.) the word "God" is brought back from next ver., thus: "The victory of my presence and my God.
[e] Over," etc. Cp. ver. 11 and Ps. xliii. 5—G.n.
[a] See previous note.
[b] Hermon has three peaks. The pl. here "prob. refers to these different *peaks*"—*O.G.*
[c] Or: (O.G.) "water-spouts."
[d] Some cod. (w. Syr.): "to a (or the) living God"—G.n.
[e] Or: "mountain-crag," as in Ps. xviii. 2, etc.
[f] Some cod: "Like"—G.n.
[g] In some cod. (w. 1 ear. pr. edn., Sep., Syr. Vul.): "By (To) David"—G.n.
[h] Ml.: "my plea."
[i] Ml.: "the God of my refuge."
[k] Some cod. (w. Syr.): "comfort." Cp. Ps. xxiii. 4—G.n.

PSALM 44.

To the Chief Musician. For the Sons of Korah. An Instructive Psalm.

1 O God! <with our own ears> have we heard,
‖Our fathers‖ have recounted to us,—
The work thou didst work
In their days,
In the days of aforetime:
2 ‖Thou thyself, with thine own hand‖—
Didst dispossess ‖nations‖,
And didst plant them',
Didst break peoples in pieces,
And didst spread them' out:
3 For <not by their own sword> gat they possession of the land,
Nor did ‖their own arm‖ win victory for them,—
But thine own right hand, and thine own arm, and the light of thy face,
Because thou hadst accepted them.

4 ‖Thou thyself‖ art my king, O God,
Command thou the victories of Jacob.
5 <By thee> will we thrust at ‖our adversaries‖,
<In thy Name> will we tread down our assailants;
6 For <not in my bow> will I trust,
Nor shall ‖my sword‖ give me victory;
7 For thou hast saved us from our adversaries,
And <them who hated us> hast thou put to shame.
8 <In God> have we boasted all the day,
And <thy Name—unto times age-abiding> will we praise. [Selah.

9 But nay'[a] thou hast rejected,[b] and confounded us,
And wilt not go forth with our hosts;
10 Thou sufferest us to turn back from the adversary,
And ‖they who hate us‖ have plundered at will:[c]
11 Thou dost give us up like sheep to be devoured,
And <amongst the nations> hast thou scattered us.
12 Thou dost sell thy people for |no-value|,
And hast not made increase by their price.
13 Thou dost make us
A reproach to our neighbours,
A mockery and a derision' to them who are round about us:
14 Thou dost make us
A by'-word among the nations,—
A shaking of the head' among the peoples.
15 <All the day> is my confusion before me,
And ‖the shame of my face‖ hath covered me:

[a] Some cod. (w. Aram.): "Howbeit"—G.n.
[b] Some cod. (w. Syr.) add: "us"—G.n.
[c] Lit.: "for themselves." Some cod. (w. Aram., Syr.): "plundered us"—G.n.

16 At the voice of him who reproacheth and revileth,
At the face of the foe and avenger.

17 ‖All this‖ hath come upon us,
Yet had we not forgotten thee,
Neither had we dealt falsely' with thy covenant;
18 Our heart had not drawn back,
Nor had our goings[a] swerved from thy path;
19 That thou shouldst have crushed us down' in the place of wild dogs,
And covered us over with a deadly shadow.

20 <If we had forgotten the Name of our God,
And had spread forth our hands unto the God of the foreigner>
21 Would not ‖God‖ have searched into this,
Seeing that ‖he‖ knoweth the secrets of the heart?

22 Surely <for thy sake> have we been slain all the day,
We have been accounted as sheep for slaughter.[b]

23 Awake thou! wherefore' shouldst thou sleep, O Lord?[c]
Bestir thee! do not reject us altogether!
24 Wherefore' shouldst thou hide |thy face|?
Shouldst forget our humiliation and our oppression?
For our soul |sinketh down to the dust|,
Our body |cleaveth to the earth|.

25 Arise to our help,
And ransom us, because of thine own loving-kindness.

PSALM 45.

To the Chief Musician. On[d] Shoshannim.[e] For the Sons of Korah. A Psalm of Instruction. A Song of Love.[f]

1 Overflowed' hath my heart, with an excellent theme,
I will recite' my poem concerning the king,
Be ‖my tongue‖ [like] the pen of a scribe who is skilled.

2 Most beautiful thou art, beyond the sons of men,
Graciousness hath been poured forth by thy lips,
<For this cause> hath God blessed thee, to times age-abiding.

3 Gird thy sword upon thy thigh, O mighty one,
['Tis] thine honour and thy majesty;
4 And <[in] thy majesty> be successful! ride forth!
On behalf of faithfulness, and humility—righteousness,
And let thine own right hand shew thee wonderful things.

5 ‖Thine arrows‖ are sharp—
‖Peoples‖ <under thee> fall!
In the heart[a] of the foes of the king.

6 ‖Thy throne, O God‖ is to times age-abiding and beyond,
<A sceptre of equity>[b] is the sceptre of thy kingdom.
7 Thou hast loved righteousness, and hated lawlessness,—
<For this cause> hath God, thine own God, anointed thee
With the oil of gladness, beyond thy partners.[c]

8 ‖Myrrh and aloes, cassias,[d] all thy garments,—
<Out of the palaces of ivory> |the tones of strings| have rejoiced thee.
9 ‖Daughters of kings‖ are among thine honourable women,[e]
Stationed' is the bride at thy right hand, in gold of Ophir.

10 Hearken, O daughter, and observe,
Incline also thine ear,
Forget, then, thine own people,
And the house of thy father;
11 When the king shall desire' thy beauty,
Surely ‖he‖ is thy lord, then bow down to him.

12 Also ‖the daughter of Tyre‖ [cometh in] with a present!
<Thy face> shall the rich of the people appease.

13 |All glorious[f]—the daughter of a king| [sitteth] within,
<Brocades, wrought with gold> [are] her clothing!
14 <In embroidered raiment>[g] shall she be brought unto the king,—
‖The virgins that follow her, her companions‖ are to be conducted unto thee:
15 They shall be brought, with rejoicings and exultation,—
They shall enter into the palace of the king!

16 |Instead of thy[h] fathers| be thy[h] sons,
Thou shalt make them rulers in all the earth.

17 I will keep in remembrance thy Name, through each succeeding generation,
<For this cause> |peoples| shall praise thee, to times age-abiding and beyond.

[a] So in many MSS. (w. 1 ear. pr. edn., Aram., Sep., Syr., Vul.); but in some cod. (w. 9 ear. pr. edns.): "going" (sing.) —G.n.
[b] Cp. Ro. viii. 36.
[c] Or: "O Adonay." Some cod. (w. 2 ear. pr. edns.): "O Yahweh"—G.n.
[d] Or: "over" (if "Shoshannim" means a choir).
[e] "Melodies" or "Instruments"—Davies' H.L.
[f] So O.G. 391[b].

[a] "Midst"—O.G. 524[b].
[b] Lit.: "straightness."
[c] Cp. Heb. i. 9; ii. 14; iii. 1, etc.
[d] "The plur. prob. refers to the strips or chips to which the bark was reduced"—Davies' H.L.
[e] "The reading of Ben-Asher, in accordance with some of the best MSS."; but "the majority of the MSS. which I have collated and the early editions exhibit . . the recension of Ben-Naphtali . . . which the mediæval Jewish interpreters (Saadia, Rashi, etc.) who followed this reading . . . translated *thy female servants*"—G. Intro. 268, 597.
[f] "The whole of gloriousness"—O.G. 481[a], a.
[g] "On parti-coloured cushions is she brought"—P.B.
[h] These pronouns (which are masculine in the Massoretic text) should be feminine (w. Syr. —G.n.

PSALM 46.

To the Chief Musician. For the Sons of Korah, on Alamoth.[a] A Song.

1 ‖God—for us‖ is a refuge and strength,
A help in distresses, soon found.[b]
2 <For this cause> will we not fear,
Though the earth' sheweth change,
Or the mountains' slip into the heart of the seas:
3 The waters thereof roar and foam,
The mountains tremble with the swelling thereof.[c] [Selah.

4 A river! ‖whose channels‖[d] shall gladden the city of God,
The Most High |hath hallowed his habitation|.[e]
5 ‖God‖ is in the midst of her, she shall not be shaken,
God will help' her, by the turnings of the morning.
6 Nations have roared,
Kingdoms have tottered,
He hath uttered his voice, Earth melteth.

7 ‖*Yahweh of hosts*‖ *is with us,*
<A high tower for us> is the God of Jacob. [Selah.

8 Come! view the doings of Yahweh,[f]—
Who hath set desolations in the earth;
9 Causing wars to cease unto the end of the earth,—
<The bow> he shivereth,
And breaketh in pieces the spear,
<War-chariots> burneth he up with fire.

10 Let be! and know' that ‖I‖ am God,
I will be exalted among the nations,
I will be exalted in the earth.

11 ‖*Yahweh of hosts*‖ *is with us,*
<A high tower for us> is the God of Jacob. [Selah.

PSALM 47.

To the Chief Musician. For the Sons of Korah. A Melody.

1 All ye peoples, clap your hands,
Shout unto God, with the voice of triumph;
2 For ‖Yahweh—as Most High‖ is to be revered,
A great king, over all the earth,
3 He will subjugate
Peoples under us, and
Tribes of men[g] beneath our feet.

4 He chooseth for us our inheritance,
The excellence of Jacob, which[a] he hath loved. [Selah.

5 God hath ascended with a shout,
Yahweh, with the sound of a horn.
6 Sing praises unto God,[b] sing praises,
Sing praises to our King, sing praises;
7 For God is |king of[c] all the earth|,
Sing praises with understanding.[d]

8 God |hath become king| over the nations,
‖God‖ hath taken his seat upon his holy' throne.
9 ‖The willing-hearted[e] of the peoples‖ have gathered themselves together,
The people of the God of Abraham;
For <to God> belong the shields[f] of the earth,
Greatly' is he exalted.

PSALM 48.

A Melodious Song. For the Sons of Korah.

1 Great' is Yahweh, and worthy to be mightily' praised,
In the city of our God, His holy mountain.
2 <Beautiful in elevation, the joy of all the land>[g]
Is Mount Zion, in the recesses of the north,[h]—
The city of a great king.
3 ‖God‖ <in her palaces> is to be known as a high tower.
4 For lo! ‖Kings‖—
Met as appointed,
Passed by together;
5 ‖They themselves‖ saw,
‖So‖ were they amazed,
Dismayed—they hurried away!
6 ‖Trembling‖ seized them |there|,
‖Pangs‖ like hers who is in travail.

7 <With an east wind> wilt thou shatter the ships of Tarshish.

8 <Just as we had heard> ‖So‖ have we seen,
In the city of Yahweh of hosts,
In the city of our God,
‖God himself‖ will establish her, unto times age-abiding. [Selah.

9 We have thought, O God, upon thy loving-kindness,
In the midst of thy temple:
10 <According to thy Name, O God>
‖So‖ be thy praise, unto the ends of the earth,
<With righteousness> is |thy right hand| filled.

[a] "Prob. *according to maidens, i.e.*, with female voices (our *treble* or *soprano*) to indicate the style of music or singing, 1 Ch. xv. 20"—Davies' H.L. Similarly O.G. 761[b]. "A musical choir" ["over Alamoth"]—Fuerst, 1059.
[b] Or: "very present."
[c] Prob. the refrain of verses 7 and 11 has fallen out from here.
[d] Or: "canals."
[e] So it shd be (w. Sep. and Vul.)—G.n.
[f] Some cod. (w. 1st pr. edn. [? 1477], Syr.): "God." Cp. Ps. lxvi. 5—G.n.
[g] Or: "populations."

[a] Or: "whom."
[b] Some cod. (w. Sep., Vul.): "our God"—G.n.
[c] Some cod. (w. 2 ear. pr. edns. [1 *Rabb.*]: "over." Cp. Ps. xcvii. 9—G.n.
[d] Or: "attention."
[e] Or: "nobles."
[f] That is: "rulers," as "protectors."
[g] Or: "earth."
[h] For a proposed emendation (= ? "the utmost good-will") see O.G. 438. Carter suggests a regrouping of the words thus: "On the northern sides is the city," etc.

11 Let Mount Zion rejoice,
Let the daughters of Judah exult,
Because of thy judgments.

12 Go round Zion, and compass her about,
Reckon up her towers;
13 Apply your mind[a] to her rampart,[b]
Pass between her palaces,
That ye may recount them to an after' generation;
14 For ‖this' God‖[c] is our' God, to times age-abiding and beyond,
‖He himself‖ will conduct us till death.[d]

PSALM 49.

To the Chief Musician. For the Sons of Korah. A Melody.

Hear ye this, all ye peoples,
Give ear, all ye inhabitants of this passing world;[e]
2 Both sons of the low And sons of the high,—
Together' both rich and needy:—
3 ‖My mouth‖ shall speak forth Wisdom,
And the soft utterance of my heart be Understanding:
4 I will bend, to a by-word, mine ear,
I will open, on the lyre, mine enigma.[f]

5 Wherefore' should I fear in the days of calamity,
Though the iniquity of them who lie in wait for me should enclose me?

6 <As for them who are trusting in their wealth,—
And |in the abundance of their riches| do boast themselves>
7 <A brother>[g] can none of them ‖redeem‖,
He cannot[h] give unto God a ransom for himself':
8 <So costly> is the redemption of their soul,
That it faileth unto times age-abiding;
9 That he should |yet| live on |continually|,
Should not see corruption.[i]
10 For it is seen that ‖the wise‖ die,
<Together with the dullard and the brutish> do they perish,
And leave, to others, their wealth:
11 Their ‖inward thought‖ is that[k] their houses are for times age-abiding,
Their habitations, for generation after generation,—
They give their own names unto lands!

12 *But ‖a son of earth, though wealthy‖ cannot tarry,*
He hath made himself a by-word—
<Beasts> they resemble!

13 ‖This, their way‖, is a folly to them,
And yet ‖their followers‖ <with their mouth> approve. [Selah.

14 <Like sheep—into hades> are they driven,
‖Death‖ shall shepherd them,—
And the upright shall have dominion over them in the morning,[a]
‖Even their form‖ is to decay,
‖Hades‖ is all that remaineth of a habitation for him.[b]

15 But ‖God‖ will redeem my soul,[c] out of the hand of hades,
For he will take me. [Selah.

16 Do not fear
When a man becometh rich,
When the glory of his house increaseth;
17 For <when he dieth> he shall take ‖nothing‖,
His glory' shall not descend after him;
18 For <though <his own self[d]—while he lived> he used to bless,
And they will praise thee, when thou doest well to thyself>[e]
19 He[f] shall enter as far as the circle[g] of his fathers,
<Nevermore> shall they see the light.[h]

20 ‖*A son of earth though wealthy, who discerneth not*‖
Hath made himself a by-word,
<Beasts> they resemble!

PSALM 50.

A Melody of[i] Asaph.

1 ‖El, Elohim, Yahweh‖ hath spoken, and called the earth,
From the rising of the sun, unto the going in thereof:
2 <Out of Zion the perfection of beauty>
|God| hath shone forth.

3 Let our God come, and let him not keep silence!

[a] U.: "heart"; but often = "mind."
[b] Ml.: "the rampart"; which, however, O.G. 298[a] takes as = "her rampart." In some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr., Vul.) it is: "her rampart"—G.n.
[c] Or: "such a God"—O.G.
[d] In some cod. (w. 5 ear. pr. edns., Aram., Sep., Vul.): "for ever" (ml. "unto times age-abiding"); but the Massorites, by a correction which divides one word into two, make it = "unto death"—G.n. But see O.G. 761 ("tr. prob. to xlix. 1" [= a title "Concerning Death"].
[e] Or: "this age." [f] Or: "riddle."
[g] Some cod.: "Surely" instead of "A brother"—G.n. In which case render:—
"Surely no man can at all redeem,
Nor give unto God his ransom."
[h] Some cod. (w. 1 ear. pr. edn.): "Nor can he"—G.n.
[i] Or: "the pit."
[k] Some cod. (w. Aram., Sep., Syr., Vul.): "their grave is" (or, "their graves are" ["their houses," etc.]; *Gt.*: "their grave"—G.n. Cp. O.G. 868.

[a] *Gt.*: "Let them then descend smoothly to the grave"—G.n.
[b] So, in effect, Fuerst, p. 383*b*. According to the Massoretic pointing, however, the rendering shd rather be: "Even their form is for Hades to consume away out of his abode (? lofty house)." Cp. O.G. 115[a], w. 259[b].
[c] Or: "life."
[d] U.: "soul."
[e] The result of two various readings in this line, found in some cod. (w. Sep., Syr., Vul.), would be this: "So that he would praise thee when thou didst well to him"—Cp. G.n.
[f] So it shd be (w. Sep., Vul.)—G.n.
[g] Or: "dwelling-place"—O.G. Ml.: "generation."
[h] "Unto the end (a long duration) they shall not see the light"—O.G. 664[a], 3.
[i] Or: "for."

‖A fire—before him‖ shall devour,
And <around him> hath it become exceeding tempestuous:
4 He calleth Unto the heavens above,
And unto the earth,
That he may judge[a] his people.

5 Gather yourselves unto me—ye my men of lovingkindness,
Who have solemnised my covenant over sacrifice.

6 Now have the heavens declared his righteousness,
Because ‖God‖ is |about to judge|. [Selah.

7 Hear, O my people, and I will speak,
O Israel, and I will adjure thee,
<God, thine own God> I am':—

8 Not <for thy sacrifices> will I reprove thee,
Nor for thine ascending-offerings, before me continually:
9 I will not take out of thy house—a bullock,
Nor out of thy folds—he-goats;
10 For <mine> is every wild-beast of the forest,
The cattle on the mountains[b] in their thousands;
11 I know every bird of the mountains,
And ‖the moving things of the plain‖ are with me:
12 <If I were hungry> I would not tell thee,
For <mine> is the world, and the fulness thereof.

13 Will I eat the flesh of mighty oxen?
Or <the blood of he-goats> will I drink?

14 Sacrifice to God a thankoffering,[c]
And pay to the Most High thy vows;
15 Call upon me, then, in the day of distress,
I will deliver thee, that thou mayest glorify me.

16 But <to the lawless one> God saith,
What hast ‖thou‖ to do, to recount my statutes?
Or that thou hast taken up my covenant upon thy mouth?
17 Seeing that ‖thou‖ hast hated correction,
And hast cast my words behind thee;
18 <If thou sawest a thief> then didst thou run[d] with him,—
And <with adulterers> hath been thy chosen life;
19 <Thy mouth> hast thou thrust into wickedness,
And ‖thy tongue‖ kept weaving deceit;
20 Thou wouldst sit down—
<Against thine own brother> wouldst thou speak,
<Against thine own mother's son> wouldst thou expose a fault:—
21 <These things> hast thou done, and I have kept silence,
Thou thoughtest that I should really be' like thyself,
I will convict thee, yea I will set [thine offences] in order before thine eyes.

22 Understand this, I pray you, ye forgetters of God,
Lest I tear in pieces, and there be none' to deliver:—

23 ‖He that sacrificeth a thankoffering‖ will glorify me,—
And will prepare a way[a] by which I may shew him the salvation of God.

PSALM 51.

To the Chief Musician. A Melody of David. When Nathan the Prophet had come to him, after he had gone in unto Bath-sheba.

1 Be favourable unto me, O God, according to thy lovingkindness,
And <in the multitude of thy compassions> blot out my transgressions;
2 Thoroughly' wash me from mine iniquity,
And <from my sin> make me pure;
3 For <my transgressions> do ‖I‖ acknowledge,
And ‖my sin‖ is before me continually:
4 <Against thee—against thee alone> have I sinned,
And <wickedness—in thine eyes> have I done,—
That thou mayest
Be justified when thou speakest,—[b]
Be clear when thou judgest.

5 Lo! <in iniquity> was I brought forth,
And <in sin> did my mother' conceive me.

6 Lo! <faithfulness> hast thou desired in the inward parts,
Yea <in the hidden part> wilt thou cause me to know |wisdom|.

7 Wilt thou cleanse me from sin[c] with hyssop, That I may be pure?
Wilt thou wash me,
That I may be whiter |than snow|?
8 Wilt thou cause me to hear[d] joy and gladness?
The bones thou hast crushed |would exult|.
9 Hide thy face from my sins,—
And <all mine iniquities> blot out;
10 <A pure heart> create for me, O God,
And <a steadfast spirit> renew within me.
11 Do not cast me away from thy presence,
And <thy Holy Spirit> do not take from me:
12 Restore unto me the joy of thy salvation,

[a] Or, simply: "To judge his people."
[b] Some read: "on the mountains of God," as in Ps. xxxvi. 6—O.G. 40.
[c] Or, simply: "thanksgiving."
[d] So it shd be (w. Aram., Sep., Syr., Vul.)—G.n.
[a] Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "And ‖there‖ will be a way by which," etc. But *Gt.*: "And ‖him who is blameless in his way‖ will I shew the salvation of God"—G.n.
[b] Ml.: "in thy word." In some cod. (w. 3 ear. pr. edns. [1 *Rabb.*], Sep. and Vul.): "in thy words" (pl.)—G.n.
[c] Or: "sin-cleanse me."
[d] *Gt.*: "Wilt thou satisfy me with." Cp. Ps. xc. 14—G.n.

And <with a willing[a] spirit> wilt thou uphold me:—
13 I would teach transgressors thy ways,
And ‖sinners‖ <unto thee> should return.
14 Rescue me from shed-blood, O God, the God of my salvation,
My tongue should shout' thy righteousness;
15 O My Lord! <my lips> wilt thou open,
And ‖my mouth‖ shall declare thy praise.
16 For thou wilt not desire sacrifice—that I should give it,
‖Ascending-offering‖ will not please:
17 ‖The sacrifices of God‖ are a spirit that is broken,—
<A heart—broken and crushed> O God, thou wilt not despise.

18 Do good, in thy good-pleasure, unto Zion,
Wilt thou build the walls of Jerusalem!
19 ‖Then‖ shalt thou desire the sacrifices of righteousness,
Ascending-sacrifice and whole burnt-offering,
‖Then‖ shall ascend upon thine altar, young bulls.

PSALM 52.

To the Chief Musician. A Psalm of Instruction, of David. When Doeg the Edomite went, and told Saul; and said to him,—|David| hath entered the house of Ahimelech.

1 Why dost thou boast thyself of wickedness, O mighty man?
‖The lovingkindness of GOD‖ [lasteth] all the day.
2 <Engulfing ruin> doth thy tongue devise,
Like a whetted razor, working deceit;
3 Thou lovest Evil more than good,
Falsehood, more than speaking righteousness. [Selah.
4 Thou lovest all devouring words, O deceitful tongue!

5 ‖GOD also‖ will break thee down utterly,—
He will snatch thee up and tear thee away tentless,
And uproot thee, out of the land of the living. [Selah.
6 The righteous shall both see and fear,
And <over him> shall laugh:
7 Lo! the man who made not God' his refuge,—
But trusted in the abundance of his riches,
Emboldened himself in his wealth![b]

8 But ‖I‖ am like a flourishing' olive-tree, in the house of God,
I have put confidence in the lovingkindness of God, for times age-abiding and beyond.

9 I will praise thee to times age-abiding,
Because thou didst effectually work,—
And I will wait on[a] thy Name,
Because it is good,
In the presence of thy men[b] of lovingkindness.

PSALM 53.

To the Chief Musician. On "Mahalath."[c] A Psalm of Instruction, of David.

1 The impious hath said in his heart,
There is no' God!
They have acted corruptly,
They have wrought abominable perversity,
There is none' that doeth good:—
2 ‖God‖ <out of the heavens> looked down upon the sons of men,—
To see whether there was' one that shewed wisdom,
Enquiring after God.
3 ‖They all‖ have turned back,
Together' have they become tainted,—
There is none' that doeth good,
Not' so much as ‖one‖!

4 Are the workers[d] of iniquity |without knowledge|?
Devouring my people, [as] they devour food?
<Upon God>[e] have they not called.

5 There' have they been in great dread[f] where no dread was,
Because ‖God‖ hath scattered the bones of thy besieger,—
Thou hast put [him] to shame,
Because ‖God‖ had |rejected| them.[g]

6 Oh that <out of Zion> were granted the salvations[h] of Israel!
<When God[i] bringeth back the captives[k] of his people>
Jacob' |shall exult|, Israel' |shall be glad|.

PSALM 54.

To the Chief Musician: with Stringed Instruments. A Psalm of Instruction, of David. When the Ziphites came and said unto Saul, Is not ‖David‖ hiding himself |with us|?[l]

1 O God! <by thine own Name> save me,
And <by thine own strength> wilt thou vindicate me?

[a] Or: "noble," "generous." Cp. Is. xxxii. 8.
[b] So it shd be (w. Aram., Syr.). Cp. Ps. cxii. 3—G.n.
[a] *Gt.*: "utter," or "proclaim"—G.n.
[b] Some cod.: "man" (sing.)—G.n.
[c] "Appar. a catchword in a song, giving name to tune"—O.G. 318[b].
[d] In some cod. (w. 2 ear. pr. edns. [1 *Rabb.*], Aram., Sep., Syr., Vul.): "Are all the workers." Cp. Ps. xiv. 4—G.n.
[e] Some cod. (w. 1 ear. pr. edn.): "Yahweh." Cp. Ps. xiv. 4—G.n.
[f] Ml.: "dreaded a dread."
[g] In some MSS. is found the verse:—
"The purpose of the poor ye would put to shame,
Because Yahweh is his refuge."
—Cp. Ps. xiv. 6—G.n.
[h] In some cod. (w. Sep. and Syr.): "salvation" (sing.). Cp. Ps. xiv. 7—G.n. G. Intro. 148.
[i] Some cod. (w. Aram., Sep. and Syr.): "When Yahweh." Cp. Ps. xiv. 7—G.n.
[k] Ml.: "captivity."
[l] Cp. 1 S. xxiii. 19.

2 O God! Hear my prayer,
Give ear to the sayings of my mouth;
3 For ‖aliens‖[a] have risen up against me,
And ‖men of violence‖[b] have sought my life,[c]
They have not set God before them. [Selah.

4 Lo! ‖God‖ is bringing me help,
‖My Lord‖ is with the upholders of my life;[c]
5 Let him turn back the mischief[d] upon mine adversaries,
<In thy faithfulness> destroy them!

6 <With a freewill-offering>[e] will I sacrifice unto thee,
I will praise thy Name, O Yahweh, for it is good;
7 For <out of all distress> hath he rescued me,—
And <upon my foes> hath |mine own eye| looked.

PSALM 55.

To the Chief Musician: with stringed Instruments. A Psalm of Instruction, of David.

1 Give ear, O God, to my prayer,
And do not hide thyself from my supplication:
2 Attend unto me, and answer me,
I may ramble in my complaining,
And be driven to and fro—
3 Because of the noise of the enemy,
By reason of the oppression[f] of the lawless one,
For they would let trouble drop upon me,
And <in anger> would they entrap me.
4 ‖My heart‖ would writhe within me,
And ‖the terrors of Death‖ have fallen upon me:
5 ‖Fear and trembling‖ would enter me,
And there would have overwhelmed me—a horror!

6 Then I said—
Oh that there were given me a pinion, like a dove,
I would fly away and be at rest:[g]
7 Lo! I would take a distant flight,
I would tarry in the wilderness.[h] [Selah.

8 I would hasten mine escape,
From rushing wind, from storm.

9 Confuse, O My Lord,[i] divide their speech,
For I have seen violence and contention in the city;
10 <Day and night> they go round her, upon her walls,
And ‖trouble and misery‖ are in her midst;

11 ‖Engulfing ruin‖ is in her midst,
And there depart not from her broadway, oppression and deceit.

12 For it is <not an enemy> that reproacheth me,
Or I could bear it,—
Not one that hath hated me, who <against me> hath magnified himself,
Or I might hide myself from him;
13 But it is ‖thou‖, a man esteemed as mine equal,
Mine associate, and mine acquaintance;
14 So that together' have we been wont to find sweetness in counsel,
<In the house of God> used we to walk in the throng.

15 Desolations on them![a]
Let them go down into hades alive,
For ‖wicked doings‖ are at home within them.

16 ‖I‖ <unto God> will cry,—
And ‖Yahweh‖ will save me.

17 <At evening and morning and high noon> have I been wont to lament and complain,
And he hath heard my voice!
18 He hath completely redeemed my soul, out of the attack upon me,
For ‖in multitudes‖ were they [in conflict] with me.
19 God will hear,
Yea He' will humble them[b] who aforetime sat [enthroned]. [Selah.

With whom are no' changings,[c]
Neither have they revered God.

20 He hath thrust forth his hands,[d] against them' he was wont to salute,
He hath violated his covenant;
21 <Smoother than curds>[e] were [the words of] his mouth,
But ‖war‖ was [in] his heart,—
Softer' his words than oil',
Yet ‖they‖ were drawn swords!

22 Cast upon Yahweh thy lot,[f] and ‖he‖ will sustain thee:
He will not suffer, to times age-abiding, the righteous one to be shaken.

23 But ‖thou‖, O God, wilt bring them down to the pit of destruction,
‖Men of bloodshed and deceit‖ shall not live out half their days;
But ‖I‖ will trust in thee.

[a] Some cod. (w. 2 ear. pr. edns. [1 *Babb.*], Aram.): "insolent men." Cp. Ps. lxxxvi. 14—G.n.
[b] Or: "tyrants."
[c] V.: "soul."
[d] *Written*: "Let the mischief turn back"; *read*: "Let him turn back the m." In some cod. (w. 1 ear. pr. edn., Aram., Sep.): "Let him," etc., *written* and *read*—G.n.
[e] Or: "freely."
[f] *Gt.*: "outcry"—G.n.
[g] Or: "and settle down."
[h] Cp. Jer. ix. 2.
[i] Or transfer the name: "Adonay."

[a] So *written*, which Davies (H. L. 423[b]) thinks better; but *read*: "Let death pounce or exact upon them." The latter is both *written* and *read* in some cod. (w. 9 ear. pr. edns., Aram., Sep., Syr., Vul.)—G.n.
[b] So it shd be (w. Sep. and Syr.)—G.n.
[c] "Expression peculiar and obscure . . . text perhaps corrupt"—O.G. 322[b].
[d] Some cod. (w. Sep. and Vul.): "hand" (sing.)—G.n.
[e] So it shd be (w. Aram. and Syr.)—G.n.
[f] "The care, anxiety, etc., which are thy portion"; cp. Ps. xxxvii. 5—O.G. 396[b].

PSALM 56.

To the Chief Musician. Upon "The Dove of God from the distant Sea."[a] David's. A precious Psalm.[b] When the Philistines seized him in Gath.

1 Shew me favour, O God,
For weak man hath panted for me,
‖All the day‖ a fighter oppresseth me:
2 Mine adversaries have panted all the day,
For ‖many‖ are fighting with me |loftily|.
3 <What day I am afraid>
‖I‖ unto thee' will direct my confidence.
4 *<In God> I will praise his cause,*[c]—
<In God> have I trusted, I will not fear,
What can flesh do unto me!
5 <All the day> they wrest |my words|,
<Against me> all their devices are for mischief;
6 They stir up strife—they lie hid,
‖They‖ mark my steps',—
Seeing they have waited for my life.[d]
7 <Because of iniquity> recompense thou them,[e]—
<In anger> bring thou down ‖the peoples‖, O God.
8 <My wandering> hast ‖thou‖ recorded,—
Put thou my tears in thy bottle,
Are they not in thy record?
9 ‖Then‖ shall my foes turn back, in the day I cry,
‖This‖ I know, for[f] God is mine!
10 *<In God> will I praise with good cause:*
<In Yahweh> will I praise with good cause;
11 *<In God> have I trusted, I will not fear,*
What can a son of earth do unto me!
12 <Upon me> O God, are thy vows,
I will pay back praises unto thee.
13 For thou hast rescued my soul from death,
Wilt thou not [rescue] my feet from stumbling?[g]
That I may walk to and fro, before God,
In the light of life.[h]

PSALM 57.

To the Chief Musician. "Do not destroy." A precious Psalm[i] ‖of David‖. When he fled from the face of Saul into the Cave.

1 Shew me favour, O God,
Shew me favour,
For <in thee> hath my soul sought refuge,—
And <in the shadow of thy wings> will' I seek refuge
Until the storm of ruin pass by.
2 I will cry unto God Most High,
Unto GOD, who accomplisheth on my behalf:
3 He will send out of heaven, that he may save me,
He who is panting for me |hath reproached|. [Selah.
God will send out his lovingkindness and his faithfulness.
4 ‖My soul‖ is in the midst of lions,
I lie down amidst flames,—
<As for the sons of men>
‖Their teeth‖ are spear and arrows,
And ‖their tongue‖ is a sharp sword.
5 *Be exalted Above the Heavens, O God,*
Above all the earth, thy glory!
6 <A net> did they fix for my steps,
My soul was bowed down,—
They digged before me a pit,
They fell into the midst thereof! [Selah.
7 Fixed' is my heart, O God,
Fixed' is my heart,
I will sing, and touch the strings.
8 Awake, mine honour,
Awake, harp[a] and lyre,
I will awaken the dawn;
9 I will thank thee, among the peoples, O My Lord,[b]
I will praise thee in song, among the races of men.
10 For <great, unto the heavens> is thy lovingkindness,
And <unto the skies> thy faithfulness.
11 *Be exalted Above the heavens, O God,*
Above all the earth, thy glory!

PSALM 58.

To the Chief Musician. "Do not Destroy." A precious Psalm ‖of David‖.

1 Are ye ‖indeed‖ silent[c] [when] <righteousness> ye should speak?
When <with equity> ye should judge, O ye sons of men?
2 Aye! ye all[d] do work |perversity|,—
<Throughout the land> |your hands| weigh out ‖violence‖.[e]
3 Lawless men have been estranged' from birth,[f]
They have gone astray' from their nativity, speaking falsehood;

---

[a] So Fuerst. "Prob. name of an old song or music . . . *Silent dove among those far away*"—Davies' H.L. "Prob. name of melody: *To' the dove of distant terebinths'* [based on a various reading]"—O.G. 401.
[b] So according to some authorities. "Meaning unknown"—O.G.
[c] Or: "praise because of him."
[d] U.: "soul."
[e] Meaning doubtful; but (with a different reading) *Gt.*: "there is no deliverance for them"—G.n.
[f] Or: "that."
[g] As a question—"strangely: contr. cxvi. 8"—O.G. 520[b].
[h] Cp. Job. xxxiii. 30.
[i] Cp. Psalms xvi., lvi.

[a] Or: "lute"—O.G.
[b] Heb.: *adonay.*
[c] *Gt.*:—
"Do ye indeed, O ye mighty ones, speak righteousness? Equitably do ye judge, O ye sons of men?"
[That is, *Gt. élim* shd be read for *élem*]. Cp. Exo. xv. 11—G.n.
[d] So it shd be (w. Syr.)—G.n.
[e] So it shd be (w. Aram., Sep., Syr., Vul.)—Gn.
[f] Two synonyms, each = (ml.) "womb."

4 ‖Their poison‖ is like unto the poison of a serpent,
Like the deaf adder, that stoppeth his ear;
5 That will not hearken to the voice of whisperers,
Though the wise one try to bind him with spells.
6 O God! break away their teeth in their mouth,
<The biters of the young lions> knock thou out, O Yahweh!
7 Let such men flow away like waters that disperse themselves:
He prepareth his arrow,[a]
Like [grass][b] let them be cut down:
8 Like a snail, which melteth away as it goeth,[c]
An untimely birth of a woman, which hath not seen the sun:
9 <Before your kettles can perceive the [kindled] bramble>
<Be he green or be he withered> he shall be swept away.
10 The righteous man will rejoice' when he hath seen an avenging,
<His feet> will he bathe in the blood of the lawless one:—
11 So that a son of earth may say—
Surely' there is fruit for the righteous man!
Surely' there are' gods[d] who judge in the earth!

PSALM 59.

To the Chief Musician. "Do not Destroy." A precious Psalm of David. When Saul sent, and they watched the house, to kill him.

1 Rescue me from my foes, O my God,
<From them who lift themselves up against me> wilt thou set me on high:
2 Rescue me, from the workers of iniquity,
And <from the men of bloodshed> save me.
3 For lo! they have lain in wait for my life,[e]
Mighty' ones stir up strife against me,
Without transgression of mine, and without sin of mine, O Yahweh;
4 <For no iniquity> do they run that they may take their stand,
Rouse thyself to meet me, and see.
5 ‖Thou, therefore, O Yahweh, God of hosts, God of Israel‖
Awake, to visit all the nations,
Do not shew favour to any iniquitous traitors.
[Selah.
6 *They return at evening,*
They growl like a dog,
And go round the city.
7 Lo! they belch forth with their mouth,
‖Swords‖ are in their lips,
For [say they] Who doth hear?
8 ‖Thou, therefore, O Yahweh‖, wilt laugh at them,
Thou wilt mock at all nations.[a]
9 ‖O my Strength‖[b] <unto thee> will I make melody,[c]
For ‖God‖ is my high tower.
10 ‖My God of lovingkindness‖[d] will come to meet me,
‖God‖ will let me look on mine adversaries.
11 Do not slay them, lest my people' forget,[e]
Cause them to wander by thy strength, and prostrate them,[f]
[Thou] our shield, O Lord![g]
12 <The sin of their mouth,
The word of their lips>
Let them then be captured in their pride,
Both for the oath and for the deception they record.
13 Bring to a full end in wrath,
Bring to a full end, that they be no' more,—
That men may know that ‖God‖ is ruling in Jacob,
Unto the ends of the earth. [Selah.
14 *Let them return, then, at evening,*
Let them growl like a dog,
And go round the city.
15 ‖They‖ may prowl about[h] for food,—
And <if they are not satisfied> then let them whine![i]
16 But ‖I‖ will sing thy power,
And will shout aloud, in the morning, thy lovingkindness,—
For thou hast become a refuge for me,
And a place to flee to in the day of my distress.
17 O my Strength, <unto thee> will I make melody,
For ‖God‖ is my high tower, my God of lovingkindness.

[a] *Written*: "arrow"; *read*: "arrows." In some cod. (w. 6 ear. pr. edns., Aram., and Syr.): "arrows," *written* and *read*: but in others (w. Sep. and Vul.): "arrow," *written* and *read*—G.n.
[b] Cp. O.G. 456[a].
[c] So T.G. 802; but Fuerst, 1334, prefers: "Like a festering sore which dissolves."
[d] Thus rendered in the plural, because the Hebrew for "who judge," is exceptionally plural. Men brought up in idolatry may very naturally speak thus, even of the true God. Cp. 1 S. iv. 8. See, however, G. Intro. 153.
[e] U.: "soul."

[a] Cp. Ps. ii. 4.
[b] Mass. Text: "His strength"; on which Ginsburg merely notes that some cod. (w. Sep. and Vul.) *read*: "My strength." Cp. ver. 17—G.n. The translator has felt compelled to conform this ver. to ver. 17.
[c] So it shd be. Cp. ver. 17—G.n.
[d] So *read*; but *written*: "His God of lovingkindness." Some cod. (w. Aram. and Sep.) *read* and *write*: "His"; but others (w. [? Aram.] and 2 ear. pr. edns.) both *read* and *write*: "My"—G.n.
[e] N.B.: A remarkable sentiment!
[f] So O.G. if true reading, p. 434[a].
[g] Or: "O Adonáy."
[h] So *written*; *read*: "may be caused (or suffered) to prowl about." In some cod. (w. 1 ear. pr. edn.): both *written* and *read*: "May be caused (or suffered) to prowl about"—G.n.
[i] So it shd be (w. Sep. and Syr.)—G.n.

PSALM 60.

To the Chief Musician. Upon "The Lily of Testimony."[a] A precious Psalm[b] of David, to instruct. When he waged war with Aram-naharaim, and with Aram-zobah,—and then Joab returned and smote of Edom[c] in the Valley of Salt, twelve thousand.

1 O God, thou hast rejected us—hast scattered us,
Thou hast been angry,
Wilt thou restore us?
2 Thou hast shaken the land—hast rent it,
Heal thou the fractures thereof—for it hath tottered:
3 Thou hast suffered thy people to see[d] hardship,
Thou hast let them drink the wine of confusion.

4 Thou hadst given—to them that revere thee—a banner, to float aloft,[e]
Because of [thy] faithfulness.[f] [Selah.

5 <That thy beloved ones may be delivered>
Save thou with thine own right hand—and answer us.[g]

6 ‖God‖ hath spoken in his holiness—
I will exult!
I will apportion Shechem,
And <the Vale of Succoth> will I measure out;
7 <Mine> is Gilead—and <mine> Manasseh,
But ‖Ephraim‖ is the defence of my head,
‖Judah‖ is my commander's staff;
8 ‖Moab‖ is my wash-bowl,
<Upon Edom> will I throw my shoe,[h]
Over[i] Philistia! raise a shout of triumph.[k]

9 Who will conduct me to a fortified city?[l]
Who will lead[m] me as far as Edom!
10 Is it not ‖thou‖, O God?—thou hast rejected us!
And wilt thou not go forth, O God,[n] with our hosts?

11 Grant us help out of distress,
For <vain> is the deliverance of man:
12 <In God> we shall do valiantly,
‖He himself‖ therefore will tread down our adversaries.

[a] "Prob. name of a melody or musical instrument"—Davies' H.L.
[b] Cp. Psalms xvi., lvi.
[c] Cp. 2 Sam. viii. 13; 1 Ch. xviii. 12.
[d] *Gt.*: "sated thy people with"—G.n.
[e] "A standard (only) for fleeing"—O.G. 651[b].
[f] Or: "a banner to flee to, from the face of the bow." Cp. Davies' H.L. 403, 575, and P.B. Ps. p. 59.
[g] So *written*; but *read*: "answer me." Some cod. (w. 4 ear. pr. edns., Aram., Sep., Syr., Vul.) both *write* and *read*: "me"—G.n.
[h] Cp. Dt. xxv. 10; Ru. iv. 7, 8. "In contempt, or [as] taking possession of"—O.G. 653[a].
[i] So it shd be (w. Syr.)—G.n.
[k] Ml. (in Mass. Text): "raise thou" (imp.); but *Gt.*: "I will raise"—G.n.
[l] Or: "into the city of Mazor." "Mazor seems to be a district in Northern Arabia"—P.H. [Paul Haupt] in P.B.
[m] Lit.: "hath led," but in Ps. cviii. 10 *Gt.*: "will lead."
[n] Some cod. omit: "O God"—G.n.

PSALM 61.

To the Chief Musician. Upon a Stringed Instrument.[a] David's.

1 Hear, O God, my loud cry,
Attend' unto my prayer:
2 <From the end of the earth>[b] unto thee' do I cry,
When my heart fainteth away,
<Unto a rock that is higher than I>[c] wilt thou lead me.
3 For thou hast been
A Refuge to me.
A Tower of Strength, from the face of the foe.
4 I would be a guest in thy tent to the ages,
I would seek refuge in the concealment[d] of thy wings. [Selah.

5 For ‖thou, O God‖ hast hearkened to my vows,
Thou hast granted a possession,[e] unto them who revere thy Name.

6 <Days—unto the days of the king> wilt thou add.
<His years> as of generation after generation:
7 Let him retain his seat[f] age-abidingly' before God,
Appoint that ‖lovingkindness and faithfulness‖ may watch over him!

8 ‖So‖ will I sing thy Name unto futurity,
Paying my vows, day by day.

PSALM 62.

To the Chief Musician. On[g] Jeduthun—A Melody of David.

1 *Surely <towards God> silence' [becometh] my soul,*
<From[h] him> is my salvation:
2 *Surely ‖he‖ is my rock and my salvation,*
‖My high tower‖—I shall not be greatly' shaken!

3 How long will ye shout at a man?
Ye shall be crushed[i] all' of you,—
Like a wall that bulgeth,—a fence pushed in!
4 Surely <from his elevation> they have taken counsel to thrust him down,
They accept falsehood,—
<With his mouth> they each of them bless,
But <inwardly> they revile. [Selah.

5 *Surely <towards God> be thou silent, my soul,*
For <from him> is mine expectation:
6 *Surely ‖he‖ is my rock, and my salvation,*
‖My high tower‖—I shall not be shaken!

[a] Some cod. (w. Aram., Sep., Vul.): "on stringed instruments" (pl.)—G.n.
[b] Or: "land."
[c] Or: "too high for me" (?"which I cannot climb unaided").
[d] Cp. Ps. xxvii. 5.
[e] Conjectural reading by Cheyne: "[their] request"—O.G. 440[a]. Cp. Ps. xxi. 2.
[f] Prob. = "be enthroned."
[g] Some cod. (w. Syr. and Vul.): "For"—G.n.
[h] Some cod. (w. Sep., Syr., Vul.): "For from." Cp. ver. 5—G.n.
[i] So Ben-Asher, many MSS., and 7 ear. pr. edns.; but Ben-Naphtali, w. 2 ear. pr. edns., has: "Ye would all crush." [The Massoretic cautions vary]—G.n.

7 <Upon God> [depend] my salvation and mine honour,
‖My rock of strength, my refuge‖ are in God.

8 Trust ye in him all ye assembly of the people,[a]
Pour out, before him, your heart,
‖God‖ is a refuge for us. [Selah.

9 Surely <vanity> are men of low degree,
<Deception> men of high degree,—
<In the balances> they go up,
‖They‖ are [made] of vanity |altogether|.

10 Do not trust in extortion,
Nor <with robbery> become vain,—
‖As for wealth‖ <when it beareth fruit>
Do not set [thereon your] heart.

11 <One thing> hath God spoken,
<Two things> [there are] which I have heard,[b]
That ‖power‖ belongeth unto God;
12 And <thine>, O My Lord, is lovingkindness,—
For ‖thou‖ wilt pay back unto every man—according to his deed.

PSALM 63.

A Melody of David. When he was in the Wilderness of Judah.

1 O God, <my GOD> thou art',
Earnestly do I desire thee,—
My soul thirsteth for thee,
My flesh fainteth for thee,
In[c] a land—dry, and weary for want of water,—
2 <In like manner' as |in the sanctuary| I have had vision of thee>
To behold thy power and thy glory.

3 <Because better' is thy lovingkindness than life>
‖My lips‖ aloud shall praise thee!
4 ‖Thus‖ will I bless thee while I live,
<In thy Name> will I lift up mine outspread hands:
5 <As with fatness and richness> shall my soul be satisfied,
And <with joyfully shouting lips> shall my mouth utter praise.
6 <Should I call thee to mind upon my couch>
<In the watches of the night> would I breathe soft speech of thee.
7 For thou hast become a help unto me,—
And <in the shadow of thy wings> will I shout for joy.[d]

8 My soul hath run clinging to thee,
<On me> hath thy right hand laid hold.
9 <When ‖they‖ |to crush it| would seek my life>[e]
They shall go into the lower parts of the earth:
10 Every one shall be given up into the power of the sword,
<The portion of jackals> shall they become.

11 But ‖the king‖ shall rejoice in God,—
Every one shall glory' who sweareth by him,
For the mouth of them who speak falsehood |shall be stopped|.

PSALM 64.

To the Chief Musician. A Melody of David.

1 Hear, O God, my voice when I complain,
<From dread peril by the foe> wilt thou guard my life.
2 Wilt thou hide me
From the conclave of evil-doers,
From the crowd of workers of iniquity.
3 Who have sharpened, like a sword, their tongue,
Have made ready their arrow—a bitter' word;
4 To shoot, in secret places, at the blameless one,
Suddenly' they shoot at him, and fear not.
5 They strengthen for them a wicked' word,
They talk of hiding snares,
They have said, Who can see them?
6 They devise perverse things,
They have completed the device well devised,
‖Both the intent of each one, and the mind‖ are unsearchable.

7 <Once let God have shot at them an arrow>
Suddenly' have appeared their own wounds!
8 <When they were to have ruined another>
their tongue smote themselves,
All who observe them take flight.
9 Therefore have all men feared,[a]—
And have told the doing of God,
And <his work> have considered.
10 The righteous man shall rejoice' in Yahweh, and seek refuge in him,
Then' shall glory'—all who are upright in heart.

PSALM 65.

To the Chief Musician. A Melody of David—a Song.

1 ‖Thine‖ are silence [and] praise,[b] O God, in Zion,—
And <to thee> shall be paid the vow.

2 Thou hearer of prayer!
<Unto thee> shall all flesh come.

3 ‖Iniquitous things‖ have been too strong for me,
<As for our transgressions> wilt ‖thou‖ by propitiation remove them.

4 How happy the man thou shalt choose and bring near!
He shall abide in thy courts,—

[a] So it shd be (w. Sep., Vul.)—G.n.
[b] Cp. O.G. 262, *a*.
[c] Some cod. (w. Syr.): "Like"—G.n.
[d] *Gt.*: "will I tarry"—G.n.
[e] U.: "soul."

[a] Some cod. (w. 6 ear. pr. edns.): "all men seen"—G.n.
[b] Some critics *read*: "To thee is praise becoming"—O.G. 189*a*.

We shall be satisfied with
The blessing of thy house,
The holiness of thy temple.

5 <By things reverend in righteousness> wilt thou answer us,
O God of our salvation,
The confidence of all the ends of the earth,
And of the sea far away;
6 Who setteth fast the mountains by his strength,
Being girded with might;
7 Who stilleth
The noise of the seas,
The noise of their rolling waves, and
The tumult of races of men?
8 Yea the dwellers in the uttermost parts have feared at thy tokens,
<The goings forth of morning and evening> thou causest to shout for joy.

9 Thou hast visited the earth, and made it abound,
<Abundantly> dost thou enrich it—
‖The channel of God‖ is full of waters,
Thou preparest their corn,
Yea ‖thus‖ dost thou prepare it:
10 <The ridges thereof> drenching,
Settling the furrows thereof,
<With myriad drops> dost thou soften it,
<The sprouting thereof> dost thou bless.

11 Thou hast set a crown upon thy year of bounty,
And ‖thy tracks‖ drop fatness;[a]
12 Fruitful' are the pastures of the wilderness,[b]
And <with exultation> the hills' do gird themselves.
13 Clothed' are the pastures with flocks,
‖The valleys also‖ cover themselves with corn,
They shout for joy, yea' they sing.

PSALM 66.

To the Chief Musician. A Melodious Song.[c]

1 Make a joyful noise unto God, all the earth;
2 Praise ye in song the glory of his Name,
Celebrate the glory of[d] his praise:
3 Say unto God—
How fearful in thy doings,
<Through the abounding of thy power> shall thy foes come cringing unto thee;
4 ‖All the earth‖ shall bow themselves down to thee,
And sing praises unto thee,
Shall praise in song thy Name. [Selah.

5 Come and see the doings of God,—
Fearful' in deed toward the sons of men:
6 He turned the sea into dry land,
<Through the stream> crossed they over on foot,
There' did we rejoice in him:

7 Who ruleth in his might unto times age-abiding,
‖His eyes‖ |over the nations| keep watch,
<The rebellious> let them not exalt themselves. [Selah.

8 Bless our God,[a] O ye peoples,
And cause to be heard the sound of his praise;—
9 Who hath set our soul[b] among the living,
And hath not suffered |our foot|[c] to slip.

10 For thou didst prove us, O God,
Thou didst refine us, according to the refining of silver:
11 Thou didst bring us into the hunter's net,
Thou didst lay a load upon our loins;
12 Thou didst let men ride at our head;[d]
We went into fire and into water,
But thou didst bring us forth into freedom.[e]

13 I will enter thy house with ascending-sacrifices,
I will pay unto thee my vows,
14 Which my lips uttered,
And my mouth spake, in my distress.
15 <Ascending-sacrifices of fatlings> will I cause to ascend unto thee,
With the perfume of rams,
I will offer bulls, with he-goats. [Selah.

16 Come! hearken — that I may recount, all ye reverers of God,
What he hath done for my soul:—
17 <Unto him—with my mouth> did I cry,
And high praise was under my tongue.
18 <If ‖iniquity‖ I had cared for in my heart>
My Lord |had not heard me|!
19 ‖But in truth‖ God hath' heard,
He hath attended to the voice of my prayer.
20 Blessed' be God,
Who hath not turned away my prayer'
Nor his own lovingkindness' from me.

PSALM 67.

To the Chief Musician. With stringed Instruments. A Melody,[f] a Song.

1 ‖God‖ be favourable to us and bless us,
Cause his face to shine upon us. [Selah.

2 That thy way' may be known throughout the earth,
<Throughout all nations> thy saving help![g]

3 *Peoples will praise' thee, O God,*
Peoples will |all of them| praise' thee

[a] "Fig. of a richly laden cart dropping its contents in its track"—O.G.
[b] Or render: "The pastures of the wilderness drop (fatness)."
[c] Or: "a song, a melody."
[d] So it shd be (w. Aram. and Syr.)—G.n.

[a] Some cod. (w. Aram., Syr.) simply: "God"—G.n.
[b] Some cod. (w. 7 ear. pr. edns.): "souls" (pl.)—G.n.
[c] Some cod. (w. 3 ear. pr. edns.): "feet"—G.n.
[d] Some cod. (w. 3 ear. pr. edns., Sep., Vul.): "heads"—G.n.
[e] So it shd be (w. Aram., Sep., Syr., Vul.). Cp. Ps. xviii. 19—G.n.
[f] Some cod. (w. Sep. and Vul.) add: "of David"—G.n.
[g] Or: "salvation."

4 Races of men' |will be glad and shout for joy|,—
Because thou wilt judge peoples with equity,
And <races of men throughout the earth> thou wilt lead. [Selah.

5 *Peoples will praise' thee, O God,—*
Peoples will |all of them| praise' thee.

6 ‖Earth‖ will have given her increase,
God, our own' God, |will bless us|:
7 God |will bless us|,
That all the ends of the earth |may revere him|.

PSALM 68.

To the Chief Musician. David's. A Melody, a Song.

1 Let God arise', let[a] his enemies be scattered',
Yea let them that hate him flée' before him:[b]
2 <As smoke is driven about>
Let them be driven about,[c]—
<As wax is melted before a fire>
Let the lawless perish' before God.

3 But let ‖the righteous‖ be glad, let them[d] exult before God,
Yea let them rejoice with gladness.

4 Sing ye to God,
Make music of his Name,—
Lift up (a song)[e] to him that rideth through the waste plains,—
<Since Yah is his name> exult ye before him.
5 <The father of the fatherless,
And the advocate of widows>
Is God, in his holy' habitation.

6 ‖God‖ is he that causeth the solitary to dwell in a home,[f]
That bringeth out prisoners into prosperity,
But[g] ‖the rebellious‖ have made their habitation in a sunburnt land.

7 O God! <When thou camest forth before thy people,
When thou didst stride through the wilderness> [Selah.

8 ‖Earth‖ trembled,
Yea ‖the heavens‖ dripped at the presence of God,—
‖This' Sinai‖—at the presence of God, the God of Israel.

9 <A bounteous rain> dost thou shed abroad, O God, upon thine inheritance,[h]
<When exhausted> ‖thou thyself‖ hast supported it:

10 ‖Thy living host‖[a] have remained therein,
Thou dost provide, in thy bounty, for the humbled one[b]—O God!

11 <Let ‖My Lord‖ but give the word>
‖The herald bands‖ will be a mighty host:
12 ‖Kings[c] of armies‖ they flee! they flee!
And ‖she that stayeth at home‖[d] shall share the spoil.

13 <Though ye rest between the folds>
‖The wings of the dove‖ shall be covered with silver,
And ‖her pinions‖ with green-shimmering gold.
14 <When the Almighty scattereth kings therein>
It will gleam like snow in the gloom.[e]

15 <A mighty' mountain>[f] is the mountain of Bashan,
<A mountain of peaks> is the mountain of Bashan!—
16 Wherefore' start ye up,[g] ye mountains, ye peaks?
<The mountain God hath coveted for his habitation>
Surely, ‖Yahweh‖ will inhabit it evermore!

17 ‖The chariots of God‖ are two myriads—thousands repeated,
‖My Lord‖ is among them,
‖Sinai‖ is in the sanctuary![h]

18 Thou hast ascended on high,
Thou hast led in procession[i] a body of captives,
Thou hast received gifts consisting of men,
Yea even the rebellious,
That ‖Yah, Elohim‖ might settle down to rest.[k]

19 Blessed' be My Lord!
<Day by day> he beareth our burden for us,
‖God himself‖ is our salvation.[l] [Selah.

20 ‖The God we have‖ is a God of saving deeds,[m]
And <due to Yahweh, My Lord> are escapes from death.[n]
21 Yea ‖God himself‖ will smite through the head of his foes,—
The hairy crown' of him that is marching on in his guilty deeds.

22 Said My Lord,
<From Bashan> will I bring back,—
I will bring back from the depths of the sea:

[a] Some cod. (w. 1 ear. pr. edn., Sep., Syr. and Vul.) have: "and let"—G.n.
[b] Cp. Num. x. 35.
[c] So it shd be (w. Aram., Sep., Syr. and Vul.)—G.n.
[d] Some cod. (w. 5 ear. pr. edns. [1 *Rabb.*], Aram., Syr., Vul.): "and let them"—G.n.
[e] So O.G. "Most: 'cast up a highway.'"
[f] *Gt.*: "that bringeth absent ones home"—G.n.
[g] So some cod. (w. 3 ear. pr. edns.); but others (w. Sep., Syr., Vul.): "Moreover," "yea."—Cp. ver. 18—G.n.
[h] So it shd be [viz., these words be brought to end of first line]—G.n.

[a] Cp. O.G. 312, "note."
[b] Plainly: the humbled people.
[c] Some cod.: "Messengers"—G.n.
[d] Lit.: "the inhabitress of the house." But the meaning may be: "the home-staying portion of the people." Cp. 1 S. xxx. 21-25.
[e] Or: "on Zalmon." But cp. Fuerst, 1193[a], after Kimchi.
[f] Ml.: "a mountain of God."
[g] Or: "look ye askance."
[h] *Gt.*: "The Lord hath come from Sinai into the Sanctuary"—G.n. "The sense is perfectly plain when we resort to the primitive orthography"—G. Intro. 162.
[i] Or: "captured."
[k] Cp. Ps. lv. 6.
[l] Some cod. (w. 1 ear. pr. edn., Sep., Vul.) have this word in the plural [which may then = "deliverances," "victories," or simply be emphatic]—G.n.
[m] Cp. O.G. p. 448[a].
[n] Ml.: "exits to death." But cp. Ec. vii. 18.

23 That thou mayest bathe[a] thy foot in blood,—
‖The tongue of thy dogs‖ <from the foes>
hath its portion.

24 They have seen thy progress[b] O God,
The progress[b] of my God, my king into the sanctuary:
25 In front' are the singers,[c]
Behind[d] are the harpers,
In the midst of damsels playing on timbrels:

26 <In the congregations> bless ye God,
My Lord, from among the called[e] of Israel:
27 There' is Benjamin, the Diminutive—ruling them,
The princes of Judah—their throng,
The princes of Zebulun,
The princes of Naphtali.
28 Thy God hath commanded[f] thy strength,—
The strength O God, which[g] thou hast wrought for us.

29 <Because of thy temple above Jerusalem>
‖Unto thee‖ shall kings bear along a gift—
30 Rebuke thou
The wild beast of the reeds,
The herd[h] of mighty oxen among the calves of the peoples—[i]
Each one bowing down[k] with bars of silver,—
Scatter thou[l] the peoples, who in wars' take delight.
31 Ambassadors come out of Egypt,
‖The Ethiopian‖ eagerly stretcheth out[m] his hands, unto God.

32 ‖Ye kingdoms of the earth‖ sing unto God,
Praise in song Adonây.[n] [Selah.

33 Unto him that rideth upon the most ancient heavens,[o]
Lo! he uttereth his voice, a voice of strength.
34 Ascribe ye strength unto God,—
<Over Israel> is his majesty,
And his strength, in the skies.
To be revered' is God, for his sanctuary,[p]—
35 <As for the God of Israel> ‖he‖ is giving strength and abundant might to the people.
Blessed' be God!

PSALM 69.

To the Chief Musician. On "The Lilies." David's.

1 Save me, O God,
For waters have entered as far as the life;[q]

2 I have sunk in a deep swamp,
Where there is no' place to stand,
I have come into abysses of waters,
Where a flood hath overflowed me;
3 I am weary with mine outcry,
Parched' is my throat,—
Mine eyes have become dim, through waiting for my God.
4 <More than the hairs of my head>
Are they who hate me without' cause,—
<Firmer than my bones>[a]
Are they who are my foes for false' cause,—
<What I had not plundered> ‖then‖[b] had I to restore.

5 O God, ‖thou‖ hast known my folly,
And ‖my wrong-doings‖ <from thee> have not been hid.
6 Let them' not be ashamed, through me,
Who have waited for thee, O My Lord, Yahweh of hosts,[c]—
Let them' not be confounded, through me,
Who are seeking thee, O God of Israel!
7 Because <for thy sake> have I borne reproach,
Confusion hath covered my face;
8 <One estranged> have I become, to my own brethren,
Yea <an alien> to the sons of mine own mother;
9 Because ‖zeal for thy house‖ hath eaten me up,
And ‖the reproaches of them who have reproached thee‖[d] have fallen upon me.
10 <When I have humbled my soul with fasting>[e]
Then hath it turned to my reproach;
11 <When I have made my clothing of sackcloth>
Then have I served them for a by-word;
12 They who sit in the gate talk against me,—
And [against me are] the songs[f] of them who imbibe strong drink.

13 But <as for me> my prayer shall be unto thee,
O Yahweh, in a time of acceptance,
O God <in the abounding of thy lovingkindness> answer me with thy saving' faithfulness.
14 Rescue me out of the mire, lest I sink,
Let me be rescued From my haters, and From abysses of waters:
15 Let not a flood of waters overflow me,
And let not the depth swallow me up, *
Neither let the well close, over me, her mouth.

16 Answer me, O Yahweh, for good' is thy lovingkindness,
<According to the abounding of thy compassions> turn thou towards me:
17 Then do not hide thy face from thy servant,
<Because I am in distress> haste thee—answer me!

[a] So it shd be (w. Aram., Sep., Syr., Vul.). Cp. Ps. lviii. 10—G.n.
[b] Or: "procession."
[c] Some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.): "princes"—G.n.
[d] It was, "And behind"; but the Sopherim ["editorial scribes"] struck out the "And"—G.n. Cp. G. Intro. p. 308.
[e] So it shd be—G.n.
[f] Some cod. (w. Aram., Sep., Syr., Vul.): "Command, O God"—G.n.
[g] Cp. O.G. 738[b].
[h] U.: "assembly."
[i] Cp. Jer. xlvi. 20, 21.
[k] Or: "hastening."
[l] So it shd be (w. Sep., Syr., Vul.)—G.n. [M.C.T.: "he hath scattered."]
[m] Ml.: "hastens his hands"; *i.e.*, in prayer, or with gifts.
[n] U.: "My Lord"; occasionally: "the Lord."
[o] Ml.: "the heavens of heavens of aforetime."
[p] So it shd be (w. Sep. and Vul.)—G.n.
[q] U.: "soul."

[a] So it shd be (w. Syr.)—G.n. Cp. Fuerst, 1197.
[b] *Gt.*: "‖I‖" [emphatic—instead of "then"]—G.n.
[c] Or transfer both names: "O Adonây Yahweh of hosts."
[d] Ml.: "the reproaches of thy reproachers."
[e] So it shd be (w. Sep.). Cp. Ps. xxxv. 13—G.n.
[f] "Mocking songs"—O.G.

18 Oh draw near unto my soul—redeem it,
<Because of mine enemies> ransom me.
19 ‖Thou‖ knowest my reproach, and my shame, and my confusion,
<Before thee> are all mine adversaries.
20 Reproach hath broken my heart, and I am weak,—
<Though I waited for one to pity me>[a] yet there was none',
<And for comforters> yet I found not any.
21 But they put in my food—poison!
And <for my thirst> they gave for my drink—vinegar!

22 Let their table, before them, become a snare,
And unto their friends, a lure;
23 Let their eyes become too dim to see,
And <their loins> continually' cause thou to shake;
24 Pour out over them thine indignation,
And let ‖the glow of thine anger‖ overtake them:
25 Let their encampment become desolate,
<In their tents> be there none to dwell:
26 For <whom ‖thou thyself‖ hadst smitten> they pursued,
And <unto the pain of thy wounded ones> they must needs add.[b]
27 Lay punishment on their iniquity,
And let them not enter into thy righteousness;
28 Let them be blotted out of the book of life,[c]
And <with the righteous> let them not be enrolled.

29 ‖I‖ then, am humbled and in pain,
<Thy salvation, O God> may it set me on high.

30 I will praise the Name of God with a song,
And will magnify him with thanksgiving;
31 So shall it be more pleasing to Yahweh than a bullock of the herd,[d]
Showing horn [and][e] divided hoof.

32 The humbled have seen—they rejoice![f]
Ye seekers of God, let your heart, then, revive';
33 For <a Hearkener to the needy> is Yahweh,
And <his prisoners> hath he not despised.
34 Let the heavens and the earth |praise him|,
The seas, and everything that creepeth therein.
35 For ‖God‖ will save Zion,
And build the cities of Judah,
So shall men dwell there, and possess it:
36 Yea ‖the seed of his servants‖ shall inherit it,
And ‖the lovers of his Name‖ shall settle down therein.

[a] So it shd be (w. Aram., Sep., Syr., Vul.)—G.n.
[b] So it shd be (w. Sep., Syr., Vul.)—G.n.
[c] Or: "list" (or "register") "of the living."
[d] Cp. Fuerst, 1361b.
[e] *M.C.T.* is without this "and"; but it is found in some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.)—G.n.
[f] Some cod. (w. 5 ear. pr. edns., Aram., Sep., Syr., Vul.): "let them then rejoice"—G.n.

PSALM 70.

To the Chief Musician. David's. To call to Remembrance.[a]

1 [Be pleased][b] O God, to rescue me,
O Yahweh, to help me—make haste.
2 Let them' turn pale and then at once blush,
Who are seeking my life,[c]—
Let them' draw back, and be confounded,
Who are taking pleasure in my misfortune;
3 Let them' turn back, on account of their own shame,
Who are saying[d] Aha! Aha!

4 Let all them' be glad and rejoice in thee,
Yea let them' who are seekers of thee,—say continually God[e] be magnified!
Who are lovers of thy salvation.

5 <But ‖I‖ being humbled and needy>
O God, haste to me,—
<My help and my deliverer> art thou',
O Yahweh[f] do not tarry.

PSALM 71.[g]

1 <In thee, O Yahweh> have I sought refuge,
May I not be ashamed unto times age-abiding:
2 <In thy righteousness> wilt thou rescue me and deliver me,
Incline unto me thine ear, and save me:
3 Be thou unto me a Rock to dwell in,[h]
a Place of Security,[i]
To save me,
For <my mountain crag and my stronghold> thou art'.
4 Oh my God, deliver me
From the hand of the lawless one,
From the clutch of the perverse and ruthless one;
5 For ‖thou‖ art my hope,
My Lord, Yahweh,[k]
My confidence from my youthful days:
6 <Upon thee> have I stayed myself from birth,[l]
Thou' art he that severed me[m] ‖from the body of my mother‖,
<Of thee> shall be my praise—continually.

7 <A very wonder> have I been unto many,
Seeing that ‖thou‖ hast been my strong' refuge.
8 My mouth shall be filled with thy praise,
<All the day> with thy splendour.[n]

[a] Cp., throughout, Ps. xl. 13-17.
[b] So Ginsburg *thinks* it shd be. Cp. Ps. xl. 13—G.n.
[c] U.: "soul."
[d] Some cod. (w. Aram., Sep., Syr., Vul.) add: "of me." Cp. Ps. xl. 15—G.n.
[e] Some cod. (w. Aram. and Vul.): "Yahweh." Cp. Ps. xl. 16—G.n.
[f] Some cod. (w. 6 ear. pr. edns. [1 *Rabb.*], Syr.): "O my God." Cp. Ps. xl. 17—G.n.
[g] In many MSS.: "A Melody"—G.n.
[h] Ml.: "a rock of habitation." But some cod. (w. 6 ear. pr. edns., Aram., Sep., Vul.): "a rock of refuge." Cp. Ps. xxxi. 2—G.n.
[i] So it shd be (w. Sep. and Vul.). Cp. Ps. xxxi. 2.
[k] Or transfer both divine names: "Adonây Yahweh."
[l] Ml.: "from the womb."
[m] *Gt.*: "drew me forth." Cp. Ps. xxii. 9—G.n.
[n] Or: "beauty," "adorning."

9 Do not cast me off in the time of old age,
<When my vigour faileth> do not forsake me;
10 For mine enemies have spoken of me,
And ‖they who watch for my life‖[a] have taken counsel together;
11 Saying ‖God‖ hath forsaken him,
Pursue and take him,
For there is none' to rescue.
12 O God, be not far from me,
O my God, <to help me> make haste!
13 Let them' be ashamed—be consumed[b]
Who are assailing my life,[c]—
Let them' be covered with reproach and confusion
Who are seeking my hurt.
14 But ‖I‖ continually' will hope,
And will add' to all thy praise;
15 ‖My mouth‖ shall relate thy righteousness,
<All the day> thy deliverance,
For I know not the numbers.
16 I will enter into the mighty doings of My Lord—Yahweh,
I will make mention of[d] thy righteousness—‖thine alone‖.
17 O God, thou hast taught me from my youthful days,
And <hitherto> have I been wont to tell of thy wonders;
18 <Even now, therefore, that I am old and grey-headed>
O God, do not forsake me,—
Until I tell of thine arm unto a [new] generation,
<Unto every one that is[e] to come> thy might;
19 And <as for thy righteousness, O God, up on high,
Wherein thou hast wrought great things>
O God! who is like unto thee?
20 ‖Thou who hast let us[f] see many distresses and misfortunes‖
Wilt again' bring us[g] to life,
And <out of the resounding depths of the earth> wilt again' raise us[h] up;
21 Thou wilt increase my greatness,
And, on every side, wilt comfort me.
22 ‖I also‖ will praise thee by the aid[i] of a harp,[k]
Thy faithfulness, O my God,—
I will make music[l] unto thee with a lyre,
Thou holy one of Israel;
23 My lips shall make a joyful noise,
When I make music[l] unto thee,
And my soul'[m] which thou hast ransomed;
24 ‖Even my tongue‖ <all the day> shall softly utter thy righteousness,
For they' have turned pale—for they' have blushed
Who were seeking my hurt.

[a] U.: "soul."
[b] Some cod.: "Let them be confounded." Cp. Ps. xxxv. 4—G.n.
[c] Or: "who are accusing my soul."
[d] Or: "celebrate."
[e] A sp. v.r. (*sevir*): "Unto all who are"—G.n.
[f] So *written*; but to be *read*: "me." In some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr., Vul.): "me" both *written* and *read*—G.n.
[g] So *written*; but *read*: "me." In some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.): "me" is both *written* and *read*—G.n.
[h] So *written*; but *read*: "me." In some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.): "me" is both *written* and *read*: but in other cod. (w. Aram. and [?] Vul.): "us" is both *written* and *read*—G.n.
[i] Or: "equipment"; ml.: "instrument" = "instrumentality."
[k] Or: "lute"—O.G.
[l] Or: "play."
[m] Or: "life."

PSALM 72.

Solomon's.

1 O God! <thy justice>[a] give |unto the king|,
And thy righteousness, unto the son of a king;
2 May he judge
Thy people with righteousness;
And thine oppressed ones with justice;
3 May the mountains bring peace[b] to the people,
And the hills [be laden] with righteousness;
4 May he Vindicate the oppressed of the people,
Bring deliverance to the children of the needy, and
Crush the oppressor.

5 Let men revere thee
With the sun,
And in presence of the moon,
Unto the remotest generation.

6 Let him come down
Like rain on fields to be mown,
Like myriad drops on land to be reaped.

7 May righteousness[c] in his days, blossom forth,
And abundance of peace, till there be no moon.

8 So let him have dominion
From sea to sea,
And from the River [= "Euphrates"] unto the ends of the earth;
9 <Before him> let the men of the desert kneel,
But ‖as for his foes‖ <the dust> let them lick;
10 ‖The kings of Tarshish and of the Coastlands‖[d]
<A gift> let them render,
‖The kings of Sheba and Seba‖[e]
<A present> let them bring;
11 Yea let all kings |bow down unto him|,
Let ‖all nations‖ serve him;
12 Because he Rescueth
The needy from the rich,[f]
The oppressed, who hath no' helper;
13 He Pitieth the weak and the needy,
And <the lives[g] of the needy> he Saveth:
14 <From extortion and violence> he Redeemeth their life,[h]
And precious' is their blood in his sight.

15 Let him live, then!
And be there given unto him of the gold of Sheba,—

[a] Or: "just decisions." The word here is in the plural; which, however, may be "the plural of quality."
[b] Or: "prosperity."
[c] Some cod. (w. Sep., Syr., Vul.): "righteousness"—G.n. [A reading followed above on the strength of the parallelism.]
[d] On the west.
[e] On the east.
[f] So it shd be (w. Sep., Syr., Vul.)—G.n.
[g] U.: "souls."
[h] U.: "soul."

Let prayer also be offered for him continually,
<All the day> let him be blessed.

16 May there be an abundance of corn in the earth,
in the top of the mountains,—
Let the fruit thereof |wave like Lebanon|,
And they of the city bloom' like the fresh shoots of the earth.

17 May his Name be age-abiding,
<In the presence of the sun> let his Name flourish,[a]—
And may all the families of the ground[a] bless themselves in him,
‖All nations‖ pronounce him happy!

18 Blessed' be Yahweh God,[b] the God of Israel,—
Who doeth wondrous things by himself alone;
19 And blessed' be his glorious' Name unto times age-abiding,—
And filled' with his glory' be all the earth,
Amen and Amen!

20 Ended' are the prayers of David, son of Jesse.[c]

[a] Or: "have increase," "be spread" — O.G. 630[b]. Some cod. (w. Aram., Sep., Vul.): "endure" —G.n.

[a] So it shd be (w. Sep. and Vul.)—G.n. Cp. also Gen. xii. 3.
[b] Some cod. (w. Sep., Syr., Vul.) omit this occurrence of the word "God" —G.n.
[c] In some cod. (w. Syr.) this ver. is not found—G.n.

BOOK THE THIRD.

PSALM 73.

A Melody of Asaph.

1 |Nothing but good| is God
Unto Israel,
Unto the pure in heart.
2 But <as for me>—
My feet' had |almost stumbled|,[a]
My steps' had |well-nigh slipped|;
3 For I was envious of the boasters,
<At the prosperity of the lawless> used I to look.
4 For they have no' pangs in their death,
And vigorous' is their body;[b]
5 <Of the toil of weak mortals> have they none',
Nor <with the sons of earth> are they hard smitten.
6 <For this cause> doth arrogance' deck them as a neck-chain,
And a garment of wrong is their attire;
7 Their iniquity[c] |hath proceeded from fatness|
They have surpassed the imaginations of the heart;
8 They mock, and wickedly command oppression,
<From on high> they command;
9 They have set, in the heavens, their mouth,
And ‖their tongue‖ marcheth through the earth.
10 Therefore' must his people return[d] thither,[e]
And ‖the waters of abundance‖ are drained[f] by them;
11 And they say—
How' doth God know'?
And is' there knowledge in the Most High?

12 Lo! ‖these‖[a] are the lawless,
Who are secure for an age,[b]
They have attained unto wealth.

13 <Altogether in vain>
Have I cleansed my heart,
And bathed in pureness, my hands;
14 And yet been smitten all the day,
And been rebuked morning by morning!

15 <If I had thought I will relate it thus>[c]
Lo! <the circle of thy sons> had I betrayed.
16 <When I reasoned, that I might understand this>
‖A vexation‖ it was' in mine eyes:
17 Until I could enter the holy places of God,—
Could give heed to their hereafter:—[d]

18 Surely' <in slippery places> dost thou set them,—
Thou hast suffered them to fall into places of danger.
19 How have they become desolate, as in a moment!
They have ceased—come to an end, by reason of calamities.
20 <As the dream of him that waketh>
O My Lord! <when rousing thyself up>
<their shadowy being>[e] wilt thou despise.

[a] Ml.: "I was almost prostrated as to my feet'"—O.G.
[b] *Gt.*:—
"For no pangs have they,
Sound and fat is their body."
—G.n.
[c] So it shd be (w. Sep., Syr., Vul.)—G.n.
[d] *Written*: "bring back"; but *read*: "return." In some cod. (w. 5 ear. pr. edns., Aram., Sep., Syr., Vul.): "return" is both *written* and *read*—G.n.
[e] "Read prob.: *Therefore he satisfieth them with bread*—O.G. 240[b].
[f] Some cod. (w. Sep., Syr., Vul.): "are discovered"—G.n.

[a] Or: "such."
[b] Or: "for a life-time."
[c] "The text is untranslateable . . . prob. *hēnnah* has dropped out before the following *hinnēh*; for . . . 'the like of these things.'"—O.G. 456[b].
[d] Or: "future."
[e] "Their semblance"—O.G.

21 But my heart had grown embittered,[a]
And <in my reins>[b] had I received wounds;
22 But ‖I‖ was brutish, and could not perceive,
<Like the beasts>[c] had I become before thee.

23 Nevertheless ‖I‖ am continually' before thee,
Thou hast taken hold of my right hand;
24 <By thy counsel> wilt thou guide me,
And ‖afterwards‖ <unto glory> wilt thou take me.[d]

25 Whom have I in the heavens?
And <compared with thee> there is nothing I desire on earth.
26 Failed' have my flesh and my heart,
<The rock of my heart—and my portion> is God unto times age-abiding.

27 For lo! ‖they who are far from thee‖ shall perish,
Thou hast put an end to every one who wandered unchastely from thee.

28 But <as for me> ‖the drawing near of God‖ is my' blessedness,—
I have made, of My Lord Yahweh,[e] my refuge,—
That I may recount all thy works.[f]

PSALM 74.

An Instructive Psalm. Asaph's.

1 Wherefore', O God, hast thou cast off utterly?
Shall thine anger smoke against the flock of thine own pasturing?
2 Remember thine own assembly thou didst acquire aforetime,
Thou didst redeem the tribe of thine own inheritance,
Mount Zion,[g] wherein thou didst take up thy habitation.[h]
3 Lift up thy steps unto the places utterly unsafe,[i]
All the mischief! —the foe in the sanctuary!
4 Thine adversaries have roared' in the midst of thine appointed meeting,[k]
They have set their ensigns as tokens![l]
5 One used to be known' according as he carried up high—
Into the thicket of trees—the axes;
6 But ‖now‖ <the doors[m] thereof all together>
[with axes and hammers] they batter down.
7 They have cast, into the fire, thy sanctuary,[n]
<To the ground> have they profaned the habitation of thy Name.
8 They have said in their heart,
Let us suppress them altogether,[o]
They have burned up all the meeting-places of GOD in the land.

9 <Our own signs> have we not seen,—
There is no longer a prophet,—
Neither is there with us, one who knoweth—How long!
10 How long, O God, shall the adversary' [reproach]?
Shall the enemy revile' thy Name perpetually?
11 Wherefore' shouldst thou withdraw thy hand—thy right' hand?
[Bring it] out of the midst of thy bosom!
[Selah.[p]
12 But ‖God‖ hath been my king from aforetime,
Working Deliverances in the midst of the earth.
13 ‖Thou‖ didst cleave asunder, in thy might, the sea,
Thou didst break in pieces the heads of the Crocodiles, [till they floated] on the waters;
14 ‖Thou‖ didst crush the heads of the Sea-Monster.
Thou didst give him to be food, for the people of the deserts;
15 ‖Thou‖ didst cleave open fountain and torrent,
‖Thou‖ didst dry up rivers of steady flow:
16 <Thine> is the day, Yea <thine> the night,
‖Thou‖ didst establish moon[q] and sun;
17 ‖Thou‖ didst set up all the bounds of the earth,
<As for summer and winter> ‖thou‖ didst form them!
18 Remember this,
‖An enemy‖ hath reproached Yahweh,
Yea ‖an impious people‖ have reviled thy Name.
19 Do not deliver up, to a wild beast, the life of thy turtle-dove,
<The living host[r] of thine oppressed ones> do not forget perpetually.
20 Have respect to thy[s] covenant,
For the dark places of the earth are full' of the habitations of violence.[t]
21 May the crushed one not again' be confounded,
<As for the oppressed and the needy> let them praise thy Name.
22 Arise! O God, plead thine own cause,
Remember the reproach of thee, from the impious one, all the day:
23 Do not forget the voice of thine adversaries,
‖The noise of thine assailants‖ ascending continually.

[a] Or: "embittered itself."
[b] Or: "inmost mind," "affections."
[c] "A behemoth"—O.G.
[d] Or: "And afterwards shalt thou gloriously take me."
[e] Or transfer both divine names: "of Adonây Yahweh."
[f] Sep. and Vul.: "That I may recount all thy praises in the gates of the daughter of Zion." Cp. Ps. ix. 14—G.n.
[g] Cp. O.G. 261, 5.
[h] Or: "settle down to rest."
[i] Similarly Fuerst p. 874[a]; "perpetual desolations"—O.G.
[k] Some cod. (w. 5 ear. pr. edns., Aram.): "meetings" (pl.)—G.n.
[l] Or: "their signs as signs [for us]."
[m] So it shd be (w. Sep., Syr., Vul.).
[n] Some cod. (w. 3 ear. pr. edns.): "holy things" (or "places") (pl.)—G.n.
[o] Or: "at once."
[p] So it shd be (w. Sep.)—G.n.
[q] So O.G. 22[b]; "starry light"—P. B. M1.: "light-bearer," "luminary."
[r] As in Ps. lxviii. 10.
[s] So it shd be (w. Sep., Syr., Vul.)—G.n.
[t] But *read* prob.: "arrogance and violence"—O.G. 627[b].

PSALM 75.

To the Chief Musician. "Do not Destroy." A Melody of Asaph, a Song.

1 We have given thanks unto thee, O God, we have given thanks,
And <in calling upon thy Name>[a] men have recounted thy wonders.

2 Surely I will take a set time,—
‖I‖ <with equity> will judge:
3 <Earth was melting away with all its inhabitants>
‖I‖ have fixed the pillars thereof. [Selah.

4 I have said to the boasters,
Do not boast,
And to the lawless,
Do not lift up a horn;
5 Do not lift up on high' your' horn,
Nor speak of the Rock[b] with arrogance;
6 For neither from east nor west,
Nor from the wilderness of the[c] mountains [cometh exaltation];
7 For ‖God himself‖ is about to judge,
<One> he will cast down,
<Another> he will lift up;
8 For ‖a cup‖ is in the hand of Yahweh,
Whose wine' is foaming,
It is full of spiced wine,
Which he hath caused to flow from one to another,[d]—
Surely <the dregs thereof> they shall drain out—they shall drink,
Even all the lawless ones of the earth.
9 But ‖I‖ will exult[e] unto times age-abiding,
I will sing praises[f] unto the God of Jacob;
10 But <all the horns of the lawless> will I hew off,—
Exalted' shall be the horns of the Righteous One.

PSALM 76.

To the Chief Musician. With Stringed Instruments. A Melody of Asaph, a Song.

1 God is ‖known in Judah‖,
<In Israel> great' is his Name;
2 |Now hath come into Salem| his pavilion,
And his dwelling-place into Zion.
3 ‖There‖ hath he broken in pieces the arrows[g] of the bow,
Shield and sword, and battle.[h] [Selah.

4 <Enveloped in light> ‖thou‖ art more majestic than the mountains of prey.
5 The valiant of heart have become a spoil,
They have slumbered their sleep,
And none of the men of might have found' their hands.
6 <At thy rebuke> O God of Jacob,
Stunned' are the horsemen.[a]

7 <As for thee> to be feared thou art'!
Who then shall stand before thee, because of the power of thine anger?[b]
8 <Out of the heavens> didst thou cause judgment' to be heard,
‖Earth‖ feared and was still:
9 When God' rose up to judgment,
To save all the oppressed[c] of the earth. [Selah.

10 For the multitude of mankind shall give thanks unto thee,
‖The remainder of the multitude ‖shall keep holy festival unto thee.[d]

11 Vow and pay, unto Yahweh your God,—
Let ‖all who are round about him‖
Bear along a gift unto him who is to be revered.
12 He cutteth off the spirit of nobles,
He is of reverend majesty to the kings of the earth.

PSALM 77.

To the Chief Musician. On "Jeduthun."[e] Asaph's,[f] a Melody.

1 <With my voice—unto God> will I make outcry,[g]
With my voice unto God, and he will give ear unto me;
2 <In the day of my distress—unto My Lord> will I seek,
‖My hand‖ <by night> hath been outstretched, and never once became slack,
My soul' |hath refused to be consoled|;
3 I remember God and I murmur,
I muse, and my spirit swooneth'. [Selah.

4 Thou hast held, watching, mine eyes,
I was driven to and fro, and could not speak;
5 I reasoned Of the days of aforetime,
Of the years of by-gone ages;
6 I remember my song[h] in the night,—
<With my own heart> I commune,
And my spirit' |maketh search|:—

7 <For ages> will My Lord' reject?
And |not again| grant acceptance |any more|?
8 Hath his lovingkindness' |come to a perpetual end|?
Hath his word failed to generation after generation?

[a] So it shd be (w. Sep., Syr., Vul.). Cp. Ps. xciv. 6—G.n.
[b] So it shd be (w. Sep.)—G.n. Cp. G. Intro. p. 142.
[c] So in some cod. (w. 5 ear. pr. edns. [1 *Rabb.*], Sep., Syr.); but in others (w. 5 ear. pr. edns.): "wilderness [nor from] the mountains"—G.n.
[d] *So it shd be* (w. Sep., Syr., Vul.)—G.n.
[e] So it shd be (w. Sep.)—G.n.
[f] Or: "make music."
[g] "Lightnings"—T.G., Fuerst. "Lightning-flashes, *i.e.*, perh. burning or fiery arrows (cp. Eph. vi. 16)"—Davies' H.L.
[h] Or: "weapons of war"—T.G., Fu.

[a] So it shd be (w. Sep., Syr., Vul.)—G.n.
[b] So it shd be—G. Intro. 144.
[c] Mf.: "patient oppressed ones."
[d] So (for the whole verse) Fuerst, 457[a]. Cp. O.G. 292.
[e] *Written*: "Jedithun"; *read*: "Jeduthun." In some cod. (w. 1 ear. pr. edn.): "Jeduthun," both *written* and *read*—G.n.
[f] Or: "For" or "by A."
[g] So it shd be (w. Sep., Syr., Vul.)—G.n.
[h] "Song (with string accompaniment?)"—O.G., p. 618[b].

9 Hath GOD' |forgotten to shew favour|?
Or hath he shut up, in anger, his compassions? [Selah.

10 Then said I—
<An affliction to me> it is',
The changing of the right hand of the Most High.

11 I will remember the doings of Yah,
Surely I will remember, out of aforetime, thy wonderful way;[a]
12 And will talk to myself of all thy work,[b]
And <of thy doings> will I muse:—

13 O God, <in the sanctuary>[c] is thy way,—
Who is a great GOD like Elohim?[d]
14 ‖Thou‖ art GOD, doing wonderfully,[e]—
Thou hast made known, among the peoples, thy might;
15 Thou didst redeem, with thine arm—
Thy people,
Thy sons of Jacob and Joseph. [Selah.

16 The waters saw' thee, O God,
The waters saw' thee,
They were in birth-throes,
Yea the resounding deeps were stirred;
17 The clouds |poured down waters|,
The skies uttered ‖a voice‖,
Yea ‖thine arrows‖ flew hither and thither;
18 The ‖voice of thy thunder‖ was in the whirlwind,
Thy[f] lightnings illumined the world,
The earth |trembled and quaked|;
19 <In the sea> was thy way,
And ‖thy path‖[g] in the mighty waters,
And ‖thy footprints‖ could not be known:
20 Thou didst lead, like a flock, thy people,
By the hand of Moses and Aaron.

PSALM 78.

An Instructive Psalm. Asaph's.

1 Give ear, O my people, to mine instruction,
Bend your ear[h] to the sayings of my mouth;
2 I will open, in a parable, my mouth,
I will pour forth enigmas out of antiquity;—
3 Which we have heard, and come to know,
And ‖our fathers‖ have recounted to us;
4 We will not withhold [them] from their children,
<To a later' generation> recounting the praises of Yahweh,
Even his might and his wonders which he wrought;

5 When he set up a testimony in Jacob,
And <a law> appointed in Israel,—
Which he commanded our fathers,
That they might make them known to their children;
6 To the end
A later' generation |might come to know|,
Children who should be born,
Who should arise, and recount [them] to their children;
7 That they might set, in Elohim, their confidence,—
And not forget the doings of El,
But <his commandments> might observe;[a]
8 And not become, like their fathers, a generation stubborn and rebellious,[b]—
A generation that fixed not their heart,
Neither was their spirit' |faithful with[c] GOD|.
9 ‖The sons of Ephraim—armed bowmen‖[d]
Turned in the day of battle;
10 They kept not the covenant of God,
And <in his law> refused to walk;
11 And forgat His doings,
And his wonders which he had shewed them:
12 <In presence of their fathers> wrought he |wondrously|,[e]—
In the land of Egypt—the field of Zoan:
13 He clave the sea, and caused them to pass through,
And reared up the waters like a mound;
14 And led them, by a cloud, in the daytime,
And all the night, by a light of fire;
15 He used to cleave rocks in the desert,
And let them drink as out of[f] mighty deeps;
16 And he brought forth streams out of the cliff,
And caused waters to flow down, like rivers.

17 But again', once more' sinned they against him,
Resisting the Most High in a land of drought:
18 They put GOD to the proof in their heart,
By asking food to their mind:[g]
19 Yea they spake against Elohim,—
They said,
Can' GOD prepare a table in the desert?
20 Lo! he hath smitten a rock,
And waters |have gushed out|,
Yea ‖torrents‖ have rushed along,—
<Food also> can he give?
Or provide flesh' for his people?

21 |Therefore| Yahweh hearkened, and became wroth,—
And ‖a fire‖ was kindled against Jacob,
Moreover also ‖anger‖ mounted against Israel;
22 Because They believed not in God,
Nor trusted in his salvation;
23 Though he had commanded the skies above,
And <the doors of the heavens> had opened;

[a] Some cod. (w. Aram., Sep., Syr., Vul.): "wonders" (or "wonderful ways")—G.n.
[b] Some cod. (w. Aram., Sep., Syr., Vul.): "works" (pl.)—G.n.
[c] Or: "in holiness."
[d] *I.e.*: "Who is a great El like Elohim?"
[e] Or: "a wonderful thing."
[f] So it shd be (w. Sep., Syr., Vul.)—G.n.
[g] *Written*: "paths" (pl.); *read*: "path" (sing.). In some cod. (w. 5 ear. pr. edns.): "path" (sing.), both *written* and *read*—G.n.
[h] Some cod. (w. Aram., Syr.): "ears" (pl.)—G.n.

[a] Cp. Mat. xxviii. 20.
[b] Cp. Deut. xxi. 18.
[c] Some cod. (w. 6 ear. pr. edns.): "towards"—G.n.
[d] Some cod.: "ensnaring [? "ensnared"] bowmen"—G.n.
[e] Or, less prob.: "a wonder."
[f] Some cod. (w. 7 ear. pr. edns.): "drink of" (or, ml. "in the"). Cp. G. Intro. p. 495—G.n.
[g] U.: "soul."

24 And had rained on them manna to eat,
And <the corn of the heavens> had given to them':
25 <The food of the mighty>[a] each' one did eat,
<Nourishment> sent he them to the full;
26 He let loose an east wind in the heavens,
Then guided he, in his might, a south wind;
27 And rained upon them flesh' as the dust,
And <like the sand of the seas> birds of wing;
28 And let them fall in the midst of their camp,—
Round about their habitations.
29 So they did eat and were abundantly filled,
When <what they longed for> he had brought them:—
30 < They had not turned away from what they had longed for,
Yet' was their food in their mouth >
31 When ‖the anger of God‖ mounted against them,
And he slew of their vigorous youths,
And <the choice young men of Israel> caused he to bow down in death.

32 <For[b] all this> sinned they still,
And believed not in his wonders;
33 So he ended, in a breath, their days,
And their years, in a sudden terror!

34 <If he slew [of] them> then they sought him,
Yea they turned, and did earnestly seek GOD;
35 And remembered that ‖Elohim‖ was their rock,
Yea ‖EL Most High‖ their Redeemer:
36 So they spake him fair with their mouth,
And <with their tongue> did promise him falsely;
37 But ‖their heart‖ was not fixed with him,
Nor were they trusty' in his covenant:
38 Yet ‖he‖ <*full of compassion*> would put a propitiatory-covering over iniquity, and not destroy,—
Yea <many a time> turned he back his anger,
And would not stir up all his wrath.
39 So then he remembered
That <Flesh> they were',[c]
A Wind departing, that returneth not.
40 How often they Resisted him in the desert,
Vexed him, in the waste:
41 Yea they again put GOD to the test,
And <to the Holy One of Israel> caused they sorrow:[d]
42 They remembered not his hand——The day
When he ransomed them from the adversary;
43 When he set, in Egypt, his signs,
And his wonders, in the plain of Zoan;
44 When he turned, into blood, their Nile-streams,
And <their own rivers> could they not drink;
45 He sent among them
The gad-fly, and it devoured them,
And the frog, and it despoiled them;

46 When he gave to the corn-locust[a] their produce,
And their toil, to the swarming locust;
47 He killed, with hail, their vine,
And their sycomores, with frost:
48 When he gave up, to hail-storms, their beasts,
And their cattle, to pestilent fevers;
49 He sent among them the heat of his anger,
Wrath and indignation and distress,—
A mission of messengers of misfortune:
50 He levelled a path for his anger,—
Withheld not, from death, their soul,
But <their life—to the pestilence> he delivered:
51 So he smote
Every first-born in Egypt,
The beginning of their strength,[b] in the tents of Ham;
52 And he set forth, like sheep, his people,
And guided them, like a flock in the desert;[c]
53 Yea he led them securely, and they dreaded not,
And <their enemies> the sea' did cover.
54 Then brought he them within his own holy bounds,
The mountain-range, which[d] his right hand made his own:
55 So he drave out, before them, [whole] nations,
And allotted them, by line, an inheritance,
And caused to dwell, in their own homes,[e] the tribes of Israel.
56 But they tested and resisted God Most High,
And <his testimonies> did not observe;
57 But drew back and dealt treacherously, like their fathers,
They turned aside, like deceitful' bowmen;
58 And provoked him to anger with their high places,
And <with their images>[f] used to move him to jealousy.

59 God heard' and was wroth,
And greatly abhorred[g] Israel;
60 So he gave up the habitation of Shiloh,[h]
The tent he had set up among Men;
61 Yea he gave up, into captivity, his strength,
And his beauty' into the hand of an adversary;
62 And delivered up, to the sword, his people,
And <with his own inheritance> was he wroth;
63 ‖His young men‖ were devoured by fire,
And ‖his virgins‖ were not praised in song;
64 ‖His priests‖ |by the sword| did fall,
And ‖his widows‖ were not able to bewail.

65 Then awoke, as one that had slept, Adonây,[i]
As a warrior exulting with wine!
66 So he smote his adversaries in the rear,[k]
<Reproach age-abiding> laid he upon them.

[a] "Angels"—O.G., comparing this place with Ps. ciii. 20.
[b] Or: "In" (or "amid").
[c] Cp. Ps. ciii. 14.
[d] Or perh.: "set they limits"—T.G., Dav. H.L.
[a] See Joel i. 4, notes.
[b] Or: "manly vigour." Cp. Gen. xlix. 3; Deu. xxi. 17; Ps. cv. 36. [Cp. G.n. for sing. instead of plural.]
[c] Cp. Isa. lxiii. 11-14.
[d] Cp. O.G. 261, 5.
[e] Mi.: "tents."
[f] Whether carved, graven, or even molten. Same word as Deut. vii. 5.
[g] Or: "decisively rejected."
[h] Cp. 1 S. iv. 11-22.
[i] Usually: "My Lord."
[k] Or: "backward."

67 Howbeit he rejected the tent of Joseph,
And <the tribe of Ephraim> did not choose:
68 But made choice of the tribe of Judah,
The mountain of Zion, which he loved;
69 And built, like the heights, his sanctuary,
<Like the earth>[a] he founded it to times age-abiding.
70 And made choice of David his servant,
And took him from among the folds of the sheep:
71 <From after the suckling ewes> he brought him in,—
To be shepherd to Jacob his people,[b]
And to Israel, his inheritance.
72 So he did shepherd them, according to the singleness of his heart,
And <with the discernment of his hands>[c] used he to guide them.

PSALM 79.

A Melody of Asaph.

1 O God, nations
Have entered thine inheritance,
Have profaned thy holy' temple,—
Have laid Jerusalem in heaps:
2 They have given
The dead bodies of thy servants,
As food for the birds of the heavens,
The flesh of thy men of lovingkindness,
Unto the wild beast of the earth:
3 They have poured out their blood like water
Round about Jerusalem,
With none' to bury.
4 We have become
A reproach to our neighbours,—
A mockery and a derision, to them who are round about us.

5 How long, O Yahweh, wilt thou be angry utterly?
Shall thy jealousy |burn like fire|?
6 Pour out thy wrath
Upon the nations that have not known thee,[d]—and
Upon the kingdoms that <on thy Name> have not called.

7 For he hath[e] devoured Jacob,—
And <his dwelling-place> have they laid waste.

8 Do not remember against us former' iniquities,—
Haste thee, let thy compassions |come to meet us|,
For we have been brought very low!
9 Help us, O God of our salvation,
On account of the glory of thy Name,—
Rescue us then, and put a propitiatory-covering over our sins,
For the sake of thy Name.
10 Wherefore' should the nations' say—
Where is their God?
Let him be known among the nations before our eyes!
[Yea! by] the avenging of the blood of thy servants which hath been shed!
11 Let the groaning of the prisoner |come in before thee|,—
<According to the greatness of thine arm>
Set free[a] them who are appointed to death.[b]
12 Return, therefore, unto our neighbours—
Sevenfold, into their own bosom,
The reproach wherewith they have reproached thee, O Adonây![c]
13 So ‖we, thy people, and the sheep of thy pasture‖ will give thanks unto thee, to times age-abiding,—
<To generation after generation> will we recount thy praise.

PSALM 80.

To the Chief Musician. For "the Lilies of Testimony." Asaph's. A Melody.

1 O Shepherd of Israel, give ear,
Thou who leddest forth Joseph like a flock,
Thou who art throned on the cherubim, appear!
2 <Before[d] Ephraim and Benjamin and Manasseh> stir up thy strength,
And come! to our salvation.

3 *O God, bring us back,*
And light up thy face,
That we may be saved.

4 O Yahweh, God of hosts!
How long' hast thou been wroth with the prayer of thy people?
5 Thou hast fed them with the food of tears,
And hast caused them to drink the water of weeping in threefold abundance.
6 Thou dost make us an object of contention to our neighbours,
And ‖our foes‖ find mockery for themselves.[e]

7 *O God of hosts, bring us back,*
And light up thy face,
That we may be saved.

8 <A vine out of Egypt> thou didst remove,[f]
Thou didst cast out nations, and plant it;
9 Thou didst make a clear space before it,
So it rooted well its roots, and filled up the land;
10 Covered' were the mountains with its shade,
And <with its boughs> the mighty' cedars.[g]

[a] Some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.): "In the land" (or "earth")—G.n. [N.B.: *b* for *k* (ב for כ)—as often.] See Table, p. 29, *ante*.
[b] Some cod. (w. Sep. and Vul.): "his servant"—G.n.
[c] A beautiful expression. How much all manual workers need to put their discernment into their hands!
[d] Cp. Jer. x. 25.
[e] Some cod. (w. Aram., Sep., Syr., Vul.): "they have." Cp. Jer. x. 25—G.n.

[a] So it shd be (w. Aram., Syr.). Cp. Ps. cv. 20; cxlvi. 7—G.n.
[b] Ml.: "the sons of death."
[c] U.: "My Lord."
[d] A sp. v.r. (*sevir*): "For the sons of"—G.n.
[e] Some cod. (w. Sep., Syr., Vul.): "mock at us"—G.n.
[f] Ml.: "cause to set out, lead out."
[g] Ml.: "cedars of God."

11 It thrust forth its branches as far as the sea,—
And <unto the River> its shoots.

12 Wherefore' hast thou broken down its fences,
So that all who pass along the way |pluck its fruit|?
13 The boar out of the forest[a] |browseth upon it|,
And ‖the wild beast of the field‖ pastureth thereon.

14 O God of hosts, return, we pray thee,—
Look down out of the heavens, and see,
And inspect this vine:
15 Yea the stock which thy right hand planted,
Even upon the son[b] thou didst secure for thyself.

16 <To be burned with fire> it is cut down,—
<At the rebuke of thy countenance>[c] they will perish.

17 Let thy hand be
Upon[d] the Man of thy right hand,
Upon[d] the Son of Man thou didst secure for thyself;
18 So will we not draw back from thee,
Thou wilt bring us to life,
And <on thy Name> will we call.

19 *O Yahweh, God of hosts! bring us back,*
Light up thy face,
That we may be saved.

PSALM 81.

To the Chief Musician. On "the Gittith."[e] Asaph's.

1 Shout ye for joy, unto God our strength,
Sound the note of triumph, to the God of Jacob;
2 Raise a melody, and strike the timbrel,
The lyre so sweet, with the harp:[f]
3 Blow, at the new moon, the horn,
At the full moon, for the day of our sacred festival:[g]
4 For <a statute to Israel> it is',
A regulation, by the God of Jacob;
5 <A testimony in Joseph>[h] he appointed it,
When he went forth over the land of Egypt:

<A language I liked not> used I to hear;
6 I took away, from the burden, his shoulder,
His hands |from the clay| were set free.

7 <In distress> thou didst cry, and I delivered thee,—
I answered thee, within a hiding-place of thunder,[i]
I proved thee, by the waters of Meribah.
[Selah.

8 Hear, O my people, and I will adjure thee,
O Israel, if thou wilt hearken unto me!
9 There shall not be |within thee| a foreign God,—
Neither shalt thou bow down to a strange God:
10 ‖I, Yahweh‖ am thy God,
Who brought thee up out of the land of Egypt,—
Open wide thy mouth, that I may fill it.

11 But my people |hearkened not| unto my voice,
Even ‖Israel‖ inclined not unto me.
12 So then I let them go on in the stubbornness of their own heart,
They might walk in their own counsels!
13 <If ‖my people‖ were hearkening unto me,
[If] ‖Israel‖ <in my ways> would walk>
14 ‖Right soon‖ <their foes> would I subdue,
And <against their adversaries> would I turn my hand:
15 ‖The haters of Yahweh‖ should come cringing unto him,
Then let their own good time be age-abiding!
16 Then would he feed them from the marrow of the wheat,
Yea <out of the rock—with honey> would I satisfy thee.[a]

PSALM 82.

A Melody of Asaph.

1 ‖God‖ hath taken his place in the august' assembly,[b]
<In the midst of the gods>[c] will he judge.
2 How long' will ye judge perversely
And <the countenances of the lawless> uplift? [Selah.

3 Vindicate the weak and the fatherless,
<The oppressed[d] and the poor> see righted;
4 Deliver the weak and the needy,
<Out of the hand of the lawless> make rescue.
5 They[e] know not, neither can they perceive,
<In darkness> they wander,
All the foundations of the earth do shake

6 ‖I‖ said,
<Gods> ye are',[f]
Yea <sons of the Highest> are ye all';
7 But' indeed, <like the earth-born> shall ye die!
And <like one of the princes> shall ye fall!

8 Arise! O God, judge thou the earth,
For ‖thou‖ wilt inherit all the nations.

[a] So according to one reading; according to another: "out of the river." Cp. G. Intro. 338, 339.
[b] "Bough" — O.G. But observe:—Some cod. (w. Sep., Syr., Vul.): "son of man." Cp. ver. 17—G.n.
[c] *Gt.*: "thy mouth."
[d] Or: "over." So Carter (Yates & Alexander).
[e] Cp. Ps. viii., heading.
[f] Or: "lute"—O.G.
[g] Some cod. (w. 2 ear. pr. edns., Aram., Syr.): "festivals" (pl.)—G.n.
[h] Ml.: "Jehoseph." Heb.: *yᵉhóṣēph*; elsewhere always *yôsēph*.
[i] *I.e.*: "a black thunder-cloud"—Davies' H.L.

[a] Some cod.: "would I satisfy him." Sep., Syr. and Vul.: "would he satisfy him"—G.n.
[b] Or: "in the assembly of God (El.)."
[c] Heb.: *'elohim*. See below, on ver. 6.
[d] Or: "humbled."
[e] "They"—whom ye ought to vindicate. Note their condition. Will ye (judges) not pity them, and see them righted?
[f] Heb.: *'elohim*. Cp. John x. 34; also Ps. viii. 5.

PSALM 83.

A Song, a Melody of Asaph.

1 O God, Do not keep quiet,
Do not hold thy peace,
Neither be thou still, O God!
2 For lo! ‖thine enemies‖ are tumultuous,
And ‖they who hate thee‖ have lifted up the head;
3 <Against thy people> they craftily devise a secret plot,
And conspire against thy treasured ones.
4 They have said—
Come, and let us wipe them out from being a nation,
That the name of Israel may be remembered' no more.
5 For they have taken counsel with one heart,
<Against thee — a covenant> would they solemnise—
6 The tents of Edom, and the Ishmaelites,
Of Moab and the Hagarenes;
7 Gebal and Ammon, and Amalek,
The Philistines, with the dwellers in Tyre;
8 |Even Assyria| hath joined herself with them,
They have become an arm to the sons of Lot.
[Selah.

9 Make them like Midian,
Like Sisera, like Jabin, by the torrent of Kishon;[a]
10 They perished at En-dor,
They became manure for the soil!
11 Make them—their nobles—like Oreb and like Zeeb,[b]
And <like Zebah and like Zalmunna> all their princes:[c]
12 Who said—
Let us take a possession for ourselves
The pastures of God!

13 O my God, make them
As whirling [dust],
As chaff before a wind;
14 <As a fire burneth a forest,—
And as a flame setteth mountains ablaze>
15 ‖So‖ wilt thou pursue them with thy tempest,—
And <with thy storm-wind> wilt terrify them:
16 Fill thou their faces with dishonour,
That men may seek thy Name, O Yahweh;
17 Let them turn pale, and be terrified to futurity,
Yea let them blush, and perish:
18 That men may know that ‖thou‖
<Whose Name alone' is Yahweh>
Art Most High over all the earth.

[a] Jdg. iv., v. [b] Jdg. vii. 25. [c] Jdg. viii. 12.

PSALM 84.

To the Chief Musician. On "the Gittith."
For the Sons of Korah. A Melody.

1 How lovely are thy habitations, O Yahweh of hosts!
2 My soul |longeth—yea even languisheth|—for the courts of Yahweh,—
‖My heart and my flesh‖ shout aloud for a Living God.
3 ‖Even the sparrow‖[a] hath found a home,
And ‖the swallow‖ a nest for herself, where she hath laid her young,
Thine altars, O Yahweh of hosts,
My king and my God!
4 How happy are they who abide in thy house,—
Still' are they praising thee. [Selah.

5 How happy the men whose strength is in thee,
Festive processions[b] are in their heart.
6 ‖Passing through the balsam-vale‖
<A place of fountains> they make it,
Yea <with blessings> is it covered by the early rain.
7 They go from strength to strength,[c]
Each one appeareth before God in Zion.

8 O Yahweh, God of hosts, hear thou my prayer,—
Give hear, thou God of Jacob. [Selah.

9 <Our Shield> behold thou, O God,
And look upon the face of thine Anointed One.[d]
10 For better' is a day in thy courts, than a thousand,
I choose rather to stand at the threshold, in the house of my God,
Than to dwell in the tents[e] of lawlessness.
11 For <a sun and shield>[f] is Yahweh God,—
<Grace and glory> will Yahweh give,
He will not withhold what is good, from them who walk without blame.
12 O Yahweh of hosts!
How happy the man who trusteth in thee!

PSALM 85.

To the Chief Musician. For the Sons of Korah. A Melody.

1 Thou hast accepted, O Yahweh, thy land,
Thou hast brought back the captives of Jacob;
2 Thou hast taken away, the iniquity of thy people,
Thou hast covered, all their sin. [Selah.

3 Thou hast withdrawn all thine indignation,
Thou hast ceased from the glow of thine anger.

4 Restore us, O God of our salvation,
And take away thy vexation towards us.

[a] Or simply: "bird."
[b] Ml.: "Highways." "They fondly think of the roads leading to Jerusalem"—Davies' H.L.
[c] "At every step their strength increases"—P.B.
[d] Cp. Ps. lxxxix. 18.
[e] Or: "homes."
[f] Ml.: "buckler."

5 <To times age-abiding> wilt thou be angry with us?
Wilt thou prolong thine anger, from generation to generation?
6 Wilt not ‖thou thyself‖ again' give us life,
That ‖thy people‖ may rejoice in thee.
7 Shew us, O Yahweh, thy lovingkindness,
And <thy salvation> wilt thou grant us.

8 I will hear, what GOD—Yahweh—|will speak|,—
For he will bespeak prosperity to his people,
And to his men of lovingkindness,
And to them who return with their heart unto him.[a]

9 Surely <near unto them who revere him> is his salvation,
That the Glory |may settle down| in our land.

10 ‖Lovingkindness and faithfulness‖ have met together,
‖Righteousness and prosperity‖ have kissed each other;
11 ‖Faithfulness‖ <out of the earth> doth spring forth,
And ‖righteousness‖ <out of the heavens> hath looked down.
12 ‖Yahweh himself too‖ will give us the blessing,
And ‖our land‖ shall yield her increase.
13 ‖Righteousness‖ <before him> shall march along,—
That he may make, into a way, the steps of its feet.

PSALM 86.

A Prayer. David's.

1 Bow down, O Yahweh, thine ear—answer me,
For ‖oppressed[b] and needy> am I;
2 O guard my life,[c]
For <a man of lovingkindness> am I,—
Save thy servant, ‖O thou' my God‖,
[Thy servant] who trusteth in thee;
3 Shew me favour, O My Lord,[d]
For <unto thee> do I cry, all the day;
4 Rejoice the soul of thy servant,
For <unto thee> O My Lord <my soul> do I lift.

5 For ‖thou, O My Lord‖[e] art good and forgiving,
And *abundant in lovingkindness*,[f] to all who call upon thee.
6 Give ear, O Yahweh, unto my prayer,
And attend' unto the voice of my supplications.
7 <In the day of my distress> will I call upon thee,
For thou wilt answer me.
8 There is none' like unto thee, among the gods, O My Lord,
And nothing' like thy works.

9 ‖All nations whom thou hast made‖
Shall come in and bow down before thee, O My Lord,
That they may glorify thy Name.[a]
10 For great' thou art, and doest wondrous things,
‖Thou, O God, of thyself alone‖.

11 Point out to me, O Yahweh, thy way,
I will walk steadfastly in thy truth,
My heart will rejoice[b] to revere thy Name.
12 I will give thee thanks, Adonây, my God, with all my heart,
And will glorify thy Name unto times age-abiding.
13 For ‖thy lovingkindness‖ is great towards me,
And thou hast rescued my soul from Hades beneath.[c]

14 O God, ‖the insolent‖ have arisen against me,
And ‖the assembly of tyrants‖ have sought my life,[d]
And have not set thee before them.

15 But ‖thou, O My Lord‖ art
A God of compassion and favour,
Slow to anger, and abundant in lovingkindness and faithfulness?[e]

16 Turn thou unto me, and shew me favour,—
Give thy strength to thy servant,
And save the son of thy handmaid.
17 Perform with me a token for good,—
That they who hate me may see' and be ashamed,
In that ‖thou, Yahweh‖ hast helped me and comforted me.

PSALM 87.

For the Sons of Korah. A Melody, a Song.

1 ‖His foundation‖ is in the holy' mountains:
2 Yahweh loveth' the gates of Zion,
More than all the dwellings of Jacob.
3 ‖Glorious things‖ are to be spoken of thee,[f]
O city of God. [Selah.

4 I will mention Rahab and Babylon, to them who know me,—
Lo! Philistia and Tyre with Ethiopia,
This' one was born there.

5 But <of Zion> it shall be said—
This' man and that' were born in her,
And the Highest himself' shall establish her.
6 ‖Yahweh‖ will record, when he enrolleth the peoples,
This' one was born there. [Selah.

7 As well the singers as the flute-players [are saying],—
‖All my springs‖ are in thee!

[a] So it shd be (w. Sep. and Vul.)—G.n.
[b] Or: "humbled."
[c] U.: "soul."
[d] Some cod. (w. 5 car. pr. edns.): "O Yahweh"—G.n.
[e] Some cod.: "O Yahweh"—G.n.
[f] Cp. Exo. xxxiv. 6.

[a] Cp. Is. lxvi. 23.
[b] So it shd be (w. Sep., Syr., Vul)—G.n. Cp. O.G. 402.
[c] Cp. Deut. xxxii. 22.
[d] U.: "soul."
[e] Cp. Exo. xxxiv. 6, f.
[f] "Are being spoken in thee"—O.G.

PSALM 88.

A Song, a Melody. For the Sons of Korah. To the Chief Musician. On "Mahalath."[a] For alternate Song.[b] An Instructive Psalm. By[c] Heman the Ezrahite.[d]

1 O Yahweh, God of my salvation,[e]
<By day> have I made outcry,
<In the night> [also] before thee.
2 Let my prayer |come into thy presence|,
Bow down thine ear to my loud cry.
3 For my soul |is sated with misfortunes|,
And <my life—unto Hades> hath drawn near;
4 I am counted with them who descend into the pit,
I have become as a man that is without' help;
5 <Among the dead> is my couch,[f]—
Like the slain that lie in the grave,
Where thou rememberest them no more,
Yea ‖they‖ <from thy hand> are cut off;
6 Thou hast laid me In the lowest pit,
In dark places,
In the deeps:
7 <Upon me> hath rested thine indignation,
And <with all thy breakers> hast thou caused affliction. [Selah.

8 Thou hast far removed mine acquaintances from me,—
Thou hast made me an abomination unto them,
9 <Shut up> and I cannot go forth!
‖Mine eye‖ hath dimmed through affliction;[g]
I have called upon thee, O Yahweh, all day long,
I have spread out, unto thee, my hands.[h]
10 <For the dead> wilt thou perform a wonder?
Or shall |the shades‖ arising, give thee thanks? [Selah.

11 Shall 'Thy lovingkindness be recounted' in the grave?
'Thy faithfulness, in destruction?
12 Shall any wonder of thine |be known in the dark|?
Or ‖thy righteousness‖ in the land of forgetfulness?

13 But ‖I‖ <unto thee, O Yahweh> have cried for help,
And <in the morning> my prayer will confront thee!
14 Wherefore, O Yahweh,
shouldst thou reject my soul?
shouldst thou hide thy face from me?
15 Afflicted' have I been, and dying,[i] from youth,
I have borne the terror of thee—I shall be distracted![k]
16 <Over me> have passed thy bursts of burning anger,
The alarms of thee have put an end to me;
17 They have surrounded me like waters, all the day,
They have come circling against me together:
18 Thou hast far removed from me, lover and friend,
‖Mine acquaintances‖ are in darkness.[a]

[a] Cp. Ps. liii., title.
[b] So Ps. lxxxviii. H.L.
[c] Or: "For"; or, "Belonging to."
[d] = of the family of Zerah. 1 Ch. ii. 6—O.G.
[e] Or: "my saving' God."
[f] Or: "I am free," *i.e.*, "adrift, cut off from Yahweh's remembrance"—O.G. 344, *b*.
[g] Or: "humiliation."
[h] Ml.: "palms."
[i] U.: "breathing my last."
[k] So T.G.; *Gt.*: "become torpid"—G.n.

PSALM 89.

An Instructive Psalm, by[b] Ethan the Ezrahite.[c]

1 <The lovingkindnesses of Yahweh> age-abidingly will I sing,
<To generation after generation>[d] will I make known thy faithfulness with my mouth.
2 For I said,[e]
<To times age-abiding> shall lovingkindness be built up,
<As for the heavens> thou wilt establish thy faithfulness therein.

3 I have solemnised a covenant, for my chosen one,
I have sworn' unto David my servant:
4 <Unto times age-abiding> will I establish thy seed,
And will build up, unto generation after generation, thy throne. [Selah.

5 So shall the heavens praise thy wondrousness, O Yahweh,—
Yea <thy faithfulness> in the convocation of holy ones.

6 For whom, in the skies, can one compare unto Yahweh?
[Or] can one liken unto Yahweh, among the sons of the mighty?[f]
7 A God inspiring awe in the circle of the holy ones, exceedingly,
And to be reverenced above all who are round about him.

8 O Yahweh, God of hosts!
Who, like thee, is mighty, O Yah!
With thy faithfulness round about thee:
9 ‖Thou‖ rulest over the swelling of the sea,
<When the rolling waves thereof lift themselves>
‖Thou‖ dost bid them be still:
10 ‖Thou‖ hast crushed—as one slain—Rahab,
<With thy strong' arm> hast thou scattered thy foes.
11 ‖Thine‖ are the heavens Yea ‖thine‖ the earth,
<The world and the fulness thereof>
‖Thou‖ didst found them;
12 <The north and the south>
‖Thou‖ didst create them,—
‖Tabor and Hermon‖ <with thy Name> shall shout for joy:

[a] Some cod. (w. Syr.): "under restraint"—G.n.
[b] Cp. previous Ps.
[c] See Ps. lxxxviii. n. *d*.
[d] Ml.: "To generation and generation."
[e] Some cod. (w. Sep. and Vul.): "For thou saidst"—G.n.
[f] Or: "of the gods" = "angels"—O.G.

13 Thine' is an arm with might,
Strong' is thy hand, High' is thy right hand;
14 ‖Righteousness and justice‖ are the establishing of thy throne,
‖Lovingkindness and faithfulness‖ go before thy face.

15 How happy are the people who know the joyful sound!
O Yahweh! <in the light of thy countenance> shall they firmly march along;
16 <In thy Name> shall they exult all the day,
And <in thy righteousness> shall they be exalted.[a]
17 For <the beauty of their strength> thou art',
And <in thine acceptance> shall our horns[b] be exalted.

18 For <to Yahweh> belongeth our Shield,
And <to the Holy One of Israel> belongeth our King.

19 Then' spakest thou in vision of[c] thy men[d] of lovingkindness,
And saidst—
I have laid help[e] upon a mighty one,
I have exalted one chosen from among the people;
20 I have found David my servant,
<With mine own holy' oil> have I anointed him;
21 With whom my hand shall be firm,
Yea ‖mine arm‖ shall strengthen him;
22 No foe shall make exactions on him,
Nor shall ‖a son of perversity‖ humiliate him;
23 And I will shatter, from before him, his adversaries,
And <them who hate him> will I smite;
24 And ‖my faithfulness and my lovingkindness‖ shall be with him,
And <in my Name> exalted' shall be his horn;
25 And I will set, in the sea, his hand,
And, in the rivers, his right hand;
26 ‖He‖ shall cry out unto me,
<My Father> thou art',
My God, and my Rock of Salvation!
27 Yea ‖I‖ will appoint him |firstborn|,
Most High to the kings of the earth![f]
28 <Age-abidingly> will I keep for him my lovingkindness,
And ‖my covenant‖ hath been made steadfast for him;
29 Therefore will I appoint, to futurity, his seed,
And his throne' as the days of the heavens.
30 <If his sons forsake' my law,[g]
And <in my regulations> do not walk;

31 If <my statutes> they profane,
And <my commandments> do no
32 Then will I punish <with a rod> gression;
And <with stripes> their iniquity
33 But <my lovingkindness> will I trate[a] from them,
Neither will I falsify my faithfulne
34 I will not violate my covenant,
<And that which hath proceeded lips> will I not alter:
35 <One thing> have I sworn b ness,
Verily <to David> will I no
36 ‖His seed‖ <age-abidingly> shall r
And ‖his throne‖ be like the s me;
37 <Like the moon> shall it be establ times age-abiding,
And ‖a witness‖ <in the skies> made sure.

38 Yet ‖thou thyself‖ hast cast off, and r
Thou hast been wroth with thine Anoi
39 Thou hast cast down the covenant Servant,
Thou hast profaned, to the earth, his c
40 Thou hast broken down all his defence
Thou hast laid his fortresses in ruins;
41 All the passers by the way |have p him|,
He hath become a reproach to hi bours;
42 Thou hast raised the right hand of h saries,
Thou hast gladdened[b] all his enemies;
43 Yea thou hast turned the edge of his sw
Neither hast thou caused him to stan battle;
44 Thou hast brought to an end his splend
And <his throne—to the ground> h hurled;
45 Thou hast shortened the days of his yo
Thou hast covered him with shame.

46 How long', O Yahweh,
Wilt thou hide thyself utterly?
Shall thine indignation |burn like fir
47 Remember how short-lived ‖I‖ am,[c]
Wherefore <in vain> hast thou created sons of Adam?
48 Who is the man that shall live, and death?
That can deliver his soul from the hades.

49 Where are thy former' lovingkindnesse Lord?
Thou didst swear unto David, in thy ness!

[a] *Gt.*: "shall they shout for joy." Cp. ver. 12—G.n.
[b] So (pl.) in many MSS. and in 4 ear. pr. edns.: but "horn" (sing.) in 7 ear. pr. edns. [1 *Rabb.*]—G.n.
[c] Or: "to."
[d] So (pl.) in many MSS., 3 ear. pr. edns., Aram., Vul.; but "man" (sing.) in some cod., w. 7 ear. pr. edns.—G.n.
[e] *Gt.*: "set a crown." Cp. Ps. cxxxii. 18; or, "laid strength"—G.n.
[f] Or (simply): "Highest of the kings of earth."
[g] Or: "mine instruction."

[a] Some cod. (w. Aram., Syr.): "take away": or "cause to depart." Cp. 2 S. vii. 15.
[b] "Thou hast made him to cease from his lustre"—O.G. Some cod. (w. several ear. p "made his cease"—G.n.
[c] Or (intensive "youth."
[d] Or: "Of what I am"—O.G.

PSALM 88.

A Song, a Melody. For the Sons of Korah. To the Chief Musician. On "Maḥalath."[a] For alternate Song.[b] An Instructive Psalm. By[c] Heman the Ezrahite.[d]

1 O Yahweh, God of my salvation,[e]
<By day> have I made outcry,
<In the night> [also] before thee.
2 Let my prayer |come into thy presence|,
Bow down thine ear to my loud cry.
3 For my soul |is sated with misfortunes|,
And <my life—unto Hades> hath drawn near;
4 I am counted with them who descend into the pit,
I have become as a man that is without' help;
5 <Among the dead> is my couch,[f]—
Like the slain that lie in the grave,
Where thou rememberest them no more,
Yea ‖they‖ <from thy hand> are cut off;
6 Thou hast laid me In the lowest pit,
In dark places,
In the deeps:
7 <Upon me> hath rested thine indignation,
And <with all thy breakers> hast thou caused affliction. [Selah.

8 Thou hast far removed mine acquaintances from me,—
Thou hast made me an abomination unto them,
<Shut up> and I cannot go forth!
9 ‖Mine eye‖ hath dimmed through affliction;[g]
I have called upon thee, O Yahweh, all day long,
I have spread out, unto thee, my hands.[h]
10 <For the dead> wilt thou perform a wonder?
Or shall ‖the shades‖ arising, give thee thanks? [Selah.

11 Shall Thy lovingkindness be recounted' in the grave?
Thy faithfulness, in destruction?
12 Shall any wonder of thine |be known in the dark|?
Or ‖thy righteousness‖ in the land of forgetfulness?

13 But ‖I‖ <unto thee, O Yahweh> have cried for help,
And <in the morning> my prayer will confront thee!
14 Wherefore, O Yahweh,
shouldst thou reject my soul?
shouldst thou hide thy face from me?
15 Afflicted' have I been, and dying,[i] from youth,
I have borne the terror of thee—I shall be distracted![k]
16 <Over me> have passed thy bursts of burning anger,
The alarms of thee have put an end to me;
17 They have surrounded me like waters, all the day,
They have come circling against me together:
18 Thou hast far removed from me, lover and friend,
‖Mine acquaintances‖ are in darkness.[g]

[a] Cp. Ps. liii., title.
[b] So Fu. H.L.
[c] Or: "For"; or, "Belonging to."
[d] = of the family of Zerah, 1 Ch. ii. 6—O.G.
[e] Or: "my saving God."
[f] Or: "I am free," *i.e.*, "adrift, cut off from Yahweh's remembrance"—O.G. 344, *b*.
[g] Or: "humiliation."
[h] Ml.: "palms."
[i] U.: "breathing my last."
[k] So T.G.; *Gt.*: "become torpid"—G.n.

PSALM 89.

An Instructive Psalm, by[b] Ethan the Ezrahite.[c]

1 <The lovingkindnesses of Yahweh> age-abidingly will I sing,
<To generation after generation>[d] will I make known thy faithfulness with my mouth.
2 For I said,[e]
<To times age-abiding> shall lovingkindness be built up,
<As for the heavens> thou wilt establish thy faithfulness therein.

3 I have solemnised a covenant, for my chosen one,
I have sworn' unto David my servant:
4 <Unto times age-abiding> will I establish thy seed,
And will build up, unto generation after generation, thy throne. [Selah.

5 So shall the heavens praise thy wondrousness, O Yahweh,—
Yea <thy faithfulness> in the convocation of holy ones.

6 For whom, in the skies, can one compare unto Yahweh?
[Or] can one liken unto Yahweh, among the sons of the mighty?[f]
7 A God inspiring awe in the circle of the holy ones, exceedingly,
And to be reverenced above all who are round about him.

8 O Yahweh, God of hosts!
Who, like thee, is mighty, O Yah!
With thy faithfulness round about thee:
9 ‖Thou‖ rulest over the swelling of the sea,
<When the rolling waves thereof lift themselves>
‖Thou‖ dost bid them be still:
10 ‖Thou‖ hast crushed—as one slain—Rahab,
<With thy strong' arm> hast thou scattered thy foes.
11 ‖Thine‖ are the heavens Yea ‖thine‖ the earth,
<The world and the fulness thereof>
‖Thou‖ didst found them;
12 <The north and the south>
‖Thou‖ didst create them,—
‖Tabor and Hermon‖ <with thy Name> shall shout for joy:

[a] Some cod. (w. Syr.): "under restraint"—G.n.
[b] Cp. previous Ps.
[c] See Ps. lxxxviii. n. [e].
[d] Ml.: "To generation and generation."
[e] Some cod. (w. Sep. and Vul.): "For thou saidst"—G.n.
[f] Or: "of the gods" = "angels"—O.G.

7 There shall fall, at thy side, a thousand,
Yea ‖myriads‖[a] at thy right hand,
<Unto thee> shall it not come nigh;
8 Save only' <with thine own eyes> shalt thou discern,
And <the recompense of the lawless> shalt thou see.

9 <Because ‖thou‖ [hast made] Yahweh, my refuge,[b]—
<The Most High> thou hast made thy dwelling-place>
10 There shall not be sent unto thee misfortune,
Nor shall ‖plague‖ come near into thy tent;[c]
11 For <his messengers> will he charge concerning thee,
To keep thee, in all thy ways;
12 <On hands> will they bear thee up,
Lest thou strike, against a stone, thy foot;
13 <On the lion[d] and adder> shalt thou tread,
Shalt trample on young lion and crocodile.[e]

14 <Because ‖on me‖ he hath set firm his love>
Therefore will I deliver him,
I will set him on high,
Because he hath known my Name;
15 He shall call me, and I will answer him,
<With him> will ‖I‖ be, in distress,
I will rescue him, and will honour[f] him;
16 <With length of days> will I satisfy him,
And will shew him[g] my salvation.

PSALM 92.

A Melody, a Song. For the Sabbath-day.

1 It is good' to give thanks to Yahweh,
And to sing praises[h] unto thy Name,
O Most High;
2 To declare, in the morning, thy lovingkindness,
And thy faithfulness' at night;
3 Upon an instrument of ten strings, and upon a harp,[i]
With resounding music on the lyre.

4 For thou hast made me glad, O Yahweh, in thy doing,[k]
<In the works[l] of thy hands> will I shout for joy.
5 How great' have grown thy works, Yahweh,
[How] very' deep are laid thy plans!

6 ‖A man that is brutish‖ cannot know,
And ‖a dullard‖ cannot discern this:—
7 <When the lawless do thrive like grass,
And all the workers of iniquity have blossomed>
It is that they may be destroyed for ever.[m]

8 But ‖thou‖ shalt be on high age-abidingly, O Yahweh.
9 For lo! ‖thine enemies‖, Yahweh,
For lo! ‖thine enemies‖ shall perish,[a]
They shall be scattered—all the workers of iniquity;
10 But thou wilt exalt, as [those of] the buffalo,[b] my horn,
I have been anointed, with fresh oil.
11 So hath mine eye descried' them who were lying in wait for me,—
<Of my wicked assailants> mine ears' |shall hear|.

12 ‖The righteous‖ <like the palm-tree> shall thrive,
<Like the cedar in Lebanon> shall he grow;
13 ‖They who are planted in the house of Yahweh‖
<In the courts of our God> shall flourish;
14 Still' shall they bear fruit in old age,
<Vigorous and fresh> shall they be:
15 To declare that upright' is Yahweh,
My Rock, and no perversity' in him.

PSALM 93.

1 ‖Yahweh‖ hath become king,
<With majesty> is he clothed,—
Clothed' is Yahweh,
<With strength> hath he girded himself,
Surely he hath fixed[c] the world,
It shall not be shaken.
2 Established' hath been thy throne from of old,[d]
<From age-past times> thou art'.

3 The floods have lifted up, O Yahweh,
The floods have lifted up—their voice,
The floods have lifted up—their dashing waves.
4 With the sounds of many waters>
Majestic are the breakers of the sea,[e]
<Majestic on high> is Yahweh.

5 ‖Thy testimonies‖ are strongly confirmed,[f]
<To thy house> befitting' is holiness,
O Yahweh—to length of days.

PSALM 94.

1 O God of avenging—Yahweh,
God of avenging, shine forth:[g]
2 Lift up thyself, O judge of the earth,
Render a recompense unto the proud.

3 How long' shall the lawless', O Yahweh,
How long' shall the lawless' exult?[h]

[a] For this quick emphatic movement, see Intro. Chap. II., Synopsis, *A*, *c*.
[b] *Gt.*: "Because ‖thou‖ hast said Y. is my r." —G.n.
[c] Or: "home." Some cod. (w. 1 ear. pr. edn., Aram.): "tents" (= "homes") (pl.)—G.n.
[d] Prop.: "roarer."
[e] Or: "large serpent."
[f] Or: "glorify."
[g] *Gt.*: "satisfy him with" —G.n.
[h] Or: "make music."
[i] Or: "lute"—O.G.
[k] Some cod. (w. 2 ear. pr. edns. and Syr.): "doings" (pl.)—G.n.
[l] Some cod. (w. 1 ear. pr. edn. and Syr.): "work" (sing.)—G.n.
[m] Or: "unto perpetuity."

[a] For style, cp. Ps. xciv. 1; and Intro. *B*, *c*., p. 16, *ante*.
[b] "The meaning *unicorn* has no foundation"—Fuerst. Yet see Paul Haupt on Ps. xxii. 21 in P.B.
[c] So it shd be (w. Aram., Sep., Syr., Vul.)—G.n.
[d] Mt.: "from then."
[e] *Gt.*:—
"Beyond the sounds of many waters,
He is more majestic than the breakers of the sea" —G.n.
[f] Cp. Ps. xix. 7.
[g] For style, cp. Ps. xcii. 9, and note.
[h] Cp. ver. 1.

4 They pour forth [words], they speak arrogantly,
All the workers of iniquity |do boast|:
5 <Thy people> O Yahweh, they will crush,
And <thine inheritance> tread down;
6 <The widow and sojourner> they will slay,
And <the fatherless> murder.
7 Yet have they said—
Yah |doth not see|,
The God of Jacob |doth not understand|.

8 Understand, ye brutish among the people,
And <ye dullards> when will ye show discretion?
9 ‖He that planteth the ear‖ shall he not hear?
Or ‖that fashioneth the eye‖ shall he not have power to see?
10 ‖He that correcteth nations‖ shall he not reprove?
‖He that teacheth man knowledge‖!
11 ‖Yahweh‖ knoweth the plans of men,
That ‖they‖ are a breath!

12 How happy the man whom thou correctest, O Yah![a]
And whom <out of thy law> thou instructest!
13 That thou mayest give him rest from the days of misfortune,
Until there be digged—for the lawless one—a pit.

14 For Yahweh |will not abandon| his people,
And <his inheritance> will he not forsake;
15 For <unto righteousness> shall the judicial sentence[b] return,
Then shall follow it—all the upright in heart.

16 Who' will rise up for me, against the evil-doers?
Who' will make a stand for me, against the workers of iniquity?

17 <If ‖Yahweh‖ had not been a help to me>
Soon' had sunk into silence—my soul!
18 <If I say My foot |hath slipped|>
‖Thy lovingkindness‖ O Yahweh, supporteth me.
19 <In the multitude of my cares within me>
‖Thy consolations‖ delight my soul.

20 Shall the throne that inflicteth ruin[c] |have fellowship with thee|,
That frameth oppression |by statute|?
21 They make an attack on the life[d] of the righteous one,—
And <innocent blood> they condemn.

22 But Yahweh hath become for me a high tower,
And my God, my rock of refuge.
23 Thus hath he brought back on them their iniquity,
And <by their own wickedness> will he destroy them,
‖Destroy them‖ will Yahweh our God.

[a] Cp. Job v. 17.
[b] Or: "regulation."
[c] "Which ruins the innocent by injustice"—O.G. 217[b].
[d] U.: "soul."

PSALM 95.

1 Come, let us make a joyful noise to Yahweh,
Let us shout in triumph, to the rock of our salvation!
2 O let us come before his face with thanksgiving,
<With the sounds of strings> let us shout aloud to him.

3 For <a great GOD> is Yahweh,
And a great king, above all gods.
4 <In whose hand> are the hidden recesses[a] of the earth,
And <the peaks of the mountains> are his;
5 |Whose| is the sea, for ‖he‖ made it,
And <the dry land> ‖his hands‖ did form.

6 Enter! let us bow down, and bend low,
Let us kneel, before Yahweh our maker;
7 For ‖he‖ is our God,
And ‖we‖ are the people of his pasture, and the flock of his hand.[b]

‖To-day‖ <if |to his voice| ye will hearken>
8 Do not harden your heart as at Meribah,[c]
As on the day of Massah,[c] in the desert;
9 When your fathers |tested me|,
They proved me, yea' they also saw what I could do.
10 <Forty years> loathed I that[d] generation,
So I said—
<A people going astray in heart> they are',
‖Even they‖ have not known my ways!
11 And I sware in mine anger,—
Verily they shall not enter into my rest.

PSALM 96.

1 Sing to Yahweh, a song that is new,
Sing to Yahweh, all the earth;
2 Sing to Yahweh, bless ye his Name,—
Tell the tidings, from day to day, of his salvation:
3 Recount Among the nations, his glory,
Among all the peoples, his wonders.

4 For great' is Yahweh, and worthy to be mightily' praised,
To be revered' is he' above all gods;
5 For ‖all the gods of the peoples‖ are things of nought,[e]—
But ‖Yahweh‖ made |the heavens|.
6 ‖Praise and majesty‖ are before him,
‖Strength and beauty‖[f] are in his sanctuary.[g]

7 Give to Yahweh, ye families of the peoples,
Give to Yahweh, glory and strength;
8 Give to Yahweh, the glory of his Name,
Bring a present, and enter his courts;[h]

[a] *Gt.*: "distant parts"—G.n.
[b] *Gt.*: "the people of his hand, the flock of his pasture." Cp. Ps. lxxix. 13; Ps. c. 3.
[c] Cp. Exo. xvii. 7.
[d] So it shd be (w. Sep. and Vul.)—G.n.
[e] Or: "nobodies."
[f] Some cod.: "joy." Cp. 1 Ch. xvi. 27—G.n.
[g] Some cod.: "dwelling-place." Cp. 1 Ch. xvi. 27—G.n.
[h] Some cod. (w. Aram.): "enter before him." Cp. 1 Ch. xvi. 29—G.n.

9 Bow down to Yahweh, in the adornment of holiness,[a]
Be in anguish at his presence, all the earth!
10 Say among the nations,
Yahweh‖ hath become King,
Surely he hath fixed[b] the world,
It shall not be shaken,
He will judge the peoples with equity.

11 Let the heavens rejoice', and the earth exult',
Let the sea roar', and the fulness thereof;
12 Let the field |leap for joy|, and all that is therein,
‖Then‖ shall[c] all the trees of the forest |shout in triumph|

13 *Before Yahweh, for he is coming,*
For he is coming' to judge the earth,—
He will judge the world, in righteousness,
And the peoples, in his faithfulness.

PSALM 97.

1 ‖Yahweh‖ hath become king,
Let the earth exult',
Let the multitude of coastlands rejoice'.

2 ‖Clouds and thick darkness‖ are round about him,
‖Righteousness and justice‖ are the establishing of his throne.
3 ‖Fire‖ <before him> proceedeth,
That it may consume, round about, his adversaries.
4 His lightnings |have illumined| the world,
The earth |hath seen, and hath trembled|;
5 ‖The mountains‖ <like wax> have melted,
At the presence of Yahweh,
At the presence, of the Lord[d] of all the earth.

6 The heavens |have declared| his righteousness,—
And all the peoples |have seen| his glory.

7 Let all who serve an image[e] |be ashamed|,
They who boast themselves in things of nought,[f]
Bow down unto him, all ye gods.[g]

8 Zion |hath heard and rejoiced|,
And the daughters of Judah' |have exulted|,
Because of thy righteous decisions,[h] O Yahweh:
9 For ‖thou, Yahweh‖ art Most High over all the earth,
Greatly' hast thou exalted thyself above all gods.[g]

10 Ye lovers of Yahweh! be haters of wrong,—
He preserveth the lives[i] of his men of lovingkindness,
<From the hand of the lawless> will he rescue them.
11 ‖Light‖ is sown[k] for the righteous one,
And <for the upright in heart> rejoicing:

12 Rejoice, ye righteous, in Yahweh,
And give ye thanks, at the mention[a] of his holiness.

PSALM 98.

A Melody.

1 Sing to Yahweh, a song that is new,
For <wonderful things> hath he done,
His own right hand and his holy' arm |have brought him salvation|.
2 Yahweh |hath made known| his salvation,
<Before the eyes of the nations> hath he revealed his righteousness:
3 He hath remembered his lovingkindness and his faithfulness towards the house of Israel,—
All the ends of the earth |have seen| the salvation of our God.

4 Shout aloud to Yahweh, all the earth,
Break forth and make a joyful noise and sweep the strings;
5 Sweep the strings to Yahweh
With the lyre,
With the lyre, and the voice of melody;
6 <With trumpets and the sound of a horn>
Shout aloud, before the king—Yahweh.

7 Let the sea |roar|, and the fulness thereof,
The world, and they who dwell therein;
8 Let ‖the floods‖ clap their hands,
‖Together‖ let |the mountains| make a joyful noise

Before Yahweh, for he is coming—to judge the earth,—
He will judge the world, in righteousness,
And the peoples, with equity.

PSALM 99.

1 ‖Yahweh‖ hath become king,
Let the peoples |tremble|,
He is enthroned on the cherubim,
Let the earth |shake|.
2 ‖Yahweh‖ |in Zion| is great,
And |high| is he' over all the peoples.
3 Let them thank his Name—great and reverend,
|*Holy*| *is he!*
4 Yea <with the strength of a king—justice> he loveth,—
‖Thou‖ hast established equity,
<Justice and righteousness in Jacob> ‖thou‖ hast wrought.
5 *Exalt Yahweh our God,*
And bow down at his footstool,
|*Holy*|[b] *is he!*
6 ‖Moses and Aaron‖ [were] among his priests,
And ‖Samuel‖ [was], among them who were calling upon his Name,
Who were calling upon Yahweh, and ‖he‖ used to answer them:

[a] Or: "in holy' adorning." Cp. Ps. xxix. 2; Exo. xxviii. 2.
[b] So it shd be (w. Sep., Syr., Vul.)—G.n.
[c] *Gl.*: "Yea let"—G.n.
[d] Heb.: *'adhón.*
[e] Either carved or graven, *or possibly* molten. Cp. Exo. xx. 4, n.
[f] Cp. Ps. xcvi. 5.
[g] Cp. Ps. viii. 5, n.
[h] Or: "regulations."
[i] Or: "souls."
[k] In some MSS. (w. Aram., Sep., Syr., Vul.): "hath arisen." Cp. Ps. cxii. 4 —G.n.

[a] Or: "memorial."
[b] Some cod. (w. Sep., Vul.): "For holy"—G.n.

7 <In the pillar of cloud> used he to speak unto them,
They kept his testimonies, and the statute he gave them.

8 O Yahweh our God! ‖thou‖ answeredst them,—
<A pardoning God> thou becamest to them,
Yet one bringing vengeance on their deeds.[a]

9 *Exalt Yahweh our God,*
And bow down towards his holy' mountain,
For |holy| is Yahweh our God.

PSALM 100.

A Melody for Thanksgiving.

1 Make a joyful noise to Yahweh, all the earth:
2 Serve Yahweh with rejoicing,
Enter before him, with shouts of triumph.

3 Know that ‖Yahweh‖ |he| is God,—
‖He‖ made us, and not ‖we ourselves‖,[b]
His people, and the flock of his pasture.

4 Enter ye his gates, with thanksgiving,
his courts, with praise,
Give ye thanks to him, bless ye his Name;

5 For good' is Yahweh,
Age-abiding' is his lovingkindness,
And <unto generation after generation> his faithfulness.

PSALM 101.

David's. A Melody.

1 <Of lovingkindness and of justice> will I sing!
<Unto thee, O Yahweh> will I touch the strings!

2 I will behave myself wisely[c] in a blameless way,
When wilt thou come in unto me?
I will walk to and fro in the blamelessness of my heart,—in the midst of my house:
3 I will not set before mine eyes, a vile thing,[d]—
<The doing of them who fall away> I hate,
It shall not cleave unto me;
4 ‖A perverse heart‖ shall depart from me,
<A maker of mischief> will I not acknowledge;
5 <He that uttereth slander in secret against his friend>
‖Him‖ will I root out;
<One of lofty eyes, and of an ambitious heart>
‖Him‖ shall I not be able to endure.

6 ‖Mine eyes‖ shall be upon the faithful of the land,
That they may dwell with me,—
<He that walketh in a blameless way>
‖He‖ shall attend me.

7 There shall not dwell in the midst of my house,
One who worketh deceit,—
‖He that speaketh falsehoods‖ shall not be established before mine eyes;
8 <Morning by morning> will I uproot
All the lawless ones of the land,
That I may cut off, out of the city of Yahweh—
All the workers of iniquity.

PSALM 102.

A Prayer for the Humbled One[a] when he is about to faint, and <before Yahweh> poureth out his grief.

1 O Yahweh, hear thou my prayer,
And let ‖my cry for help‖ <unto thee> enter in.
2 Do not hide thy face from me,
In the day when I am in distress,—
Bend down unto me thine ear,
<In the day when I call> speedily answer me.

3 For <consumed in smoke>[b] are my days,
And ‖my bones‖ <like a burning mass> are scorched through;
4 <Smitten like herbage> so is my heart dried up,
For I have forgotten to eat my food.
5 <At the noise of my groaning> my bone' |hath cleaved| to my flesh':
6 I am like the pelican of the desert,
I have become as an owl among ruins.
7 I have watched and am become[c]
Like a bird sitting alone[d] upon a house-top.
8 <All the day> have mine enemies |reproached me|,
And ‖they who are mad against me‖ |by me| have sworn.[e]
9 For <ashes—like[f] bread> have I eaten,
And <my drink—with my tears> have I mingled;
10 Because of thine indignation and thy wrath,
For thou hast lifted me up, and cast me down.
11 ‖My days‖ are like a shadow extended,
And ‖I‖ <as green herbage> do wither.

12 But ‖thou, O Yahweh‖ age-abidingly' wilt remain,[g]
And the memorial of thee,[h] to generation after generation.
13 ‖Thou‖ wilt arise, wilt have compassion upon Zion,
Surely it is time to favour her,
Surely the time appointed' |hath come|;
14 Seeing that thy servants |take pleasure| in her stones,
And <her dust> they favour:

[a] Cp. Exo. xxxiv. 6, 7.
[b] So *written*; but *read*: "and his we are." Some cod. (w. 6 ear. pr. edns., Sep., Syr.) both *write* and *read*: "and not we ourselves"; others (w. 1 ear. pr. edn., Aram., Vul.) both *write* and *read*: "and his we are"—G.n.
[c] Some cod. (w. Aram.): "I will impart wisdom concerning thee"—G.n.
[d] Ml.: "an affair of Belial" ("the Abandoned One." Hastings' D.B.: "Belial").

[a] Or: "oppressed one."
[b] Some cod. (w. Aram., Sep., Vul.): "like smoke"—G.n.
[c] *Gt.*: "and complained." Cp. Ps. lv. 17.
[d] Some cod. (w. 1 ear. pr. edn. [*Rabb.*]): "moving to and fro"—G.n.
[e] "He who swears by one in misfortune says, 'May I bear the like if I break my faith'"—T.G. 802.
[f] Some cod. (w. 1 ear. pr. edn.): "with"—G.n.
[g] Or: "reign," "sit (enthroned)."
[h] Some cod.: "thy throne"—G.n.

15 That the nations may revere thy Name, O Yahweh,
And all the kings of the earth, thy glory.

16 <When Yahweh |hath built up| Zion,
Hath appeared in his glory;
17 Hath turned towards the prayer of the destitute,[a]
And not despised their prayer>

18 This |shall be written| for a later' generation,
And ‖a people to be created‖ will give praise unto Yah:—
19 That he looked down, out of his holy' height,
‖Yahweh‖ <from the heavens unto the earth> directed his gaze;—
20 To hear the groaning of the prisoner,
To set free, them who were appointed to death.[b]
21 To the end the Name of Yahweh |might be celebrated in Zion|
And his praise in Jerusalem:
22 When the peoples |gather themselves together|,
And the kingdoms, to serve Yahweh.

23 He hath prostrated, in the way, my[c] strength,—
He hath shortened my days.
24 I said,
O my God, do not remove me[d] in the midst of my days,
<Throughout the generation of generations> are thy years;
25 <Of old—the earth> thou didst found,
And <the work of thy hands> are the heavens;
26 ‖They‖ shall perish, But ‖thou‖ wilt abide;
And ‖they all‖ <like a garment> shall fall in pieces,
<As a vesture> wilt thou change them and they shall vanish;
27 But ‖thou‖ art |the same|,—
And ‖thy years‖ shall have no end:
28 ‖The children of thy servants‖ shall continue,—
And ‖their seed‖ <before thee> be established.

PSALM 103.

1 Bless, O my soul, Yahweh,[e]—
And all that is within me, his holy' Name;
2 Bless, O my soul, Yahweh,
And forget not all his dealings:[f]—
3 Who forgiveth all thine iniquity,[g]
Who healeth all thy diseases;
4 Who redeemeth, from destruction, thy life,
Who crowneth thee, with lovingkindness and compassion:
5 Who satisfieth, with good, thine age,
Thy youth' |reneweth itself like an eagle|.

6 Yahweh is one |who executeth righteousness|,
Yea vindication' for all the oppressed.
7 Who made known his ways unto Moses,
<Unto the sons of Israel> his doings.

8 *<Compassionate and gracious> is Yahweh,—*
Slow to anger and abundant in lovingkindness.[a]

9 <Not perpetually> will he contend,
<Nor age-abidingly> retain anger;
10 <Not according to our sins> hath he dealt with us,
<Nor according to our iniquities> hath he treated us.
11 For <as the heavens are exalted over the earth>
His lovingkindness hath prevailed[b] over them who revere him;
12 <As far' as East from West>
Hath he put far' from us, our transgressions;
13 <Like the compassion of a father for his children>
Is ‖the compassion of Yahweh‖ for them who revere him;
14 For ‖he‖ knoweth how we are formed,[c]
He is mindful[d] that ‖dust‖ we are'.[e]

15 ‖As for man‖ <like grass> are his days,
<Like the blossom of the field> ‖so‖ doth he blossom;
16 For ‖a wind‖ hath passed over it, and it is gone',
And its own place is acquainted with it no more.

17 But ‖the lovingkindness of Yahweh‖ is from one age even to another
Upon them who revere him,
And his righteousness, to children's children:—
18 To such as keep his covenant,
And remember his precepts, to do them.

19 ‖Yahweh‖ <in the heavens> hath established his throne,
And ‖his kingdom‖ <over all> hath dominion.

20 Bless Yahweh, ye[f] messengers of his,—
Heroes of vigour, doing his word,
To hearken [again] to the voice of his word;
21 Bless Yahweh, all ye his hosts,
Attendants of his, doing his pleasure;
22 Bless Yahweh, all ye his works,
In all places of his dominion,
Bless, O my soul, Yahweh.

[a] Or: "forlorn."
[b] Ml.: "the sons of death."
[c] *Written*: "his"; *read*: "my." In some cod. (w. Sep. and Vul.): "his," both *written* and *read*: in others (w. 2 ear. pr. edns., Aram., Syr.): "my," both *written* and *read*—G.n.
[d] Or (ml.): "do not take me up."
[e] The rhythm of this line is intended to facilitate the accenting of the Divine Name on the *second syllable*—See Intro. Chap. IV., II. *B*, 3, *ante*, p. 25.
[f] "Dealings" is not only more exact than "benefits," but is here the more expressive word; since, in the enthusiasm of his gratitude, the Psalmist may have felt that all the divine "dealings" formed a fitting subject for praise.
[g] Some cod. (w. 1 ear. pr. edn. [*Rabb.*], Sep. and Vul.): "iniquities" (pl.)—G.n.

[a] Cp. Exo. xxxiv. 6, 7.
[b] *Gt.*: "is exalted."
[c] Ml.: "our formation."
[d] "He bethinketh him"—Cheyne. "The pass. ptcp. [here used] appears in some cases to express a state which is the result of the subject's own action"—Dav. Heb. Syn. p. 137. Or render boldly: "He is put in mind." Cp. Ps. cxii. 7; Is. xxvi. 3.
[e] Cp. Ps. lxxviii. 39.
[f] Some cod. (w. Sep., Vul.): "all ye"—G.n.

PSALM 104.

1 Bless, O my soul, Yahweh,—
Yahweh, my God, thou art exceedingly' great,
<With honour and majesty> hast thou clothed thyself,
2 Putting on light, as a robe,
Stretching out the heavens, as a curtain;
3 Building,[a] in the waters, his upper chambers,—
Who maketh clouds his chariot,
Who passeth along on the wings of the wind;
4 Making His messengers, winds,
His attendants, a flaming fire;
5 He hath fixed the earth on its foundations,
It is not to be shaken, to times age-abiding and beyond.

6 <With the resounding deep—as a garment> hast thou covered it,
<Above the mountains> stand the waters;
7 <At thy rebuke> they flee,
<At the voice of thy thunder> they hurry away;
8 Mountains rise', Valleys sink'
Unto the place which thou hast fixed for them;
9 <Bounds> hast thou set, which they are not to pass over,
They are not to return to cover the earth.

10 Who hast sent forth springs, through the torrent-beds,
<Between the mountains> they flow along;
11 They give drink, to every wild beast of the field,
The wild asses do break' their thirst.
12 <Over them> the bird of the heavens settleth down,
<From amidst the foliage> they utter a voice.

13 Who watereth the mountains out of his upper chambers,
<Out of the fruit of thy works> thou satisfiest the earth.

14 Who causeth the grass to shoot forth for the cattle,
And the herb, for the service of man,
That he may bring forth food out of the earth;
15 And ‖wine‖ may rejoice the heart of man,
Making radiant his well-nourished face,—
And ‖food‖ may <the heart of man> sustain.

16 Satisfied' are
The trees of Yahweh,
The cedars of Lebanon, which he hath planted;
17 Where the birds build their nests,
‖The stork‖ <in the fir-trees> hath her house;
18 The high mountains‖ are for the chamois,
‖The crags‖ are a refuge for the conies.[b]

19 He hath made the moon' for seasons,[c]
And ‖the sun‖ knoweth his place for entering in.

20 Thou causest darkness, and it becometh night,
<Therein> creepeth forth
Every wild beast of the forest;
21 ‖The young lions‖ roaring for prey,
And seeking, from GOD, their food.
22 The sun ariseth, they withdraw themselves,
And <in their lairs> lay them down.
23 Man' goeth forth to his work'
And to his labour, until evening.

24 How thy works abound', O Yahweh!
<All of them—in wisdom> hast thou made,
The earth is full' of thy possession:—[a]
25 ‖This sea here‖ is great and broad on both hands,—
Wherein are creeping things, even without' number,
Living things, small with great;
26 ‖There‖ |ships| sail along,
This sea-monster,[b] thou hast formed[c] to sport therein;
27 ‖All of them‖ <for thee> do wait,
That thou mayest give them their food in its season;
28 Thou givest unto them, they gather,[d]
Thou openest thy hand, they are satisfied with good.
29 Thou hidest thy face, they are dismayed,[e]
Thou withdrawest their spirit,
They cease to breathe,
And <unto their own dust> do they return:
30 Thou sendest forth thy spirit, they are created,
And thou renewest the face of the ground.

31 Be thy glory, O Yahweh, to times age-abiding,
Let Yahweh rejoice in his own works:[f]
32 Who looketh at the earth, and it trembleth,
He toucheth the mountains, and they smoke.

33 I will sing to Yahweh, as long as I live!
Yea I will touch the strings to my God, while I continue;
34 <Pleasing unto him> be my meditation,
‖I‖ will rejoice in Yahweh.

35 Sinners shall be consumed' out of the earth,
And ‖the lawless‖ no more, shall exist,—
Bless, O my soul, Yahweh,
Praise ye Yah![g]

[a] Ml.: "joining."
[b] Cp. Lev. xi. 5, n.
[c] "Most likely *sacred seasons*"—O.G. 417[b], 437[a].

[a] Or: "acquisition." So (sing.) in many MSS. (w. 5 ear. pr. edns. [1 *Rabb.*]); but in others (w. 6 ear. pr. edns.): "possessions" (or "acquisitions") (pl.)—G.n.
[b] Or: "whale." So O.G.
[c] Or: "The sea-monster which thou hast formed." Cp. O.G. 261, 5.
[d] Or: "pick up."
[e] So O.G.; "suddenly perish"—T.G.
[f] Cp. Job xiv. 15.
[g] Or, as one word: "Halleluyah"; and so the Massoretic text. But Ginsburg concludes: "There can hardly be any doubt that this" [resolution of the phrase into two words, translated as three] "exhibits the primitive reading." He further expresses the confident conclusion that the phrase was originally the public reader's invitation to the worshippers to join in the public responses—G. Intro. pp. 375–81.

PSALM 105.

1 Give ye thanks to Yahweh, Call upon his Name,
Make known, among the peoples, his doings;
2 Sing ye to him, Make ye music to him,
Speak ye of all his wonders.
3 Make your boast in his holy' Name,
Joyful be the heart of them who are seeking Yahweh.
4 Search out Yahweh and his strength,
Seek diligently his face at all times.[a]
5 Remember his wonders which he hath done,
His portents, and the just decisions[b] of his mouth.

6 O ye Seed of Abraham[c]—his servants,[d]
Sons of Jacob—his chosen ones:
7 ‖Yahweh himself‖ is our God,
<Through all the land>[e] are his just decisions.

8 He hath remembered, unto times age-abiding, his covenant,
The word he commanded, to a thousand generations;
9 Which he solemnised with Abraham,
And his oath, to Isaac;
10 And confirmed it unto Jacob for a statute,
To Israel, as a covenant age-abiding;
11 Saying, <To thee> will I give the land of Canaan,
As your inherited' portion;
12 While as yet' they[f] were men easily counted,—
A very few, and sojourners therein;
13 And they wandered from nation to nation,
From a kingdom, to another people.
14 He suffered no son of earth to oppress them,
And reproved—for their sakes—[even] kings!
15 Ye may not touch mine Anointed ones,
And <to my Prophets> may ye do no wrong.

16 Then called he a famine over the land,
<All the staff of bread> he brake;
17 He sent before them a man,
<For a slave> was he sold—[even] Joseph;
18 They forced, into a fetter, his foot,[g]
<Into the iron> entered his soul;[h]
19 Until the time when his word' came to pass,
‖Speech[i] of Yahweh‖ proved him;
20 The king sent, and set him free,
<One having dominion over peoples> yet loosed he his bonds;
21 He appointed him lord to his household,
And one having dominion over all he possessed;
22 That he might bind his rulers as he pleased,[a]
And <his elders> he might embue with wisdom.

23 So Israel came' into Egypt,
And ‖Jacob‖ sojourned in the land of Ham;
24 And he made his people exceeding' fruitful,—
And caused them to become stronger than their adversaries.

25 He let them turn[b] their heart—
To hate his people,
To deal treacherously with his servants;
26 He sent Moses his servant,
Aaron, whom he had chosen.
27 He[c] set among them his threatening' signs,
And his wonders, in the land of Ham;
28 He sent darkness, and made it dark,
But they rebelled[d] against his words;[e]
29 He turned their waters into blood,
And so caused their fish to die;
30 Their land swarmed' with frogs,
In[f] the chambers of their kings!
31 He spake, and there came in the gad-fly,
Gnats,[g] in all their bounds;
32 He made their showers—hail,
A fire flaming throughout their land;
33 And he smote their vines, and their fig-trees,
And brake in pieces the trees of their bounds;[h]
34 He spake—then came the swarming locust,—
The devouring locust, and that without number;
35 And devoured all the herbage in their land,
And devoured the fruit of their ground.
36 Then smote he every firstborn in their land,
The beginning of all their strength;[k]

37 Thus brought he them forth, with silver and gold,
Nor was there, throughout his tribes, one that faltered;
38 Egypt rejoiced' when they went out,
For the dread of them had fallen' upon them.

39 He spread out a cloud as a covering,
And fire, to give light by night,
40 They asked,[l] and he brought in[m] the quail,—
And <with the bread of the heavens> he satisfied them;

[a] Or: "continually."
[b] Or: "judicial sentences."
[c] Some cod.: "Israel." Cp. 1 Ch. xvi. 13—G.n.
[d] So (pl.) it shd be (w. Sep. and Syr.)—G.n.
[e] Or: "earth."
[f] Some cod. (w. Aram. and Syr.): "ye." Cp. 1 Ch. *xvi.* 19—G.n.
[g] So *read*; *written*: "feet." Some cod. (w. 2 ear. pr. edns.): "foot" (sing.) both *written* and *read*—G.n. "They humbled his feet with fetters"—O.G. 459.
[h] Or: "person."
[i] Or: "A saying," as in Ps. cxix. 38.
[a] Ml.: "according to his soul" (or "mind." So it shd be (w. Sep. and Syr.)—G.n.
[b] U.: "he turned." But cp. Exo. iv. 21, and O.T. App. "Pharaoh's heart," &c.
[c] So it shd be (w. Sep., Syr., Vul.). Cp. Ps. lxxviii. 43.
[d] So it shd be (w. Sep., Syr.) [omitting "not"]—G.n.
[e] So *written*; *read*: "word" (sing.). In some cod. (w. Sep., Vul.): "words" (pl.), *written* and *read*; but in others (w. 2 ear. pr. edns., Aram., Syr.): "word" (sing.), *written* and *read*—G.n.
[f] *Gt.*: "And they entered [or "came up"] into." Cp. Exo. viii. 3—G.n.
[g] "Meaning dubious"—O.G.
[h] Perh. = "their boundary trees."
[i] Some cod. (w. 2 ear. pr. edns., Aram., Syr.): "in Egypt"—G.n.
[k] Or: "manly vigour." Cp. Gen. xlix. 3; Dt. xxi. 17; Ps. lxxviii. 51.
[l] So it shd be (w. Aram., Sep., Syr., Vul.)—G.n. [M.C.T.: "He asked."]
[m] Some cod. (w. Sep., Vul.): "and there came in"—G.n.

41 He opened the rock, and there gushed forth waters,
They flowed along, through parched places, as a river;
42 For he remembered his holy' word,
With Abraham his servant.

43 Thus brought he forth his people with gladness,—
<With shouts of triumph> his chosen ones;
44 And gave them, the lands of the nations,
And <of the toil of the peoples> took they possession:
45 In order that they might observe his statutes,
And <over his laws> might keep watch,
Praise ye Yah.[a]

PSALM 106.

1 Praise ye Yah,
Give ye thanks to Yahweh—
For he is good,
For <age-abiding> is his lovingkindness.[b]

2 Who can relate the mighty deeds of Yahweh?
Can cause to be heard, all his praise?
3 How happy! They who observe justice,
He that executeth[c] righteousness at all times.

4 Remember me,[d] O Yahweh, when thou acceptest thy people,[e]
Visit me,[d] with thy salvation;
5 That I may look upon the welfare of thy chosen ones,
That I may rejoice in the joy of thy nation,
That I may glory, with thine inheritance.

6 We have sinned—with our fathers,
We have acted perversely, we have[f] committed lawlessness;
7 ‖Our fathers, in Egypt‖ understood not thy wonders,
They remembered not the abounding of thy lovingkindnesses,
But rebelled by the sea—at the Red Sea.[g]

8 Yet he saved them, for the sake of his Name,
To make known his mighty power;
9 So he rebuked the Red Sea, and it dried up,
And he led them through deeps, as pasture-land;
10 And saved them from the hand of one full of hatred,
And redeemed them out of the hand of the foe:
11 So the waters covered their adversaries,
‖Not one from among them‖ was left.
12 They believed therefore in his words,
They sang his praise.

13 Soon' forgat they his works,—
They waited not for his counsel;
14 But lusted a lust in the desert,
And tested God in the waste.
15 So he gave them their request,
But sent leanness into their soul.
16 And they became jealous
Of Moses, in the camp,—
Of Aaron, the holy one of Yahweh;
17 The earth opened' and engulfed Dathan,
And covered up the assembly of Abiram;
18 Then was kindled a fire in their assembly,—
‖A flame‖ consumed[a] the lawless ones.
19 They made a calf in Horeb,—
And bowed down to a molten image;
20 Thus changed they my glory,[b]
For the similitude of an ox that eateth grass.
21 They forgat God their saviour,
Who had done great things in Egypt:
22 Wonders in the land of Ham,
Terrible things by the Red Sea.
23 Then would he have bidden to destroy them,—
Had not Moses his chosen, stood in the breach before him,
To turn back his wrath from destroying.

24 And they refused the delightful' land,
They believed not his word;
25 But murmured in their tents,—
They hearkened not[c] unto the voice of Yahweh.
26 So he lifted up his hand unto them,
That he would let them fall in the desert;
27 And would disperse[d] their seed among the nations,
And would scatter them throughout the lands.

28 Yet they let themselves be bound to Baal-peor,—[e]
And did eat sacrifices to the dead:[f]
29 So they provoked[g] to anger by their doings,
And a plague ‖made a breach among them‖.
30 Then stood up Phinehas, and interposed,
And stayed' was the plague:
31 So it was counted unto him, for righteousness,
To generation after generation, unto times age-abiding.

32 And they provoked by the waters of Meribah,—
And it fared ill with Moses, for their sakes;
33 For they embittered his spirit,[h]
And he spake rashly with his lips.

34 They destroyed not the peoples of which Yahweh had spoken to them;
35 But had fellowship with the nations,
And learned their doings;
36 Yea they served their idols,
And they[i] became to them a snare:

[a] Cp. Ps. civ. 35, n.
[b] Cp. Ps. cxxxvi. and 1 Ch. xvi. 34, 41.
[c] Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr., Vul.): "They who execute"—G.n.
[d] Some cod. (w. Sep., Syr., Vul.): "us"—G.n.
[e] Ml.: "in the acceptance of."
[f] Some cod. (w. 1 ear. pr. edn.): "and have"—G.n.
[g] *Gt.*: "But rebelled against the Most High at the Red Sea." Cp. Ps. lxxviii. 17, 56.

[a] Or: "licked up."
[b] M.C.T.: "their glory." "One of the alterations of the Sopherim [editorial scribes]. The original reading was, 'They changed (*kebhodi*) my glory,' but it was altered because the statement that the Israelites changed God's visible Shechinah for the image of an ox was deemed derogatory to the Divine Being"—G. Intro. 360.
[c] Some cod. (w. 2 ear. pr. edns.): "And hearkened not"—G.n.
[d] So it shd be (w. Syr.; cp. Eze. xx. 23)—Gn.
[e] Cp. Num. xxv. 3.
[f] Or: "to dead things (lifeless gods)"—O.G. 257[b], 559[b], *d*.
[g] Some cod. (w. Sep., Syr., Vul.) add: "him"—G.n.
[h] Cp. Eph. iv. 30, 31.
[i] Some cod. (w. Syr., Vul.): "And it"—G.n.

PSALM 105.

ye thanks to Yahweh. Call upon his
Name,
ake known among the peoples his doings;
ye to him. Make ye music to him,
peak ye of all his wonders.
ke your boast in his holy Name,
Joyful be the heart of them who are seeking
Yahweh.
earch out Yahweh and his strength,
Seek diligently his face at all times.[a]
Remember his wonders which he hath done,
His portents, and the just decisions[b] of his
mouth.

6 O ye Seed of Abraham[c]—his servants,[d]
Sons of Jacob—his chosen ones:
7 ‖Yahweh himself‖ is our God,
<Through all the land>[e] are his just de-
cisions.

8 He hath remembered unto times age-abiding,
his covenant,
The word he commanded, to a thousand genera-
tions;
9 Which he solemnised with Abraham,
And his oath, to Isaac;
10 And confirmed it unto Jacob for a statute,
To Israel, as a covenant age-abiding;
11 Saying. <To thee> will I give the land of
Canaan,
As your inherited portion;
12 While as yet they[f] were men easily counted,—
A very few, and sojourners therein;
13 And they wandered from nation to nation,
From a kingdom, to another people.
14 He suffered no son of earth to oppress them,
And reproved—for their sakes—[even] kings!
15 Ye may not touch mine Anointed ones,
And <to my Prophets> may ye do no
wrong.

16 Then called he a famine over the land,
<All the staff of bread> he brake;
17 He sent before them a man,
<For a slave> was he sold—[even] Joseph;
18 They forced into a fetter his foot,[g]
<Into the iron> entered his soul;[h]
19 Until the time when his word came to pass,
‖Speech[i] of Yahweh‖ proved him;
20 The king sent, and set him free,
<One having dominion over peoples> yet loosed
he his bonds;
21 He appointed him lord to his household,
And one having dominion over all he
possessed;

22 That he [illegible]
And <his elder[illegible]
wisdom.

23 So Israel came into Egypt,
And ‖Jacob‖ sojourned in the land of Ham;
24 And he made his people exceeding fruitful,—
And caused them to become stronger than their [illegible]heir
adversaries.

25 He let them turn[b] their heart—
To hate his people,
To deal treacherously with his servants;
26 He sent Moses his servant,
Aaron, whom he had chosen.
27 He[c] set among them his threatening signs,
[illegible]s,
And his wonders, in the land of Ham;
28 He sent darkness, and made it dark,
But they rebelled[d] against his words;[e]
29 He turned their waters into blood,
And so caused their fish to die;
30 Their land swarmed with frogs,
In[f] the chambers of their kings!
31 He spake, and there came in the gad-fly,
Gnats,[g] in all their bounds;
32 He made their showers—hail,
A fire flaming throughout their land;
[illegible]ir fig
33 And he smote their vines, and their
[illegible]nds;[h]
trees,
And brake in pieces the trees of their bour[illegible]st,—
34 He spake—then came the swarming locust[illegible]without
The devouring locust, and that w[illegible]
number;
35 And devoured all the herbage in their la[illegible]d,
And devoured the fruit of their ground.
36 Then smote he every firstborn in their la[illegible]d,
The beginning of all their strength;[k]
37 Thus brought he them forth, with sil[illegible]er and
gold,
Nor was there, throughout his tribes,
faltered;
38 Egypt rejoiced when they went out,
For the dread of them had fallen upon them.

39 He spread out a cloud as a covering,
And fire, to give light by night,
40 They asked, and he brought in[m] the quail,—
And <with the bread of the heavens> he
satisfied them;

[a] Or: "continually."
[b] Or: "judicial sentences."
[c] Some cod.: "Israel." Cp. 1 Ch. xvi. 13—G.n.
[d] So (pl.) it shd be (w. Sep.
[e] So *read*; *written*: "feet." Some cod. (w. 2 ear. pr. edns.): "foot" (sing.) both *written* and *read*—G.n. "They humbled his feet with fetters"—O.G. 459.
[f] Or: "person."
[g] Or: "A saying," as in
[h] So *written*; *read*: "word" (sing.). In some cod. (w. Sep., Vul.): "words" (pl.), *written* and *read*; but in others (w. 2 ear. pr. edns., Aram., Syr.): "word" (sing.), *written* and *read*—G.n.
[i] Gt.: "And they supplied [or "came up"]" [illegible]
Cp. Exo. viii. 3—G.n.
[k] "Meaning doubtless" O.G.
[l] Perh. = "their bou[illegible] trees."
[m] Some cod. (w. 2 ea[illegible] edns., Aram., Syr.) Egypt"—G.n.
[n] Or: "manly vi[illegible] Cp. Gen. xlix. 3; 17; Ps. lxxviii. [illegible] 1 So it shd be (w Sep., Syr., Vul.); [illegible] [M.C.T.: "H[illegible]
[o] Some cod. (w. [illegible] "and there [illegible] G.n.
[p] Ml.: "according to his soul" (or "mind." So it shd be (w. Sep. and Syr.)—G.n.
[q] U.: "he turned." But cp. Exo. iv. 21, and O.T. App. "Pharaoh's heart," &c.
[r] So it shd be (w. Sep., Syr., Vul.). Cp. Ps. lxxviii. 43.
[s] So it shd be (w. Sep., Syr.) [omitting "not"]—G.n.
[t] Gt.: "And they supplied [or "came up"]" [illegible]
Cp. Exo. viii. 3—G.n.
[u] "Meaning doubtless" O.G.
[v] Perh. = "their bou[illegible] trees."
[w] Some cod. (w. 2 ea[illegible] edns., Aram., Syr.) Egypt"—G.n.
[x] Or: "manly vi[illegible] Cp. Gen. xlix. 3; 17; Ps. lxxviii. [illegible] 1 So it shd be (w Sep., Syr., Vul.); [illegible] [M.C.T.: "H[illegible]
[y] Some cod. (w. [illegible] "and there [illegible] G.n.

41 He opened the rock, and there gushed forth waters,
They flowed along, through parched places, as a river;
42 For he remembered his holy' word,
With Abraham his servant.
43 Thus brought he forth his people with gladness,—
<With shouts of triumph> his chosen ones;
44 And gave them, the lands of the nations,
And <of the toil of the peoples> took they possession:
45 In order that they might observe his statutes,
And <over his laws> might keep watch,
Praise ye Yah.[a]

PSALM 106.

1 Praise ye Yah.
Give ye thanks to Yahweh—
For he is good,
For <age-abiding> is his lovingkindness.[b]
2 Who can relate the mighty deeds of Yahweh?
Can cause to be heard, all his praise?
3 How happy! They who observe justice,
He that executeth[c] righteousness at all times.
4 Remember me,[d] O Yahweh, when thou acceptest thy people,[e]
Visit me,[d] with thy salvation;
5 That I may look upon the welfare of thy chosen ones,
That I may rejoice in the joy of thy nation,
That I may glory, with thine inheritance.
6 We have sinned—with our fathers,
We have acted perversely, we have[f] committed lawlessness;
7 Our fathers, in Egypt‖ understood not thy wonders,
They remembered not the abounding of thy lovingkindnesses,
But rebelled by the sea—at the Red Sea.[g]
8 Yet he saved them, for the sake of his Name,
To make known his mighty power;
9 So he rebuked the Red Sea, and it dried up,
And he led them through deeps, as pasture-land;
10 And saved them from the hand of one full of hatred,
And redeemed them out of the hand of the foe:
11 So the waters covered their adversaries,
‖Not one from among them‖ was left.
12 They believed therefore in his words,
They sang his praise.
13 Soon' forgat they his works,—
They waited not for his counsel;
14 But lusted a lust in the desert,
And tested God in the waste.
15 So he gave them their request,
But sent leanness into their soul.
16 And they became jealous
Of Moses, in the camp,—
Of Aaron, the holy one of Yahweh;
17 The earth opened' and engulfed Dathan,
And covered up the assembly of Abiram;
18 Then was kindled a fire in their assembly,—
‖A flame‖ consumed[a] the lawless ones.
19 They made a calf in Horeb,—
And bowed down to a molten image;
20 Thus changed they my glory,[b]
For the similitude of an ox that eateth grass.
21 They forgat God their saviour,
Who had done great things in Egypt:
22 Wonders in the land of Ham,
Terrible things by the Red Sea.
23 Then would he have bidden to destroy them,—
Had not Moses his chosen, stood in the breach before him,
To turn back his wrath from destroying.
24 And they refused the delightful' land,
They believed not his word;
25 But murmured in their tents,—
They hearkened not[c] unto the voice of Yahweh.
26 So he lifted up his hand unto them,
That he would let them fall in the desert;
27 And would disperse[d] their seed among the nations,
And would scatter them throughout the lands.
28 Yet they let themselves be bound to Baal-peor,—[e]
And did eat sacrifices to the dead;[f]
29 So they provoked[g] to anger by their doings,
And a plague |made a breach among them|.
30 Then stood up Phinehas, and interposed,
And stayed' was the plague:
31 So it was counted unto him, for righteousness,
To generation after generation, unto times age-abiding.
32 And they provoked by the waters of Meribah,—
And it fared ill with Moses, for their sakes;
33 For they embittered his spirit,[h]
And he spake rashly with his lips.
34 They destroyed not the peoples of which Yahweh had spoken to them;
35 But had fellowship with the nations,
And learned their doings;
36 Yea they served their idols,
And they[i] became to them a snare:

[a] Cp. Ps. civ. 35, n.
[b] Cp. Ps. cxxvi. and 1 Ch. xvi. 34, 41.
[c] Some cod. (w. 2 ear. pr. edns, Arum., Sep., Syr., Vul.): "They who exe-cute"—G.n.
[d] Some cod. (w. Sep., Syr., Vul.): "us"—G.n.
[e] Ml.: "in the acceptance of."
[f] Some cod. (w. 1 ear. pr. edn.): "and have"—G.n.
[g] Gt.: "But rebelled against the Most High at the Red Sea." Cp. Ps. lxxviii. 17, 56.
[a] Or: "licked up."
[b] M.C.T.: "their glory." "One of the alterations of the Sopherim [editorial scribes]. The original reading was, 'They changed (*kehhodi*) MY glory,' but it was altered because the statement that the Israelites changed God's visible Shechinah for the image of an ox was deemed derogatory to the Divine Being"—G. Intro. 360.
[c] Some cod. (w. 2 ear. pr. edns.): "And hearkened not"—G.n.
[d] So it shd be (w. Syr.; cp. Eze. xx. 23)—Gn.
[e] Cp. Num. xxv. 3.
[f] Or: "to dead things (lifeless gods)"—O.G. 257[b], 559[b], *d*.
[g] Some cod. (w. Sep., Syr., Vul.) add: "him"—G.n.
[h] Cp. Eph. iv. 30, 31.
[i] Some cod. (w. Syr., Vul.): "And it"—G.n.

37 Yea they sacrificed their sons and their daughters to mischievous demons;[a]
38 And poured out innocent' blood,
The blood of their sons and their daughters,
Whom they sacrificed to the idols of Canaan,
And the land was polluted with blood-shed;
39 And they became unclean by their works,
And became unchaste in their doings.
40 Then was kindled' the anger of Yahweh with his people,
And he abhorred his own inheritance.
41 So he delivered them up into the hand of the nations,
And they who hated them |had dominion over them|;
42 And their enemies oppressed them,
And they were bowed down under their hand.

43 ‖Many times‖ did he rescue them,—
But ‖they‖ rebelled by their counsel,
And sank low in their iniquity.

[a] Cp. Deut. xxxii. 17. Leeser: "evil spirits."

44 Then looked he on the distress which befell them,—
When he heard their loud cry;
45 Then remembered he, for them, his covenant,
And was moved to pity, according to the abounding of his lovingkindnesses;[a]
46 And granted them compassion' before all their captors.

47 Save us, O Yahweh our God,
And gather us from among the nations,—
That we may give thanks unto thy holy' Name,
That we may triumph aloud in thy praise.

48 Blessed be Yahweh, God of Israel, from one age even unto another,
And all the people |shall say| Amen!
Praise ye Yah![b]

[a] So *read*; but *written*: "lovingkindness" (sing.). In some cod. (w. Sep., Syr.) the singular is both *written* and *read*; but in others (w. Aram. and Syr.) the plural—G.n.
[b] Not found in Sep. or Syr.—G.n. Cp. Ps. civ. 36, n.

BOOK THE FIFTH.

PSALM 107.

1 *O give thanks to Yahweh—*[a]
For he is good,
For <age-abiding> is his lovingkindness.

2 Let the redeemed of Yahweh say,
Whom he hath redeemed from the hand of the adversary;
3 And <out of the lands> hath gathered them,—
From the east and from the west,
From the north and from the south.[b]
4 They wandered about in the desert—in a waste,
<Way[c] to a city to dwell in> found they none;
5 <Hungry—yea thirsty>
Their soul, within them, fainted:

6 *Then made they outcry to Yahweh, in their peril,*
<Out of their distresses> he rescued them;

7 And led them by a straight' road,
That they might journey to a city to dwell in.

8 *Let them give thanks to Yahweh*
for his lovingkindness, and
for his wonderful dealings with the sons of men;[d]

9 For he hath satisfied the longing soul,
And <the famished soul> hath he filled with good.

10 <The dwellers in darkness and death-shade,
Bound with oppression[a] and iron;
11 Because they had rebelled against the sayings of GOD,—
And <the counsel of the Most High> they had spurned;
12 And he bowed down, with labour, their heart,
They staggered, with no one to help>

13 *Then made they outcry to Yahweh in their peril,*
<Out of their distresses> he saved them;

14 He brought them forth out of darkness and death-shade,
And <their fetters> he tare off.

15 *Let them give thanks to Yahweh*
for his lovingkindness, and
for his wonderful dealings with the sons of men!

16 For he brake in pieces the doors of bronze,
And <the bars of iron> he hewed asunder.

17 <‖The perverse‖ <by reason of their transgression,
And on account of their iniquities> are afflicted;

[a] This line is preceded in Sep. and Vul. by the [public reader's] invitation: "Praise ye Yah."—G.n. Cp. Ps. civ. 35, n.
[b] Lit.: "from the sea." *Gt.*: "from the right" = "*south*, because when facing east the right hand is towards the south"—O.G.
[c] So shd the verse be divided (w. Sep., Syr., Vul.)—G.n. [Hence *not*: "waste of a way," as O.G. 445[b].]
[d] Or: "Adam."

[a] Or: "humiliation."

18 <All manner of food> their soul abhorreth,
And so they draw near unto the gates of death>

19 *Then make they outcry to Yahweh in their peril,*
And <out of their distresses> he saveth them.

20 He sendeth his word, and healeth them,
And delivereth them from their graves.[a]

21 *Let them give thanks to Yahweh*
for his lovingkindness, and
for his wonderful dealings with the sons of men!

22 Yea let them sacrifice the sacrifices of thanksgiving,
And recount his works with a shout.

23 <Men who go down to the sea, in ships,
Doing business through mighty waters;
24 ‖They‖ see the works[b] of Yahweh,
And his wonders in the deep;
25 And he speaketh, and there ariseth[c] a tempestuous wind,
Which lifteth on high its rolling waves;
26 They mount the heavens, They descend the roaring deeps,
‖Their soul‖ <by trouble> dissolveth;
27 They reel and stagger, like a drunken man,
And ‖all their wisdom‖ is engulfed>

28 *Then make they outcry to Yahweh, in their peril,*
And <out of their distresses> he bringeth them forth.[d]

29 He calmeth the storm to a whisper,
And silent are their rolling waves:
30 Then are they glad, because they are hushed,
And he guideth them unto their desired' haven.[e]

31 *Let them give thanks to Yahweh*
for his lovingkindness, and
for his wonderful dealings with the sons of men!

32 Yea let them extol him in the convocation of the people,
And <in the seated company of elders> let them praise him.

33 He turneth
Rivers into a desert, and
Springs of Water, into thirsty ground,
34 A Land of Fruit, into a waste of salt,
For the wickedness of them who dwell therein.

35 He turneth
A Desert, into a pool of water, and
A Parched Land into springs of water;
36 And hath caused the famished to dwell there,
And they have built them a city to dwell in;

37 And have sown fields, and planted vineyards,
And made them fruits of increase:
38 Thus hath he blessed them, and they have multiplied greatly,
And <their cattle> he maketh not few.

40 He poureth contempt upon nobles,
And causeth them to wander in a pathless[a] waste;[a]
39 So have they become few and been brought low,
By oppression, misfortune and sorrow;
41 But he hath set the needy on high from affliction,
And made families |like a flock|:—
42 The upright seeth' and is glad,
And ‖all perverseness‖ hath closed her mouth.

43 Who is wise? then let him observe these things!
And diligently consider the lovingkindness of Yahweh.

PSALM 108.

A Song, a Melody: David's.

1 |Fixed| is my heart, O God,[b]
I will sing and touch the strings, even mine honour.[c]
2 Awake, O harp[d] and lyre,
I will awaken the dawn!
3 I will thank thee among the peoples, O Yahweh,
And will sing praise unto thee, among the tribes of men.
4 For <great, above the heavens> is thy lovingkindness,
And <as far as the skies> thy faithfulness.
5 Be thou exalted above the heavens, O God,
And <above all the earth> be thy glory.
6 <To the end thy beloved ones may be delivered>
Oh save thou with thy right hand and answer me![e]
7 ‖God‖ hath spoken in his holiness,
I will exult!
I will apportion Shechem!
And <the Vale of Succoth> will I measure out;
8 <Mine> is Gilead—<mine>[f] Manasseh,
But ‖Ephraim‖ is the defence of my head,
‖Judah‖ is my commander's staff;
9 ‖Moab‖ is my wash-bowl,
<Upon Edom> will I throw my shoe,[g]
<Over Philistia> raise a shout of triumph.

[a] Or "pits."
[b] Some cod. (w. 2 ear. pr. edns. [1 *Rabb.*]): "work"—G.n.
[c] Ml.: "standeth forth." So it shd be (w. Sep.). Cp. Ps. xxxiii. 9—G.n. [M.C.T.: "and raiseth."]
[d] Verses 23-28 are marked in Hebrew with the sign of dislocation (inverted nuns), but where this paragraph was originally placed does not appear—G. Intro. pp. 341-45.
[a] So T.G., Fuerst, Dav., Wellhausen (P.B.). But: "city"—O.G.
[a] The sign of dislocation is here also found in the Massoretic text. Effect has above been given to Ginsburg's suggestion that ver. 40 shd have stood before ver. 39—Cp. note on verses 23-28.
[b] In some cod. (w. Sep., Syr., Vul.) is added the repetition: "fixed is my heart." Cp. Ps. lvii. 7—G.n.
[c] Cp. Ps. vii. 5, xvi. 9, xxx. 12, lvii. 8.
[d] Or: "lute"—O.G.
[e] *Written*: "us"; but *read*: "me"; and so in many cod. (w. 4 ear. pr. edns.); but in some cod. (w. 5 ear. pr. edns., Aram., Sep., Syr., Vul.): "me" is both *written* and *read*—G.n.
[f] Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.): "and mine." Cp. Ps. lx. 7—G.n.
[g] Cp. Ps. lx. 8, reff.

10 Who will conduct me to a fortified' city?
Who will lead[a] me as far as Edom?
11 Hast not thou, [b] O God, rejected us?
And wilt not go forth, O God, with our hosts?
12 Grant us help out of distress,
For <vain> is the deliverance of man:
13 <In God> shall we do valiantly,
||He himself|| therefore, shall tread down our adversaries.

PSALM 109.

To the Chief Musician. David's. A Melody.

1 O God of my praise, [c] do not be silent;
2 For ||the mouth of the lawless one and the mouth of the deceiver|| <against me> are open,
They have spoken to me with a false' tongue;
3 And <with words of hatred> have they surrounded me,
And have made war upon me without cause:
4 <For my love> they have been accusing me,
While ||I|| was at prayer:
5 Yea they have returned[d] unto me—
Evil' for good'; and
Hatred' for my love'.

6 Set in charge over him, one who is lawless,
And let ||an accuser|| stand at his right hand;
7 <When he is judged> let him go out condemned,
And let ||his own petition|| become a sin;
8 Let his days become few,
<His overseership> let another' take;
9 Let his children become fatherless,
And his wife a widow;
10 Let his children ||wander about|| and beg,
Let them be driven out[e] of their ruins;
11 Let the creditor take aim at all that he hath,
And let strangers prey on the fruit of his toil;
12 Let him have no one to continue lovingkindness,
And there be none to favour his fatherless children;
13 Let his posterity be for cutting off,
<In another generation> let their[f] name be wiped out;
14 Remembered' be the iniquity of his fathers against Yahweh,[g]
And <the sin of his mother> let it not be wiped out;
15 Let them be before Yahweh continually,
And let the memory[h] of them |be cut off out of the earth|.

16 Because that he remembered not to shew lovingkindness,
But pursued the man that was oppressed and needy,
That <the downhearted> he might slay.

17 <Because he loved cursing>
May it have come upon him,
<Because he delighted not in blessing>
May it have kept far from him;
18 <Because he clothed himself in cursing as his outer garment>
Therefore may it have entered like water into his inward part,
And like oil into his bones;
19 Be it his, as a garment he shall wrap round him,
And for a girdle he shall, at all times, gird on:
20 ||This|| be the reward of mine accusers, from Yahweh,
Even of them who are speaking wrongfully against my life.[a]

21 But ||thou|| Yahweh, Adonây, deal effectually with me, for the sake of thy Name,
<Since good' is thy lovingkindness> O rescue me;
22 For <oppressed and needy> I am',
And ||my heart|| is wounded[b] within me.
23 <As a shadow when it stretcheth out> I am gone,
I am shaken off like the locust;
24 ||My knees|| tremble from fasting,
And ||my flesh|| faileth of fatness:
25 So ||I|| am become a reproach for them,
They see me, they shake their head.

26 Help me! O Yahweh my God,
Save me, according to thy lovingkindness:
27 That they may know that
<Thine own hand> this is',
||Thou, Yahweh|| hast done it.

28 ||They|| may curse' if ||thou|| wilt bless,—
||Mine assailants|| shall be ashamed,[c]
But ||thy servant|| shall rejoice;
29 Mine accusers shall be clothed with confusion,
And shall wrap about them, like a cloak, their own shame.

30 I will thank Yahweh loudly with my mouth,
Yea <in the midst of multitudes> will I praise him;
31 Because he standeth at the right hand of the needy,
To save, from them who would pass sentence on his[d] life.[a]

PSALM 110.

David's. A Melody.

1 The declaration of Yahweh to my Lord—
Sit thou at my right hand,
Until I make thy foes thy footstool.

[a] Lit.: "hath led"; but *Gt.*: "will lead"—G.n.
[b] Some cod. (w. Sep., Syr., Vul.) have: "||thou||" emphatic. Cp. Ps. lx. 10.
[c] Some cod. (w. Aram., Sep. and Vul.): "O God, my praise"—G.n.
[d] *So it shd be* (w. Syr.)—G.n.
[e] So it shd be (w. Sep., Vul.)—G.n.
[f] Some cod. (w. Sep., Vul.): "his"—G.n.
[g] Or: "Let the iniquity of his fathers be mentioned unto Y."
[h] Or: "memorial."

[a] U.: "soul."
[b] Perh.: "one hath wounded." Cp. O.G. 319a.
[c] So it shd be (w. Sep. and Vul.)—G.n.
[d] A sp. v.r. (*sevir*): "their"—G.n.

2 <Thy sceptre of strength> will Yahweh extend out of Zion,
Tread thou down, in the midst of thy foes.

3 ‖Thy people‖ will freely offer themselves, in the day of thine army,[a]—
<In the splendours of holiness,[b] out of the womb of the dawn>
To thee' [shall spring forth] the dew of thy youth.[c]

4 Yahweh [hath sworn]—and will not repent,
‖Thou‖ [shalt be] a priest unto times age-abiding,
After the manner of Melchizedek.

5 ‖My Lord,[d] on thy right hand‖,—
Hath shattered—in the day of his anger—kings;
6 He will judge among the nations—full of dead bodies!
He hath shattered the head over a land far extended:
7 <Of the torrent in the way> will he drink,—
<For this cause> will he lift up [his] head.

PSALM 111.

א 1 Praise ye Yah!
I will give thanks unto Yahweh, with a whole heart,
In the circle of the upright and the assembly.
2 Great' are the works of Yahweh,
Sought out,[e] by all who find pleasure therein.
3 <Honourable and majestic> is his doing,
And ‖his righteousness‖ standeth for aye.
4 <A memorial> hath he made by his wonders,
<*Gracious and compassionate*> is Yahweh.[f]
5 <Food>[g] hath he given to them who revere him,
He will remember, age-abidingly, his covenant.
6 <The might[h] of his works> hath he declared to his people,
That he may give them the inheritance of the nations.[i]
7 ‖The works[k] of his hands‖ are faithful and just,[l]
Firm' are all his precepts;
8 Upheld to futurity, to times age-abiding,
Done in faithfulness and equity.
9 <Ransom> hath he sent to his people,
He hath commanded, to times age-abiding, his covenant,
<Holy and reverend> is his Name.

10 <The beginning of wisdom> is the reverence of Yahweh,
<Good discretion> have all that do them,
‖His praise‖ endureth for aye.

PSALM 112.

א 1 Praise ye Yah!
How happy is the man who revereth Yahweh,
<In his commandments> delighteth he greatly;
2 <Mighty in the earth> shall be his seed,
‖The generation[a] of the upright‖ shall be blessed;
3 ‖Wealth and riches‖ shall be in his house,
And ‖his righteousness‖ standeth for aye.
4 |Risen—in darkness| is light to the upright,
‖The gracious and compassionate and righteous‖.
5 Well' for a man shewing favour and lending!
He shall sustain his affairs with justice.
6 Surely, <unto times age-abiding> shall he not be shaken,
<In remembrance age-abiding> shall the righteous' one remain;
7 <Of evil tidings> shall he not be afraid,
Established' is his heart, led to trust[b] in Yahweh;
8 Upheld' is his heart, he shall not be afraid,
Until that he gazeth on his foes.
9 He hath scattered abroad, he hath given to the needy,
‖His righteousness‖ standeth for aye,
‖His horn‖ shall be exalted in honour.[c]
10 ‖The lawless one‖ shall see, and be indignant,
<His teeth> will he gnash and melt away,
‖The craving[d] of the lawless‖ shall vanish.

PSALM 113.

א 1 Praise ye Yah!
Praise, O ye servants of Yahweh,
Praise the Name of Yahweh;
2 Be the Name of Yahweh blessed,
Henceforth, even to times age-abiding.
3 <From the rising of the sun unto the going in thereof>
|Worthy to be praised| is the Name of Yahweh:
4 <High above all nations> is Yahweh,
<Above the heavens> his glory.
5 Who' is like Yahweh our God?
That goeth on high to dwell,
6 That cometh down low to look,
Through the heavens and through the earth;
7 That raiseth, out of the dust, the poor,
<From the dunghill> uplifteth the needy;[e]
8 To give a seat with nobles,
‖With the nobles of his people‖!

[a] "*Thy people will be* (all) *voluntariness in the day of thy host* (will be ready to volunteer)"—O.G. 621[b].
[b] Some cod. (w. 2 ear. pr. edns. [1 *Rabb.*]) have: "In (or on) the mountains of holiness" = "In the holy' mountains." Cp. Ps. lxxxvii. 1—G.n.
[c] = "Young men." "Fig. of young warriors of king established by Y., with flashing weapons like dew-drops"—O.G. 378[b]. Some cod. (w. 1 ear. pr. edn.) have: "thy youths" (pl.); but Sep., Syr., Vul. have: "I begat thee"—G.n. [Sep.: "Out of the womb before the morning-star I begat thee." Similarly Vul.]
[d] Heb.: *Adonáy*. Some cod.: "Yahweh"—G.n.
[e] "Studied"—O.G. 343.
[f] Cp. Exo. xxxiv. 6, 7.
[g] "Prey, food; leaf"—O.G.
[h] Or: "vigour."
[i] Cp. Ps. ii. 8.
[k] Some cod.: "work"—G.n. ["Work . . . is"].
[l] Ml.: "faithfulness and justice."

[a] Or: "circle."
[b] Strictly passive. Cp. Is. xxvi. 3.
[c] Or: "glory."
[d] *Gt.*: "The hope." Cp. Ps. ix. 18; Pro. x. 28—G.n.
[e] Cp. 1 S. ii. 8.

9 Causing the barren woman to dwell in a household,
A mother of sons in her joy!
Praise ye Yah.[a]

PSALM 114.

1 <When Israel' came forth out of Egypt,
The house of Jacob' from among a people of strange tongue>[b]
2 Judah' became his sanctuary,
Israel' his realm:
3 ‖The sea‖ beheld, and fled,
‖The Jordan‖ turned back;
4 ‖The mountains‖ started like rams,
The hills' like the young of the flock?
5 What aileth thee,
O sea, that thou fleest?
O Jordan, that thou turnest back?
6 Ye mountains, that ye start like rams?
Ye hills, like the young of the flock?

7 <Before the Lord> be in anguish, O earth,
Before the God of Jacob:
8 Who turneth The Rock into a pool of water,
The Flint into springs of water.

PSALM 115.

1 <Not unto us> O Yahweh, <not unto us>,—
But <unto thine own Name> give glory,
concerning thy lovingkindness,
concerning[c] thy faithfulness.

2 Wherefore' should the nations' say,
Pray where is their God?
3 When ‖our God‖ is in the heavens,
<Whatsoever he pleased> hath he done.

4 ‖Their idols‖ are silver and gold,[d]
The work[e] of the hands of men,—
5 <A mouth> have they, but they speak not,
<Eyes> have they, but they see not;
6 <Ears> have they, but they hear not,
<A nose> have they, but they smell not:
7 Their hands! but they feel not,
Their feet! but they walk not,
No sound make they in their throat.
8 <Like unto them> shall be they who make them,
Every one[f] who trusteth in them.

9 O Israel![g] trust thou in Yahweh,
<Their help and their shield> is he!
10 O house of Aaron! trust ye in Yahweh,
<Their help and their shield> is he!
11 Ye that revere Yahweh! trust in Yahweh,
<Their help and their shield> is he!
12 ‖Yahweh‖ hath remembered us, he will bless—
He will bless the house of Israel,
He will bless the house of Aaron;
13 He will bless them who revere Yahweh,
‖The small with the great‖.

14 Yahweh multiply' you,
‖You, and your children‖.
15 Blessed' are ye' of Yahweh,
Who made the heavens and the earth:
16 <As for the heavens> ‖the heavens‖ belong to Yahweh,
<But the earth> hath he given to the sons of men.[a]
17 ‖The dead‖ cannot praise Yah,
Nor any that go down into silence;
18 But ‖we‖ will bless Yah,
From henceforth even unto times age-abiding.
Praise ye Yah.[b]

PSALM 116.

1 I love Yahweh—because he heareth'
My voice, my[c] supplications;
2 <Because he hath bowed down his ear unto me>
Therefore <throughout my days> will I call.

3 The meshes of death encompassed' me,
‖And the distresses of hades‖ came upon me,
<Peril and sorrow> I found;
4 But <on the Name of Yahweh> I called—
I beseech thee, Yahweh, deliver my soul.

5 *Gracious'* is Yahweh and righteous,
And ‖our God‖ is *full of compassion.*[d]
6 Yahweh |preserveth the simple|,
I was brought low, when <to me> he granted salvation.

7 Return, O my soul, to thy rest,
For ‖Yahweh‖ hath dealt bountifully with thee.

8 For thou hast rescued my soul from death,—
mine eyes from tears,
my feet from stumbling.

9 I will walk to and fro before Yahweh, in the lands of life.
10 I believed' that I should speak,
‖I‖ was greatly depressed.
11 ‖I‖ said in mine alarm,[e]
‖All men‖ are false!

12 How shall I give back to Yahweh,
All his benefits unto me?
13 <The cup of salvation> will I lift,
And <on the Name of Yahweh> will I call:

14 *<My vows—to Yahweh> will I pay,*
Might it be in the presence of all his people!

[a] N.B. Should probably be carried to beginning of next Ps. Cp. G. Intro. 379, 380.
[b] "A people talking unintelligibly"—O.G.
[c] Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr., Vul.) "and concerning"—G.n.
[d] Cp. Ps. cxxxv. 15-20.
[e] Some cod. (w. Sep. and Vul.): "works" (pl.)—G.n.
[f] Some cod. (w. Sep., Syr., Vul.): "And every one"—G.n.
[g] Some cod. (w. Sep., Syr., Vul.): "O house of Is."—G.n.
[a] Or: "sons of Adam."
[b] Cp. Ps. cxiii. 9, n.
[c] Some cod. (w. Sep., Syr., Vul.): "The voice of my"—G.n.
[d] Cp. Exo. xxxiv. 6, 7.
[e] Or: "hurry," "trepidation." Cp. Ps. xxxi. 22.

15 <Costly' in the eyes of Yahweh>
Is ‖death‖ for his men of lovingkindness.

16 I beseech thee, O Yahweh—
For ‖I‖ am thy servant,—
‖I‖ am thy servant, the son of thy handmaid,
Thou hast loosened my bonds.

17 <To thee> will I sacrifice a sacrifice of thanksgiving,
And <on the Name of Yahweh> will I call:

18 *<My vows—to Yahweh> will I pay,*
Might it be in the presence of all his people;—

19 In the courts of the house of Yahweh,
In the midst of thee, O Jerusalem.
Praise ye Yah![a]

PSALM 117.

1 Praise Yahweh, all ye nations,
Laud him, all ye tribes of men;[b]
2 For his lovingkindness |hath prevailed over us|,
And ‖the faithfulness of Yahweh‖ is to times age-abiding.
Praise ye Yah![a]

PSALM 118.

1 *Give ye thanks to Yahweh—*
For he is good,
For <age-abiding> is his lovingkindness.[c]

2 I pray you! let Israel |say|,
For <age-abiding> is his lovingkindness.[c]
3 I pray you! let the house of Aaron' |say|,
For <age-abiding> is his lovingkindness.[c]
4 I pray you! let them who revere Yahweh' |say|,
For <age-abiding> is his lovingkindness.[c]

5 <Out of a strait> called I on Yah,
He answered me with enlargement.[d]
6 ‖Yahweh‖ is on my side,[e] I will not fear,
What can man' |do unto me|?
7 ‖Yahweh‖ is on my side,[e] with them who help me,
‖I‖ therefore shall gaze upon them who hate me.

8 It is <better to seek refuge in Yahweh>
Than to put confidence in man:
9 It is <better to seek refuge in Yahweh>
Than to put confidence in nobles.

10 ‖All nations‖ have compassed me about,
<In the Name of Yahweh> surely I will make them be circumcised;[f]
11 They have compassed me about—‖yea compassed me about‖,
<In the Name of Yahweh> surely I will make them be circumcised;[f]

12 They have compassed me about like wax bees,[a]
They have blazed up[b] like the fire of thorns,
<In the Name of Yahweh> surely I will make them be circumcised.[c]

13 Thou didst ‖thrust sore‖ at me that I might fall,
But ‖Yahweh‖ hath helped me.

14 *<My might and melody> is Yah,*
And he hath become mine' by salvation.[d]

15 ‖The voice of shouting and salvation‖ is in the tents of the righteous,
‖The right hand of Yahweh‖ is doing valiantly:
16 ‖The right hand of Yahweh‖ is exalted,
‖The right hand of Yahweh‖ is doing valiantly.
17 I shall not die, but[e] live,
That I may recount the doings[f] of Yah.
18 Yah' ‖chastened me sore‖,
But <unto death> did not deliver me.

19 Open to me the gates of righteousness,
I will enter therein, I will give thanks unto Yah.
20 ‖This‖ is the gate for Yahweh,
‖Such as are righteous‖ shall enter therein.
21 I will thank thee, because thou hast answered me,
And hast become mine, by salvation.[g]

22 ‖A stone the builders' refused‖
Hath become the head of the corner:
23 <From Yahweh> hath this' come to pass,
‖The same‖ is marvellous in our eyes.
24 This' is the day, which Yahweh' hath made,
We will exult, and be glad therein.[h]

25 Ah now, Yahweh, do save, we beseech thee,
Ah now, Yahweh, do send success, we beseech thee!

26 Blessed' be he that entereth,
In the Name of Yahweh,
We have blessed you,
Out of the house of Yahweh.
27 Yahweh is GOD',
And hath shed on us light,—
Bind ye the festal sacrifice with cords,
Up to the horns of the altar.

28 <My GOD> thou art', and I will thank thee,—
My Elohim, I will exalt thee.

29 *Give ye thanks to Yahweh—*
For he is good,
For <age-abiding> is his lovingkindness.

[a] Cp. Ps. cxiii. 9, n.
[b] Cp. Jer. xxxii. 27.
[c] Cp. Ps. cxxxvi. and Intro. Chap. I. 3, *a*.
[d] So the Western School of Massorites (w. 1 ear. pr. edn.); but the Easterns (w. many MSS., 9 ear. pr. edns. and Aram.): "the enlargement [= deliverance] of Yah."—G.n. Cp. G. Intro. 385.
[e] Ml.: "mine."
[f] Or: "cut them down." But cp. O.G. 558[b].
[a] So it shd be (w. Sep.)—G.n.
[b] So it shd be (w. Aram., Sep., Vul.)—G.n.
[c] Or: "cut them down." But cp. O.G. 558[b].
[d] Cp. ver. 21; Exo. xv. 2; Is. xii. 2; Intro. Chap. L., 3, *a*, p. 6.
[e] So O.G, 474[a], *c*.
[f] Some cod. (w. 1 ear. pr. edn.): "doing" (sing.)—G.n.
[g] Cp. ver. 14; Exo. xv. 2; Isa. xii. 2; and Intro. Chap. L., p. 6, *a*.
[h] Or: "in him."

PSALM 119.

ALEPH.

א 1 How happy the men of blameless life,
Who walk in the law of Yahweh.
א 2 How happy they who observe his testimonies,
<With a whole heart> they seek him.
א 3 Yea, they have not wrought perversity,
<In his ways> have they walked.
א 4 ‖Thou‖ hast commanded thy precepts,
That they should be diligently kept.
א 5 Oh would that my ways' might be settled!
That I might keep thy statutes.
א 6 ‖Then‖ shall I not be ashamed,
When I have respect unto all thy commandments.
א 7 I will thank thee with uprightness of heart,
When I have learned thy righteous regulations.
א 8 <Thy statutes> will I keep,
Do not thou forsake me utterly.

BETH.

ב 9 Wherewithal can a young man keep pure his way?
By taking heed, according to thy word.[a]
ב 10 <With all my heart> have I sought thee,
Suffer me not to be led astray from thy commandments.
ב 11 <In my heart> have I treasured what thou hast said,[b]
To the end I may not sin against thee.
ב 12 Blessed' art thou, O Yahweh,—
Teach me thy statutes.
ב 13 <With my lips> have I recounted
All the regulations of thy mouth.
ב 14 <In the way of thy testimonies> have I rejoiced,
Like as over all riches.
ב 15 <In thy precepts> will I meditate,
That I may discern thy paths.
ב 16 <In thy statutes> will I find my dear delight,
I will not forget thy word.[c]

GIMEL.

ג 17 Bestow thy bounties upon thy servant—let me live,
That I may observe thy word.[a]
ג 18 Unveil thou mine eyes, that I may discern
Wondrous things out of thy law.
ג 19 <A sojourner> am ‖I‖ in the earth,
Do not hide from me, thy commandments.
ג 20 My soul is crushed' with longing
For thy just decisions[d] at all times.
ג 21 Thou hast rebuked the proud as accursed,
Who stray from thy commandments.
ג 22 Roll from off me, reproach and contempt,
For <thy testimonies> have I observed.
ג 23 Even rulers have taken their seat, <against me> have talked,
‖Thy servant‖ will still meditate in thy statutes.
ג 24 Yea ‖thy testimonies‖ are my dear delight,[a]
My counsellors.

DALETH.

ד 25 My soul |cleaveth to the dust|,
Give me life, according to thy word.[b]
ד 26 <My ways> I recounted, and thou didst answer me,
Teach me thy statutes.
ד 27 <The way of thy precepts> cause thou me to understand,
And I will indeed meditate in thy wonders.
ד 28 My soul weepeth itself away, for grief,
Confirm thou me, according to thy word.[c]
ד 29 <The way of falsehood> take thou from me,
And <with thy law>[d] O favour me.
ד 30 <The way of faithfulness> have I chosen,
<Thy regulations> have I deemed right.
ד 31 I have kept close to thy testimonies,
O Yahweh! do not put me to shame.
ד 32 <The way of thy commandments> will I run,
For thou wilt enlarge my heart.

HE.

ה 33 Point out to me, O Yahweh, the way of thy statutes,
That I may observe it unto the end.
ה 34 Give me understanding, that I may observe thy law,
That I may keep it with a whole heart.
ה 35 Guide me in the path of thy commandments,
For <therein> do I find pleasure.
ה 36 Incline my heart unto thy testimonies,
And not unto unjust gain.
ה 37 Turn away mine eyes, from beholding vanity,
<In thy way>[e] give me life.
ה 38 Establish, unto thy servant, thy word,[f]
Which pertaineth[g] to the reverence of thee.
ה 39 Cause to pass away my reproach, that I have feared,
For ‖thy regulations‖ are good.
ה 40 Lo! I have longed for thy precepts,
<In thy righteousness> give me life.

WAW.

ו 41 And let thy lovingkindness reach me,
O Yahweh,
Thy salvation, according to thy word.[h]
ו 42 So shall I have something to answer him that reproacheth me,
That I have trusted in thy word.[i]

[a] Some cod. (w. Aram., Sep., Syr., Vul.): "words" (pl.)—G.n.
[b] As in ver. 38. Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr. and Vul.) have the plural: "thy sayings"—G.n.
[c] Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr., Vul.): "words" (pl.)—G.n.
[d] Or: "vindications."
[a] Lit.: "caressings," "fondlings."
[b] Some cod.: "words" (pl.)—G.n.
[c] Some cod. (w. 1 ear. pr. edn.): "words" (pl.). But other cod. (w. Sep. and Vul.): "in (or by) thy words" (pl.)—G.n.
[d] Or: "thine instruction."
[e] Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr.): "thy ways"—G.n.
[f] Or: "utterance," "speech," "declaration," "oracle," "promise."
[g] Or: "leadeth."
[h] As in ver. 38.
[i] Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr., Vul.): "words"—G.n.

ו 43 And do not snatch away from my mouth the word of truth in any wise,[a]
Because <for thy regulation>[b] have I waited.
ו 44 That I may keep thy law continually,
To times age-abiding and beyond.
ו 45 That I may walk to and fro in a large place,
Because <thy precepts> have I sought.
ו 46 That I may speak of thy testimonies before kings,
And not be ashamed.
ו 47 That I may find dear delight in thy commandments,
Which I have loved.
ו 48 That I may lift up my hands[c] unto thy commandments, which I have loved,
And may meditate in thy statutes.

ZAYIN.

ז 49 Remember the word unto thy servant,
Upon which thou hast caused me to hope.
ז 50 ‖This‖ is my comfort in mine affliction,
That ‖thy word‖[d] hath given me life.
ז 51 ‖Insolent men‖ have derided me exceedingly,
<From thy law> have I not swerved.
ז 52 I have remembered thy regulations [which have come down] from age-past times, O Yahweh,
And have consoled myself.
ז 53 ‖A raging heat‖ hath seized me, by reason of the lawless,
Who forsake thy law.
ז 54 <Songs> have thy statutes' become to me,
In my house[e] of sojourn.
ז 55 I have remembered, in the night, thy Name, O Yahweh,
And have kept thy law.
ז 56 <This> have I had,
Because[f] <thy precepts> have I observed.

HETH.

ח 57 ‖My portion‖ is Yahweh,
I have promised that I would keep thy words.[g]
ח 58 I have sought the smile of thy face with all my heart,
Shew me favour, according to thy word.[d]
ח 59 I have thought upon my ways,
And have turned my feet unto thy testimonies.
ח 60 I have hastened, and not delayed,
To keep thy commandments.
ח 61 ‖The meshes of the lawless‖ have surrounded me,
<Thy law> have I not forgotten.
ח 62 <At midnight> I arise to give thanks unto thee,
For thy righteous regulations.
ח 63 <Companion> am I, to all who revere thee,
And to them who keep thy precepts.
ח 64 <Of thy lovingkindness> O Yahweh, the earth |is full|,
<Thy statutes> teach thou me.

TETH.

ט 65 <Well> hast thou dealt with thy servant,
O Yahweh, according to thy word.
ט 66 <Good judgment and knowledge> teach thou me,
For <in thy commandments> have I trusted.
ט 67 <Before I was afflicted> I myself' was going astray,
But ‖now‖ <thy word>[a] have I kept.
ט 68 <Good> thou art', and doing good,
Teach me thy statutes.
ט 69 Insolent' men have plastered falsehood over me,
‖I‖ <with a whole heart> will observe thy precepts.
ט 70 <Gross, like fat> is their heart,
‖I‖ <in thy law> have found dear delight.
ט 71 It is <well for me> that I was afflicted,
That I might learn thy statutes.
ט 72 <Better to me> is the law of thy mouth,
Than thousands of gold and silver.

YODH.

י 73 ‖Thine own hands‖ have made me, and formed[b] me.
Give me understanding, that I may learn thy commandments.
י 74 ‖They who revere thee‖ shall see me and rejoice
That <for thy word> I waited.
י 75 I know, O Yahweh, that righteous' are thy regulations,
And <in faithfulness> didst thou afflict me.
י 76 Let thy lovingkindness, I beseech thee, serve to comfort me,
According to thy word[a] to thy servant.
י 77 Let thy compassions reach me, that I may live,
For ‖thy law‖ is my dear delight.
י 78 Let insolent men |be ashamed|, because <by means of falsehood> they have dealt with me perversely,
‖I‖ will meditate in thy precepts.
י 79 Let them who revere thee |turn unto me|,
Even they who know[c] thy testimonies.
י 80 Let my heart be thorough[d] in thy statutes,
That I may not be ashamed.

KAPH.

כ 81 My soul |hath languished for thy salvation|,
<For thy word> have I hoped.
כ 82 Mine eyes have failed' for thy word,[a]
Saying, When wilt thou comfort me?
כ 83 <Though I have been like a wine-skin in the smoke>
<Thy statutes> have I not forgotten.
כ 84 How few are the days of thy servant!
When wilt thou execute sentence' on my persecutors?
כ 85 Insolent men digged for me pits,
Men who are[e] not according to thy law.

[a] Or: "utterly."
[b] Some cod. (w. 6 ear. pr. edns., Sep., Syr., Vul.): "regulations" (pl.)—G.n.
[c] Ml.: "palms."
[d] As in ver. 38.
[e] Or: "place."
[f] Or: "That."
[g] Or:— "My portion is Y., I have said, That I might keep thy words."

[a] As in ver. 38.
[b] Or: "constituted."
[c] So *read*, and both *written* and *read* in some cod. w. Sep. & Syr. Other cod. *read* and *write*: "And they shall know"—G.n.
[d] Or: "blameless."
[e] Or: "Which is."

כ 86 ‖All thy commandments‖ are faithful,
<With falsehood> have they persecuted me, O help me!
כ 87 <A little more> and they had consumed me in the earth,
But ‖I‖ forsook not thy precepts.
כ 88 <According to thy lovingkindness> give thou me life,
So will I keep the testimonies of thy mouth.

LAMED.

ל 89 <Age-abidingly> O Yahweh,
Hath thy word been set up in the heavens.
ל׃ 90 <To generation after generation> is thy faithfulness,
Thou hast established the earth, and it standeth.
ל 91 <By thy regulations> do they stand to-day,
For ‖all‖ are thy servants.
ל 92 <Had not thy law been my dear delight>
‖Then‖ had I perished in mine affliction.
ל 93 <Unto times age-abiding> will I not forget thy precepts,
For <by them> hast thou given me life.
ל 94 <Thine> am I'—oh save me!
For <thy precepts> have I sought.
ל 95 <For me> have the lawless waited, to destroy me,
<Thy testimonies> will I diligently consider.
ל 96 <To all perfection> have I seen an end,
Broad' is thy commandment |exceedingly|.

MEM.

מ 97 Oh how I love thy law!
<All the day> is it my meditation.
מ 98 <Beyond mine enemies> will thy commandment' make me wise,
For <age-abidingly> shall it be mine'.
מ 99 <Beyond all my teachers> have I shewn discretion,
For ‖thy testimonies‖ are my meditation.
מ 100 <Beyond the elders> will I shew understanding,
For <thy precepts> have I observed.
מ 101 <From every way of wickedness> have I withheld my feet,
That I might keep thy word.[a]
מ 102 <From thy regulations> have I not turned aside,
For ‖thou‖ hast directed me.
מ 103 How smooth to my palate is thy speech,[b]
<More than honey> to my mouth.
מ 104 <Out of thy precepts> will I get understanding,
<For this cause> do I hate every false' way.

NUN.

נ 105 <A lamp to my feet> is thy word,
And a light to my path.
נ׃ 106 I sware, and have fulfilled,[c]
To keep thy righteous' regulations.

נ 107 I have been afflicted exceedingly,—
O Yahweh, give me life according to thy word.
נ 108 <The freewill offerings of my mouth> accept, I pray thee, O Yahweh,
And <thy regulations> teach thou me.
נ 109 ‖My life‖[a] is in my hand continually,
Yet <thy law> have I not forgotten.
נ 110 The lawless have set a snare for me,
Yet <from thy precepts> have I not strayed.
נ 111 As an inheritance have I taken thy testimonies unto times age-abiding,
For <the joy of my heart> they are'.
נ 112 I have inclined my heart to perform thy statutes,
Age-abidingly, to the end.

SAMECH.

ס 113 <Half-hearted ones> do I hate,
But <thy law> do I love.
ס 114 <My hiding-place and my buckler> thou art',
<For thy word> have I waited.
ס 115 Depart from me, ye evil-doers,—
That I may observe the commandments of my God.[b]
ס 116 Uphold me according to thy word,[c] that I may live,
And do not shame me out of my hope!
ס 117 Sustain me, that I may be saved,
And may find dear delight in[d] thy statutes continually.
ס 118 Thou hast made light of all who stray from thy statutes,
For their fraud' is ‖falsehood‖.
ס 119 <Dross> have I accounted[e] all the lawless of the earth,
Therefore' do I love thy testimonies.
ס 120 My flesh |bristled up from dread of thee|,
And <of thy regulations> stand I in fear.

AYIN.

ע 121 I have done justice and righteousness,—
Do not leave me to mine oppressors.
ע 122 Be thou surety for thy servant for good,
Let not insolent men' oppress me.
ע 123 ‖Mine eyes‖ have become dim for thy salvation,
And for thy righteous' word.[e]
ע 124 Deal with thy servant according to thy lovingkindness,
And <thy statutes> teach thou me.
ע 125 <Thy servant> I am'—give me understanding,
So shall I get to know thy testimonies.
ע 126 It is time that Yahweh should work,
They have frustrated thy law!
ע 127 ‖For this cause‖ do I love thy commandments,
More than gold, yea than fine gold!
ע 128 ‖For this cause‖ <all thy precepts[f] concerning all things> I deem right,[g]
<Every way of falsehood> I hate.

[a] Some cod. w. 1 ear. pr. edn., Aram., Sep., Syr., Vul.): "words" (pl.)—G.n.
[b] As in ver. 38. Some cod. (w. Sep., Syr., Vul.): "are thy sayings" (pl.)—G.n.
[c] So in many MSS. (w. 7 ear. pr. edns., Aram., Sep., Syr., Vul.); but in some cod. (w. 4 ear. pr. edns. [1 *Rabb.*]): "and will fulfil"—G.n.

[a] U.: "soul."
[b] Cp. Intro., p. 29, *ante*.
[c] As in ver. 38.
[d] So it shd be (w. Aram., Sep., Syr.). Cp. ver. 47—G.n.
[e] So it shd be (w. Sep., Vul.)—G.n.
[f] So it shd be (w. Sep. and Syr.)—G.n.
[g] *Gk.*: "have I kept." Or, it shd be: "thy precepts to me (concerning all) have I kept"—G.n.

PE.

פ 129 Wonderful' are thy testimonies,
‖For this cause‖ hath my soul observed them.
פ 130 ‖The opening of thy words‖ sheddeth light,
Giving understanding to the simple.
פ 131 <My mouth> have I opened wide, and panted,
Because <for thy commandments> have I longed.
פ 132 Turn thyself unto me, and shew me favour,—
As is befitting, to the lovers of thy Name.
פ 133 <My steps> direct thou by[a] thy word,[b]
And let no iniquity' |have dominion over me|.
פ 134 Set me free from the oppression of man,
So will I keep thy precepts.
פ 135 <Thy face> light thou up on thy servant,
And teach me thy statutes.
פ 136 <Streams of water> have run down mine eyes,
Because men have not kept thy law.

ZADHE.

צ 137 Righteous' art thou, O Yahweh,—
And <equitable> are thy regulations.
צ 138 Thou hast righteously commanded thy testimonies,
Yea in great faithfulness.
צ 139 My zeal |hath put an end to me|,
For mine adversaries' have forgotten thy words.[c]
צ 140 Refined' is thy word,[b] to the uttermost,
And ‖thy servant‖ loveth it.
צ 141 <Small> am I', and despised,
<Thy precepts> have I not forgotten.
צ 142 ‖Thy righteousness‖ is righteous to times age-abiding,
And ‖thy law‖ is truth.[d]
צ 143 |Straitness and distress‖ have befallen me,
‖Thy commandments‖ are my dear delights.
צ 144 Righteous' are thy testimonies, unto times age-abiding,
Give me understanding, that I may live.

KOPH.

ק 145 I have cried out with all my heart, answer me, O Yahweh;
<Thy statutes> will I observe.
ק 146 I have cried out unto thee, oh save me,
That I may keep thy testimonies.
ק 147 I forestalled the twilight, and cried for help,
<For thy word>[c] I waited.
ק 148 Mine eyes forestalled the night-watches,
To meditate in thy wŏrd.[b]
ק 149 <My voice> O hear, according to thy loving-kindness,
O Yahweh! <according to thy wont>[f] give me life.
ק 150 They have drawn near, who pursue villainy,[a]
<From thy law> have they gone far away.
ק 151 Near' art thou', O Yahweh,
And ‖all thy commandments‖ are truth.
ק 152 |Long| have I known, from thy testimonies,
That <to times age-abiding> thou didst establish them.

RESH.

ר 153 Behold mine affliction, and rescue me,
For <thy law> have I not forgotten.
ר 154 Plead my cause, and redeem me,
<By thy word>[b] give me life.
ר 155 <Far from the lawless> is salvation,
For <thy statutes> have they not sought.
ר 156 ‖Thy compassions‖ are great, O Yahweh,
<According to thy regulations> give me life.
ר 157 <Many> are my persecutors and mine adversaries,
<From thy testimonies> have I not swerved.
ר 158 I have seen traitors, and felt loathing,
Because <thy word>[b] they kept not.
ר 159 See thou that <thy precepts> I have loved,
O Yahweh <according to thy lovingkindness> give me life.
ר 160 |The sum of thy word| is truth,[e]
And <age-abiding> is every one of thy righteous' regulations.[d]

SHIN.

ש 161 ‖Rulers‖ have persecuted me, without cause,
But <of thy word>[c] hath my heart stood in awe.
ש 162 Joyful' am I' over thy word,[f]
Like the finder of spoil in abundance.
ש 163 <Falsehood> I hate and abhor,
<Thy law> do I love.
ש 164 <Seven times in the day> have I praised thee,
For thy righteous regulations.
ש 165 <Blessing in abundance> have the lovers of thy law,
And nothing to make them' stumble.
ש 166 I have looked for thy salvation, O Yahweh,
And <thy commandments> have I done.
ש 167 My soul hath kept' thy testimonies,
Yea I have loved them greatly.
ש 168 I have kept thy precepts, and thy testimonies,
For ‖all my ways‖ are before thee.

TAU.

ת 169 Let my shouting come near' before thee, O Yahweh,
<According to thy word> give me understanding.
ת 170 Let my supplication come in' before thee,
<According to thy word>[b] deliver me.

[a] Some cod. (w. 1 ear. pr. edn., Sep., Vul.): "according to"—G.n.
[b] As in ver. 38.
[c] Some cod. (w. 1 ear. pr. edn., Syr.): "word" (sing.)—G.n.
[d] Or: "faithfulness."
[e] "Words," *written*; "word," *read*. In some cod. (w. Sep. and Vul.); "words" *written* and *read*; but in others (w. 3 ear. pr. edns., Aram., Syr.): "word" (sing.) *written* and *read*—G.n.
[f] Or: "regulation." In some cod. (w. 6 ear. pr. edns. [1 *Rabb.*]): "decisions," "regulations" (pl.)—G.n.

[a] Some cod. (w. Sep., Syr., Vul.): "who persecute me villainously"—G.n.
[b] As in ver. 38.
[c] Or: "faithfulness."
[d] Some cod. (w. Aram., Sep., Syr., Vul.): "are all thy righteous regulations." Cp. ver. 164—G.n.
[e] "Words," *written*; "word," *read*. Some cod. (w. Sep. and Vul.): "words" (pl.) *written* and *read*. Others (w. 2 ear. pr. edns. [† Aram.], Syr.): "word" (sing.) *written* and *read*—G.n.
[f] As in ver. 38. Some cod. (w. Sep. and Vul.): "words" (pl.).

ת 171 My lips |shall pour out| praise,
When thou shalt teach me thy statutes.
ת 172 My tongue |shall respond| with thy word,[a]
For ‖all thy commandments‖ are righteous.
ת 173 Be thy hand' ready to help' me,
For <thy statutes> have I chosen.
ת 174 I have longed for thy salvation, O Yahweh,
And ‖thy law‖ is my dear delight.
ת 175 Let my soul live', that it may praise thee,
So shall thy regulation[b] help me.
ת 176 I have strayed like a wandering sheep, O seek thy servant,
For <thy commandments> have I not forgotten.

PSALM 120.

A Song of Ascents.[c]

1 <Unto Yahweh, in the distress that befell me>
I cried—and he answered me.
2 O Yahweh! rescue thou my soul—
From the false' lip,
From the deceitful' tongue.
3 What shall be given to thee,
And what shall be added to thee
Thou deceitful tongue?
4 The arrows of the hero sharpened,
With burning coals of broom.
5 Woe is me, That I sojourn in Meshek,[d]—
That I abide near the tents of Kedar![e]
6 ‖Long‖ hath my soul had her dwelling
With him[f] that hateth peace:
7 ‖I‖ am for peace, and verily I speak,
‖They‖ are for war!

PSALM 121.

A Song of Ascents.

1 I will lift up mine eyes, unto the mountains,
From whence cometh my help!
2 ‖My help‖ is from Yahweh,
Who made heavens and earth.
3 May he not suffer thy foot[g] |to slip|,
May[h] thy keeper |not slumber|!
4 Lo! |neither will slumber nor sleep|
The keeper of Israel.
5 ‖Yahweh‖ is thy keeper,
‖Yahweh‖ is thy shade, on thy right hand:
6 ‖By day‖ |the sun| shall not smite,
Nor |the moon| by night.
7 ‖Yahweh‖ will keep thee from all harm,
He will keep thy life.[a]
8 ‖Yahweh‖ will keep thy going out' and thy coming in',
From henceforth, even unto times age-abiding.

PSALM 122.

A Song of Ascents. David's.[b]

1 I was glad, when they were saying unto me,
<Unto the house of Yahweh> let us go!
2 Standing' are our feet,
Within thy gates, O Jerusalem!
3 ‖Jerusalem‖! that hath been builded,
A true city,[c] all joined together as one:
4 Whither' have come up the tribes,
The tribes of Yah,
A testimony to Israel,
To give thanks unto the Name of Yahweh:
5 For there' are set—
Thrones for justice,
Thrones for the house of David.
6 Ask ye for the peace of Jerusalem,
|They shall prosper| who love thee!
7 Peace' be within thy walls',
Prosperity within thy palaces':
8 <For the sake of my brethren and friends>
Oh, might I speak [saying],
Peace be within thee!
9 <For the sake of the house of Yahweh our God>
Will I seek blessing for thee.

PSALM 123.

A Song of Ascents.

1 <Unto thee> have I lifted up mine eyes,
O thou who art enthroned in the heavens.
2 Lo! <as the eyes of men-servants are unto the hand of their masters,
As the eyes of a maid-servant, unto the hand of her mistress>
‖So‖ are our' eyes, unto Yahweh our God,
Until that he shew us favour.
3 Shew us favour, O Yahweh, shew us favour,
For <exceedingly> are we sated with contempt:
4 <Exceeding sated therewith> is our soul,—
‖The scorn of the careless,
The contempt of the proud‖.[d]

PSALM 124.

A Song of Ascents. David's.[e]

1 <If it had not been |Yahweh| who was on our side>
Oh might Israel say':

[a] As in ver. 38.
[b] Some cod. (w. 3 ear. pr. edns., Aram., Sep., Vul.): "regulations" (pl.)—G.n.
[c] "To the three great pilgrim feasts, *i.e.*, to be sung on the way up to Jerusalem"—O.G. 572.
[d] Or: "among the Moschi"—"a northern people inhabiting the Moschian mountains bordering on Armenia"—Davies' H.L.
[e] Or: "of the Kedarenes"—"a general Rabbinic name for Arabia"—Davies' H.L.
[f] Some cod. (w. Sep., Syr., Vul.): "them"—G.n.
[g] Some cod.: "thy feet"—G.n.
[h] Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.:) "And may"—G.n.

[a] U.: "soul."
[b] Some cod. (w. Aram., Sep., Vul.) omit: "David's"—G.n.
[c] Cp. O.G. 454[a].
[d] So *written*; but *read*: "proudest oppressors"—G.n. Cp. O.G. 145[a].
[e] Some cod. (w. Syr. and Vul.) omit: "David's"—G.n.

2 <If it had not been |Yahweh| who was on our side,
When men rose up against us>
3 ‖Then‖ <alive> had they swallowed us up,
In the glow of their anger against us;
4 ‖Then‖ |the waters| had whelmed us,
|The torrent| gone over our soul;
5 ‖Then‖ had gone over our soul
The waters so proud!

6 |Blessed| be Yahweh,
Who gave us not as prey to their teeth.

7 ‖Our soul‖ |as a bird| hath escaped from the snare of the fowlers,
‖The snare‖ is broken, and ‖we‖ are escaped:
8 ‖Our help‖ is in the Name of Yahweh,
Who made heaven and earth.

PSALM 125.

A Song of Ascents.

1 ‖They who trust in Yahweh‖
[Are] like Mount Zion[a]
Which shall not be shaken,
<Age-abidingly> shall it remain.
2 ‖Jerusalem‖! |mountains| are round about her;
‖And Yahweh‖ is round about his people,
From henceforth even unto times age-abiding.
3 For the sceptre of lawlessness[b] shall not remain over the allotment of the righteous,—
Lest the righteous put forth—unto perversity—their hands.

4 Do good, O Yahweh, unto such as are' good,
Even unto such as are upright in their hearts.

5 <As for them who turn aside unto their crooked ways>
Yahweh |will lead them forth| with the workers of iniquity,
Prosperity on Israel!

PSALM 126.

A Song of Ascents.

1 <When Yahweh brought back' the captives of Zion>
We were like them who dream:
2 ‖Then‖ was our mouth' |filled with laughter|,
And our tongue' with a shout of triumph,—
‖Then‖ said they among the nations,
Yahweh |hath done great things| with these!
3 Yahweh |hath done great things| with us,
We are full of joy!

4 Bring thou back, O Yahweh, our captives,
Like channels in the South.
5 ‖They who are sowing with tears‖
<With shouting> shall reap:
6 ‖He that |doth indeed go forth| and weep,
Bearing seed enough to trail along‖[a]
Doth ‖surely come in‖ with shouting,
Bringing his sheaves.

PSALM 127.

A Song of Ascents. Solomon's.

1 <If ‖Yahweh‖ build not the house>
‖In vain‖ have the builders of it toiled' thereon,
<If ‖Yahweh‖ watch not the city>
‖In vain‖ hath the watchman kept awake:
2 <Vain' for you>—
To be early in rising,
To be late in lying down,
To be eating the bread of wearisome toil,
‖So‖ would he give his beloved one[b] sleep.[c]

3 Lo! <An inheritance from Yahweh> are children,
<A reward> the fruit of the womb:
4 <As arrows in the hand of a warrior>,
‖So‖ are the children of young men.
5 How happy the man who hath filled his quiver with them!
They will not be ashamed,
But will speak with enemies in the gate.

PSALM 128.

A Song of Ascents.

1 How happy' is every one that revereth Yahweh,
Who walketh in his ways!
2 The labour of thine own hands> surely thou shalt eat.
How happy' thou, and well' for thine!
3 ‖Thy wife‖ like a fruitful' vine,
Within the recesses of thy house,—
‖Thy children‖ like plantings of olive-trees,
Round about thy table.
4 Lo! ‖thus‖ shall be blessed the man
Who revereth Yahweh.

5 Yahweh will bless thee, out of Zion,—
And behold thou[d] the welfare of Jerusalem,
All the days of thy life!
6 And behold thou[d] thy children's children,—
Prosperity on Israel!

PSALM 129.

A Song of Ascents.

1 <Many a time> have they harassed me from my youth,
Well may Israel say':

[a] Some cod. (w. 1 ear. pr. edn., Syr.): "In M. Z." —G.n.

[b] Some cod. (w. Sep., Syr., Vul.): "of the lawless one"—G.n.

[a] Ml.: "bearing a dropping or trail of seed."

[b] Some cod. (w. Sep., Syr., Vul.): "ones"—G.n.

[c] Or: "in sleep"—O.G.

[d] Or: "That thou mayest behold." Cp. Driver, Heb. Tenses, § 65. 446β; Dav. Heb. Syn. 97, § 68 (a).

2 <Many a time> have they harassed me from youth,
Yet' have they not prevailed against me.
3 <Upon my back> have ploughmen ploughed,
They have lengthened their furrow!

4 ‖Yahweh‖ is righteous,
He hath cut asunder the cords of the lawless.

5 Let all who hate Zion |be ashamed and shrink back|:
6 Let them become like the grass of housetops,
Which <before it is pulled up> hath withered;
7 Wherewith no reaper |hath filled his hand|,
Nor binder |his bosom|:
8 Neither have the passers-by ever said,
‖The blessing of Yahweh‖ be unto[a] you,—
We have blessed you in the Name of Yahweh.

PSALM 130.

A Song of Ascents.

1 <Out of the depths> have I cried unto thee,
O Yahweh.
2 O My Lord![b] hearken thou unto my voice,—
Let thine ears be attentive to the voice of my supplications
3 <If <iniquities> thou shouldest mark, O Yah>
O My Lord,[b] who could stand?
4 But <with thee> is forgiveness,
That thou mayest be revered.

5 I have waited for Yahweh
My soul hath waited for his word;[c]
6 I have hoped, O my soul, for My Lord,[d]
More than they Who watch for the morning,
Who ‖watch for the morning‖.[e]

7 Wait, O Israel, for Yahweh,—
For <with Yahweh> is lovingkindness,
And there aboundeth with him—redemption.
8 ‖He‖ therefore, will redeem Israel'
From all his iniquities.

PSALM 131.

A Song of Ascents. David's.

1 O Yahweh, my heart |is not haughty|,
Nor are mine eyes |lofty|,
Neither have I moved among great matters,
Or among affairs too wonderful for me.[f]
2 Surely I have soothed and silenced[g] my soul,—
Like a weaned child, concerning his mother,
Like a weaned child, concerning myself—mine own soul.

3 Wait, O Israel, for Yahweh,
From this time forth, even to times age-abiding.

PSALM 132.

A Song of Ascents.

1 Remember, O Yahweh, unto David,
All his humiliations!
2 What he Sware to Yahweh,—
Vowed to the Mighty One of Jacob:
3 Surely I will not enter the home of my own house,
Nor ascend my curtained couch;
4 I will not give sleep to mine eyes,
Nor <to mine eye-lashes> slumber;
5 Until I find
A place' for Yahweh,
Habitations' for the Mighty One of Jacob.

6 Lo! we heard of it at Ephrathah,
We found it in the fields[a] of the wood.

7 We would enter his habitations,
We would bow down at his footstool.

8 Arise! O Yahweh, unto thy place of rest,
‖Thou,‖ and the ark of thy strength.[b]
9 ‖Thy priests‖ let them be clothed with righteousness,
‖Thy men of lovingkindness‖ let them shout for joy!
10 <For the sake of David thy servant>
Do not turn away the face of thine Anointed One.

11 Yahweh hath sworn' unto David,
<In faithfulness> will he not turn from it,—
<Of the fruit of thy body>
Will I seat on thy throne.
12 <If thy sons keep' my covenant,
And my testimony[c] which I will teach them>
‖Even their sons‖ <unto futurity>
Shall sit on thy throne.

13 For Yahweh hath chosen' Zion,—
He hath desired it as a dwelling for himself:
14 ‖This‖ is my place of rest unto futurity,
‖Here‖ will I dwell, for I have desired it;
15 <Her provision> will I abundantly bless,
<Her needy ones> will I satisfy with bread;
16 And <her priests> will I clothe with salvation,
And ‖her men of lovingkindness‖[d] shall ‖shout aloud‖ for joy;
17 ‖There‖ will I cause to bud a horn to David.
I have prepared a lamp' for mine Anointed One;

[a] Some cod. (w. 2 ear. pr. edns. [1 *Babb.*]): "upon"—G.n.
[b] Or transfer the name: "O Adonâỳ." But some cod. (w. 2 ear. pr. edns.): "Yahweh"—G.n.
[c] "So (w. Sep., Syr., Vul.) shd these verses be divided - G.n.
[d] Or: "for Adonâỳ." Some cod. (w. 1 ear. pr. edn.): "for Yahweh"—G.n.
[e] Cp. Intro., Chap. II., Synopsis *B*, *c*.
[f] Ml.: "wonders beyond me."
[g] Some cod. (w. Sep. and Vul.): "soothed and uplifted," *w'nomamti* instead of *w'DHomamti*—"r" for "d," as often—G.n. [See Table I., p. 29, *ante*. N.B.: That, to "soothe" one's soul when weaned from wonted creature support, is to "uplift" one's soul. The weaning is an advancement.]
[a] Some cod. (w. 3 ear. pr. edns): "field" (sing.)—G.n.
[b] Or: "thine ark of strength."
[c] Ac. Mass. punctn: "this my testimony." In some cod. (w. Aram., Sep. and Vul.): "(these) my testimonies" (pl.)—G.n. Cp. O.G. 261, 262.
[d] Prob. = "her Levites." Cp. Deu. xxxiii. 8.

18 <His enemies> will I clothe with shame,
But <upon himself> shall his crown be resplendent.

PSALM 133.

A Song of Ascents. David's.

1 Lo! <how good and how delightful>
For brethren ‖to dwell together even as one‖.
2 Like the precious oil upon the head,
Descending upon the beard;
The beard of Aaron,—
Which descended unto the opening of his robe:[a]
3 Like the dew of Hermon, which descended upon the mountains of Zion,—
For ‖there‖ did Yahweh command the blessing,
|Life| unto times age-abiding.[b]

PSALM 134.

A Song of Ascents.

1 Lo! bless Yahweh, all ye servants of Yahweh,
Who stand in the house of Yahweh |by night|:
2 Lift up your hand in holiness,
And bless Yahweh.

3 May Yahweh |bless thee| out of Zion,
Even he that made heaven and earth.

PSALM 135.

1 Praise ye Yah,[c]
Praise ye the Name of Yahweh,
Praise, O ye servants of Yahweh;
2 Who stand In the house of Yahweh,
In the courts of the house of our God.
3 Praise ye Yah,
For good' is Yahweh,
Sing praises to his Name,
For it is full of delight;
4 For <Jacob> hath Yah chosen' for himself,
Israel, for his own treasure.

5 For ‖I‖ know that great' is Yahweh,
Yea ‖our Lord‖[d] is beyond all gods.
6 <Whatsoever Yahweh hath pleased> he hath done,—
In the heavens and on the earth,
In the seas, and all resounding deeps:
7 Causing vapours to ascend from the end of the earth,—
<Lightnings for the rain> hath he made,
Bringing forth wind out of his treasuries.

8 Who smote the firstborn of Egypt,
Both of man, and of beast;
9 Sent signs and wonders into thy midst, O Egypt,
Upon Pharaoh, and upon all his servants.

10 Who smote great nations,
And slew mighty kings:
11 Sihon, king of the Amorites,
And Og, king of Bashan,
And all the kingdoms of Canaan;
12 And gave their land as an inheritance,
An inheritance to Israel his people.

13 O Yahweh! ‖thy Name‖ is age-abiding,—
O Yahweh! ‖thy memorial‖ is to generation after[a] generation.

14 For Yahweh will vindicate' his people,—
And <on his servants> have compassion.[b]

15 ‖The idols of the nations‖ are silver and gold,[c]
The work[d] of the hands of men:
16 <A mouth> have they, but they speak not,
<Eyes> have they, but they see not;
17 <Ears> have they, but they hear not,
<Nose>—there is no' breath in their mouth.
18 <Like unto them> shall be they who make them,
Every one who trusteth in them.

19 O house of Israel! bless Yahweh,
O house of Aaron! bless Yahweh;
20 O house of Levi! bless Yahweh,
Ye that revere Yahweh! bless Yahweh.
21 Blessed be Yahweh out of Zion,
Who inhabiteth Jerusalem,
Praise ye Yah![e]

PSALM 136.

1 Give ye thanks to Yahweh
For he is good,
For <age-abiding> is his lovingkindness.[f]
2 Give ye thanks to the God of gods,[g]
For <age-abiding> is his lovingkindness.
3 Give ye thanks to the Lord of lords,
For <age-abiding> is his lovingkindness.
4 To him that doeth great wonders |by himself alone|,
For <age-abiding> is his lovingkindness.
5 To him that made the heavens with understanding,
For <age-abiding> is his lovingkindness.
6 To him that stretched out the earth above the waters,
For <age-abiding> is his lovingkindness.
7 To him that made great lights,
For <age-abiding> is his lovingkindness.
8 The sun to rule the day,
For <age-abiding> is his lovingkindness.
9 The moon and stars to rule the night,
For <age-abiding> is his lovingkindness.
10 To him that smote Egypt in their firstborn,
For <age-abiding> is his lovingkindness.
11 And brought forth Israel out of their midst,
For <age-abiding> is his lovingkindness.
12 With a firm hand, and a stretched-out arm,
For <age-abiding> is his lovingkindness.

[a] Cp. Exo. xxviii. 32.
[b] Ml.: "Life up to the age."
[c] See Ps. civ. 35, n.
[d] Heb.: *'ădhônénu* (*'ădhônây*).
[a] Ml.: "and."
[b] Deu. xxxii. 36, 43.
[c] Cp. Ps. cxv. 4-13.
[d] Some cod. (w. Sep. and Vul.): "works"—G.n.
[e] Prob. shd stand at head of next Psalm. Cp. Ps. civ. 35, n.
[f] Cp. Intro. Chap. I., 3, *a*.
[g] Sometimes = "rulers," "representatives of God." Cp. Ps. viii. 5, n; lxxxii. 1, 6, n.

13 To him that divided the Red Sea into divisions,
For <age-abiding> is his lovingkindness.
14 And caused Israel to pass through the midst thereof,
For <age-abiding> is his lovingkindness.
15 And shook off Pharaoh and his army in the Red Sea,
For <age-abiding> is his lovingkindness.
16 To him that led his people through the desert,
For <age-abiding> is his lovingkindness.
17 To him that smote great kings,
For <age-abiding> is his lovingkindness.
18 And slew majestic kings,
For <age-abiding> is his lovingkindness.
19 Even Sihon, king of the Amorites,
For <age-abiding> is his lovingkindness.
20 Also Og, king of Bashan,
For <age-abiding> is his lovingkindness.
21 And gave their land for an inheritance,
For <age-abiding> is his lovingkindness.
22 An inheritance to Israel his servant,
For <age-abiding> is his lovingkindness.
23 Who <in our low estate> remembered us,
For <age-abiding> is his lovingkindness;
24 And freed us with force from our adversaries,
For <age-abiding> is his lovingkindness.
25 Who giveth food to all flesh,
For <age-abiding> is his lovingkindness.
26 Give ye thanks unto the GOD of the heavens,
For <age-abiding> is his lovingkindness.

PSALM 137.

1 <By the rivers of Babylon> ‖there‖ we sat down, yea we wept[a]——
When we remembered Zion:
2 <Upon the willows—in the midst thereof>
Hanged we our lyres:
3 For <there> our captors asked of us words of song,
And our plunderers—gladness,—
Sing us of the songs of Zion!

4 How' shall we sing the song of Yahweh,
On a foreign' soil?

5 <If I forget thee, O Jerusalem>
Let my right-hand forget':[b]
6 Let my tongue cleave' to the roof of my mouth,
|If I do not remember thee|!
‖If I do not lift up Jerusalem above the head of mine own gladness‖.

7 Remember, O Yahweh, against the sons of Edom, the day of Jerusalem,—
How they continued to say—
Overthrow! Overthrow!
Unto the foundation within it.

8 O ruined[a] daughter of Babylon,—
How happy the man who shall repay thee
Thy dealing, wherewith thou didst deal with us!
9 How happy the man who shall snatch away'
And dash thy children' against the crag!

PSALM 138.

David's.

1 I will give thee thanks[b] with all my heart,
<Before the messengers of God>[c] will I praise thee in song:
2 I will bow down towards thy holy' temple,
And thank thy Name, for thy lovingkindness and for thy faithfulness,
For thou hast magnified, |above all thy Name|, ‖thy word‖![d]
3 <In the day I cried unto thee>
Then didst thou answer me,
And didst excite me, in my soul, mightily.
4 All the kings of the earth |will thank thee, O Yahweh|,
When they have heard the sayings of thy mouth;
5 And they will sing of[e] the ways of Yahweh,
That great' is the glory of Yahweh:
6 <Though lofty' is Yahweh> yet <the lowly> he regardeth,
But <the haughty—afar off> doth he acknowledge.
7 <Though I walk in the midst of distress> thou wilt give me life,—
<Because of the anger of my foes>[f] thou wilt thrust forth thy hand,[g]
And thy right' hand |will save me|:
8 ‖Yahweh‖ will carry through my cause,—
O Yahweh! ‖thy lovingkindness‖ is age-abiding,
<The works[h] of thine own hands> do not thou desert.[i]

PSALM 139.

To the Chief Musician. David's. A Melody.

1 O Yahweh! thou hast searched me, and observed:
2 ‖Thou‖ hast observed my downsitting and mine uprising,
Thou hast given heed to my desire, from afar:
3 <My path and my couch> hast thou examined,[k]
And <all my ways> thou well knowest.[l]

[a] Note the effect of this pause, as though the utterance were choked with a sob!
[b] Some cod. (w. Sep. and Vul.): "Let my r.-h. be forgotten." *Gt.*: "Let my r.-h. fail or deceive" —G.n.
[a] *Gt.*: "O destroying d. of B."—G.n.
[b] Some cod. (w. Aram., Sep., Syr., Vul.) add: "O Yahweh"—G.n.
[c] Cp. Ps. viii. 5, n.
[d] As in Ps. cxix. 38.
[e] Or: "in."
[f] Some cod. (w. 2 ear. pr. edns.): "Yea, because of my foes"—G.n.
[g] Some cod. (w. 2 ear. pr. edns. [1 *Rabb.*], Sep.): "hands" (pl.)—G.n.
[h] Some cod. (w. Syr.): "work" (sing.)—G.n.
[i] Cp. Job xiv. 15; Ps. civ. 31; cxxxix. 17.
[k] Ml.: "sifted."
[l] Or: "hast thou controlled and inspected" —Fuerst.

4 Surely there hath not been a word on my tongue,
[But] behold! O Yahweh, thou hast observed it on every side.
5 <Behind and before> hast thou shut me in,
And hast laid upon me thy hand:—
6 Knowledge ‖too wonderful‖ for me!
High, I cannot attain to it!

7 Whither' can I go from thy spirit?
Or whither <from thy face> can I flee?
8 <If I ascend the heavens> ‖there‖ thou art'!
<If I spread out hades as my couch> behold thee!
9 <If I mount the wings of the dawn,
Settle down in the region beyond the sea>
10 ‖Even there‖ thy hand shall lead me,
And thy right' hand |shall hold me|.
11 <If I say, Surely ‖darkness‖ shall cover me!>
Then ‖night‖ is light about me.
12 ‖Even darkness‖ will not conceal from thee,—
But ‖night‖ <like day> will shine,
<So' is the darkness> as' the light!

13 For ‖thou‖ didst possess thyself of my reins,
Thou didst weave me together in the womb of my mother.
14 I thank thee, in that fearfully' was my being distinguished,[a]
Wonderful' are thy works,
And ‖mine own soul‖ is observing [them] intently!
15 My substance[b] was not hid' from thee,—
When I was made in secret,
When I was skilfully figured in the lower parts of the earth.
16 <Mine unfinished substance> thine eyes beheld,
And <in thy book> all the parts thereof were written,—
The days they should be fashioned!
While yet there was not one among them.

17 <To me> then, how precious have thy desires[c] become, O GOD!
How numerous, the heads of them!
18 I would recount them!
<Beyond the sands> they multiply,
I rouse myself—[d]
And am still with thee.

19 Wilt thou not, O God, slay the lawless one?
Therefore, ye men of bloodshed, depart from me!
20 For they speak of thee wickedly,
Thy foes' lift up [their hand] unto falsehood.[e]
21 Do I not hate ‖them who hate thee‖, O Yahweh?
And loathe ‖them who rise up against thee‖?
22 <With completeness of hatred> I hate them,
<As enemies> have they become to me.
23 Search me, O GOD, and observe my heart,
Try me, and observe my cares;
24 And see if there be any idol-way[a] in me,
And lead me in a way age-abiding.

[a] Or: "was I made distinct." But *Gt.*: "fearfully wonderful didst thou become" (w. Sep., Syr.)—G.n.
[b] Or: "frame." Ml.: "bone" = "bones"—O.G.
[c] Cp. Job xiv. 15; Ps. civ. 31; cxxxviii. 8.
[d] Or: "I awake."
[e] *Gt.*: "They utter for falsehood thy name." Cp. Exo. xx. 7—G.n.

PSALM 140.

To the Chief Musician. A Melody of David.

1 Rescue me, O Yahweh, from the men of mischief,
<From the men of violence> wilt thou preserve me:
2 Who have devised mischiefs in [their] heart,
<Every day> do they stir up wars:
3 They have sharpened their tongue like a serpent,—
‖The poison of the asp‖ is under their lips.
[Selah.
4 Keep me, O Yahweh, from the hands of the lawless one,
<From the man of violence> wilt thou preserve me,—
Who have devised, to thrust at my steps:
5 The proud have hidden a snare for me,
And <cords> have they spread as a net beside the track,
<Snares> have they set for me. [Selah.

6 I have said unto Yahweh, |My GOD| thou art'!
Give ear, O Yahweh, unto the voice of my supplications.
7 O Yahweh, My Lord, my saving' strength,[b]
Thou hast screened my head in the day of battle.
8 Do not grant, O Yahweh, the desires of the lawless one,
<His device> do not promote,
They would exalt themselves. [Selah.

9 <As for the head of them who surround me>
Let the mischief of their lips cover them:
10 May there be dropped[c] on them live coals,—
<Into the fire> may they be let fall,
‖Into watery pits [from which] they shall not rise‖.
11 <As for the slanderer>[d] let him not be established in the earth,[e]—
<As for the man of wrongful violence> let misfortune hunt him with thrust upon thrust.

12 I know that Yahweh will execute
The right of the oppressed one,
The vindication of the needy.
13 Surely ‖the righteous‖ shall give thanks to thy Name,
The upright shall dwell' in thy presence.

[a] Or: "grievous," "injurious way."
[b] Ml.: "the strength of my salvation."
[c] *Gt.*: "He will rain" (or: "may there rain"). Cp. Ps. xi. 6—G.n.
[d] Lit.: "the man of tongue."
[e] Or: "land."

PSALM 141.

A Melody of David.

1 O Yahweh, I have cried unto thee,
Make thou haste to me,
Give ear unto my voice, when I cry to thee.
2 Let my prayer be set in order like incense before thee,—
The lifting up of my hands,[a] as the evening gift.

3 Set thou, O Yahweh, a watch at my mouth,
Keep thou guard over the door of my lips.
4 Let not my heart incline to a matter of wrong,
That I should busy myself with practices in lawlessness, with men working iniquity,
And let me not eat of their dainties.

5 Let a righteous man smite' me—
<A lovingkindness> that he should correct me,
An oil for the head [which] let not my' head refuse!
For ‖yet‖ |even my prayer| shall be in their calamities.
6 Their judges |have been hurled down by a crag|,[b]
Now have men heard my sayings, for they have become sweet.

7 <As when one plougheth and furroweth the earth>
|Scattered about| are our bones at the mouth of hades!

8 Surely <unto thee, O Yahweh, My Lord> are mine eyes,
<In thee> have I sought refuge,
Do not pour out my life.
9 Keep me out of
The clutches of the trap they have set for me, and
The snares of the workers of iniquity.
10 They who are lawless |shall fall into the nooses thereof|,
While ‖I, at the same time‖ pass on.

PSALM 142.

An Instructive Psalm of David. When he was in the Cave. A Prayer.

1 <With my voice—to Yahweh> make I outcry,
<With my voice—to Yahweh> make I supplication:
2 I pour out before him my complaint,
<My distress—before him> I tell.
3 <When my spirit fainted concerning myself>
Then ‖thou‖ didst take note of my path,—
<In the course which[c] I was about to take>
They had hidden a snare for me.
4 Look to the right hand and see,
That there is none that <for me> hath regard,—
Escape is lost' to me,
There is no' one to care for my life.

5 I have made outcry unto thee, O Yahweh,—
I have said,
‖Thou‖ art my refuge,
My portion, in the land of the living.[a]
6 Attend thou unto my loud cry,
For I am brought very low,—
Rescue me from my pursuers,
For they are stronger than I.
7 O bring forth, out of prison, my soul,
That I may give thanks unto thy Name,—
<About me> let the righteous gather round,
For thou wilt deal bountifully with me.

PSALM 143.

A Melody of David.

1 O Yahweh, hear my prayer,
Give ear to my supplications,
<In thy faithfulness> answer me, |in thy righteousness|.
2 Do not then enter into judgment with thy servant,
For no one living |can appear just before thee|.
3 For an enemy
Hath pursued my soul,
Hath crushed, to the earth, my life,
Hath made me dwell in dark places, like the ancient dead.
4 Therefore hath my spirit' |fainted concerning myself|,
<Within me> hath |my heart| been confounded.

5 I have remembered the days of aforetime,
I have talked with myself of every deed of thine,[b]
<Of the work[c] of thy hands> I would speak:
6 I have spread out my hands unto thee,
‖My soul‖ is as[d] a thirsty land, for thee. [Selah.

7 Speedily' answer me, O Yahweh,
My spirit faileth',—
Do not hide thy face from me,
Or I shall be made like unto them who go down into the pit.
8 Let me hear, in the morning, thy lovingkindness,
For <in thee> have I trusted,—
Let me know the way in which[e] I should walk,
For <unto thee> have I uplifted my soul.
9 Rescue me from my foes, O Yahweh,
<Unto[f] thee> have I come seeking refuge.[g]

[a] Ml.: "palms" ("opened hands").
[b] As if (fig.): "by the hands of a crag." Or render: "hurled forward on the points of a crag." Cp. Fuerst.
[c] Cp. O.G. 262[b].
[a] Or: "the land of life."
[b] Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr., Vul.): "all thy deeds"—G.n.
[c] Some cod. (w. 3 ear. pr. edns., Aram., Sep. and Vul.): "works"—G.n.
[d] Some cod. (w. 7 ear. pr. edns.): "is in"—G.n.
[e] Cp. O.G. 262[b].
[f] Some cod. (w. 1 ear. pr. edn., Sep.): "For in thee." Cp. ver. 8—G.n.
[g] Sense of M.C.T. doubtful; and *Gt.*: "For thee have I waited" (or "hoped"). Cp. Is. viii. 17—G.n.

10 Teach me to do thy good pleasure,
For ‖thou‖ art my God,—
‖Thy spirit‖ is good,
Wilt thou set me down to rest in a level land.[a]
11 <For the sake of thy Name>, O Yahweh, wilt thou give unto me life,
<In thy righteousness> wilt thou bring forth, out of distress, my soul;
12 And <in thy lovingkindness> wilt thou exterminate my foes,—
And destroy all the adversaries of my soul,
Because ‖I‖ am thy servant.

PSALM 144.

David's.

1 Blessed' be Yahweh, my Rock,
Who teacheth my hands to war,
my fingers to fight:
2 My lovingkindness and my stronghold,
My high tower and my deliverer—‖mine‖!
My buckler, and he in whom I have sought refuge,—
He that subdueth my people[b] under me.[c]

3 O Yahweh! what is the earthborn,
And yet thou hast acknowledged him,—
The[d] son of a mortal,
And yet thou hast taken account of him:[e]
4 ‖The earthborn‖ resembleth |a vapour|,
‖His days‖ are like a passing' shadow.

5 O Yahweh! bow thy heavens and come down,
Touch[f] the mountains, that they smoke:
6 Flash forth lightning, that thou mayest scatter them,
Send out thine arrows, that thou mayest confound them:
7 Put forth thy hands[g] from on high:—
Snatch me away and rescue me
Out of mighty waters,
Out of the hand of the sons of the alien,
8 *|Whose mouth| hath spoken deceit,*
And ‖whose right hand‖ is a right hand of falsehood.

9 O God! <a new song> will I sing unto thee,—
<On a harp[h] of ten strings> will I make music[i] to thee:
10 Who giveth victory unto kings,—
Who snatcheth away David his servant, from the calamitous' sword.

11 *Snatch me away and rescue me*
Out of the hand of the sons of the alien,—
Whose mouth hath spoken deceit,
And ‖whose right hand‖ is a right hand of falsehood:—

12 That ‖our sons‖ may be like plants well grown while yet young,—
‖Our daughters‖ like corner pillars,—carved, in the construction of a palace:
13 ‖Our garners‖ full, pouring out from one kind to another;
‖Our flocks‖ multiplying by thousands—by myriads, in our open fields:
14 ‖Our oxen‖ well-laden;
No breaking in and no departing,[a]—
And no loud lament in our places of concourse:—
15 How happy the people that is in such' a case!
How happy the people that hath Yahweh for its God!

PSALM 145.

A Psalm of Praise. David's.

א 1 I will extol thee, my God, O King,
And will bless thy Name, to times age-abiding and beyond;
ב 2 <Every day> will I bless thee,
And praise thy Name, to times age-abiding and beyond.[b]

ג 3 Great' is Yahweh—and worthy to be heartily praised,
And ‖his greatness‖ is unsearchable.[b]

ד 4 <Generation unto generation> shall celebrate thy works,
And <thy mighty deeds> shall they tell:
ה 5 <The splendour of the glory of thy majesty> shall they speak,
And <thy wonders> will I utter.[c]
ו 6 And <the might of thy terrible acts> shall men speak,
And <as for thy greatness>[d] I will recount it.
ז 7 <The memory of thy great goodness> shall men pour forth,
And <thy righteousness> shall they shout aloud.

ח 8 *|Gracious and compassionate| is Yahweh,—*
Slow to anger, and of great lovingkindness.[e]

ט 9 Good' is Yahweh to all,
And ‖his tender compassions‖ are over all his works.

[a] Some cod. (w. 1 ear. pr. edn.): "way." Others (w. Syr.): "path." Cp. Ps. xxvii. 11.
[b] *A sp.* v.r. (*sevir*): "subdueth peoples." In some cod.: "peoples," is both *written* and *read* (w. *Aram.* and Syr.). Cp. *Ps.* xviii. 47—G.n.
[c] In some cod. there is a Massoretic note. *Read*: "under him"; and in others: "under him" is both *written* and *read*—G.n.
[d] Some cod. (w. 1 ear. pr. edn.): "Or the"—G.n.
[e] Cp. Ps. viii. 4.
[f] Or: "smite."
[g] Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr., Vul.): "hand" (sing.)—G.n.
[h] Or: "lute"—O.G.
[i] Or: "play."

[a] Or: "No breach and no surrender."
[b] N.B.: How this psalm alternates between words spoken *to* God (in the second person), and words spoken *of* him (in the third person).
[c] So shd this verse be divided (w. Sep., Syr., Vul.)—G.n.
[d] So *read*; and so some cod. (w. 1 ear. pr. edn.), Aram., Sep., Syr., Vul.) both *write* and *read*. [M.C.T.: "thy greatnesses," or "great acts"]—G.n.
[e] Cp. Exo. xxxiv. 6, 7. Cp. Intro., Chap. I. 3, a.

10 All thy works, O Yahweh, |will give thanks unto thee|,—
And ‖thy men of lovingkindness‖ will bless thee:

ב 11 <The glory of thy kingdom> will they tell,—
And <thy power> will they speak.

ל 12 To make known to the sons of men, his mighty deeds,
And the splendid glory of his kingdom.

מ 13 ‖Thy kingdom‖ is a kingdom of all ages,—
And ‖thy dominion‖ is over generation after generation.[a]

ס 14 Yahweh is ready to uphold all who are falling,
And to raise all who are laid prostrate.

ע 15 ‖The eyes of all‖ <for thee> do wait,
And ‖thou‖ givest them their food in its season.
פ 16 ‖Thou‖[b] openest thy hand,[c]
And fillest every living thing with gladness.

צ 17 Righteous' is Yahweh in all his ways,
And kind' in all his works.
ק 18 Near' is Yahweh to all who call upon him,—
‖To all them who call upon him in faithfulness‖.
ר 19 <The desire of them who revere him> will he fulfil,
And <their cry> will he hear, and will save them.
ש 20 Yahweh preserveth' all who love him,
But <all the lawless> will he destroy.
ת 21 <The praise of Yahweh> my mouth' shall speak,
That all flesh may bless' his holy Name,
Unto times age-abiding and beyond.[d]

PSALM 146.

1 Praise ye Yah.
Praise, O my soul, Yahweh.
2 I will praise Yahweh while I live!
I will make melody to my God while I continue!

3 Do not ye trust in nobles,
In a son of man'[e] who hath no deliverance:
4 His spirit |goeth forth|, he returneth to his ground,
<In that very day> his thoughts perish.

5 How happy is he that hath the God of Jacob as his help,
‖Whose hope‖ is on Yahweh his God:—

6 Who made The heavens and the earth,
The sea and all that is therein,
Who keepeth faithfulness to times age-abiding:
7 Who executeth justice for the oppressed,
Who giveth food to the famishing,
‖Yahweh‖ who liberateth prisoners;
8 ‖Yahweh‖ who opened [the eyes of] the blind,
‖Yahweh‖ who raiseth the prostrate,
‖Yahweh‖ who loveth the righteous;
9 ‖Yahweh‖ who preserveth sojourners,
<The fatherless and widows> he relieveth,—
But <the way of the lawless> he overturneth.
10 Yahweh |will reign|, to times age-abiding,
Thy God, O Zion, To generation after generation.
Praise ye Yah!

PSALM 147.

1 Praise ye Yah,
For it is good, to make melody to our God,[a]—
For it is delightful, seemly' is praise!
2 Yahweh |is building Jerusalem|,
<The outcasts of Israel> will he gather together.
3 He is healing the broken in heart,—
And binding up their hurts.
4 Counting the number of the stars,
<To all of them—names> he giveth.
5 Great' is our Lord,[b] and of abounding strength,
And ‖his knowledge‖ cannot be expressed.
6 Yahweh |relieveth the humbled|![c]
Casting the lawless down to the earth.

7 Respond to Yahweh with thanksgiving,
Make melody to our God with the lyre.
8 Who covereth the heavens with clouds,
Preparing rain' for the earth,
Who causeth the mountains to sprout grass:
9 Giving, to the beast, its food,
To the young ravens, when they cry.

10 <Not in the strength of the horse> doth he delight,
<Not[d] in the legs of a man> hath he pleasure:
11 Yahweh |hath pleasure| in them who revere him,
In them who wait for his lovingkindness.

12 Laud thou, O Jerusalem, Yahweh,
Praise thy God, O Zion:
13 For he hath strengthened the bars of thy gates,
He hath blessed thy children in thy midst:
14 Who maketh thy boundaries to be peace,
<With the marrow of wheat> doth he satisfy thee:
15 Who sendeth his utterance[e] to the earth,
<How swiftly> runneth his word!

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[a] Here some cod. (w. Sep., Syr., Vul.) add:—
"Faithful' is Yahweh in all his words,
And kind' in all his works"—G.n.
[So supplying the missing *nun* (*ne'emān* = "Faithful") and making 22 verses—one for each letter in the alphabet. Cp. "Special Note," I., 5, *post*, p. 607.]
[b] So it shd be (emphatic "Thou") (w. Sep., Syr., Vul.). Cp. Ps. civ. 28—G.n.
[c] Some cod. (w. 1 car. pr. edn., Sep.): "hands" (pl.)—G.n.
[d] Many MSS. (w. 1 car. pr. edn.) here add:—
"And ‖we‖ will bless Yah,
From henceforth even unto times age-abiding.
Praise ye Yah."
Cp. Ps. cxv. 18—G.n.
[e] Or "Adam."

[a] *Gt.*:— "For he is good,
Sing praises unto our God."
Cp. Ps. cxxxv. 3—G.n.
[b] Heb.: *'adhōnēnu* (as in Ps. cxxxv, 5).
[c] Or: "oppressed."
[d] Some cod. (w. Sep., Syr., Vul.): "Nor" (= "And not")—G.n.
[e] As in Ps. cxix. 38.

16 Who giveth snow like wool,
<Hoar-frost—like ashes> he scattereth:
17 Casting forth his ice like crumbs,
<Before his cold> who can stand?
18 He sendeth forth his word and melteth them,
He causeth his wind to blow, the waters' |stream along|:
19 Declaring his word[a] unto Jacob,
His statutes and his regulations, unto Israel.
20 He hath not dealt so with any nation,
And <his regulations> he maketh not known to them.[b]

Praise ye Yah!

PSALM 148.

1 Praise ye Yah.
Praise Yahweh, out of the heavens,
Praise him, in the heights;
2 Praise him, all his messengers,
Praise him, all his host:[c]
3 Praise him, sun and moon,
Praise him, all ye stars of light;
4 Praise him, O ye heavens of heavens,
And ye waters' that are above' the heavens;
5 Let them praise the Name of Yahweh,
For ||he|| commanded, and they were created;
6 So caused he them to stand perpetually—age-abidingly,
<A decree> hath he given, and it passeth[d] not beyond.

7 Praise Yahweh, out of the earth,
Sea monsters, and all resounding deeps;
8 Fire and hail, snow and vapour,
Stormy wind, fulfilling his word;
9 Ye mountains, and all hills,
Fruit trees, and all cedars;
10 Thou wild-beast, and all ye cattle,
Crawling creature, and bird of wing;
11 Kings of earth, and all peoples,
Rulers, and all judges of earth;
12 Young men, yea even virgins,
Elders, and children.

13 Let them praise the Name of Yahweh,
For lofty' is his Name alone,
His splendour' is over earth and heavens.

14 Therefore hath he exalted a horn for his people,
A praise' for all his men of lovingkindness,
For the sons of Israel—a people near him,
Praise ye Yah!

PSALM 149.

1 Praise ye Yah.
Sing to Yahweh a song that is new,
His praise in the convocation of the men of lovingkindness.
2 Let Israel rejoice' in him that made him,
Let the sons of Zion exult in their king;
3 Let them praise his Name in the dance,
<With timbrel and lyre> let them make music to him.
4 For Yahweh is taking pleasure in his people,
He will beautify humbled ones[a] with victory.
5 Let the men of lovingkindness exult as they glory,[b]
Let them shout aloud upon their beds:
6 The high songs[c] of GOD be in their throat,
And a two-edged sword in their hand:
7 To execute An avenging among the nations,
Rebukes among the peoples:
8 To bind Their kings with fetters, and
Their honoured ones with iron bands;
9 To execute upon them the sentence written,
||An honour|| shall it be' to all his men of lovingkindness.

Praise ye Yah!

PSALM 150.

1 Praise ye Yah.
Praise ye GOD in his sanctuary,
Praise him, in his strong' expanse;
2 Praise him, for his mighty deeds,[d]
Praise him, according to[e] his exceeding greatness:
3 Praise him, with the blast of a horn,
Praise him, with the harp[f] and lyre:
4 Praise him, with timbrel and dance,—
Praise him, with stringed instrument and flute,[g]
5 Praise him, with cymbals of clear tone,—
Praise him, with cymbals of loud clang:
6 Let ||every breathing thing|| praise Yah,
Praise ye Yah!

[a] So *written*; but *read*: "words" (pl.) Some cod. (w. Sep., Syr., Vul.) both *write* and *read*: "word" (sing.); others (w. 1 ear. pr. edn.) both *write* and *read*: "words" (pl.)—G.n.
[b] So it shd be (w. Sep., Syr., Vul.)—G.n.
[c] *Written*: "host"; *read*: "hosts." In some cod. (w. 2 ear. pr. edns.) both *written* and *read*: "hosts"—G.n.
[d] *Gt.*: "and they pass not beyond"—G.n.

[a] Or: "oppressed ones."
[b] Or: "exult with [ascriptions of] Glory!"—O.G.
[c] Ml.: "extollings."
[d] In some cod., "his might," *written*, and "his mighty deeds," *read*; but in others (w. Aram. and Syr.): "his might" is both *written* and *read*—G.n.
[e] Some cod. (w. Syr.): "in"—G.n.
[f] Or: "lute"—O.G.
[g] Or, more broadly: "wind-instrument."

SPECIAL NOTE
ON
THE PSALMS.

THE exigencies of space in relation to the varying forms in which this Bible is issued afforded a welcome opportunity for inserting here a Special Note on the Psalms, rather than reserve such a note for the Old Testament Appendix. It will be necessary to restrict this further outgrowth from the original design of THE EMPHASISED BIBLE to subjects which are in some measure peculiar to the work, leaving the student to seek elsewhere for fuller information on related topics. It will be convenient to treat, first, of some external features which are observable in the foregoing presentment of the Psalms; and, secondly, to touch upon some more essential characteristics of these precious compositions, especially in regard to certain grave questions of interpretation.

I. EXTERNAL FEATURES.

1.—*The division of the Psalms into Books*, having now been familiarised by means of the Revised Version, claims no further notice here than merely to say that the ancient issue of the Psalms in successive and enlarging collections, relieves us from all embarrassment and impulse to prejudgment, when we first find it stated at the end of the Second Book (Psalm lxxii.) that the prayers of David the son of Jesse are "ended," and yet discover others, later on, attributed to the same author. Just as, in the Book of Proverbs, the first collection (x. to xxiv.) is supplemented by another which, at a later date, "Hezekiah and his men copied out" (xxv. 1), so later editions of the Psalms may very well contain compositions from David's own pen which at an earlier time had not been brought to light, or had not been suitably edited for insertion among the hymns employed in the Temple service.

2.—The *titles* of the Psalms need cause us no anxiety. That they are very ancient is evident from their appearance as translated in the Septuagint Version,[a] but further than this we need not go; and if any Psalms, by the application of sound principles of exegesis, remonstrate against the occasion ascribed to them, we need do no more than pay respectful regard to a venerable tradition, and pass on in quest of more conclusive evidence. In particular it should be understood that the preposition generally rendered "of" in the phrase "Psalm of David," may easily and naturally be rendered "to," "for" "of," or "by"—and so may be taken as the "to" of dedication, the "for" of desired use, the "of" of subject-matter, or finally the "by" of authorship—which last can itself scarcely preclude editorial preparation for liturgical use, to say nothing of perils of transcription and transmission, to guard us from which the labours of the textual critic are of such priceless worth. A Psalm "of" Asaph may have been "for" Asaph's use, or one composed "by" him. We should scarcely think of a Psalm composed "by" the Sons of Korah: much rather "for" their use. And yet one and the same preposition serves in these several applications. An effort has been made in the foregoing version to keep the reader in the enjoyment of his legitimate freedom.

3.—The word *Selah* has long been proof against all endeavours to resolve it. That it literally means "to lift up" has been generally admitted. But "lift up" what?—instruments or voices? And why and how lift up? And so despair has relinquished the inquiry: it was some musical note or sign—precise nature unknown. Others settled down in the conclusion that it simply or chiefly meant "Pause." And "pause" was nearly successful; save that, to say "pause" at the end of a Psalm, seemed needless. To the Oxford Gesenius belongs the merit of suggesting a more adequate explanation, the substance of which is cited in note [c] to Ps. iii. p. 530, *ante*. As a call upon the people to lift up their voices in praise of Yahweh, a pleasing pause for a practical purpose would be thereby constituted, and one which would suit equally the close of a strophe or the end of a Psalm; and at the same time not be wholly out of place even when it was used to mark a movement of musical rhetoric—interrupting a sentence—a movement akin to the pause for effect familiar in oratory. If the latter part of this explanation be borne in mine, the otherwise unwelcome letting in of a little extra space in connection with some of the occurrences of "Selah" in the foregoing pages, will be explained.

4.—We are thus prepared for the more graphic setting of the word *Hallelujah* (=*Hallelu Yah* ="Praise ye Yah") than was previously familiar to us; and for which we are indebted to Dr. Ginsburg.[b] *Hallelu Yah* becomes the more general invitation to the people to join: *Selah* the more precise intimation of the points at which the loud acclaim should come in. That the two words are seldom or never found in company, may merely show that, after all, we have only

[a] See note [c] on heading to Ps. iv.

[b] See p. 583, *ante*, note [g], end of Ps. civ.

glimpses of the ancient temple worship. At first it may seem a little amusing that by the simple process of resolving the word "hallelujah" into its elements and then translating it in harmony with its force and intent we actually get rid of the word (as one compound word) altogether! That is so; but consider the gain. We not only catch a fresh sight of the ancient worship as a living thing, but we gain an accession to the instances in which the thrice holy Divine Name (in its abbreviated form of "Jah"="Yah") occurs in the Old Testament; and, to condescend upon the minor matter of pronunciation, it seems peculiarly becoming that the same translation that ventures upon the spelling "Yahweh" should set free from its almost meaningless combination (often flippantly ejaculated, and sometimes lightly used as a badge) the august syllable Yah. The relation of "Yah" to "Yahweh" is so generally admitted, that to accept the obvious pronunciation of the former and refuse the proposed pronunciation of the latter, would appear to be rather inconsistent.

5.—The *Alphabetical* Psalms claim notice, if only because—the fact that there are such Psalms has in this Bible been forced into prominence by the exhibit in the margin of the Hebrew letters which form this characteristic. It will readily be understood that in some cases these letters have been placed in the right-hand margin merely for convenience, and that they still refer to the first Hebrew word in the line. There are seven such Alphabetical Psalms—namely, xxv., xxxiv., xxxvii., cxi., cxii., cxix., and cxlv. To these, some scholars add Psalms ix. and x., which were perhaps originally one Psalm, and in which fragments of the alphabetical arrangement are still discernible. The 119th is the most conspicuous of these singular compositions, both owing to the number of verses headed by each Hebrew letter in succession (eight to each), and to the circumstance that the names of the Hebrew letters are preserved as paragraph headings by the Bibles in common use. The device under consideration may be described as an *abecedarian acrostic*. Eight verses in succession begin (in the original) with words commencing with *aleph;* then eight verses start with words beginning with *beth;* and so on to the end of the alphabet of 22 letters, making 176 verses in all. In the other alphabetical Psalms the arrangement is less formidable; a stanza only, or a distich, or even a single line being headed by each Hebrew letter as the initial of the original word employed. This initialling device makes a singularly striking and beautiful re-appearance in the Book of Lamentations, in which book of five chapters four are alphabetical: Chapters i. and ii. having each a single alphabet, hence twenty-two verses each; Chapter iii., a triple alphabet—three *alephs*, three *beths*, etc.—hence sixty-six verses in all; Chapter iv., a single alphabet and twenty-two verses; Chapter v., still twenty-two verses, but, strange to say, no alphabet. In settling the rendering of Chapter iii., it was found easily possible to conform some four or five triplets to the same style, so far as to begin three verses in succession with the same English letter. Ordinarily, as might be anticipated, the imitation has to be given up; but this small measure of success impressed the present translator's mind with the conviction that here we have to do with something more than a literary curiosity. There must have been patient devising on the part of the author; and there must have resulted an aid to memory so effective as scarcely to have been outside the original composer's intention. Truly, a fruitful consideration, bearing on the advantages even now of memorising Holy Scripture, and on the debt of gratitude we owe to paraphrasts and hymn-writers who, by alliteration, rhythm, and rhyme, render aid to the memories of the illiterate, the sick, the blind, and the bookless—aid which tends to keep Divine truth alive in the hearts of men when they most need its influence. Incidentally, the Alphabetical Psalms may yield a valuable lesson in textual criticism. Whoever the author of any one of these Psalms may have been, the intuition comes to us with unanswerable force that if the initial alphabet is nearly unbroken, it must have been originally intended to make it perfect. Hence, when an expert like Dr. Ginsburg says, on Psalm xxv. 2, that he thinks that instead of "O my God, in thee," it should rather be "In thee, O my God," it needs only that we notice that whereas the former in Hebrew is **E***lohay, bekâ*, the latter is **B***ekâ, Elohay*, thus perfecting the sequence of the initials by bringing the letter *beth* next after *aleph*, to feel almost certain that he is right. In like manner, when we observe that, while the nineteenth letter (*ḳoph*) is absent, the twentieth letter (*resh*) starts two verses in succession, we cannot avoid the conclusion that a disturbance has at some time or other crept in, even though we cannot now set the matter right; and perhaps just here it may be of no practical consequence, as some nearly synonymous word to that rendered "Behold" in verse 18, but beginning with a *ḳ*, may have originally commenced that sentence. Where, however, the alphabet is complete, we rest content in the assurance that copyists have had a double safeguard against error.

6.—Something has been done in this translation to resolve the individual Psalms into groups of lines, commonly called *strophes*, thereby marking sub-divisions likely to be of practical service, both as indicating changes of tone, topic, speaker, and drift, and as letting in glimpses of that mighty afflatus by which the psalmists were suddenly or gradually carried away into realms of thought and feeling wholly beyond their actual circumstances. It is probable that more might have been done in this direction, even by one individual, had unlimited time and space been at command; but it may in the end be better that studious readers should help themselves by grafting personal labour upon that which here and elsewhere has been prepared to their hand. Where the interjection of "Selah" has occasioned a division which cannot be justified even by a musical imagination, let some small "closing-up" sign be inserted by the student's own hand in the margin. Where, on the other hand, smaller strophes are seen to group themselves into larger divisions, let extra space, at the larger divisions, be in like manner suggested by some appropriate token.

II.—Essential Characteristics.

It is impossible here to treat of many of the most obvious of these:—the adaptation of the Psalms, by reason of their direct address to Deity, to lift up man's spirit to his Maker; their powerful hold on

men's deepest sympathies, in that they are sensitively in touch with a wide range of human sin an sorrow; their prevailing tendency to carry the reader onward out of darkness into light, so that althou many of them commence in deepest depths of despair, their ending is mostly on the mountain to of exuberant joy; and, not to go further, the happy blending of personal interests with national a world-wide affairs, so that the piety that begins at home in the privacy of the closet and, it m be, the agonies of a broken heart, is speedily borne on eagle wings to survey the glorious majesty of t Divine Kingdom. On these and other grounds, here left untouched, the lasting popularity of t Psalms securely rests.

A few points, however, not overmuch observed, claim brief remark.

1.—The *dramatic structure* of a good many Psalms makes special demand on interpretative inqu Take the Second Psalm as an example. In reading this we listen to no fewer than four distinct voi There is first (and last) the voice of the Psalmist himself, speaking in his own person, however t he was led of the Spirit in what he uttered; secondly, the language attributed to the lawless consp tors against Yahweh and his Anointed One; thirdly, the counter declaration of the Most Hig fourthly, the record of the Son of God, who in turn cites the terms in which he had been addressed the Divine Father, counselling him (the Son) to ask for and obtain world-wide dominion; the whole being then concluded, as named above, by the resuming voice of the Psalmist, as timely adviser, counselling the kings and rulers of the earth to act with prudence. It is little to say that the Psalm cannot be expounded in the absence of dramatic feeling and insight: it cannot even be read with fitting expression. Perhaps the most difficult of all the dramatic Psalms is the sixty-eighth, which severely taxes, not the expositor alone, but the translator, who has to determine how to render his descriptive tenses, whether as applying to past, present, or future; and, to decide this, he seems bound to apprehend, as best he may, what is the ideal key-note of the whole of this magnificent composition. The ground-thought being almost certainly the bringing up of the ark to Jerusalem, yet how manifestly this concept shrinks into a mere point of departure for a flight into Messiah's coming kingdom, for which the Ascension of the Anointed One into heavenly glory is a stepping-stone—unless indeed our own beloved Apostle Paul is wholly at fault in Ephesians Four.

2.—This feature of dramatic structure naturally leads forward to a deeper question—that of *inspirational prophetic flight into the future*. Were Psalmists and Prophets divinely gifted seers in to futurity, or were they not? Were they—as the Apostle Peter affirms they were[a]—taken hold of and borne along or carried away out of the present into the future? It may be conceded that to be set back to the historical starting-points of the prophetic word is well; but to get set fast there is ill indeed. The eagle of prophecy had its nest on the rock of accomplished fact; but to that rock it was not chained. It had a pinion strong enough to bear it up towards the sun, to an elevation from which it could descry things then distant, yea, and things yet to come.

3.—This step emboldens us to take another, landing us in the midst of the problem of *dispensation*. What spirit are we of?—what dispensation are we in? For instance, can we, may we, dare we curse as the old Hebrews cursed—as (we might almost say) they were trained to curse? Take Psalm cix. as an example, if you wish to see how whole-heartedly and with what poetry and passion they could execrate their foes. Can *we* curse like that? or are we in duty bound and in spirit empowered to abstain? We know well we must not curse at all.[b] But how is that? It is because we have heard a Voice saying "Bless and curse not"; because we have seen an Example which would put us to shame if we, even on the strongest provocation, dared to "breathe out threatenings and slaughter"; and, finally, because we can never think the command to abstain from cursing arbitrary so long as we realise that we are at present only followers of the Messiah in his humiliation. In this the whole question of dispensation is involved. But the sword of truth is two-edged. The Church—the called-out assembly—of the Messiah cannot curse; but there is another thing she cannot do—at least if rightly guided. She cannot confound herself with the manifested, world-dominating Kingdom of God. The life of the kingdom is in her by faith—that is all: she sees the kingdom at present only from afar. By faith she brings it nigh, it is true; and that is precisely the angle of vision from which she can say and sing the songs of the kingdom which she finds in the Book of Psalms. She leaps over the intervening "strange work" of overthrowing and breaking in pieces. That belongs not to *her*—least of all at present. That commission is safe in immortal and unerring hands. If *we* are ever to join in its execution, it can only be when we have "overcome";[c] and we cannot overcome if we fail meantime to let patience have her perfect work.[d] If it might be said without presumption: When Biblical Criticism knows how to make the reasonable distinction—that what is impossible now may be possible hereafter—it may cease torturing humble souls by seeming to say that there are no Predictions of a Personal Messiah in the Old Testament. In any case, it may safely be said: That in proportion as Christians can see their way to judge simply and clearly as to what in the Psalms they may legitimately decline as inapplicable to them; and what in the Psalms they may simply defer, as unfulfilled at present; and so cease to stretch and strain the Word in order to make it suit our intermediate dispensation, to which in the main it does not belong;—so in proportion will they enjoy these admirable lyrics with a refined delight which, probably, they have not hitherto known.

[a] 2 Peter i. 21. [b] Mat. v. 43–48; Rom. xii. 14; Jas. iii. 10. [c] Rev. ii. 26, 27. [d] Jas. i. 3, 4.

THE PROVERBS.

General Introduction, in Praise of Wisdom, as the Source whence Proverbs are derived (Chapters I. to IX).

1 1 The proverbs of Solomon, son of David, King of Israel:

2 For the knowledge of wisdom and correction,
For discerning the sayings of intelligence;
3 For receiving the correction of prudence,
Righteousness and justice, and equity;
4 For giving To the simple shrewdness,[a]
To the young man, knowledge and discretion.

5 A wise man |will hear|, and will increase learning,
And a ‖discreet man‖ <wise counsels> will acquire,
6 By gaining discernment of proverb, and satire,
The words[b] of the wise, and their dark sayings.
7 ‖The reverence of Yahweh‖ is the beginning of knowledge,
<Wisdom and correction> the foolish have despised.

8 Hear, my son, the correction of thy father,
And do not reject the instruction of thy mother;
9 For <a wreath of beauty> shall they' be to thy head,
And chains of ornament, to thy neck.

10 My son, <if sinners entice' thee> do not consent.
11 <If they say—
Come with us,—
Let us lie in wait for blood,
Let us watch in secret for him who is needlessly innocent;[c]
12 Let us engulf them, like hades, |alive|,
<While in health> like them who are going down to the pit;
13 <All costly substance> shall we find,
We shall fill our houses with spoil;
14 <Thy lot> shalt thou cast into our midst,
<One purse> shall there be |for us all|!>
15 My son, do not walk in the way with them,
Withhold thy foot from their path.[d]
16 For ‖their feet‖ <to mischief> do run,
And haste to the shedding of blood.
17 Surely <in vain> is spread the net,
In the sight of aught that hath wings![e]
18 Yet ‖they‖ <for their own blood> lie in wait,
They watch in secret for their own life.[a]
19 Such' are the ways of every one that graspeth with greed,
<The life[a] of the owners thereof> it taketh away!

20 ‖Wisdom‖ <in the open place> soundeth forth,
<In the broadways> she raiseth her voice;
21 <At the head of bustling streets> she crieth aloud,—
<At the openings of the gates in the city—her sayings> she doth utter:—
22 How long, ye simple ones, will ye love simplicity?
And ‖scoffers‖ <in scoffing> delight them?
And ‖dullards‖ hate knowledge?
23 Will ye turn, at my reproof?
Lo! I will pour out to you my spirit,
I will make known my words to you.

24 <Because I called, and ye refused,
I stretched out my hand, and no' one regarded;
25 But ye dismissed all my counsel,
And <to my rebuke> would not yield>
26 ‖I also‖ <at your calamity> will laugh,
I will mock, when cometh your dread;
27 When cometh as a crashing' your dread,
And ‖your calamity‖ <as a storm-wind> overtaketh,
When there come upon you, distress and anguish.
28 ‖Then‖ will they call me, but I will not answer,
They will seek me diligently, but shall not find me.
29 <Because they hated knowledge,
And <the reverence of Yahweh> did not choose;
30 Consented not to my counsel,
Disdained all my rebuke>
31 Therefore shall they eat of the fruit of their own way,
And <with their own counsels> be filled.
32 For ‖the turning away of the simple‖ will slay them,—
And ‖the carelessness of dullards‖ will destroy them.
33 Whereas ‖he that hearkeneth unto me‖ shall dwell safely,
And be at rest, without dread of misfortune.

2 1 My son, <if thou wilt receive my sayings,
And <my commandments> wilt treasure up by thee;

[a] Or: "prudence."
[b] Or: "sentences."
[c] Or: "who is innocent in vain."
[d] Some cod. (w. Aram., Sep., Syr., Vul.): "paths"
[e] Mi.: "any owner (*baal*) of a wing." Somecod. (w. Sep., Vul.): "owners" (pl.)—G.n.

[a] U.: "soul."

2 So that thou Direct unto wisdom thine ear,
Bend thy heart unto understanding;
3 Yea if <for understanding> thou cry aloud,
<For knowledge> utter thy voice;
4 If thou seek her as silver,
And <like hid treasure> thou search for her>
5 ‖Then‖ shalt thou understand the reverence of Yahweh,
And <the knowledge of God> shalt thou find.
6 For ‖Yahweh‖ giveth wisdom,
<Out of his mouth> knowledge and understanding;
7 Yea he treasureth for the upright safety,
A shield [is he] to them who walk in integrity.[a]
8 To him that observeth the paths of justice,
Yea <the way of his men[b] of lovingkindness> he doth guard.
9 ‖Then‖ shalt thou understand righteousness and justice,
And equity—every noble course.
10 <When wisdom entereth thy heart,
And ‖knowledge‖ |to thy soul| is sweet>
11 ‖Discretion‖ shall watch over thee,
‖Understanding‖ shall preserve thee:—
12 To rescue thee from the way of the wrongful,
From the man that speaketh perverse things;
13 From them who forsake the paths of rectitude,
To walk in the ways of darkness;
14 Who rejoice to do wrong,
Exult in the perversities of the wrongful;
15 ‖Whose paths‖ are twisted,
And they are tortuous' in their tracks:
16 To rescue thee from the woman that is a stranger,
From the female unknown who with her speeches seduceth;
17 Who forsaketh the friend of her youth,[c]
And <the covenant of her God> hath forgotten;
18 For she hath appointed[d] unto death her house,
And unto the shades her courses;
19 ‖None who go in unto her‖ come back,
Neither attain they unto the paths of life:[e]
20 To the end that thou walk in the way of good men,
And <the paths of the righteous> that thou observe.
21 For ‖the upright‖ shall abide on the earth,[f]—
And ‖the men of integrity‖[g] shall remain[h] therein;
22 But ‖the lawless‖ |out of the earth| shall be cut off,
And ‖traitors‖ shall they tear away[i] therefrom.

3 1 My son <mine instruction> do not thou forget,
And <my commandment> let thy heart observe;
2 For <length of days and years of life,
And blessedness> shall they add to thee.
3 <Lovingkindness and faithfulness> let them not forsake thee,—
Bind them upon thy neck,
Write them upon the tablet of thy heart:[a]
4 So find thou favour and good repute,
In the eyes of God and man.

5 Trust thou in Yahweh with all thy heart,
And <unto thine own understanding> do not lean:
6 <In all thy ways> acknowledge[b] him,
And ‖he‖ will make straight thy paths.
7 Do not become wise in thine own eyes,
Revere Yahweh and avoid evil:[c]
8 <Healing> shall it be to thy body,[d]
And refreshing to thy bones.
9 Honour thou Yahweh with thy substance,
And with the firstfruit of all thine increase;
10 So shall thy storehouses be filled' with plenty,
And <with new wine>[e] shall thy vats overflow.

11 The <chastening of Yahweh> my son do not reject,
Nor loathe his rebuke;
12 For <whom Yahweh loveth'> he correcteth,[f]
He causeth pain[g] to the son in whom he delighteth.
13 How happy the man who hath found wisdom,
And the man who draweth forth understanding,
14 For better' is her merchandise than the merchandise of silver,
Yea <than gold> her increase;
15 |More precious| is she than corals,[h]
Yea |none of thy delightful things| doth equal her:
16 ‖Length of days‖ is in her right hand,
<In her left> are riches and honour;[i]
17 ‖Her ways‖ are ways of pleasantness,
And ‖all her paths‖ are peace;[k]
18 <A tree of life> is she to them who secure her,—
And ‖they who hold her fast‖ are every one to be pronounced happy.

19 ‖Yahweh‖ <in wisdom> founded the earth,
Establishing the heavens' with understanding;
20 <By his knowledge> the resounding deeps were burst open,
And ‖the skies‖ drop[l] down dew.

[a] Or: "without blame."
[b] *Written*: "man"; *read*: "men."
[c] Prob. her husband; cp. Jer. iii. 4.
[d] So it shd be (w. Sep.)—G.n.
[e] Sep. expands this line into two:—
"Neither attain they unto paths of rectitude,
For they find not the years of life"—G.n.
[f] Or: "in the land." Cp. Ps. xxxvii. 11.
[g] Or: "the blameless."
[h] Or: "be left over."
"Read perh. *shall be torn away*"—O.G. 650[b].

[a] "Memory"—O.G. 521[b], *d*.
[b] U.: "know."
[c] Job i. 1, etc.
[d] So it shd be (w. Sep. and Syr.). Cp. G. Intro. 141.
[e] Or: "must."
[f] Cp. Job v. 17; Heb. xii. 6.
[g] So it shd be (w. Sep.)—G.n.
[h] Sep. inserts here:—
"No harmful thing will compare with her,
Well-known is she to all who draw near unto her"
—G.n.
[i] Sep. inserts here:—
"<Out of her mouth> proceedeth righteousness,
‖Law and lovingkindness‖ are on her tongue."—G.n.
[k] Or: "well-being."
[l] Cp. chap. viii. 22–31.

21 My son, let them not depart from thine eyes,
Guard thou counsel and purpose:
22 So shall they become life to thy soul,
And an adorning' to thy neck;[a]
23 ‖Then‖ shalt thou walk securely in thy way,
And ‖thy foot‖ shall not stumble;
24 <When thou sittest[b] down> thou shalt have no dread,
Yea thou shalt lie down, and sweet' shall be thy sleep.
25 Be not thou afraid of sudden' dread,
Nor of the desolation of the lawless, when it cometh.
26 For ‖Yahweh‖ will be in all thy ways,[b]
And will keep thy foot from the snare.
27 Withhold not good from them who ask it,[b]
When it is in power of thy hand[c] to do it:
28 Do not say to thy neighbour,[d]
Go and come again,
And to-morrow' I will give,
When thou hast it by thee.[e]
29 Devise not against thy neighbour an injury,
Seeing that ‖he‖ dwelleth securely by thee.
30 Contend not with a man without cause,
If he hath dealt thee no wrong.
31 Do not thou envy the man of violence,
Neither choose thou any of his ways;
32 For <an abomination to Yahweh> is the tortuous man,
But <with the upright> he is intimate.
33 ‖The curse of Yahweh‖ is in the house of the lawless one,
But <the home of the righteous> he blesseth.
34 <Though[f] at scoffers he scoffeth>
Yet <to the humbled> he granteth favour.
35 <Honour> shall the wise inherit,—
But <as for dullards> shame shall carry them away.

4 1 Hear, ye sons, the correction of a father,
And attend, that ye may know understanding.
2 For <good teaching> have I given you,
<Mine instruction> do not ye forsake.
3 For <a son> became I to my father,
Tender and most precious in the sight of my mother.[g]
4 So he taught me, and said to me—
Let thy heart |lay hold of my words|,
Keep my commandments and live!
5 Acquire wisdom, acquire understanding,
Do not forget, neither decline thou from the sayings of my mouth.
6 Do not forsake her, and she will guard thee,—
Love her and she will keep thee.
7 ‖The principal thing‖ is wisdom, acquire thou wisdom,[a]
<With all thine acquisition> acquire thou understanding.
8 Exalt her, and she will set thee on high,[b]
She will bring thee to honour, when thou dost embrace her:
9 She will give for thy head a wreath of beauty,
<A crown of adorning> will she bestow upon thee.
10 Hear, my son, and receive my sayings,
And they will multiply to thee the years of life.
11 <In the way of wisdom> have I taught thee,
I have guided thee in tracks of uprightness.
12 <When thou walkest> thy step' shall not be hemmed in,
And <if thou runnest> thou shalt not stumble.
13 Take fast hold of correction, let her not go,—
Keep her, for ‖she‖ is thy life.
14 <Upon the path of the lawless> do not thou enter,
And do not advance in the way of the wicked:
15 Avoid it, do not pass thereon—
Turn from it, and depart.
16 For they sleep not, unless they can do mischief,—
They rob themselves of their sleep, if they cannot cause someone to stumble.[c]
17 For they consume bread gotten by lawlessness,
And <wine obtained by violence> they drink.
18 But ‖the path of the righteous‖ is as the light of dawn,[d]—
Going on and brightening, unto meridian day.[e]
19 ‖The way of the lawless‖ is like[f] darkness,
They know not, at what they stumble.
20 My son <to my words> attend,
<To my sayings> incline thou thine ear;
21 Let them not depart[g] from thine eyes,
Keep them in the midst of thy heart;
22 For <life> they are', to them who find them,—
And <to every part of one's flesh> they bring healing.
23 <Above all that must be guarded> keep thou thy heart,
For <out of it> are the issues[h] of life.

[a] Sep. adds:—
"Yea it shall be healing to thy flesh (or body),
And refreshing to thy bones"—G.n.
[b] So it shd be (w. Sep. —G.n.
[c] *Written*: "hands": *read*: "hand." In some cod. (w. 2 ear. pr. edns., and Sep.): "hand" (sing.) both *written* and *read*—G.n.
[d] *Written*: "neighbours"; *read*: "neighbour." Some cod. (w. 4 ear. pr. edns.: "neighbour" (sing.) both *written* and *read*—G.n.
[e] Sep. adds:—
"to do good.
For thou knowest not what a day may bring forth."
Cp. chap. xxvii. 1—G.n.
[f] The word "Though" not in Aram., Sep., Syr., Vul.)—G.n.
[g] A sp. v.r. (*sevir*): "Most tender and precious of the children of my mother"; and so in some cod. both *written* and *read* (w. 7 ear. pr. edns. [2 *Rabb.*])—G.n. Cp. G. Intro. 188.

[a] Or: "The beginning of wisdom [is], Acquire wisdom."
[b] Or: "promote thee."
[c] *Written*: "if they cannot stumble"; *read*: "cause to stumble." Some cod. (w. 2 ear. pr. edns.) have the causative—G.n.
[d] Or: "bright light"; ml.: "a light of brightness."
[e] Ml.: "the stable part of day"—"when the sun seems motionless in midheaven"—O.G. 465[b].
[f] Some cod. (w. 1 ear. pr. edn.): "in"—G.n.
[g] "(Strictly let them not practise, exhibit, deviation)"—O.G. 531[b].
[h] "Sources (origin and direction)"—O.G. 313, 426.

24 Remove from thee, perverseness of mouth,
And <craftiness of lips> put far from thee.
25 Let ‖thine eyes‖ <right onward> look,—
And ‖thine eyelashes‖ point straight before thee.
26 Make level the track of thy foot,[a]
That ‖all thy ways‖ may be directed aright:
27 Decline not, to the right hand or to the left,—
Turn away thy foot from wickedness.[b]

5 1 My son, <to my wisdom> attend,
And <to mine understanding> incline thou thine ear:
2 That thou mayest preserve discretion,—
And <as for knowledge> that thy lips may guard it.
3 For <with sweet droppings> drip the lips of her that is a stranger,
And <smoother than oil> is her mouth;[c]
4 But ‖the latter end of her‖ is bitter as wormwood,
Sharp, as a two-edged sword!
5 ‖Her feet‖ are going down to death,—
<On hades> will her steps take firm hold.
6 <Lest ‖the path of life‖ she should ponder>
Her tracks have wandered she knoweth not [whither].

7 ‖Now‖ therefore, ye sons, hearken unto me,
And do not turn away from the sayings of my mouth.
8 Keep far from her[d] thy way,
And do not go near the opening of her house:
9 Lest thou give, to other men, thy vigour,
And thy years, to him that is cruel:
10 Lest strange men |be well fed| by thy strength,
And ‖thy toils‖ be in the house of the alien.
11 So shalt thou grieve[e] in thy latter end,
In the failing of thy flesh and of thy healthy condition;[f]
12 And thou shalt say—
How' I hated correction!
And <reproof> my heart disdained';
13 Neither hearkened I to the voice of my teachers,
Nor <to my instructors> inclined I mine ear:
14 Soon' was I in all evil,
‖In the midst of convocation and assembly‖.

15 Drink thou water out of thine own cistern,
And flowing streams out of the midst of thine own well.
16 Let not[e] thy fountains |flow over| abroad
In the streets, dividings of waters:
17 Let them be for thyself |alone|,—
And not' for strangers with' thee.
18 Let thy well-spring be blessed,—
And get thy joy from[a] the wife of thy youth:—
19 A loving hind! a graceful doe!
Let |her bosom| content thee at all times,
And <in her love> mayst thou stray evermore.
20 Wherefore, then, shouldst thou stray, my son, with a strange woman?
Or embrace the bosom of a woman unknown?
21 For <before the eyes of Yahweh> are the ways of a man,—
And <all his tracks> doth he consider:[b]
22 ‖His own iniquities‖ shall entrap him with the lawless,
And <by the cords of his own sin> shall he be seized.
23 ‖He‖ shall die, for lack of discipline,
And <by the abounding of his perversity> shall he be lost.

6 1 My son <if thou
have become surety for thy neighbour,—
have struck for a stranger thy hands>[c]
2 Thou hast been snared by the sayings of thy mouth,—
Thou hast been caught' by the sayings of thy mouth.
3 Do this then, my son, and deliver thyself,
When thou hast come into the hand of thy neighbour,
Go, haste thee, and urge thy neighbour;[d]
4 Do not give Sleep to thine eyes, or
Slumber to thine eyelashes;
5 Deliver thyself, as a gazelle out of the hand,
And as a bird, out of the hand[e] of the fowler.

6 Go to the ant, thou sluggard,
Observe her ways, and be wise;
7 Which, <having no harvest, [f] scribe, or ruler>
8 Prepareth |in the summer| her food,
Hath collected |in the harvest| her sustenance.[g]
9 How long, O sluggard, wilt thou lie?
How long ere thou rise from thy sleep?
10 A little sleep, a little slumber,
A little folding of the hands to rest:—
11 So shall come in, as a highwayman, thy poverty,
And ‖thy want‖ as one armed with a shield.[h]

[a] Some cod. (w. 4 ear. pr. edns. [1 *Rabb.*], Sep., Vul.): "feet"—G.n.
[b] Sep. here adds:—
"From the way of wickedness,
For <the ways on the right hand> God' approveth,
While perverted' are those on the left,
But ‖he‖ will make level thy tracks,
And <thy goings—in peace> will he prosper."
—G.n.
[c] Or: "palate." [d] Ml.: "from unto her."
[e] So it shd be (w. Sep.)—G.n. [f] Ml.: "plumpness."
[a] Some cod. (w. Sep., Syr., Vul.): "in" ("find thy joy in")—G.n.
[b] Or: "carefully weigh." Or perh.: "make level."
[c] Ml.: "palms." Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "palm"—G.n.
[d] Ml.: "neighbours." But some cod. (w. 3 ear. pr. edns., Sep., Syr., Vul.) have: "neighbour" (sing.)—G.n.
[e] Some cod. (w. Aram., Sep., Syr.): "snare"—G.n.
[f] So it shd be (w. Aram., Sep.)—G.n.
[g] Sep. here adds:—
"Or go to the bee,
And learn ‖how abundantly busy‖ she is,
How precious' she maketh her work—
So that <the product of her toil> is procured by kings and peasants for healing.*
It is coveted by all, and highly esteemed;
Lo! then <feeble in strength> though she is,
Yet hath she done honour to wisdom and thus is extolled."
* Cp. chap. xvi. 24.
[h] Cp. chap. xxiv. 33, 34.

12 <An abandoned man, a man of iniquity> [is
he] who—
Goeth on in perversity of mouth;
13 Winketh with his eyes,[a]
Speaketh[b] with his foot,[c]
Pointeth with his fingers;
14 [Hath] perverse things in his heart,
Deviseth mischief on every occasion,
<Strifes> he sendeth forth.
15 <For this cause> suddenly' cometh his doom,
<In a moment> shall he be torn in pieces and
there be no' mending.

16 <These six things> doth Yahweh hate,
Yea ‖seven‖ are the abomination of his soul:—
17 Eyes' that are lofty,
A tongue' that is false,
And hands' shedding innocent blood;
18 A heart' contriving iniquitous devices,
Feet' hasting to run into mischief;
19 One that uttereth lies—a false witness,
And one sending forth strifes between
brethren.

20 Observe thou, my son, the commandment of thy
father,
And do not decline from the instruction of thy
mother:
21 Bind them upon thy heart continually,
Fasten them upon thy neck;
22 <When thou walkest abroad> it shall guide
thee,
<When thou sleepest> it shall watch over
thee,
<When thou wakest> it shall speak to thee:
23 For <a lamp> is the commandment,
And ‖the instruction‖[d] a light,
And <the way of life> are the reproofs of
correction:
24 To keep thee from the wicked woman,
From the flattery of the tongue of her that is a
stranger.
25 Do not covet her beauty, in thy heart,
Neither let her take thee, by her eyelashes;
26 Because <for the sake of an impure woman>
[a man may be brought] even to a cake of
bread,—
And ‖a man's wife‖
<For' a precious soul> may hunt!
27 Can a man snatch up fire in his bosom,
And ‖his clothes‖ not be burned?
28 Or can a man walk upon hot coals,
And ‖his feet‖ not be burned?
29 ‖So‖ he that goeth in unto his neighbour's
wife,
No man shall be guiltless' who toucheth her!
30 Men despise not a thief, when he stealeth,
To satisfy his appetite,[e] because he is famished;
31 Yet <if found> he must pay back seven-
fold,
<All the substance of his house> must he
give:

32 ‖He that committeth adultery with a woman‖
lacketh sense,[a]
‖A destroyer of his own life‖[b] is he' that doeth it;
33 <Smiting and shame> shall he find,
And ‖his reproach‖ shall not be wiped out;
34 For ‖jealousy‖ is the rage of a man,
Nor will he spare, in the day of avenging;
35 He will not look, at any ransom,
Neither will he consent, though thou increase
the bribe.

7 1 My son, keep my sayings,
And <my commandments> treasure by thee;[c]
2 Keep my commandments and live,
And mine instruction, as the pupil[d] of thine
eye;
3 Bind them upon thy fingers,
Write them, on the tablet of thy heart;
4 Say unto wisdom, <My sister> thou!
And <an acquaintance>[e] call thou |under-
standing|:
5 That thou mayest be kept, from the woman that
is a stranger,
From the female unknown, who |with her
speeches| doth flatter.

6 For <in the window of my house,
Through my lattice> I looked out;
7 And saw among the simple ones,
Discerned among the youths,
A young man lacking sense;[f]
8 Passing through the street, near her corner,
And <on the way to her house> he sauntered
along;
9 In the twilight, in the evening of the day,
In the midst of the night, and the gloom;
10 And lo! ‖a woman‖ came to meet him,
Attired as one unchaste, of a wily heart.
11 <Boisterous> is she, and rebellious,
<In her house> abide not her feet;
12 Now' outside, now' in the broadways,
And <near every corner> she lieth in wait:
13 So she caught him, and kissed him,
And <embolding her face> she said to him:
14 ‖Peace'-offerings‖ are by[g] me,
<To-day> have I paid my vows;
15 <For this cause> came I forth to meet thee,
To seek diligently thy face, and I have found
thee:
16 <Coverlets> have I spread on my couch of
pleasure,
Dark-hued stuffs, of the yarn of Egypt;
17 I have sprinkled my bed,
With myrrh, aloes, and cinnamon:
18 Come! let us take our fill of endearments,
until morning,
Let us delight ourselves with caresses;

[a] *Written*: "eye"; *read*: "eyes"—G.n.
[b] Or, less probably: "scrapeth"—O.G.
[c] *Written*: "foot"; *read*: "feet"—G.n.
[d] Cp. ver. 20.
[e] Ml.: "fill his soul."

[a] Ml.: "heart." Cp. Hos. iv. 11, n.
[b] U.: "soul."
[c] Sep. adds:—
"My son, honour thou Yahweh, and be bold,
And <apart from him> be afraid of no other."
—G.n.
[d] Ml.: "little man." [e] "Kinsman"—O.G.
[f] Ml.: "heart." Cp. chap. vi. 32, n.
[g] Or: "upon." Perh. = "were due from me"—R.V. marg. Or: the suggestion may be—of plenty for feasting; or even—a pretence of piety.

19 For the husband is not' in his house,
He hath gone on a journey afar;
20 <A bag of silver> hath he taken in his hand,
<On the day of the full moon>[a] will he enter his house.
21 She turneth him aside, with her great persuasiveness,—
<With the flattery of her lips> she compelleth him:
22 <Going after her instantly>
<As an ox, to the slaughter> he entereth,
And, as in fetters, unto the correction of a fool.
23 Until an arrow cleaveth' his liver,
As a bird hasteth' into a snare,
And knoweth not, that <for his life> it is!

24 ‖Now, therefore‖ ye sons, hearken unto me,
And attend, to the sayings of my mouth;
25 Let not thy heart |turn aside to her ways|,
Do not go astray, in her paths.
26 For <many, wounded> hath she caused to fall,—
Yea strong men, slain wholly by her:
27 ‖Ways to hades‖[b] are in her house,
Descending into the chambers of death.

8 1 Doth not ‖wisdom‖ cry aloud?
And ‖understanding‖ send forth her voice?
2 <At the top of the high places above the way,
At the place where paths meet> she taketh her stand:
3 <Beside the gates, at the entrance of the city,—
At the going in of the openings> she shouteth:—
4 <Unto you, O men> I call,
And <my voice> is unto the sons of men;
5 Understand, ye simple ones, shrewdness,
And |ye dullards| understand sense;
6 Hear, for <princely things> will I speak,
And the opening of my lips shall be of equity;
7 For <faithfulness> shall my mouth softly utter,
But <the abomination of my lips> shall be lawlessness;
8 <In righteousness> shall be all the sayings of my mouth,
‖Nothing therein‖ shall be crafty or perverse;
9 ‖All of them‖ shall be plain, to them who would understand,
And just, to such as would gain knowledge.
10 Receive my correction, and not silver,
And knowledge, rather than choicest gold.
11 For better' is wisdom, than ornaments of coral,
And ‖no delightful things‖ can equal her.
12 ‖I, wisdom‖ inhabit shrewdness,[c]—
And <the knowledge of sagacious things> I gain.
13 ‖The reverence of Yahweh‖ is to hate wickedness:
<Pride, arrogance, and the way of wickedness;
And a mouth of perverse things> do I hate.

14 ‖Mine‖ are counsel, and effective working,
‖I‖ am understanding, ‖mine‖ is valour:
15 <By me> kings reign,
And dignitaries decree righteousness;[a]
16 <By me> rulers govern,
And nobles—all the righteous' judges:[b]
17 ‖I‖ love |them who love me|,[c]
And ‖they who diligently seek me‖ find me:
18 ‖Riches and honour‖ are with me,
Lordly wealth, and righteousness;
19 Better' is my fruit, than gold—yea fine gold,
And mine increase, than choice silver;
20 |In the way of righteousness| I march along,
In the middle of the paths of justice:
21 That I may cause them who love me to inherit substance,
And <their treasuries> I may fill.[d]

22 ‖Yahweh‖ had constituted me the beginning of his way,
Before his works,
At the commencement of that time;
23 <At the outset of the ages>[e] had I been established,[f]
In advance of the antiquities of the earth;
24 <When there was no resounding deep> I had been brought forth,
When there were no fountains, abounding with water;
25 <Ere yet the mountains had been settled,[g]
Before the hills> had I been brought forth;
26 Or ever he had made the land and the wastes,
Or the top of the dry parts[h] of the world:
27 <When he prepared the heavens> ‖there‖ was I!
When he decreed a vault upon the face of the resounding deep;
28 When he made firm the skies above,
When the fountains of the resounding deep |waxed strong|;
29 When he fixed for the sea its bound,
That ‖the waters‖ should not go beyond his bidding,
When he decreed the foundations of the earth:—
30 Then became I beside him, a firm and sure worker,
Then became I filled with delight, day by day,
Exulting before him on every occasion;
31 Exulting in the fruitful land of his earth,
Yea ‖my fulness of delight‖ was with the sons of men.[i]

[a] Cp. Ps. lxxxi. 3.
[b] Ml.: "The ways of hades."
[c] Or: "prudence."

[a] Or (mf.): "make righteous decrees."
[b] Some cod. (w. 2 ear. pr. edns., Aram., Syr., Vul.): "judges of righteousness" [="righteous judges"—G.n. Cp. G. Intro. 862-3.
[c] *Written*: "her": *read*: "me." Some cod. (w. 1 ear. pr. edn., Aram., Syr., Sep. and Vul.) both *write* and *read*: "me"—G.n.
[d] Sep. here adds:—
"<If I tell you the things which daily come to pass> I must mention those which from the outset of the ages may be recounted"—G.n.
[e] Or: "age-during time."
[f] So it shd be (w. Sep.)—G.n.
[g] Cp. Ps. civ. 8.
[h] Or: "first of the earth-particles"—O.G.
[i] Or: "Adam."

32 |Now, therefore| ye sons, hearken to me,
For how happy are they who <to my ways>
pay regard!
33 Hear ye correction, and be wise,
And do not neglect.
34 How happy the man that doth hearken to
me,—
Keeping guard at my doors, day by day,
Watching at the posts of my gates;
35 For ‖he that findeth me‖ findeth life,
And hath obtained favour from Yahweh;
36 But ‖he that misseth me‖ wrongeth his own
soul,
‖All who hate me‖ love death.

9 1 ‖Wisdom‖ hath builded her house,
hath hewn out her seven pillars;
2 hath slaughtered her beasts,[a]
hath mingled[b] her wine,
hath even set in order her table;
3 hath sent forth her maidens,
She crieth aloud
Upon the tops of the heights of the city:
4 Whoso is simple, let him turn in hither,
<As for him that lacketh sense>[c] she saith to
him—
5 Come, feed on my food,
And drink of the wine I have mingled;
6 Forsake the simple ones, and live,
And advance in the way of understanding.
7 ‖He that rebuketh a scoffer‖ getteth to himself
contempt,
And ‖he that reproveth a lawless man‖ [getteth
to himself] his shame.[d]
8 Do not reprove a scoffer, lest he hate thee,
Reprove a wise man, and he will[e] love thee.
9 Give to a wise man, and he will[e] be wiser
still,
Inform a righteous man, and he will[e] increase
learning.
10 <The beginning of wisdom> is the reverence of
Yahweh,
And ‖the knowledge of the Holy‖[f] is under-
standing;
11 For <by me> shall be multiplied—thy days,
And there be added to thee—the years of life.
12 <If thou art wise> thou art wise for thyself,
But <if thou scoff> |alone| shalt thou bear
it.[g]

13 ‖The woman Stupidity‖ is boisterous,
So simple' that she knoweth not what she would
do;[h]

14 So she sitteth at the entrance of her house,
Upon a seat, in the heights of the city;
15 To invite them who pass by the way,
Who are going straight on in their paths:
16 ‖Whoso is simple‖ let him turn aside hither,
And <as for him that lacketh sense>[a] she saith
to him:
17 ‖Stolen waters‖ will be sweet,—
‖And a secret meal‖[b] will be pleasant;
18 But he knoweth not, that the shades are
there;
<In the depths of hades> are her guests.[c]

The Proverbs proper—the First and Principal Collection (Chapters X. to XXIV.).

10 1 The Proverbs of Solomon:
‖A wise son‖ maketh a glad father,
But ‖a foolish[d] son‖ is the grief of his mother.

2 The treasures of lawlessness |do not profit|,
But ‖righteousness‖ delivereth from death.

3 Yahweh |suffereth not to famish| the soul of
the righteous,
But ‖the desire of the lawless‖[e] he thrusteth
away.

4 He' becometh poor, who dealeth with a slack
hand,
But ‖the hand of the diligent‖ maketh rich.[f]

5 |He that gathereth in summer| is a prudent
son,
‖He that sleepeth long in harvest‖ is a son
causing shame.

6 ‖Blessings‖ are for the head of the righteous
man,
But ‖the mouth of the lawless‖ covereth up
wrong.

7 ‖The memory of the righteous‖ yieldeth
blessing,
But ‖the name of the lawless‖ dieth out.[g]

8 ‖The wise in heart‖ will accept command-
ments,
But ‖he that is foolish with his lips‖ shall be
thrust away.

9 ‖He that walketh uprightly‖ may walk securely,
But ‖he that maketh crooked his ways‖ shall
be found out.

[a] Ml.: "slain food."
[b] Cp. Is. v. 22, n.
[c] Ml.: "heart." Cp. vi. 32, n.
[d] Ml.: "blemish."
[e] Or: "that he may."
[f] Ml.: "holy ones"; but pl. may be that "of excellence."
[g] Sep. and Syr. add:—
"‖He that leaneth on falsehoods‖ the same |is feeding on wind|,
Yea ‖he‖ pursueth flying' birds;
For he hath forsaken the paths of his own vineyard,
And <on the tracks of his field> he doth stray;
<Going therefore through a parched' desert,
And a land given up to thirst>
He gathereth worthless fruit in his hands"—G.n.
[h] "Knoweth not anything"—O.G. 553[b]. Ml.: "knoweth not what."

[a] Ml.: "heart." Cp. vi. 32, n.
[b] Ml.: "Bread of concealments."
[c] Sep. and Syr. here add:—
"But turn thou away—do not linger in the place,
Neither set thine eyes upon her,
For so shalt thou pass by strange waters;
Refrain thou from strange waters,
And <from a strange fountain> do not drink,
That thou mayest multiply thy days,
And there be added to thee the years of life"
—G.n.
[d] Or: "stupid."
[e] Some cod. (w. 1 ear. pr. edn.): "the treacherous." Cp. chap. xi. 6—G.n.
[f] Sep. here adds:—
"A son trained by discipline becometh wise,
But <on a dullard> one may labour."
[g] Or: "decayeth."

10 ‖He that winketh with the eye‖ causeth sorrow,
And ‖he that is foolish with his lips‖ shall be thrust aside.[a]

11 <A well-spring of life> is the mouth of the righteous,
But ‖the mouth of the lawless‖ covereth wrong.

12 ‖Hatred‖ stirreth up strifes,
But <over all transgressions> love' throweth a covering.

13 <In the lips of the intelligent> is found wisdom,
But ‖a rod‖ is for the back of him that lacketh sense.[b]

14 ‖Wise men‖ treasure up knowledge,
But ‖the mouth of the foolish‖ is a terror[c] near at hand.

15 ‖The substance of the rich‖ is his strong city,
‖The terror[c] of the poor‖ is their poverty.

16 ‖The labour of the righteous‖ [leadeth] to life,
‖The increase of the lawless‖ to sin.

17 <On the way to life> is he that heedeth correction,
But ‖he that hateth[d] reproof‖ is going[e] astray.

18 ‖He that concealeth hatred‖ hath false lips,
<And he that sendeth forth slander> ‖the same‖ is a dullard.

19 <In the multitude of words> there wanteth not transgression,
But ‖he that restraineth his lips‖ sheweth prudence.

20 <Choice silver> is the tongue of the righteous,
But ‖the sense[b] of the lawless‖ is very small.

21 ‖The lips of the righteous‖ feed[f] multitudes,
But ‖the foolish‖ <for lack of sense>[b] shall die.

22 ‖The blessing of Yahweh‖ itself' maketh rich,
And he addeth no grievance therewith.

23 It is <mere sport to a stupid man> to commit lewdness,
But <wisdom> pertaineth to a man of understanding.

24 <The dread of the lawless one> ‖the same‖ shall overtake him,
But ‖the desire of the righteous‖ shall be granted.[g]

25 <Like the passing away of a tempest> so the lawless' one is' not,
But ‖the righteous‖ [hath] an age-abiding foundation.

26 <As vinegar to the teeth, and as smoke to the eyes>
‖So‖ is the sluggard, to them who send him.

27 ‖The reverence of Yahweh‖ addeth days,
But ‖the years of the lawless‖ shall be shortened.

28 ‖The hope of the righteous‖ shall be gladness,
But ‖the expectation of the lawless‖ shall vanish.

29 <A refuge for the blameless> is the path of Yahweh,
But ‖destruction‖[a] [awaiteth] the workers of iniquity.

30 ‖The righteous‖ <to times age-abiding> shall remain unshaken,
But ‖the lawless‖ shall not inhabit the earth.

31 ‖The mouth of the righteous‖ beareth the fruit of wisdom,
But ‖a perverse tongue‖ shall be cut off.

32 ‖The lips of the righteous‖ know what is pleasing,
But ‖the mouth of the lawless‖ [speaketh] perversities.

11 1 ‖A deceptive balance‖ is an abomination to Yahweh,
But ‖a full weight‖ is his delight.

2 <When pride cometh> then cometh contempt,
But <with the modest> is wisdom.

3 ‖The integrity of the upright‖ shall guide them,
But ‖the crookedness of the treacherous‖ shall be their ruin.

4 Wealth |shall not profit| in the day of wrath,
But ‖righteousness‖ shall deliver from death.

5 ‖The righteousness of the blameless‖ shall smooth his way,
But <by his own lawlessness> shall the lawless one |fall|.

6 ‖The righteousness of the upright‖ shall deliver them,
But <by their own craving> shall the treacherous be captured.

7 <When the lawless man dieth> his expectation |perisheth|,
And ‖the hope of strong men‖ hath vanished.

8 ‖The righteous man‖ |out of distress| is delivered,
Then cometh a lawless man into his place.

9 <With the mouth> a profane man destroyeth his neighbour,
But <through knowledge> shall righteous men be delivered.

10 <When it is |well with the righteous|> the city |exulteth|,
<When the lawless perish> there is a shout of triumph.

[a] Instead of this line Sep. and Syr. read:—
"But ‖he that reproveth to the face‖ maketh peace"
—G.n.

[b] Ml.: "heart." Cp. chap. vii. 32, n.

[c] "Ruin"—O.G.

[d] So "the clause ought to be rendered"—G. Intro. 863.

[e] Or: "leadeth."

[f] Or: "shepherd."

[g] So it shd be (w. Arum. and Syr.); or: "favoured" (w. Sep.)—G.n. [M.C.T.: "let him give."]

[a] "Ruin"—O.G.

11 <When the upright are blessed> exalted' is the city,
But <by the mouth of the lawless> it is overthrown.[a]

12 ‖He that sheweth contempt for his neighbour‖ lacketh sense,[b]
But ‖a man of understanding‖ observeth silence.

13 ‖He that goeth about talebearing‖ revealeth a secret,
But ‖he that is faithful in spirit‖ concealeth a matter.

14 <With no' guidance> a people will fall,
But ‖safety‖ lieth in the greatness of the counsellor.

15 He that becometh surety for a stranger ‖goeth to utter ruin‖,
But ‖he that hateth striking hands‖ is secure.

16 ‖A gracious wife‖ obtaineth honour,[c]
But ‖the diligent‖[d] shall obtain wealth.

17 The man of lovingkindness |dealeth well with his own soul|,
But the cruel man |troubleth his own flesh|.

18 ‖The lawless man‖ earneth the wages of falsehood,
But ‖he that soweth righteousness‖ hath the reward of fidelity.

19 ‖A righteous son‖[e] [turneth] to life,
But ‖he that pursueth wickedness‖ to his own death.

20 |The abomination of Yahweh| are they of perverse heart,
But <his delight> are the men of blameless life.

21 <Hand to hand>[f] the wicked' man shall not be held innocent,
But ‖the seed of the righteous‖ hath been delivered.

22 <As a ring of gold in the snout of a swine>
Is a woman of beauty who hath abandoned discretion.

23 ‖The desire of the righteous‖ is only' good,
‖The expectation of the lawless‖ is wrath.

24 There is' who scattereth, and increaseth yet more,
And who withholdeth of what is due, only' to come to want.

25 ‖The liberal soul‖ shall be enriched,[g]
And ‖he that refresheth‖ shall himself also' be refreshed.

26 <He that keepeth back corn> the populace' will curse him,
But there is ‖a blessing‖ for the head of him that selleth.

27 ‖He that diligently seeketh good‖ aimeth at favour,
But ‖he that studieth mischief‖ it shall come on himself.

28 <He that trusteth in his riches> ‖the same‖ shall fall,[a]
But <like the leaf> shall the righteous break forth.

29 ‖He that troubleth his own house‖ shall inherit the wind,
But <a servant> shall the foolish' be, to the wise in heart.

30 ‖The fruit[b] of the righteous‖ is a tree of life,
And ‖he that rescueth[c] souls‖ is wise.

31 Lo! ‖the righteous‖ in the earth' shall be recompensed,
How much more' the lawless and the sinner.

1 ‖He that loveth correction‖ loveth knowledge, **12**
But ‖he that hateth reproof‖ is brutish.

2 ‖A good man‖ obtaineth favour from Yahweh,
But <a man of wicked devices> will he condemn.

3 A son of earth |shall not be established| by lawlessness,
But ‖the root of the righteous‖ shall not be disturbed.

4 ‖A virtuous[d] woman‖ is the crown of her husband,[e]
But <a veritable decay in his bones> is she that causeth shame.

5 ‖The plans of the righteous‖ are just,
But ‖the counsels[f] of the lawless‖ are deceitful.

6 ‖The words of the lawless‖ are—of lying in wait for blood,
But ‖the mouth of the upright‖ shall deliver them.

7 Overthrown' are the lawless and they are' not,
But ‖the house of the righteous‖ shall stand.

8 <In proportion to his prudence> is a man |to be praised|,
But ‖the perverse in heart‖ shall be an object of contempt.

9 Better' slighted, and have a servant,
Than to honour oneself, and come short of bread.

10 ‖A righteous man‖ regardeth the desire[g] of his beast,
But ‖the compassions of the lawless‖ are cruel.

[a] Or: "ruined."
[b] Ml.: "heart." Cp. chap. vi. 32, n.
[c] Sep. and Syr. add:—
"But a seat of contempt—a wife that hateth righteousness;
‖Sluggards‖ shall come to poverty"—G.n.
[d] So it shd be (w. Sep. and Syr.)—G.n.
[e] So it shd be [*ben* for *kên*] (w. Sep. and Syr.)—G.n. [See Table I. at end of Intro.]
[f] Perh. = "through all generations"—T.G.; or: "assuredly"—Fuerst, Davies. Cp. chap. xvi. 5.
[g] Ml.: "made fat."

[a] *Gt.*: "fade," "wither away"—G.n.
[b] *Gt.*: "mouth."
[c] Ml.: "taketh."
[d] Or: "strong," "worthy," "capable." Cp. chap. xxxi. 10-31.
[e] Ml.: "owner" (Heb. *ba'al*).
[f] Or: "directions" ("steerings").
[g] U.: "soul."

11 ‖He that tilleth his land‖ shall be filled with food,
But ‖he that runneth after worthless men‖ lacketh sense.[a] [b]

12 A lawless man craveth' the prey[c] of the wicked,
But ‖the root of the righteous‖ is enduring.[d]

13 <By the transgression of the lips> is the wicked' man |ensnared|,
But the righteous' |cometh out of distress|.[e]

14 <Of the fruit of a man's mouth> shall he be satisfied with good,
And ‖the dealing of the hands of a son of earth‖ shall be paid back to him.

15 ‖The way of the foolish‖ is right in his own eyes,
But ‖he that hearkeneth to counsel‖ is wise.

16 ‖A foolish man‖ <on the [same] day>[f] letteth his vexation be known,
But ‖he that concealeth an affront‖ is prudent.

17 ‖He that whispereth faithfulness‖ declareth righteousness,
But ‖a false witness‖ is a fraud.

18 There is' who babbleth, as with thrusts of a sword,
But ‖the tongue of the wise‖ hath healing.

19 ‖A lip that is faithful‖ shall be firm to futurity,
But <only for a twinkling>[g] is the tongue that is false.

20 ‖Deceit‖ is in the heart of contrivers of mischief,
But <to the counsellors of peace> shall be joy.

21 <Unseemly[h] to the righteous> is any trouble,
But ‖the lawless‖ are full of misfortune.

22 |An abomination to Yahweh| are lips that are false,
But ‖he that dealeth faithfully‖ is[i] his delight.

23 ‖A prudent man‖ concealeth knowledge,
But ‖the heart of dullards‖ proclaimeth folly.

24 ‖The hand of the diligent‖ shall bear rule,
But ‖the indolent‖ shall come under tribute.

25 <When anxiety is in the heart of a man> one may bow him down,
But ‖a good[k] word‖ maketh him glad.

26 The righteous man guideth his neighbour,[l]
But ‖the way of the lawless‖ leadeth them astray.

27 Indolence |roasteth not| his own game,[a]
But ‖the substance of a man‖ is precious |when he is diligent|.

28 <In the way of righteousness> is life,
And <in the path thereof> immortality.[b]

13 1 ‖A wise son‖ [cometh of] a father's correction,
But ‖a scoffer‖ heareth not a rebuke.

2 <Of the fruit of his mouth> shall a man eat[c] what is good,
But ‖the soul of the treacherous‖ [shall be sated with] violence.

3 ‖He that watcheth his mouth‖ guardeth his soul,[d]
<He that openeth wide his lips> [it shall be] his ruin.

4 The sluggard ‖desireth‖, but his soul[e] hath |nothing|.
But ‖the soul of the diligent‖ shall be enriched.[f]

5 <A word of falsehood> the righteous' man |hateth|,
But ‖the lawless‖ causeth shame and disgrace.

6 ‖Righteousness‖ guardeth the man of blameless way,
But ‖lawlessness‖ overthroweth the sinner.[g]

7 There is' Who feigneth himself rich, yet hath nothing at all,
Who pleadeth poverty, yet hath great substance.

8 ‖The ransom of a man's life‖[h] is his wealth,
But ‖the poor‖ heareth not rebuke.

9 ‖The light of the righteous‖ rejoiceth,[i]
But ‖the lamp of the lawless‖ goeth out.

10 <Only by pride> doth one cause contention,
But <with the well-advised>[k] is wisdom.

11 ‖Wealth gotten by greed‖[l] diminisheth,
But ‖he that gathereth by little‖[m] increaseth.[n]

12 ‖Hope deferred‖ sickeneth the heart,—
But <a tree of life> is desire fulfilled.

13 ‖He that despiseth a matter‖ shall get pledged thereto,
But ‖he that revereth a commandment‖ the same shall be recompensed.[o]

[a] Or: "brains"; ml.: "heart." Cp. chap. vi. 32, n.
[b] Sep. adds:—
"‖He that delighteth himself in the drinking of wine‖
Shall leave his own stronghold a disgrace."
[c] Or: "gain"; ml.: "net."
[d] So it shd be (w. Sep.)—G.n.
[e] Sep. adds:—
"‖He that observeth equity‖ shall find compassion,
But ‖he that assaileth in the gates‖ woundeth souls"
—G.n.
[f] *Gt.*: "at once"—G.n. [g] Ml.: "while I wink."
[h] So it shd be (w. Sep., Syr.)—G.n.
[i] Some cod. (w. Sep.): "he who dealeth f. is" (sing.)—G.n. So "the clause ought to be rendered"—G. Intro. 863.
[k] "Agreeable"—O.G.
[l] *Gt.*: "A righteous man searcheth out his own pasture." *Cp.* Job xxxix. 8—G.n.

[a] "Slackness doth not start its game"—O.G. 355.
[b] So O.G. 33[a], 677[a]. But *Gt.* that instead of "the path thereof" shd be read: "an abominable way"; in which case we must needs adopt his next v.r. ('*el* for '*al*) and complete the line thus: "But an abominable way |leadeth| to death"—G.n.
[c] Some cod. (w. Aram., Syr., Vul.): "be filled with"—G.n.
[d] Or: "life." [e] Or: "appetite."
[f] Or: "be made fat." [g] Ml.: "sin."
[h] U.: "soul." [i] *Gt.*: "ariseth."
[k] *Gt.*: "with the modest." Cp. chap. xi. 2—G.n.
[l] So it shd be (w. Sep., Vul.). Cp. chap. xx. 21—G.n.
[m] Ml.: "on the hand."
[n] Sep. and Syr. add:—
"‖A righteous man‖ sheweth favour and lendeth;
Better' is he that sustaineth the heart at the beginning
Than he that inspireth confidence and deferreth hope."
[o] Sep. and Syr. add:—
"‖A crafty son‖ hath nothing good,
But <as for a wise servant> his doings prosper, and his way is directed aright"—G.n.

14 ‖The instruction of the wise‖ is a well-spring of life,
By departing from the snares of death.

15 ‖Sound discretion‖ yieldeth favour,[a]
But ‖the way of the treacherous‖ is rugged.[b]

16 ‖Every prudent man‖ maketh use of knowledge,
But ‖a dullard‖ spreadeth folly.

17 ‖A lawless messenger‖ falleth into mischief,
But ‖a faithful herald‖ bringeth healing.

18 ‖Poverty and contempt‖ are for him that neglecteth correction,
But ‖he that regardeth reproof‖ shall be honoured.

19 ‖A desire fulfilled‖ is sweet to the soul,
But it is ‖an abomination to the lawless‖[c] to depart from evil.

20 ‖He that walketh with the wise‖ becometh wise,
But ‖the friend of dullards‖ becometh foolish.[d]

21 Evil pursueth ‖sinners‖,
But <unto the righteous> shall good' be recompensed.

22 ‖A good man‖ leaveth an inheritance to children's children,
But <laid up for the righteous> is the wealth of the sinner.

23 ‖Much food‖ is in[e] the fallow ground of the poor,
But there is' that is swept away, for want of justice.

24 ‖He that withholdeth his rod‖ hateth his son,—
But ‖he that loveth him‖ carefully correcteth him.[f]

25 ‖The righteous‖ eateth to satisfy his appetite,[g]
But ‖the belly of the lawless‖ shall want.

14 1 Every ‖wise woman‖ buildeth up her house,
But ‖a foolish one‖ <with her own hands> would break it down.

2 ‖He that walketh in his uprightness‖ is one who revereth Yahweh,
But ‖he that is crooked in his way‖ is one who despiseth him.

3 <In the mouth of the foolish> is a haughty' rod,
But <as for the lips of the wise> thou shalt give heed to them!

4 <Without cattle> the crib is clean,
But ‖much increase‖ is in the strength of the ox.

5 ‖A faithful witness‖ will not deceive,
But a false witness ‖uttereth deceitful things‖.

6 A scoffer seeketh' wisdom, and there is' none,
But ‖knowledge‖ <to the discerning> is easy.

7 Get thee from the presence of a man that is a dullard,
When thou perceivest not the lips of knowledge.[a]

8 ‖The wisdom of the prudent‖ is to understand his way,
But ‖the folly of dullards‖ is a fraud.

9 ‖The foolish‖ scoff at guilt,
But <between the upright> is good pleasure.

10 ‖The heart‖ knoweth its own bitterness,[b]
And <in its joy> no stranger shareth.

11 ‖The house of the lawless‖ shall be destroyed,
But ‖the tent of the upright‖ shall flourish.[c]

12 There is' a way that enticeth a man,[d]
But <at the latter end thereof> are the ways of death!

13 <Even |in laughter|> the heart' may be in pain,
And ‖the latter end of gladness‖ be grief.[e]

14 <With his own ways> shall be filled the backslider in heart,
And <from himself>[f] shall a good man [be satisfied].

15 ‖The simple‖ believeth every word,
But ‖the prudent‖ looketh well to his going.

16 ‖A wise man‖ feareth, and avoideth evil,
But ‖a dullard‖ is haughty and confident.

17 ‖The impatient‖ worketh folly,
And ‖a man of wicked devices‖ is hated.

18 The simple inherit' folly,
But ‖the shrewd‖ crowneth himself with knowledge.

19 Abased are the wicked, before the good,
And ‖the lawless‖, at the gates of the righteous.

20 <Even by his neighbour> is a poor man hated,
But ‖the lovers of the rich man‖ are many.

21 ‖He that sheweth contempt for his neighbour‖ sinneth,
But <he that sheweth favour to the afflicted>[g] how happy is he!

22 Shall they not |become vagrants|, who devise evil?
But ‖lovingkindness and faithfulness‖ [be to] them who devise good.

23 <By all labour> there will be abundance,
But ‖the talk of the lips‖ tendeth only' to want.

[a] Sep. adds:
"And ‖the knowledge of the law‖ is |good understanding|,
But," etc. [as in text].—G.n.
[b] Meaning uncertain. Cp. O.G. 451[a].
[c] So the clause ought to be rendered (w. Sep. and Syr.)—G. Intro. 863. [d] Or: "wicked;" or "worse."
[e] Or: "yieldeth the f. g. (w. Y.'s blessing)"—O.G. 644[b].
[f] Ml.: "carefully seeketh for him correction."
[g] U.: "soul."

[a] Some cod. (w. 1 ear. pr. edn. [*Rabb.*]): "falsehood"—G.n. [? "And acknowledge not the lips of falsehood."]
[b] Ml.: "the b. of its own soul."
[c] Or: "break forth."
[d] Ml.: "is pleasing before a man."
[e] So it shd be (w. Aram., Sep., Syr., Vul.)—G.n, [Heb.: mended by simple regrouping of letters.]
[f] *Gt.*: "from his own doings." Cp. Jer. xvii. 10—G.n.
[g] Or: "oppressed," "humbled."

The crown of the wise‖ is their wealth,
But ‖the folly of dullards‖ is ‖folly‖.

<A deliverer of souls> is a faithful' witness,
But ‖he that uttereth falsehoods‖ is a fraud.

26 <In the reverence of Yahweh> is strong security.
And ‖his children‖ shall have a place of refuge.

27 ‖The reverence of Yahweh‖ is a well-spring of life,
That a man may avoid[a] the snares of death.

28 <In the multitude of a people> is the majesty of the king,
But <in the ceasing of population> is the ruin of the prince.

29 ‖One slow to anger‖ hath great understanding,
But ‖the hasty in spirit‖ exalteth folly.

30 <The life of the whole body> is a tranquil mind,[b]
But <a decay of the bones> is jealousy.

31 ‖The oppressor of the poor‖ hath reproached his Maker,
But he that sheweth favour to the needy, is one who |holdeth Him in honour|.

32 <By his own wickedness> shall the lawless man |be thrust down|,
But the righteous' |seeketh refuge in his integrity|.[c]

33 <In the heart of the intelligent> reposeth wisdom,
But <in the midst of dullards> it maketh itself known.

34 ‖Righteousness‖ exalteth a nation,
But <a reproach to any people‖[d] is sin'.

35 ‖The good-pleasure of a king‖ is due to a servant who is discreet,
But ‖his indignation‖ shall be against him that bringeth shame.

15 1 ‖A soft answer‖ turneth away wrath,
But a cutting word raiseth anger.

2 ‖The tongue of the wise‖ adorneth knowledge,—
But ‖the mouth of dullards‖ belcheth out folly.

3 <In every place> are the eyes of Yahweh,
Observing the evil and the good.

4 ‖Gentleness of the tongue‖ is a tree of life,
But ‖crookedness therein‖ a grievous wound in the spirit.

5 A foolish [son]‖ spurneth the correction of his father,
But ‖he that heedeth a reproof‖ sheweth prudence.[e]

6 ‖The household of the righteous man‖ is a great treasure,
But <in the increase of the lawless> is disturbance.

7 ‖The lips of the wise‖ scatter abroad knowledge,
But ‖the heart of dullards‖ is not right.[a]

8 ‖The sacrifice of lawless men‖ is an abomination to Yahweh,
But ‖the prayer of the upright‖ is his delight.

9 ‖An abomination to Yahweh‖ is the way of the lawless,
But <the pursuer of righteousness> he loveth.

10 There is ‖grievous correction‖ for him that forsaketh the right path,
‖He that hateth rebuke‖ shall die.

11 ‖Hades and destruction‖ are before Yahweh,
How much more' then, the hearts of the sons of men.[b]

12 A scoffer |loveth not| one who reproveth him,
<Unto the wise> doth he not go.

13 ‖A joyful heart‖ maketh a pleasing countenance,—
But <in sorrow of heart> is a stricken spirit.

14 ‖The heart of the intelligent‖ seeketh knowledge,
But ‖the mouth[c] of dullards‖ feedeth on folly.

15 ‖All the days of the afflicted‖ are sorrowful,
But ‖a cheerful heart‖ is a continual banquet.

16 Better' is a little, with the reverence of Yahweh,
Than great treasure, and disquietude therewith.

17 Better' is an allowance of herbs,[d] and love |there|,
Than a fatted ox, and hatred therewith.

18 ‖A wrathful man‖ stirreth up strife,
But ‖he that is slow to anger‖ calmeth contention.[e]

19 ‖The way of the sluggard‖ is like a thorn hedge,
But ‖the path of the upright‖ is a raised road.

20 ‖A wise son‖ maketh a glad father,—
But ‖a dullard‖[f] despiseth his own mother.

21 ‖Folly‖ is joy to him that lacketh sense,[g]—
But ‖a man of understanding‖ taketh a straight course.

22 Plans |are frustrated|, for lack of consultation,
But <by the multitude of counsellors> shall counsel[h] |be established|.

[a] Ml. and tersely: "To avoid."
[b] Ml.: "heart."
[c] So it shd be (w. Sep.)—G.n.
[d] Ml.: "to peoples."
[e] Sep. here adds:—
"<In the abounding of righteousness> is great treasure,
But ‖the lawless‖ out of the land' shall be uprooted"
—G.n.

[a] Cp. O.G. 467[a]; Davies' H.L. 299.
[b] Or: "Adam.
[c] "Face," *written*; "mouth," *read*. In some cod. (w. 1 ear. pr. edn., Aram., Sep. and Syr.): "mouth" is both *written* and *read*; but in others (w 1 ear. pr. edn. and Vul.): "face" is both *written* and *read*—G.n.
[d] Or: "vegetables."
[e] Sep. adds:—
"A man slow to anger calmeth contention,
But a lawless man rouseth it again"—G.n.
[f] Some cod. (w. Aram., Sep., Syr.): "a son who is a dullard"—G.n.
[g] Ml.: "heart." Cp. chap. vi. 32, n.
[h] So it shd be (w. Aram., Sep. Syr.). Cp. chap. xix. 21—G.n.

23 A man hath joy in the answer of his own mouth,
And ‖a word in its season‖—how good!

24 ‖The way of life‖ is upwards to the prudent,
That he may depart from hades beneath.

25 <The house of proud men> will Yahweh tear down,
But he will maintain the boundary of the widow.

26 <An abomination to Yahweh> are the plottings of the wicked,
But <with the pure> are sayings of sweetness.

27 He |troubleth his own house| who graspeth with greed,
But ‖he that hateth gifts‖[a] shall live.

28 ‖The heart of the righteous‖ studieth[b] to answer,
But ‖the mouth of the lawless‖ belcheth out[c] mischiefs.

29 Far off is Yahweh from the lawless,
But <the prayer of the righteous> will he hear.

30 ‖The sparkling of bright eyes‖ rejoiceth the heart,
‖Good news‖ giveth marrow to the bones.[d]

31 ‖The ear that heareth the reproof which giveth life‖
<In the midst of the wise> shall remain.

32 ‖He that declineth correction‖ despiseth his own soul,[e]
But ‖he that heareth reproof‖ gaineth sense.[f]

33 ‖The reverence of Yahweh‖ is the correction of wisdom,
And <before honour> is humility.

16 1 <To man> belong the preparations of the heart,
But <from Yahweh> cometh the answer of the tongue.

2 ‖All the ways of a man‖ [may be] pure in his own eyes,
But ‖he that testeth spirits‖ is Yahweh.

3 Roll upon Yahweh thy doings,
That thy plans |may be established|.

4 <Everything> hath Yahweh made for its own purpose,
Yea ‖even the lawless one‖ for the day of calamity.

5 <An abomination to Yahweh> is every one who is haughty in heart,
<Hand to hand> he shall not be held innocent.[g]

6 <By lovingkindness and fidelity> shall iniquity be covered,[a]
And <in the revering of Yahweh> is a turning away from wrong.

7 <When |acceptable to Yahweh| are the ways of a man>
<Even his enemies> doth he cause to make peace with him.

8 Better a little with righteousness,
Than large revenues without justice.

9 ‖A man's heart‖ deviseth his way,
But ‖Yahweh‖ directeth his steps.

10 ‖An oracle‖ is on the lips of a king,
<In giving sentence> his mouth must not be unfaithful.

11 ‖The balance and scales of justice‖ belong to Yahweh,
And <his handiwork> are all the weights of the bag.

12 <The abomination of kings> is to work lawlessness,
For <by righteousnesss> is established a throne.

13 <The delight of kings>[b] are lips of righteousness,—
And <the words of uprightness>[c] he loveth.

14 ‖The wrath of a king‖ [meaneth] messengers of death,
But ‖a man who is wise‖ will appease it.

15 <In the light of a king's countenance> is life,
And ‖his good-pleasure‖ is like the cloud of harvest-rain.[d]

16 <To acquire wisdom> how much better than gold!
And <to get hold of understanding> more choice than silver!

17 ‖The highway of the upright‖ is to avoid evil,[e]
|He preserveth his soul| who guardeth his way.[f]

18 <Before grievous injury> pride!
And <before a fall> haughtiness of spirit!

19 Better is lowliness of spirit with the patient,[g]
Than a portion of spoil with the proud.

20 ‖He that showeth discretion concerning a matter‖ shall find good,
And <he that trusteth in Yahweh> how happy is he!

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[a] Or: "bribes."
[b] Ml.: "muttereth" = "repeateth to himself."
[c] Cp. verse 2.
[d] Or: "fatteneth the body." [e] Or: "life."
[f] Ml.: "heart." Cp. vi. 32, n.
[g] Sep. here adds:—
"<At the beginning of a way> it is good to do righteousness,
And more pleasing before God than to offer sacrifices.
‖He that seeketh Yahweh‖ shall find knowledge and righteousness,
Yea they who seek him uprightly shall find peace.
‖All the doings of Yahweh‖ are in righteousness,
But the lawless one is kept for the day of calamity"
—G.n.

[a] Or: "shall a propitiatory covering be put over iniquity."
[b] Some cod. (w. Aram., Sep., Syr.): "a king." In others "king" is *written*, and "kings" *read*—G.n.
[c] So it shd be (w. Sep.)—G.n.
[d] "Spring-rain cloud"—O.G. Cp. Deu. xi. 14.
[e] Sep. adds:—
"And <length of life> are the ways of righteousness.
‖He that accepteth correction‖ shall prosper,
And ‖he that heedeth reproofs‖ shall gain wisdom"
—G.n.
[f] Sep. adds:—
"And ‖he that loveth his life‖ restraineth his mouth"
—G.n.
[g] Or: "afflicted," "oppressed," "humbled."

21 ‖The wise in heart‖ shall be called intelligent,
And ‖sweetness of lips‖ increaseth persuasiveness.

22 ‖A well-spring of life‖ is discretion to its owner,
But ‖the correction of the foolish‖ is folly.

23 ‖The heart of the wise‖ giveth discretion to his mouth,
And <upon his lips> increaseth persuasiveness.

24 <A comb of honey> are pleasant words,
Sweet to the taste[a] and healing[b] to the bone.

25 There is' a way that enticeth a man,
But <at the latter end thereof> are the ways of death.[c]

26 ‖The appetite[a] of the toiler‖ hath toiled for him,
For his mouth |hath urged him on|.

27 ‖An abandoned man‖[d] diggeth up mischief,—
And <upon his lips> as it were a fire is scorching.

28 ‖A perverse man‖ sendeth forth strife,
And ‖a tattler‖ separateth intimate friends.

29 ‖A ruthless man‖ enticeth his neighbour,
And leadeth him in a way |not good|.[e]

30 <Closing his eyes> to devise perverse things,
<Biting his lips> he hath plotted mischief.

31 <A crown of adorning> is a hoary head,
<In the way of righteousness> it should be found.

32 Better' he that is slow to anger, than a hero,
And he that ruleth his spirit, than he that captureth a city.

33 <Into the lap> is cast the lot,
But <from Yahweh> is its every decision.[f]

17 1 Better' a dry morsel, and peace therewith,
Than a house full of contentious' sacrifices.

2 ‖A prudent servant‖ shall rule over a son who causeth shame,
And <in the midst of brothers> shall he share the inheritance.

3 Fining-pot for silver, crucible for gold,
But |he that trieth hearts| is ‖Yahweh‖.

4 ‖Discord‖ giveth heed to the aggrieving lip,—
‖Falsehood‖ giveth ear to the destroying tongue.

5 ‖He that mocketh the poor‖ hath reproached his Maker,
|He that maketh merry at distress| shall not be held innocent.[g]

6 |The crown of old men| consists of children's children,
|And the adornment of children| is their fathers.[a]

7 <Unseemly in an unworthy man> is the lip of excellence,[b]
Much more' <in one of noble mind> the lip of falsehood.

8 A gift, in the eyes of its owner, is ‖a stone of beauty‖,
<Whithersoever it turneth> it bringeth prosperity.

9 ‖He that hideth a transgression‖ seeketh love,
But ‖he that repeateth a matter‖ separateth intimate friends.

10 A reproof sinketh more deeply into an intelligent man
Than a hundred stripes into a dullard!

11 <Nothing less than rebellion> doth a wicked' man seek,
And ‖a relentless messenger‖ shall be sent out against him.

12 Let a bereaved bear encounter' a man,
Rather than a dullard with his folly!

13 <He that returneth evil for good>
Evil shall not depart' from his house.

14 <A letting forth of water> is the beginning of strife,
Therefore <before it breaketh out> abandon ‖contention‖.

15 <He that justifieth the lawless, and he that condemneth the righteous>
<An abomination to Yahweh> are they ‖both‖.

16 Wherefore' is there a price in the hand of a dullard?
That he who is without sense |may acquire wisdom|.

17 <At all times> doth a friend love,
And ‖a brother for distress‖ must be born.

18 <A man lacking sense>[c] is one who striketh hands,
Giving security, before his neighbour.

19 <A lover of transgression> is one who loveth strife,
‖He that heighteneth his door‖[d] seeketh grievous harm.

20 ‖The crooked in heart‖ shall not find good,
And ‖he that is perverse with his tongue‖ shall fall into wickedness.

21 ‖He that begetteth a dullard‖ it is to his own grief,
Neither can the father of the base |rejoice|.

[a] U.: "soul."
[b] Cp. chap. vi. 8, n.
[c] Same as chap. xiv. 12.
[d] Ml.: "A man of Belial." Cp. 1 S. i. 16; ii. 12, n.
[e] Or: "right."
[f] Or: "sentence."
[g] Sep. adds:—
"But ‖he that sheweth him favour‖ shall find compas-
"

[a] Sep. adds:—
"‖The faithful‖ hath all the fulness of wealth,
But ‖the rebellious‖ hath not a small coin"—G.n.
[b] *I.e.*: "commanding speech"—Fuerst. Or: "excess," *i.e.*, "arrogant speech"—O.G.
[c] Ml.: "heart." Cp. chap. vi. 32, n.
[d] Or: "gate." Some read: "mouth." See O.G.

22 ‖A joyful heart‖ worketh an excellent cure,—
But ‖a stricken spirit‖ drieth up the bone.

23 <A bribe out of his bosom> doth a lawless man take,
To pervert the ways of justice.

24 <Before the face of the discerning> is wisdom,
But ‖the eyes of a dullard‖ are in the ends of the earth.

25 <A vexation to his father> is the son that is a dullard,
And a bitterness to her that bare him.

26 Surely ‖to chastise the righteous‖ is not good,
To smite the noble-minded for equity.

27 <Sparing of his words> is one who valueth knowledge,
And <of a thoughtful[a] spirit> is a man of intelligence.

28 ‖Even a fool holding his peace‖ is accounted |wise|,—
‖He that closeth his lips‖ [is thought] to have understanding.

18 1 A man seeketh ‖for satisfaction‖ going his own way,
<Through all safe counsel> he breaketh.

2 A dullard |delighteth not| in understanding,
In nothing save the exposing of his own heart.[b]

3 <When the lawless man cometh in> then cometh also contempt,
And <with shame> reproach.

4 <Deep waters> are the words of a man's mouth,—
<A bubbling brook> the well-spring of wisdom.

5 ‖To prefer a lawless man‖ is not good,
Thrusting away the righteous in judgment.

6 ‖The lips of a dullard‖ enter into contention,
And ‖his mouth‖ <for blows> crieth out.

7 ‖The mouth of a dullard| is his ruin,
And ‖his lips‖ are a snare to his soul.

8 ‖The words of a tattler‖ are dainties,[c]
‖They‖ therefore go down into the chambers of the inner man.[d]

9 <Surely he that is slothful in his work>
‖Brother‖ is he' to a master at laying waste.

10 <A tower of strength> is the Name of Yahweh,
<Thereinto> runneth the righteous and is safe.

11 ‖The substance of a rich man‖ is his strong city,
And like a high wall in his imagination.

12 <Before grievous injury> a man's heart is haughty,
And <before honour> is humility.[e]

13 ‖He that answereth before he heareth‖
<A folly> it is' to him and |a reproach|.

14 ‖The spirit of a man‖ sustaineth his sickness,
But <a dejected spirit> who can bear it?

15 ‖The heart of the intelligent‖ acquireth knowledge,
Yea ‖the ear of the wise‖ seeketh knowledge.

16 ‖The gift of a man‖ maketh room for him.
And <before great men> setteth him down.

17 Righteous' is he that is first in his own cause,
Then cometh[a] his neighbour and thoroughly searcheth him.

18 The lot causeth ‖contentions‖ to cease,
And <the mighty> it parteth.

19 ‖A brother estranged‖[b] [is worse] than a strong city,—
And ‖contentions‖ are as the bar of a citadel.

20 <Of the fruit of a man's mouth> shall his inmost mind[c] be satisfied,
<With the product of his lips> shall he be satisfied.

21 ‖Death and life‖ are in the power of the tongue,
And ‖its friends‖ shall eat its fruits.

22 ‖Who hath found a wife‖[d] hath found a blessing,
And hath obtained favour from Yahweh.[e]

23 <Supplications> doth the poor' man utter,
But ‖the rich‖ answereth fiercely.

24 ‖A man[f] having [many] friends‖ shall come to ruin,
But there is' a loving one who sticketh closer than a brother.

19 1 Better' is a poor man walking in his integrity,
Than one of perverse lips[g] and ‖he‖ a dullard.

2 Surely <for the soul to be |without knowledge|> is not good,
And ‖he that hasteth with his feet‖ strayeth.

3 ‖The folly of a man‖ subverteth his way,
And <against Yahweh> his heart is angry.

4 ‖Wealth‖ addeth many friends,
But ‖the poor man‖ <from his own friend> is parted.

5 ‖A false witness‖ shall not be held innocent,
And ‖he that uttereth lies‖ shall not escape.

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[a] *Written*: "cool"; *read*: "calm," or [Fuerst] "thoughtful"—G.n.
[b] Or: "mind." Cp. chap. vi. 32, n.
[c] "Bits greedily swallowed"—O.G. 529[b]. "Are oracular"—Fuerst.
[d] Cp. chap. xxvi. 22.
[e] Cp. chap. xv. 33.

[a] *Written*: "cometh"; *read*: "then cometh." Some cod. (w. 3 ear. pr. edns.): "then cometh"—G.n.
[b] Or: "discordant brethren"—T.G. "Very dubious"—O.G.
[c] Ml.: "belly."
[d] Some cod. (w. Aram. MSS., Sep., Syr., Vul.): "a good wife"—G.n.
[e] Sep. and Vul. here add:—
"‖He that putteth away a good wife‖ putteth away a blessing,
And taketh a woman who is unchaste, stupid, or lawless"—G.n.
[f] Sp. v.r. (*sevir*), which in some cod. (w. Aram. and Syr.) is both *written* and *read*—G.n. Following this v.r. and preferring *rua'* as the root at the end of the line, we might render thus:—
"There are' friends who can shout for joy,
But there is' a loving one who sticketh closer than a brother."
That is—Many will shout with us in prosperity, for one who will stick close to us in adversity.
[g] Some cod. (w. Aram. and Syr.): "ways"—G.n.

6 ‖Many‖ will entreat the favour[a] of a noble,
And ‖every one‖ is a friend to a man abounding in gifts.

7 ‖All the brethren of a poor man‖ hate him,
How much more have ‖his friends‖ gone far from him,[b]
He may hunt up promises—there are' none.[c]

8 ‖He that acquireth sense‖[d] loveth his own soul,
‖He that guardeth understanding‖ shall find blessing.

9 ‖A false' witness‖ shall not be held innocent,
And ‖he that uttereth lies‖ shall perish.

10 <Unseemly for a dullard> is delicate living,
How much more for ‖a servant‖ to bear rule over princes.

11 ‖The discretion of a man‖ deferreth his anger,
And ‖his adorning‖ is to pass over transgression.

12 <The growl as of a young lion> is the rage of a king,
But <like dew upon the grass> is his good pleasure.

13 <Engulfing ruin to his father> is a son that is a dullard,—
And <a continuous dripping> are the contentions of a wife.

14 ‖House and substance‖ are an inheritance from one's fathers,
But <from Yahweh> cometh a wife who is prudent.

15 ‖Sloth‖ falleth into a deep sleep,
And ‖a soul that is indolent‖ shall famish.

16 ‖One who guardeth the commandment‖ guardeth his life,[e]
‖He that is reckless in his ways‖ shall die.[f]

17 <A lender to Yahweh> is one who sheweth favour to the poor,
And <his good deed> He will pay him back.

18 Correct thy son, because there is' hope,
Yet <not so as to slay him> let thy passion[e] be excited.

19 ‖A man in a rage‖ taketh away the penalty,—
Nevertheless <if thou let him go free> the more [stripes] must thou add.

20 Hear counsel, receive correction, that thou mayest be wise in thine after-life.

21 Many' are the devices in a man's heart,
But <the counsel of Yahweh> ‖that‖ shall stand.

22 ‖The charm of a man‖ is his lovingkindness,—
And better' a poor man, than one who deceiveth.

23 ‖The reverence of Yahweh‖ leadeth to life,
Satisfied' then, let a man remain—let him not be visited by calamity.

24 A sluggard burieth his hand in the dish,
<Even unto his own mouth> will he not bring it back.

25 <The scoffer> thou shalt smite, and ‖the simple‖ will beware,
But correct[a] a man of intelligence—he will understand teaching.[b]

26 <He that ruineth his father, and chaseth away his mother>
Is a son causing shame and reproach.

27 Cease, my son, to hear instruction that would cause thee to wander from the sayings of knowledge.

28 ‖An abandoned' witness‖[c] scorneth justice,
And ‖the mouth of lawless men‖ swalloweth iniquity.

29 <Prepared for scoffers> are punishments,
And stripes, for the back of dullards.

20 1 Wine is ‖a scoffer‖, and strong drink ‖a brawler‖,
‖Every one therefore who erreth therein‖ is unwise.

2 <The growl as of a young lion> is the dread inspired by a king,
|He that provoketh him| endangereth[d] his own life.[e]

3 <Honour> hath the man who sitteth away from strife,
But ‖any fool‖ may break through.

4 <By reason of the autumn>[f] a sluggard will not plough,
Therefore[g] shall he beg in harvest, and there be' nothing.

5 <Deep water> is counsel in a man's heart,
But ‖a man of understanding‖ will draw it out.

6 A kind' man[h] one may call[i] ‖a great' man‖,—
But <a faithful' man> who can find?

7 <As for a righteous man |walking in his integrity|>
How happy are his children after him!

8 ‖A king sitting on the throne of judgment‖
Scattereth, with his eyes, all wrong.

9 Who can say, I have cleansed my heart,
I am pure from my sin?

[a] Ml.: "appease (make sweet or pleasant) the face."
[b] Sep. here adds:—
"‖A good purpose‖ <to such as can discern it> will draw near,
And ‖a wise man‖ will find it,
<He that aboundeth in doing evil> evil' shall repay him"—G.n.
[c] Or: "which are nothing."
[d] Ml.: "heart." Cp. chap. vi. 32, n.
[e] Heb.: *nephesh*. U.: "soul."
[f] "Die prematurely"—O.G.

[a] Or: "reprove."
[b] Cp. xxii. 17.
[c] Heb.: "a witness of Belial." Cp. 1 S. i. 16, n.
[d] Or: "forfeiteth." Cp. O.G. 307a, 3.
[e] U.: "soul."
[f] "That is, the abundance of autumn fruits"—T.G. "After harvest"—O.G. "Denoting the cold rainy season generally"—Fuerst.
[g] *Written*: "he shall beg"; *read*: "Therefore shall," etc. Some cod. (w. 5 ear. pr. edns.): "Therefore"—G.n.
[h] So it shd be (w. Sep.)—G.n.
[i] *Gt.*: "shall be called"—G.n.

10 <Divers weights, and divers measures>
<An abomination to Yahweh> are they ‖both‖.

11 Even <by his doings> doth a youth make himself known,
Whether <pure and upright> be his work.

12 <The hearing ear, and the seeing eye>
‖Yahweh‖ hath made them ‖both‖.

13 Do not love sleep, lest thou come to poverty,
Open thine eyes, be satisfied with bread.

14 ‖Bad! bad!‖ saith the buyer,
But <going his way> ‖then‖ he boasteth.

15 There are' gold, and an abundance of corals,
But <precious jewels> are the lips of knowledge.

16 Take his garment who is pledge for a stranger,—
Then <for a woman unknown>[a] accept him as surety.[b]

17 <Sweet to a man> may be the bread of falsehood,
But <afterward> shall his mouth be filled with gravel.

18 <Plans—by counsel> shalt thou establish,
And <with concerted measures> make thou war.

19 <A revealer of secrets> is one who goeth about talebearing,
Therefore <with him who openeth his lips> shalt thou not have fellowship.

20 <Whoso revileth his father or his mother>
His lamp shall be put out in deep darkness.

21 <An inheritance hastily gotten[c] at the beginning>
‖The latter end thereof‖ shall not bring blessing.

22 Do not say, I will requite wrong!
Wait thou for Yahweh that he may save thee.

23 <An abomination to Yahweh>[d] are divers weights,
And ‖deceptive balances‖ are not good.

24 <From Yahweh> are a man's steps,
<A son of earth> then—how can he discern his way?

25 <It is a snare to a man> that he should rashly cry[e] Holy!
And <after making vows> to reflect!

26 A wise' king |winnoweth out the lawless|,
When he hath turned over them the wheel.[f]

27 <The lamp of Yahweh> is the spirit of a son of earth,
Searching all the chambers of the inner man.[g]

28 ‖Lovingkindness and faithfulness‖ will guard a king,—
Therefore should he support, with lovingkindness, his throne.

29 ‖The beauty of young men‖ is their strength,
And ‖the ornament of old men‖ a hoary head.

30 ‖Blows that cut in‖ cleanse away[a] wickedness,
And ‖smitings‖ [enter] the chambers of the inner man.

21 1 <[Like] channels of water> is the heart of a king, in the hand of Yahweh,—
<Whithersoever he will> he turneth[b] it.

2 ‖Every way of a man‖ may be right in his own eyes,
But ‖he that testeth hearts‖ is Yahweh.

3 <To do righteousness and justice>
Is more choice' to Yahweh than sacrifice.

4 <Loftiness of eyes, and ambition of heart—
The lamp of the lawless> are sin.

5 ‖The plans of the diligent‖ tend only to abundance,
But ‖of every one that is urgent‖ only to want.

6 ‖The gaining of treasures with a tongue of falsehood‖
Is a vapour driven away, [they who seek them] seek death.[c]

7 ‖The violence of the lawless‖ shall drag them away,—
Because they have refused to do justice.

8 Crooked' is the way of a guilty man,[d]
But <as for the pure> straight is his dealing.

9 <Better' to dwell on the corner of the roof>
Than a quarrelsome wife, and a house in common.[e]

10 ‖The soul of the lawless man‖ craveth mischief,
His own friend |findeth no favour in his eyes|.

11 <When the scoffer' is punished> the simple' |becometh wise|,
<When the wise is instructed>[f] he receiveth knowledge.

12 The Righteous One observeth' the house of the lawless,—
He is ready to cast down lawless men into misfortune.

13 <He that shutteth his ear from the cry of the poor>
‖Even he‖ shall call, and not be answered.

14 ‖A gift in secret‖ quencheth anger,
And ‖a present in the bosom‖ mighty wrath.

15 <It is a joy, to a righteous man> to do justice,
But ‖dismay‖ to the workers of iniquity.

[a] So *read* (*nâkeriyah*); but *written*: "persons unknown" (*nâkerim*). Some cod. (w. 4 ear. pr. edns., Aram.): "woman unknown"—G.n.
[b] Cp. chap. xxvii. 13.
[c] So *read*; but *written*: "gotten with greed." Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr., Vul.) both *read* and *write*: "hastily gotten"—G.n.
[d] Or (ml.): "The abomination of Y."
[e] But see O.G. 534.
[f] As in threshing.
[g] Heb.: *bheṭen*; lit.: "belly, body, womb."

[a] So *written*; *read*: "(are) a cleansing away of w."—G.n.
[b] Or: "directeth," "inclineth," "bendeth."
[c] Some cod. (w. Sep. and Vul.): "snares," or "even snares," or "even the snare of death"—G.n.
[d] So O.G. 255 (but "text dubious"). Some cod. (w. Aram., Syr., Vul.): "a man who is an alien"—G.n.
[e] Cp. chap. xxv. 24.
[f] Or: "When he [or one] giveth heed to the wise."

16 ‖The man who wandereth from the way of discretion‖
<In the gathered host[a] of the shades> shall settle down.

17 <A needy man> shall he' be that loveth merriment,
‖The lover of wine and oil‖ shall not become rich.

18 <A ransom for the righteous> is the lawless,
And <instead of upright men> the traitor.

19 <Better to dwell in a desert land>
Than with a woman, quarrelsome and provoking.

20 ‖Desirable treasure and oil‖ are in the home of the wise,
But ‖a man who is a dullard‖ will destroy it.

21 ‖He that pursueth righteousness and loving-kindness‖
Shall find life, righteousness and honour.

22 <A city of heroes> doth a wise man scale,
And bringeth down the strength of its confidence.

23 ‖He that keepeth his mouth and his tongue‖
Keepeth, out of distresses,[b] his soul.

24 <A haughty insolent one—Scoffer is his name>
Is he that acteth in a transport of pride.

25 ‖The craving of the sluggard‖ killeth him,
For his hands have refused' to work.

26 <All the day> he greatly craveth,[c]
Whereas ‖the righteous‖ giveth, and doth not spare.

27 ‖The sacrifice of the lawless‖ is an abomination,
How much more, when [with wickedness] he bringeth it in!

28 ‖A false witness‖ shall perish,
But ‖the man who hearkeneth‖ <with abiding effect>[d] shall speak.

29 A lawless man emboldeneth his face,
But <as for the upright> ‖he‖ directeth[e] his ways.[f]

30 There is no wisdom, nor understanding,
Nor counsel, to confront Yahweh.

31 ‖The horse‖ is prepared for the day of battle,
But <to Yahweh> pertaineth the victory.

22 1 [More choice] is a name, than great riches,
<Beyond silver and gold> is pleasant grace.

2 ‖The rich and the poor‖ meet together,
<The maker of them all> is Yahweh.

3 ‖A prudent man‖ seeth calamity, and hideth himself,
But ‖the simple‖ pass on, and suffer.[a]

4 ‖The reward of humility‖ is the reverence of Yahweh,
Riches, and honour, and life.

5 ‖Thorns and[b] snares‖ are in the way of the perverse,—
‖He that guardeth his soul‖ shall be far from them.

6 Train up a youth, in the direction of his duty,[c]
<Even when he becometh old> he will not depart from it.

7 ‖The rich‖ [over the poor] beareth rule,—
And <slave> is the borrower to the lender.

8 ‖He that soweth perversity‖ shall reap trouble,
And ‖the rod of his wrath‖ shall be ready.[d]

9 ‖A benevolent eye‖ [the same] shall be blessed,—
Because he hath given of his bread to the poor.[e]

10 Drive away the scoffer, that strife may depart,
And quarrel,[f] and contempt may cease.

11 Yahweh loveth[g] the pure in heart,[h]
Gracious' are his lips, his friend' is the king!

12 ‖The eyes of Yahweh‖ watch over knowledge,
Therefore hath he overturned the words[i] of the treacherous.

13 Saith the sluggard,
A lion outside!
<Amidst the broadways> shall I be slain.

14 <A deep chasm> is the mouth of strange women,
‖He with whom Yahweh is indignant‖ falleth there.[k]

15 ‖Foolishness‖ is bound up in the heart of a youth,
‖The rod of correction‖ shall drive it far from him.

16 ‖He that oppresseth the poor, to make increase for himself,
Giving to the rich‖ shall surely come to want.

[a] Cp. Num. xxii. 4. Or: "convocation." Heb.: *kâhâl*.
[b] Some cod. (w. 5 ear. pr. edns., Aram., Sep., Syr.): "distress" (sing.)—G.n.
[c] Ml.: "craveth a craving."
[d] Ml.: "to perpetuity."
[e] So *written*; but *read*: "considereth." Some cod. (w. 6 ear. pr. edns., Aram., Syr., Vul.) *write* and *read*: "directeth"; but others (w. 1 ear. pr. edn., Sep.) *write* and *read*: "considereth"—G.n.
[f] So *written*; but *read*: "way." In some cod. (w. 5 ear. pr. edns., Aram., Vul.): "way" (sing.) is both *written* and *read*—G.n.

[a] Ml.: "pay the penalty."
[b] So it shd be (w. Sep., Syr., Vul.)—G.n. [M.C.T. has not "and."]
[c] Ml.: "at the bidding of his way."
[d] So in effect T.G.; but O.G.: "The rod of his wrath perishes." The Sep. here adds:—
"<The man who sheweth favour and giveth> God' will bless,
But <all that is vain in his works> will he distroy."
—G.n. Cp. 1 Cor. iii. 12-15.
[e] Sep. and Vul. add:—
"<Might and honour> will he' achieve who bestoweth gifts,
But ‖the life of such as hold fast possessions‖ shall be taken away"—G.n. Cp. Lk. xii. 16-21.
[f] "Law-suit"—Strack, cited in O.G.
[g] So it shd be (w. Aram., Sep. and Syr.)—G.n.
[h] Sep. adds:—
"And his delight are all who are blameless."—G.n.
[i] "Subverteth the affairs"—O.G.
[k] Sep. adds:—
"There are wicked ways before a man, wherefrom he liketh not to turn,
But it is becoming to turn back from a way that is perverse and wicked"—G.n.

17 Incline thine ear[a] and hear the words[b] of wise men,
Then <thy heart> wilt thou apply to my teaching;[c]
18 For sweet' shall they be, when thou shalt keep them in thine inmost mind,
They shall fit well together, upon thy lips.
19 <That in Yahweh' may be thy trust>
I have made them known to thee to-day ‖even to thee‖.
20 Have I not written for thee noble things,[d]
With counsels and knowledge:
21 To cause thee to know the meaning of faithful sayings,
That thou mayest give back faithful sayings to them who ask[e] thee.

22 Do not rob the poor, because he is' poor,
Neither crush thou the oppressed in the gate;
23 For ‖Yahweh‖ will plead their cause,
And will despoil their despoilers of life.

24 Do not have friendship with one given to anger,[f]
And <with a wrathful man> shalt thou not enter in:
25 Lest thou learn his ways,[g]
And take a snare to thy soul.

26 Be not of them who strike hands,
Of them who are sureties for debts:
27 <If thou hast nothing to pay>
Why' should one take away thy bed from under thee?

28 Do not move back the ancient[h] boundary,
Which thy fathers' made.

29 Seest thou a man prompt in his business?
<Before kings> shall he stand,
He shall not stand before men who are obscure.

23 1 <When thou sittest to eat with a ruler>
‖Thou shalt consider well‖ what is before thee;
2 And shalt put a knife to thy throat,
If <of great appetite>[i] thou art:
3 Do not crave his dainties,[k]
For ‖the same‖ are deceitful' food.
4 Do not toil to get wealth,
<Of thine own understanding> forbear:
5 Wilt thou let thine eye fly thereupon, when it is nothing'?
For it will ‖surely make‖ itself wings,
<Like an eagle> will it wing its way across the heavens.

6 Do not eat the food of him that hath a begrudging eye,
Neither crave thou his dainties;
7 For <just as he hath thought in his own mind>[a]
‖so‖ he is':
Eat and drink! he may say to thee,
But ‖his heart‖ is not with thee.
8 <As for thy morsel thou hast eaten> thou shalt vomit it,
So shalt thou waste thy things so sweet.

9 <In the ears of a dullard> do not speak,
For he will despise the good sense of thy words.

10 Do not move back the ancient boundary,[b]
And <into the fields[c] of the fatherless> do not enter;
11 For ‖their near of kin‖[d] is strong,
‖He‖ will plead their cause with thee.

12 Bring to correction thy heart,
And thine ears to the sayings of knowledge.

13 Do not withhold from a child correction,[e]
<When thou smitest him with the rod> he shall not die:
14 ‖Thou‖ <with the rod> shalt smite him,
And <his soul from hades> shalt thou deliver.

15 My son! <if thy heart be wise>
My heart shall rejoice' ‖even mine‖.
16 So shall my reins[f] exult,
When thy lips speak the things that are right.

17 Let not thy heart be envious of sinners,
Only of the reverence of Yahweh all day long;
18 For surely there is' a future,[g]
And ‖thine expectation‖ shall not be cut off.

19 Hear ‖thou‖ my son and be wise,
And lead forward in duty thy heart.

20 Do not be among them who tipple with wine,—
Among them who are gluttons;[h]
21 For ‖the tippler and the glutton‖ shall come to poverty,
And <rags> shall Slumber' put on!

22 Hearken to thy father here, who[i] begat thee,
And despise not <when she is old> ‖thy mother‖.

23 <Truth> buy thou, but do not sell,
Wisdom, and correction, and understanding.

[a] Note here (vers. 17–21) an interlude, in the strain of chapters i.–ix., and not composed of "proverbs." Cp. chapters xxiii. 15, ff.; xxiv. 15, 16; xxvii. 11.
[b] Or: "sentences."
[c] U.: "knowledge."
[d] So *read*; but *written*: "Did I not formerly write [them] for thee?"
[e] So it shd be (w. Sep.)—G.n.
[f] Heb.: "a *ba'al* of anger" = "the owner of a bad temper."
[g] *Written*: "way"; *read*: "ways"—G.n.
[h] Or: "age-long." Deu. xix. 14.
[i] Heb.: *ba'al nephesh* = "owner of soul (appetite)."
[k] Or: "savoury meats."

[a] U.: "soul."
[b] Cp. chap. xxii. 28.
[c] Some cod. (w. Aram., Sep., Syr., Vul.): "field" (sing.)—G.n.
[d] Or: "Redeemer."
[e] Or: "youth."
[f] Or: "affections," "impulses."
[g] Cp. chap. xxiv. 14, 20.
[h] Ml.: "who lavish flesh upon themselves." Cp. Deu. xxi. 20. Or: "who are debauchees." Ml.: "who squander (or are prodigals as to) their own body"—T.G. Cp. Fuerst, Davies.
[i] Or simply: "thy father who." Cp. O.G. 28, 5.

24 ‖Greatly shall exult‖ the father of a righteous man,
And[a] ‖he that begetteth a wise son‖ shall rejoice in him:
25 Rejoice shall thy father and thy mother,
Yea she |shall exult| who bare thee.

26 Oh give, my son, thy mind[b] unto me,
And let ‖thine eyes‖ observe[c] |my ways|;
27 For <a deep chasm> is the unchaste woman,
And <a narrow pit> the female unknown;
28 Yea ‖she‖ <as for prey> lieth in wait,
And <the treacherous among mankind‖ she causeth to abound.

29 Who' hath woe?
Who' hath outcry of pain?
Who' hath contentions?
Who' hath complaining?
Who' hath needless wounds?
Who' hath dulness of eyes?
30 They who tarry over wine,
They who go in to search for mixed wine.[d]

31 Do not look on wine when it becometh red,
When it giveth in the cup its sparkle,[e]
Glideth down smoothly.
32 ‖Its after effect‖ is that <like a serpent> it biteth,
And <like a viper> it doth sting.
33 ‖Thine eyes‖ will see strange women,
And ‖thy heart‖ will speak perverse things:
34 So shalt thou become, as one lying down in the heart of the sea,—
Or as one lying down on the top of the mast-gear;[f]
35 They smote me—I felt no pain,
They struck me down—I noticed it not,—
When shall I wake up?
I will go on, I will seek it |again|!

24 1 Be not thou envious of wicked men,
Neither crave to be with them;
2 For <violence> their heart muttereth,
And <mischief> their lips do speak.

3 <In wisdom> is a house builded,
And <in understanding> is it established;
4 And <in knowledge> chambers are filled,
‖With all acquisitions, costly and fair‖.

5 ‖A wise man‖ is mighty,[g]
And ‖a man of knowledge‖ becometh alert in vigour.[h]

6 Surely |with concerted measures| shalt thou make for thyself war,
And ‖success‖ lieth in the greatness of the counsellor.

7 <Unattainable'[a] to a foolish man> are the dictates of wisdom,
<In the gate> he openeth not his mouth.

8 <He that deviseth to do mischief>
‖Him‖ shall men call |a master[b] of plots|.

9 ‖The purpose of folly‖ is sin,
And <an abomination to mankind> is a buffoon.[c]

10 Thou hast been slothful in the day of straitness,
‖Strait‖ is thy strength.

11 Deliver thou such as are being led forth to death,
And <them who are tottering to slaughter> oh that thou wouldst hold back!
12 <Though thou say,
Lo! we knew not this>
Shall not ‖he that proveth hearts, himself‖ discern?
And ‖he that formeth thy soul, himself‖ know?
And bring back to a son of earth according to his deed?

13 My son, eat thou honey, because it is good,—
And droppings from the comb [because they are] sweet to thy palate:
14 ‖Thus‖ take knowledge of wisdom, for thine own soul;
<If thou find it> then there is' a future,
And ‖thine expectation‖ shall not be cut off.[d]

15 Do not lie in wait, thou lawless man, against the home[e] of the righteous,—
Neither destroy thou his place of rest;[f]
16 For <seven times> may the righteous fall and yet arise,
But ‖lawless men‖ shall stumble into calamity.

17 <When thine enemy[g] falleth> do not thou rejoice,
And <when he stumbleth> let not thy heart exult:
18 Lest Yahweh see it, and it be wicked in his eyes,
And he turn away from him his anger.

19 Burn not with vexation against evildoers,[h]
Be not[i] envious of lawless men;
20 For there shall be no future for the wicked,[k]
‖The lamp of the lawless‖ shall go out.[l]

21 Revere thou Yahweh, my son, and the king,
And <with the fickle> have thou no fellowship;

[a] So *read* (with "and"), though not *written*. Some cod. (w. 2 ear. pr. edns.) both *write* and *read*: "And"—G.n.
[b] Or: "attention." U.: "heart."
[c] *Written*: "delight in"; *read*: "observe." Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr., Vul.) both *write* and *read*: "observe"—G.n.
[d] Cp. Is. v. 22, n.
[e] *Lit.*: "its eye." "The *eye* of wine is the bubbling when it sparkles as poured out"—T.G.
[f] "That is, in the look-out basket at the mast-head"—O.G.
[g] Aram., Sep., Syr.: "[Better] a wise man than a mighty"—G.n.
[h] Aram. and Syr.: "And a man of knowledge than one who is alert in vigour." Cp. Amos. ii. 14—G.n.

[a] Ml.: "heights," "sublimities."
[b] Or: "owner." Heb.: *ba'al*.
[c] Or: "scoffer."
[d] Cp. ver. 20; and chap. xxiii. 18.
[e] Or: "pasture."
[f] Or: "fold."
[g] *Written*: "enemies"; *read*: "enemy." Some cod. (w. 5 ear. pr. edns., Aram., Sep., Syr., and Vul.) both *write* and *read*: "enemy" (sing.)—G.n.
[h] Cp. Ps. xxxvii. 1, 7, 8.
[i] Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr., Vul.): "Neither be thou"—G.n.
[k] Cp. ver. 14; and chap. xxiii. 18.
[l] Or: "be extinguished."

22 For <suddenly> shall arise their calamity;
And <the misfortune of their years> who knoweth?[a]

23 ‖These things also‖ concern the wise,
<To take note of faces in judgment> is not good.

24 <He that saith to the lawless man,
‖Righteous‖ thou art'>
Peoples shall denounce' him,
Populations shall curse' him;
25 But <to reprovers> one should be pleasant,
And <upon them> should come an excellent blessing:
26 <Lips> should one kiss
With one who answereth in right[b] words.

27 Prepare <in the open> thy work,
And make ready <in the field> for thyself,
<Afterwards> shalt thou build thy house.

28 Do not become a needless' witness against thy neighbour,
So mightest thou open too wide thy lips:
29 Do not say—
<According to what he hath done to me>
‖So‖ will I do to him,
I will repay every one according to his work.

30 <By the field of the sluggard> I passed,
And by the vineyard of a man lacking sense;[c]
31 And lo! There had come up all over it—thorns,
There had covered the face thereof—thistles,
And ‖the stone fence thereof‖ had been thrown down.
32 So I observed it ‖for myself‖,
I applied my heart,
I looked—I accepted correction:
33 A little sleep,
A little slumber,
A little folding of the hands to rest:
34 So shall come in, as a highwayman, thy poverty,
And ‖thy want‖ as one armed with a shield.

A Supplementary Collection of Proverbs.
(Chapters XXV. to XXIX.)

25 1 ‖These also‖ are proverbs of Solomon,—which the men of Hezekiah king of Judah transcribed.

2 ‖The glory of God‖ is to conceal a thing,
But ‖the glory of kings‖ is to search out a thing.

3 <The heavens for height, and the earth for depth>
But ‖the heart of kings‖ cannot' be searched.

4 <Remove the dross from the silver>
And there cometh forth, to the refiner, a vessel:
5 <Remove a lawless man from before the king>
That his throne' |may be established in righteousness|.

6 Do not honour thyself before a king,
Nor <in the place of great men> do thou stand;
7 For better' it be said to thee, Come up hither,—
Than that thou be put lower down before a noble,
Whom thine own eyes' |have beheld|.

8 Do not go forth to strive in haste,—
Lest [thou know not] what to do in the latter end thereof,
When thy neighbour' |hath put thee to shame|.

9 <Thy contention> urge thou with thy neighbour,
And <the secret of another> do not reveal:
10 Lest he that heareth expose' thee,
And ‖the report concerning thee‖ turn not away.[a]

11 <Golden fruit in figured silver baskets>
Is a word spoken on fitting occasion.

12 <A ring of gold, and a vessel of precious metal>
Is a wise reprover, on a hearing ear.

13 <As the cold of snow in the day of harvest>
Is a faithful messenger to them who send him,—
When <the life[b] of his masters> he restoreth.

14 <Clouds and wind, when rain there is none>
Is the man who boasteth himself of a pretended gift.[c]

15 <By long patience> is a judge persuaded,[d]
And ‖a soft tongue‖ breaketh the bone.

16 <Honey having found> eat to suffice thee,
Lest thou loathe it, and vomit it forth.

17 Withhold[e] thy foot from the house of thy neighbour,—
Lest he be weary of thee, and hate thee.

[a] Sep. here adds:—
"‖A son who watcheth a matter outside‖ shall belong to the place of destruction,
It will surely ‖receive‖ him.
‖Nothing false‖ <from the mouth of a king> should be uttered,
And ‖nothing false‖ <from his tongue> should go forth;
<A sword> is the tongue of a king, and not one of flesh,
And ‖he that is delivered up‖ shall be slain;
For <if his anger be kindled> with vigour will he destroy men,
And <bones of men> will he break,
And consume like an unquenchable flame,
So that he shall not become food for young eagles"
"*Correct* or *honest*"—O.G. —G.n.
Ml.: "heart." Cp. vi. 32, n.

[a] Sep. here adds:—
"But thou shalt be, on thy part, like death:
<Favour and love> will he freely give,
<The same> shalt thou keep to thyself,
Lest thou become a reproach;
But guard thou thy ways with uprightness."
—G.n.
[b] U.: "soul."
[c] Ml.: "a gift of falsehood."
[d] Cp. Lu. xviii. 5. [e] Ml.: "make rare."

18 <A hammer and a sword, and a sharpened arrow>
Is a man becoming a false witness against his neighbour.

19 <A broken tooth and a faltering foot>
Is confidence in the treacherous, in the day of danger.

20 <As splendour of dress on a cold day—vinegar upon nitre>
So is a singer with songs, unto a sad heart.

21 <If he that hateth thee hunger> give him bread to eat,
And <if he be thirsty> give him water to drink;
22 For <burning coals> shalt thou' be heaping[a] upon his head,—
And ‖Yahweh‖ will repay thee.

23 <‖A north wind‖ bringeth forth rain>
And ‖a face stirred with indignation‖ a secretive tongue.

24 <Better' to dwell on the corner of the roof>
Than a quarrelsome wife, and a house in common.[b]

25 <As cold water to a thirsty soul>
So is a good report from a far country.

26 <A fountain fouled, a spring spoiled>
Is a righteous man tottering before one who is lawless.

27 <To eat honey in abundance> is not good,
Nor is ‖searching out their own honour‖ an honourable thing.

28 <A city broken down without' a wall>
Is a man who hath no' control over his own spirit.

26 1 <As snow in summer, and as rain in harvest>
‖So‖ unbecoming to a dullard is honour.

2 <As a sparrow in wandering, as a swallow in flying>
‖So‖ |a causeless curse| shall not[c] alight.

3 <A whip for the horse, a bridle[d] for the ass>
And a rod for the back of dullards.

4 Do not answer a dullard, according to his folly,
Lest ‖even thou thyself‖ become like' him;
5 Answer a dullard, according to his folly,
Lest he become wise in his own eyes.

6 ‖One who cutteth off feet, one who drinketh down wrong‖,
Is he who sendeth a message[e] by the hand of a dullard.

7 <Useless' are[f] the legs of the lame>
And a proverb, in the mouth of a dullard.

8 <Like tying a stone to a sling>
‖So‖ is he that giveth honour |to a dullard|.

9 A brier cometh into the hand of a drunken-man,
A proverb into the mouth of dullards.

10 [As] an archer who woundeth every thing,
[So] one who hireth a dullard, and a drunkard crossing the sea.[a]

11 <As ‖a dog‖ returneth unto his own vomit>
‖A dullard‖ repeateth his folly.[b]

12 Thou hast seen a man wise in his own eyes,—
More hope of a dullard, than of him!

13 Saith the sluggard,
A roaring lion in the road!
A tearing lion in the midst of the broadways.

14 <‖The door‖ turneth on its hinges>
And ‖the sluggard‖ upon his bed.

15 The sluggard burieth his hand in the dish,
He is too lazy to bring it back to his mouth.

16 Wiser is the sluggard in his own eyes,
Than ‖seven persons‖ who can answer with judgment.

17 <As he who layeth hold of the ears of a dog>
Is a passer[c]-by, who giveth vent to his wrath over a quarrel |not his|.

18 <As a madman throwing firebrands, arrows and death>
19 ‖So‖ is a man who deceiveth his neighbour,
And saith, Was not ‖I‖ in sport?

20 <Without wood' a fire' is quenched>
And <where there is no' tattler> strife is hushed.

21 <Black coal to burning blocks, and wood to fire>
So is a contentious man, for kindling strife.

22 ‖The words of a tattler‖ are dainties,[d]
‖They‖ therefore go down into the chambers of the inner man.

23 <Dross silver overlaid upon earthenware>
So are burning lips, with a mischievous heart:
24 <With his lips>[e] the hater dissembleth,
But <within himself> he layeth up deceit:
25 <Though he make gracious his voice> do not trust him,
For ‖seven abominations‖ are in his heart:

[a] Ml.: "be snatching up [and putting]."
[b] Cp. chap. xxi. 9.
[c] So *written*: but *read*: "to him" "shall come"]. Some cod. (w. 1 ear. pr. edn.): "to him." Others (w. 8 ear. pr. edns., Aram., Sep.): "not" ["shall not alight"]—G.n.
[d] Some cod. (w. 4 ear. pr. edns., Aram., Sep., Syr. and Vul.): "and a b."—G.n.
[e] Lit.: "words."
[f] Some render: "Take away"—Fuerst. Cp. T.G. and *O.G.*

[a] This rendering of a difficult verse (see A.V. and R.V.) is in part based on a correction by Dr. Ginsburg. He says that the letters shd be re-grouped, the letter *sin* also being changed to *shin*, so as to read *w'shikkôr 'owêr yôm*; and so Aram. and Syr.—G.n.
[b] Sep. here adds:—
"There is' a shame which bringeth sin,
And there is' a shame which is honourable and pleasing"—G.n.
[c] *Gt.*: the division of the verse shd be shifted thus:—
"<As one who layeth hold on the ears of a passing dog>
Is he who giveth vent to his wrath over a quarrel not his"—G.n.
[d] "Bits greedily swallowed"—O.G. 529b. Or: "are spoken with mysterious confidence"—Fuerst. Cp. chap. xviii. 8.
[e] So *read*; but *written*: "lip" (sing.) Some cod. (w. 6 ear. pr. edns.) both *write* and *read*: "lips" (pl.)—G.n.

26 Hatred may clothe itself with guile,
His wickedness shall be disclosed′ in the convocation.

27 ‖He that diggeth a pit‖ <thereinto> shall fall,
And ‖he that rolleth a stone‖ <upon himself> shall it return.

28 ‖A false tongue‖ hateth them who are crushed by it,
And ‖a flattering mouth‖ worketh occasion of stumbling.

27 1 Do not boast thyself of to-morrow,
For thou knowest not what a day′ may bring forth.

2 Let another praise′ thee, and not thine own mouth,
‖A stranger‖ and not thine own lips.

3 Heavy′ is a stone, and weighty′ is sand,—
But ‖the vexation of a fool‖ is heavier than both.

4 The cruelty of rage, and the overflow of anger!
But who′ can stand′ before ‖jealousy‖?

5 Better is a rebuke that is open,
Than love carefully concealed.

6 Faithful′ are the wounds of a friend,
But lavished′ are the kisses of an enemy.

7 ‖The surfeited soul‖ trampleth upon droppings from the comb,
But <to the hungry soul> ‖every bitter thing‖ is sweet.

8 <As a bird′ wandering from her nest>
‖So‖ is a man′ wandering from his place.

9 ‖Oil and perfume‖ rejoice the heart,
‖The sweetness of one's friend‖ more than fragrant wood.[a]

10 <Thine own friend and thy father's friend> do not thou forsake;
But <the house of thy brother> do not enter, in thy day of calamity,
Better a neighbour near, than a brother far off.

11 Be wise, my son, and rejoice my heart,
That I may answer him that reproacheth me in a matter.[b]

12 ‖A prudent man‖ seeth calamity—he hideth himself,
‖The simple‖ pass on—they suffer.[c]

13 Take a man's garment when he hath become pledge for a stranger,
Then <for a female unknown>[d] accept him as surety.[e]

14 <He that blesseth his friend, with a loud voice, in the morning early>
‖A reproach‖ shall it be reckoned to him.

15 ‖A continuous dripping on a day of downpour,
And a contentious wife‖ are alike:

16 ‖He that hideth her‖ hideth the wind,
And <perfume> his right hand may proclaim.

17 Let ‖iron‖ <by iron> become sharp,
And let ‖a man‖ sharpen the face of his friend.

18 ‖He that guardeth the fig-tree‖ shall eat the fruit thereof,
And ‖he that watcheth over his master‖[a] shall be honoured.

19 <As in water, face′ [answereth] to face′>
‖So‖ the heart of man′ to man′.

20 ‖Hades and destruction‖ are not satisfied,
And ‖the eyes of a man‖ are not satisfied.[b]

21 <Fining pot for silver, and crucible for gold>
And |a man| [is to be tried] by what he praiseth.[c d]

22 <Though thou pound a fool in a mortar, amidst grain, with a pestle>
His folly′ |will not depart from him|.

23 ‖Note well‖ the appearance of thy flock,
Apply thy mind[e] to thy herds;
24 For <not age-abiding> are riches,
Nor is the diadem, from generation to generation:—
25 The grass |is taken away|, and the young shoot |showeth itself|,
And the herbage of the mountains |is gathered|;
26 There are ‖lambs‖ for thy clothing,
And <for the price of thy field> there are |he-goats|;
27 With ‖enough goats-milk‖ for thy food—for the food of thy household,
And ‖a maintenance‖ for thy maidens.

28 1 ‖The lawless‖ fleeth when no′ man pursueth,
But ‖the righteous‖ <like a lion> are confident.

2 <For the transgressions of a land> many are the rulers thereof,
But <under an intelligent and discerning man> stability is prolonged.

3 <A poor man, who oppresseth the helpless>
[Is like] a rain beating down, leaving no′ food.

4 ‖They who forsake instruction‖ praise one who is lawless,
While ‖they who keep instruction‖ are at strife with them.

[a] So T.G., Fu., Davies. "Hearty counsel"—O.G.
[b] Note the recurrence of exhortation. Cp. xxii. 17-21.
[c] *Gt.*: "and suffer." Cp. chap. xxii. 3—G.n.
[d] Some cod. *write*: "persons unknown": but *read*: "a woman unknown." Cp. chap. xx. 16—G.n.
[e] Cp. chap. xx. 16.

[a] Ml.: "masters"; but the "plural" may be that "of excellence."
[b] Sep., Syr. and Vul. here add:—
"<An abomination to Yahweh> is he that winketh with his eye,
They also who lack knowledge, yet restrain not their tongue." —G.n.
[c] Ml.: "by his praise." *Gt.*: "by his doings"—G.n.
[d] Sep., Syr. and Vul. here add:—
"‖The heart of the lawless‖ seeketh out wickedness,
But ‖the heart of the upright‖ seeketh out knowledge"—G.n.
[e] Ml.: "heart." Cp. vi. 32, n.

5 ‖Wicked men‖ consider not justice,
But ‖they who seek Yahweh‖ consider everything.

6 Better' a poor man walking in his integrity,[a]
Than one who is crooked—turning two ways, though ‖he‖ be rich.

7 ‖He that keepeth instruction‖ is a son with discernment,
But ‖a companion of squanderers‖ bringeth shame to his father.

8 ‖He that increaseth his substance by interest and profit‖,
<For one ready to favour the poor> doth gather it.

9 <He that turneth away his ear from hearing instruction>
‖Even his prayer‖ is an abomination.

10 ‖He that misguideth the upright into a hurtful way‖
<Into his own pit> ‖he himself‖ shall fall,
But ‖men of integrity‖[a] shall inherit good.

11 <Wise in his own eyes> is the man that is rich,
But ‖a poor man of discernment‖ searcheth him out.

12 <In the exulting of the righteous> there is great glorying,
But <when the lawless arise> a man must be sought' for.

13 ‖He that covereth his transgressions‖ shall not prosper,
But ‖he that confesseth and forsaketh‖ shall find compassion.

14 How happy the man who is ever circumspect,[b]
Whereas ‖he that hardeneth his heart‖ shall fall into calamity.

15 <A growling[c] lion, and a ranging bear>
Is a lawless ruler, over a poor people.

16 ‖A leader‖ may lack intelligence, yet abound in oppressions,
‖The hater[d] of greed‖ shall lengthen out days.

17 <A man oppressed with a person's blood>[e]
<Unto a pit> shall flee, let them not hold him back.[f]

18 ‖He that walketh with integrity‖ shall be saved,
But ‖he that is crooked, turning two ways‖ shall fall in one.[g]

19 ‖He that tilleth his ground‖ shall have plenty of bread,
But ‖he that pursueth empty-heads‖ shall have plenty of poverty.

20 ‖A man of fidelity‖ aboundeth in blessings,
But ‖one hasting to be rich‖ shall not be held innocent.

21 <To take note of faces [in judgment]> is not good,[a]
And <for a bit of bread> a man will transgress.

22 A man ‖hasting to be rich‖ hath an evil eye,
And knoweth not when want[b] may overtake him.

23 ‖He that reproveth a man‖ shall |afterwards| find more |favour|,
Than he that useth a flattering tongue.

24 <He that robbeth his father or his mother, and saith,
It is no transgression>
‖Companion‖ is he' to one who wasteth.

25 ‖The ambitious in soul‖ stirreth up strife,
But ‖he that trusteth in Yahweh‖ shall be enriched.

26 <He that trusteth his own heart> ‖the same‖ is a dullard,
But <he that walketh wisely> ‖the same‖ shall be delivered.

27 ‖One who giveth to the poor‖ shall have no' want,
But ‖he that hideth his eyes‖ shall receive many a curse.

28 <When lawless men rise> a common man will hide' himself,
But <when they perish> righteous men multiply'.

29 1 <He that being often reproved[c] stiffeneth his neck>
Suddenly' shall be hurt, and there be no' healing.

2 <When the righteous become great>[d] the people rejoice,
But <when a lawless man beareth rule>[e] a people sigh.

3 ‖A man who loveth wisdom‖ gladdeneth his father,
But ‖a companion of harlots‖ destroyeth wealth.

4 ‖A king‖ |by justice| shall establish a land,—
But ‖a man open to bribes‖[f] bringeth it to ruin.

5 ‖A man who flattereth his neighbour‖
Spreadeth ‖a net‖ over his steps.

[a] Or: "blamelessness."
[b] Or: "who hath holy dread continually."
[c] "Of a lion (while it is devouring its prey: opposite of *roar*, with which it springs upon it)"—O.G. 625[a].
[d] So *read*; but *written*: "haters."
[e] Ml.: "the blood of a soul."
[f] Sep. here adds:—
"Correct thy son, and he will love thee,
And will give delight (or delicacies) to thy soul,
Thou shalt not hearken to a lawless nation (*or* Gentile)"—G.n.
[g] *Gt.*: "shall fall into a pit"—G.n.

[a] Cp. chap. xxiv. 23.
[b] Some cod. (w. 4 ear. pr. edns., Sep.): "lovingkindness" [*hesed* for *heger*]"—G.n. In which case render—
"And shall not know when lovingkindness overtaketh him."
[c] Ml.: "a man of reproofs" ("who deserves them"—O.G.); ("a man who opposes in speaking," "who likes to speak against, positive in assertion"—T.G.).
[d] Or: "many."
[e] Some cod. (w. Aram., Sep., Syr., Vul.): "when lawless men (pl.) bear rule"—G.n.
[f] Ml.: "a man of presents."

6 <In the transgression of a wicked man> is a snare,
But ‖the righteous‖ doth shout in triumph and rejoice.

7 The righteous doth acknowledge' the plea of the poor,
But ‖the lawless‖ regardeth not knowledge.

8 ‖Men given to mockery‖ inflame a city,—
But ‖wise men‖ turn away anger.

9 ‖A wise man pleading with a foolish man‖
<Whether he rage or laugh> there is no' settlement.

10 ‖Blood-thirsty men‖ hate the blameless man,
And <as for the upright> they seek his life.[a]

11 <All his anger> doth a dullard' let go,
But ‖a wise man‖ <by keeping it back> stilleth it.

12 <When a ruler giveth heed to the word of falsehood>
‖All his attendants‖ become lawless.

13 ‖The poor man and the man of usury‖ meet together,
‖He that enlighteneth the eyes of them both‖ is Yahweh.

14 <When a king judgeth faithfully the poor>
‖His throne‖ |to futurity| shall be established.

15 ‖A rod with rebuke‖ giveth wisdom,
But ‖a youth unrestrained‖ bringeth shame to his mother.

16 <When the lawless become great> transgression' increaseth,
But ‖the righteous‖ shall behold |their ruin|.

17 Correct thy son, that he may give thee rest,
That he may give delight[b] to thy soul.

18 <Where there is no' vision> a people' is let loose,
But <he that keepeth instruction> how happy is he!

19 <By words> a servant' will not be corrected,
<Though he perceiveth> yet is there no' answer.

20 Thou hast seen a man hasty in his words,—
There is ‖more hope of a dullard‖ than of him.

21 ‖He that dealeth tenderly with his servant' from childhood‖,
<In his after life> shall have him for a son,[c]

22 ‖A man given to anger> stirreth up strife,
And ‖he that exceedeth in wrath‖[d] aboundeth in transgression.

23 ‖The loftiness of a man‖ layeth him low,—
But ‖one of a lowly spirit‖ shall attain unto honour.

24 ‖He that shareth with a thief‖ hateth himself,[a]
<An oath> he heareth, yet may not tell.[b]

25 ‖The fear of man‖ setteth a snare,
But ‖he that trusteth in Yahweh‖ shall be placed on high.[c]

26 ‖Many‖ seek the face of a ruler,
But <from Yahweh> is the sentence of each one.

27 <An abomination to the righteous> is the man of perversity.
And <an abomination to the lawless> is a man of straightforward way.

Sententious Sayings from the Stores of Agur and Lemuel (Chapters XXX. and XXXI. 1-9).

30 1 The words of Agur, son of Jakeh, [even] the oracle,[d]—
The utterance of the man, for Ithiel,
For Ithiel and Ucal.[e]
2 Surely <more brutish> am ‖I‖ than any man,
Nor doth ‖the understanding of a son of earth‖ pertain to me;
3 Neither have I learned wisdom,
Nor <the knowledge of the Holy Ones> can I acquire.

4 Who' hath ascended the heavens and then descended?
Who' hath gathered the wind into his two hands?
Who' hath wrapped up the waters in a mantle?
Who' hath set up all the ends of the earth?
What is his name and what the name of his son, when thou knowest?

5 Every saying of God is refined,
<A shield> is ‖he‖ to them[f] who seek refuge in him.
6 Do not add unto his words,
Lest he convict thee, and thou be found false.

7 <Two things> have I asked of thee,
Withhold them not from me, ere yet I die:
8 <Vanity and falsehood> remove far from me,
<Neither poverty nor riches> give me,
Feed me with the food appointed me:
9 Lest I be full, and deny,
And say— Who' is Yahweh?
Or lest I be impoverished and steal,
And do violence to[g] the Name of my God.

[a] U.: "soul."
[b] Or: "deliacies." Cp. chap. xxviii. 17, n.
[c] So some; others: "he will aspire to be a son," or "will become insolent." Meaning dubious—O.G.
[d] Or: "a master (Heb.: *ba'al*) of wrath." Cp. chap. xxii. 24.

[a] Or: "his own life." U.: "soul."
[b] See Lev. vi. 1.
[c] Or: "be made safe."
[d] Or: "of Jakeh of Massa." Cp. Gen. xxv. 14. Read probably: "my oracle"; or, "from Massa"—O.G. 429.
[e] *Gt.* (by regrouping letters, *after* "The utterance of the man"):—
"Oh that God were with me!
Oh that God were with me!"
Or else:
"I have wearied myself, O God,
I have wearied myself, O God, and am consumed"
—G.n. Cp. O.G. 87[a].
[f] Some cod.: "all them"—G.n.
[g] Or: "take hold of," "handle."

10 Do not slander a servant to his master,[a]
Lest he revile thee, and thou be found guilty.

11 A generation! <Its father> it revileth,
And <its mother> it doth not bless.
12 A generation! Pure in its own eyes,
Yet <from its filth> hath it not been bathed,
13 A generation! How lofty are its eyes,
And its eyelashes uplifted.
14 A generation! <Swords> are its teeth,
And <knives> its incisors,—
To devour the humbled[b] out of the earth,
And the needy, from among men.[c]

15 ‖The vampire‖ hath two daughters, Give! Give!
‖Three‖ there are' will not be satisfied,
‖Four‖ have not said, Enough!
16 Hades,
And barrenness,[d]—
A land not satisfied with water,
And fire, that saith not, Enough!

17 <The eye That mocketh a father,
And despiseth to obey a mother>
The ravens of the valley[e] shall pick it out,
And the young of the eagle shall eat it.

18 ‖Three‖ things there are', too difficult for me,
Yea ‖four‖ which I do not understand:
19 The way of an eagle in the heavens,
The way of a serpent on the rock,—
The way of a ship in the heart of the sea,
And the way of a man with a maid.
20 ‖So‖ is the way of a woman committing adultery,—
She eateth, and wipeth her mouth,
And saith, I have done no iniquity!

21 <Under three things> a land' is stirred,
Yea <under four> she cannot bear up:
22 Under a servant, when he reigneth,
And a base man, when he is surfeited with food;
23 Under a hateful woman, when she is married,
And a handmaid when she driveth out her mistress.

24 ‖Four‖ things there are', the small of the earth,—
Yet ‖they‖ are wiser than the wise:
25 The ants, a people |not strong|,—
Yet prepare they, in summer, their food;
26 The conies, a people of |no power|,
Yet set they, among the crags, their house;
27 <King> is there none' to ‖the locusts‖,—
Yet go forth in swarms, do they all;
28 ‖The lizard‖ |with hands| reneweth its hold,[f]—
Yet ‖the same‖ is in the palaces of the king.

29 ‖Three‖ things there are' which step along well,
Yea ‖four‖ which excel in going:
30 The lion, hero among beasts,
Which turneth aside from the face of no one;
31 The greyhound,[a] or the he-goat,—
And a king, having a band of soldiers[b] with him.

32 <If thou hast acted basely by lifting thyself up,—
If thou hast plotted evil> [put thy] hand to [thy] mouth!

33 Surely ‖the pressing of milk‖ bringeth forth curd,
And ‖the pressing of the nose‖ bringeth forth blood,
And ‖the pressing of wrath‖ bringeth forth strife.

31 1 The words of Lemuel the king,—
The strain[c] which was taught him by his mother:—

2 What, my son?
And what, the son of my womb?
Aye what, the son of my vows?
3 Do not give, to women, thy strength,
Nor thy ways, to them who ruin[d] kings.

4 It is not for kings, O Lemuel,
It is not for kings to drink wine,
Nor ‖for dignitaries‖ to desire strong drink,[e]
5 Lest he drink, and forget that which is decreed,
And alter the plea of any who are sorely oppressed.[f]
6 Give strong drink, to him that is perishing,
And wine, to such as are embittered in soul:
7 Let him drink, and forget his poverty,
And <his wearying toil> let him remember no more.

8 Open thy mouth for the dumb,
For the cause of all the children of the departed.[g]
9 Open thy mouth—judge righteously,—
And administer justice for the poor and the needy.

An Alphabetical[h] Poem in Praise of the Worthy Woman.

א 10 <A virtuous[i] woman> who can find?
For <far beyond corals> is her worth.
ב 11 The heart of her husband |trusteth her|,
And <gain>[k] he shall not lack:
ג 12 She doeth him good and not evil,
All the days of her life:

[a] So *read*; *written*: "masters" [which however may be "the plural of excellence." Cp. chap. xxvii. 18]. In some cod. (w. 2 ear. pr. edns.) the plu. is both *written* and *read*—G.n.
[b] Or: "lowly."
[c] *Gk.*: "from the ground"—G.n.
[d] Ml.: "a closing of womb."
[e] Or: "wady."
[f] Or: "with hands thou canst seize."
[a] Or: "war-horse." Cp. O.G. 267.
[b] So the Western Massorites. The Eastern (w. Vul.) 2 words: "Do not rise against him"—G.n.
[c] Or: "oracle."
[d] So Leeser; "corrupt"—T.G.; "enervate"—Fuerst; "destroy"—O.G.
[e] So *written*; but *read* [to say]: "Where is strong drink?" Some cod. (w. 1 ear. pr. edn.) both *read* and *write*: "Where."
[f] Ml.: "any of the sons of oppression" [or "humiliation"].
[g] Or: "children left behind"—T.G.; "all who are passing away"—O.G.
[h] See "Special Note," *infra*, p. 607.
[i] Or: "strong," "worthy," "capable."
[k] Or: "a web"—Fuerst.

13 She seeketh wool and flax, and worketh willingly with her hands:
14 She is like the ships of the merchant,
<From afar> she bringeth in her food;
15 And she riseth, while yet it is night,
And giveth food to her household,
And a task to her maidens:
16 She considereth a field, and procureth it,
<Out of the fruit of her hands> she[a] planteth a vineyard:
17 She girdeth, with strength, her loins,
And putteth vigour into her arms:
18 She tasteth, whether <good> be her merchandise,[b]
And her lamp |goeth not out by night|:
19 <Her hands> she putteth forth to the distaff,
And ‖her palms‖ lay hold of the spindle:
20 <Her palm> she spreadeth out to the oppressed,
And <her hands> she extendeth to the needy:
21 She feareth not, for her household, because of the snow,
For ‖all her household‖ are clothed with crimson:

[a] *Written*: "he"; *read*: "she." Some cod. (w. 1 ear. pr. edn.) both *read* and *write*: "she"—G.n.

[b] "*She tasteth that her gain is good*, . . *i.e.*, she experiences that her trade is profitable"—O.G. 381.

22 <Coverlets>[a] she maketh for herself, מ
<Of white linen and of purple> is her clothing:
23 <Known in the gates> is her husband, נ
When he sitteth, with the elders of the land:
24 <Fine linen wraps> she maketh and selleth, ס
And <girdles> doth she deliver to the trader:
25 <Strength and dignity> are her clothing, ע
And she laugheth at the time to come:[b]
26 <Her mouth> she openeth with wisdom, פ
And ‖the instruction of kindness‖ is on her tongue:
27 She looketh well to the goings of her household, צ
And <the bread of idleness> will she not eat.
28 Her children rise up, and call her happy! ק
Her husband, and he praiseth her:—
29 ‖Many daughters‖ have done virtuously, ר
But ‖thou‖ excellest them all!
30 Deceitful' is loveliness and vain' is beauty, ש
<The woman that revereth Yahweh> ‖she‖ shall be praised:
31 Give her of the fruit of her own hands, ת
And let her own works |praise her in the gates|.

[a] Or: "coverings," "bolsters." [b] Or: "at a later day."

ECCLESIASTES;

OR, THE PROCLAIMER.

1 The words of the Proclaimer, son of David, king in Jerusalem.

2 Vanity of vanities! saith the Proclaimer,[a] vanity of vanities! ‖all‖ is vanity.

3 What profit hath Man,[b]—in all his toil wherewith he toileth under the sun? 4 ‖Generation‖ goeth and ‖generation‖ cometh, but ‖the earth‖ <unto times age-abiding> remaineth. 5 And the sun |breaketh forth|, and the sun |goeth in|,—yea <unto his own place> he panteth, from whence he' brake forth. 6 <Going unto the south, and circling unto the north,—circling, circling continually> is ‖the wind‖, and <over its own circuits> returneth the wind. 7 ‖All the streams‖ flow into the sea, yet ‖the sea‖ is not' full,— <unto the place whither the streams flow> ‖thither‖ do they again' flow. 8 ‖All words‖ are weak, unable' is any man to tell,—not[a] satisfied' is the eye by seeing, nor filled' is the ear with hearing. 9 ‖That which hath been‖ is the same that shall be, and ‖that which hath been done‖ is the same that shall be done,—and there is ‖nothing' new‖ under the sun. 10 Is' there a thing, of which it can be said, See here, it is ‖new‖? ‖Already‖ hath it been |for ages|, [it is something] which was before us. 11 There is |no' remembrance| of the things before,—nor <even of the things after, which shall be> will there be any remembrance, with them who shall come after.

12 ‖I, the Proclaimer‖ was king over Israel in Jerusalem. 13 And I gave my heart to seek and to search out, |wisely|, concerning all things which are done under the heavens,[b]—‖the same‖ is the vexatious employment God hath

[a] Or: "Monitor." Heb.: *kohĕleth*; exact meaning doubtful; and, in any case, difficult to render in English. "Convener," "great orator," "debater," "speaker," and other names have been thought of. Prob. the most helpful ref. is to Prov. i. 20, 24; viii. 1, 32-36; ix. 1-11.

[b] Or: "the son of earth."

[a] Some cod. (w. Aram., Sep., Syr.): "and not"—G.n.

[b] Some cod. (w. 1 ear. pr. edn., Aram., Syr., Vul.): "under the sun." Cp. ver. 14—G.n.

given' to the sons of men to work toilsomely therein. 14 I saw all the works which were done under the sun,—and lo! ‖all‖ was vanity and a feeding on wind.[a] 15 ‖That which is crooked‖ cannot be straight,—and ‖that which is wanting‖ cannot be reckoned. 16 Spake ‖I‖, in[b] my heart, saying, <As for me> lo! I have become great and have gathered wisdom, beyond any one who hath been before me over[c] Jerusalem,—and ‖my heart‖ hath seen much wisdom and knowledge: 17 yea I have given my heart to know wisdom, and to know madness,[d] and folly,—I know that ‖even this‖ is a feeding on wind.[a] 18 For <in much wisdom> is much vexation,—and ‖he that increaseth knowledge‖ increaseth pain.

2 1 Said ‖I‖, in my heart, Come now! I will prove thee with gladness and look thou on blessedness,—but lo! ‖even that‖ was vanity. 2 <Of laughter> I said, Madness! and <of mirth> What can it do? 3 I sought out with my heart,[e] to cherish[f] with wine my flesh,—but ‖my heart‖ was to guide with wisdom, even in laying hold of folly, until I should see which was blessedness for the sons of men as to that which they could do under the heavens,[g] during the number of the days of their life. 4 I enlarged my works,—I built me houses, I planted me vineyards; 5 I made me gardens and parks,[h]—I planted in them trees of every kind of fruit; 6 I made me pools of water,—to irrigate therefrom the thick-set saplings growing up into trees: 7 I acquired men-servants and women-servants, and ‖the children of the household‖ were mine,—also possessions, ‖herds and flocks in abundance‖ were mine, beyond all who had been before me in Jerusalem; 8 I heaped me up both silver and gold, and the peculiar treasure of kings and provinces,—I provided me singing-men and singing-women, and the delights of the sons of men, a wife and wives.

9 So I became great and increased, more than any one who had been before me in Jerusalem, —moreover' ‖my wisdom‖ remained with me; 10 and <nothing that mine eyes asked> withheld I from them,—I did not keep back my heart from any gladness, for ‖my heart‖ obtained gladness out of all my toil, and so ‖this‖ was my portion, out of all my toil. 11 <When ‖I‖ looked upon all my works which my hands' had made, and on my toil whereon I had toil-somely wrought> then lo! ‖all‖ was vanity and feeding on wind,[i] and there was no' profit under the sun. 12 Thus turned ‖I‖, to look at wisdom, and madness and folly,—for what can the man [do more] who cometh after the king? [save] that which ‖already‖ men have done.

13 Then saw ‖I‖, that wisdom' doth' excel folly,—as far as light' excelleth darkness'. 14 <As for the wise man> |his eyes| are in his head, whereas ‖the dullard‖ <in darkness> doth walk,—but ‖I myself‖ knew that ‖one destiny‖[a] happeneth to[b] them |all|. 15 Then said ‖I‖, in my heart, <As it happeneth to the dullard> ‖even to me‖ will it happen, but wherefore |then|[c] became ‖I‖ wise to excess? Therefore spake I, in my heart, ‖Even this‖ is vanity. 16 For there is no' remembrance of a wise man more than of a dullard, unto times age-abiding,—seeing that <already, in the days to come> all hath been forgotten, how then cometh it that the wise' man dieth' equally with the dullard'?

17 Therefore I hated life, for <a vexation unto me> was the work which was done under the sun,—for ‖all‖ was vanity and a feeding on wind.[d] 18 Therefore hated ‖I‖ all my toil wherein I' was toiling under the sun,—in that I should leave it for the man who should come after me; 19 and who' could know whether a <wise man> he would be or a foolish, and yet he would lord it over all my toil wherein I had toiled and wherein I had acted wisely, under the sun,—‖even this‖ was vanity.

20 Then resolved I, to give my heart over to despair,—concerning all the toil, wherein I had toiled,[e] under the sun. 21 For here' is a man,[f] whose toil hath been with wisdom and with knowledge and with skill,—yet <to a man who hath not toiled therein> shall he leave it as his portion, ‖even this‖ was vanity and a great vexation. 22 For what hath the man for all his toil, and for the striving of his heart,—wherein ‖he himself‖ toiled under the sun? 23 For ‖all his days‖ are pains, and <vexatious> is his employment, <even in the night> his heart lieth not down,—‖even this‖ was |vanity|. 24 There was nothing more blessed for Man [than][g] that he should eat and drink, and see his desire[h] for blessedness in his toil,—<even this> saw ‖I myself‖, that <from the hand of God> it was. 25 For who could eat and who could enjoy, so well as I?[i] 26 For <to a man who is good before him> hath he given wisdom and knowledge and gladness,—whereas <to the sinner> he hath given employment, to gather and heap up, to give to one who is good before God, ‖even this‖ was vanity, and a feeding on wind.

[a] "Vain pursuit"—T.G.; "vain wish"—Davies; "adherence to vanity"—Fuerst.
[b] So it shd be (w. Aram., Sep. and Vul.) Cp. chap. ii. 1, 15—G.n.
[c] Some cod. (w. 5 ear. pr. edns., Sep. and Syr.); "in." Cp. chap. ii. 7.
[d] *Gt.*: "understanding" or "discretion."
[e] *I.e.*: "intelligently," "with a purpose."
[f] Or: "strengthen"—T.G.; "cheer"—Davies.
[g] Some cod. (w. Sep., Syr., Vul.): "sun"—G.n.
[h] Or: "paradises."
[i] Cp. chap. i. 14, n.
[a] Ml.: "one hap."
[b] Or: "is destined for."
[c] Some cod. (w. Sep., Syr., Vul.) omit the word: "then" (*dz*).
[d] Cp. chap. i. 14, n.
[e] Some cod. (w. 2 ear. pr. edns.) add: "and wherein I had acted wisely." Cp. ver. 19—G.n.
[f] Or: "For there is' a man."
[g] *Gt.*: "than" shd be in the Heb. text—G.n.
[h] U.: "soul."
[i] Ml.: "besides me." Some cod. (w. Sep. and Syr.): "without him"—G.n.

3 1 For <every thing> there is a season,—
And a time for every pursuit under the heavens:—
2 A time to be born, and a time to die,—
A time to plant, and a time to uproot what is planted;
3 A time to kill, and a time to heal,—
A time to break down, and a time to build up;
4 A time to weep, and a time to laugh,—
A time to wail, and a time to dance for joy;
5 A time to cast away stones, and a time to heap up stones,—
A time to embrace, and a time to be far from loving embrace;
6 A time to seek, and a time to give up as lost,—
A time to keep, and a time to cast away;
7 A time to rend, and a time to sew,—
A time to be silent, and a time to speak;
8 A time to love, and a time to hate,—
A time of war, and a time of peace.
9 What profit hath he that worketh, in that wherein ‖himself‖ hath toiled? 10 I looked at the employment which God hath given to the sons of men, to work therein: 11 <Everything> hath he made beautiful in its own time,—also <intelligence>[a] hath he put in their heart, without which men could not find out the work which God hath wrought, from the beginning even unto the end. 12 I know that there is no blessedness in them,—save to be glad, and to do well with[b] one's life. 13 Though indeed <that any man should eat and drink, and see blessedness, in all his toil> it is |the gift of God|. 14 I know, that <whatsoever God doeth> ‖the same‖ shall be age-abiding, <unto it> there is nothing' to add, and <from it> there is nothing to take away,—and ‖God‖ hath done it, that men should stand in awe before him. 15 ‖That which was‖ |already| had been, and ‖that which shall be‖ |already| shall have been,—but ‖God‖ seeketh that which hath been chased away.
16 Then |again| I saw under the sun,—‖the place of justice‖ that there' was lawlessness, and ‖the place of righteousness‖ that there' was lawlessness. 17 Said ‖I‖, in my heart, <Both the righteous and the lawless> will God judge,—for [there will be] a time for every pursuit, and concerning every work—‖there‖. 18 Said ‖I‖ in my heart, <as concerning the sons of men> That God was minded to prove them,—and that they might see, that they were beasts, ‖of themselves‖. 19 For <as regardeth the destiny of the sons of men and the destiny of beasts> ‖one fate‖ have they, <as dieth the one> ‖so‖ dieth the other, and <one spirit> have they all,—and ‖the pre-eminence of man over beast‖ is nothing, for ‖all‖ were vanity: 20 ‖all‖ go unto one place,—‖all‖ came from the dust, and ‖all‖ return to the dust.[a] 21 Who knoweth the spirit of the sons of men, whether it[b] |ascendeth| above,—or the spirit of the beast, whether it[b] |descendeth| below, to the earth?
22 So I saw, that there was nothing better than that a man should be glad in his works, for ‖that‖ is his portion,—for who' can bring him in, to look upon that which shall be after him?

4 1 Then again ‖I‖ considered all the oppressive deeds which were done under the sun,—and lo! the tears of the oppressed, and they have no' comforter, and <on the side of their oppressors> is power, and they have no' comforter. 2 So ‖I‖ pronounced happy' the dead, who were ‖already‖ dead,—more than the living, who were living |still|; 3 and <as better than both> him who had not yet' come into being,—who had not seen the vexatious work, which was done under the sun.
4 Then saw ‖I‖ all the toil and all the skill of the work, that <for this> a man was envied of his neighbour,—‖even this‖ was vanity and a feeding on wind. 5 ‖The dullard‖ claspeth his hands, and consumeth his own flesh. 6 Better' a handful—with quietness,—than both hands full—with toil, and feeding on wind.
7 Then again ‖I‖ looked at a vain thing under the sun:—8 Here' is one, without a second, <even son or brother> he hath none, yet is there no' end to all his toil, ‖even his eye‖[c] is not satisfied with riches,—neither [saith he] <For whom> am I toiling, and letting my soul want good? ‖Even this‖ was vanity, yea |a vexatious employment| it was! 9 Better' are two, than one,—in that they have a good reward for their toil. 10 For <if the one should fall> [the other] would raise up his companion,—but alas! for him who is alone when he falleth, with no second to raise him up! 11 Moreover <if two lie together> then have they warmth,—but how can ‖one‖ have warmth? 12 And <though an enemy should prevail against one> ‖two‖ might make a stand before him,—and ‖a threefold cord‖ cannot soon be broken.
13 Better' a boy, poor and wise,—than a king, old and stupid,[d] who knoweth not how to take warning any longer. 14 For <out of prison> came he forth to reign,—yea' <even in his own kingdom> was he born poor.
15 I saw all the living, who were going hither and thither under the sun,—[that they were] with the boy who was to be the second, who was to stand in the other's place:—16 There was no end to all the people, to all before

[a] So Fuerst and Davies. [b] Or: "in" = "during."

[a] Cp. Gen. ii. 7; iii. 19; chap. xii. 7.
[b] According to the Massoretic punctuation: "which ascendeth . . . . which descendeth"; but "the present Massoretic punctuation . . . is due to the principle of euphemism"—G. Intro. pp. 461, 462. Cp. O.G. 210.
[c] *Written*: "eyes"; *read*: "eye." In some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr.): "eye" (sing.) is both *written* and *read*—G.n.
[d] "Or: "and a dullard."

whom he came, yet' ‖they who should come later‖ would not rejoice in him,—surely ‖even this‖ was vanity, and a feeding on wind.

5 1 Keep thy foot,[a] when thou goest unto the house of God, and be more ready to hear, than dullards to offer sacrifice,—for they make no' acknowledgment of doing wrong. 2 Be not rash with thy mouth, and <with thy heart> be not in haste to bring forth a word, before God,—for ‖God‖ is in the heavens, and ‖thou‖ upon the earth, <for this cause> let thy words be few. 3 For a dream cometh through the multitude of business,—and ‖the voice of a dullard‖ is with a multitude of words. 4 <When thou vowest a vow unto God> do not defer to pay it, for there is no pleasure in dullards,—<what thou vowest> pay! 5 Better' that thou shouldest not vow,—than vow, and not pay. 6 Do not let thy mouth' cause thy flesh' to sin,—neither say thou, before the messenger,[b] that it was |a mistake|,—wherefore should God be indignant at thy voice, and destroy the work[c] of thy hands? 7 For [it was done] amidst a multitude of dreams, and vanities, and many words,—but <towards God> be thou reverent.

8 <If ‖the oppression of the poor, and the wresting of justice and righteousness‖ thou see in the province> do not be astonished over the matter,—for ‖one high above the highest‖[d] is watching, yea ‖the Most High‖ is over them. 9 And ‖the profit of the earth‖ is |for all|,—‖a king‖ <by the field> is served.

10 ‖He that loveth silver‖ shall not be satisfied with silver nor ‖he that loveth abundance‖ with revenue,—‖even this‖ was vanity.

11 <When blessings are increased> increased are the eaters thereof,—what profit, then, to the owner[e] of them saving the sight of his eyes?

12 Sweet' the sleep of the labourer, whether <little or much> he eat,—but ‖the surfeit of the rich man‖ will not' suffer him to sleep.

13 Here' was an incurable evil, I had seen under the sun,—riches kept by the owner thereof, to his hurt; 14 and those riches perish, by being ill employed,—and though he begetteth a son, yet is there in his hand nothing at all. 15 <As he came from his mother's womb> ‖naked‖ he again' departeth, as he came,—and <nothing> can he take of his toil, which he can carry in his hand. 16 ‖Even this‖ moreover, is an incurable evil, <altogether as he came> ‖so‖ shall he depart,—what profit then shall he have who toileth for the wind? 17 <Even all his days> [are spent] in darkness and mourning,[a]—and he is very morose, and is sad [illegible] angry.

18 Lo! what ‖I myself‖ have seen—Better' t[illegible] it should be excellent to eat and to drink [illegible] to see blessedness, in all one's toil wher[illegible] one toileth under the sun, for the number the days of his life, in that God hath gi[illegible] it him, for ‖that‖ is his portion: 19 yet' [illegible] regardeth every man, to whom God hath gi[illegible] wealth and goods, and granted him power [illegible] eat thereof, and to take his portion, and [illegible] find gladness in his toil> ‖this‖ is [the gif[illegible] God]. 20 ‖Though it be not much‖ let [illegible] remember the days of his life,—for [God] beareth witness, by the gladness of his heart.

1 Here' was an evil,[b] I had seen under the sun, [illegible] —and it is |common| among men:[c] 2 <A man to whom God giveth riches and gains and honour, so that nothing' doth he lack for his soul[3]—of all that he craveth> and yet God doth not give him power to eat thereof, but ‖a man unknown‖ eateth it,—‖this‖ was vanity, and <an incurable evil> it was'.

3 <Though a man should beget a hundred children, and live ‖many years‖ so that many' should be the days of his years, but ‖his own soul‖[d] should not be satisfied with the good, and he should not even have ‖a burial‖> I said, <Better than he> is an untimely birth! 4 For <in vain> it came in, and <in darkness> it departeth,—and <with darkness> |its name| is covered: 5 <even the sun> it never saw, nor aught did it know,—<more quietness> hath this' than the other'. 6 <Even though one hath lived a thousand years twice told> yet <good> hath he not seen,—is it not <unto one place> that ‖all‖ are going'?

7 ‖All the toil of man‖ is for his mouth,—though ‖even the desire‖[e] is not satisfied: 8 For what profit hath the wise man over the dullard? What can ‖the poor man‖ know'—so as to walk before the living?[f] 9 Better' [illegible] what the eyes behold, than the wandering of desire,—‖even this‖ was vanity, and a feeding on wind.

10 <Whatsoever one may be> ‖long ago‖ was he called by his name, and it is known' that it is—Son of Earth,[g]—he cannot, therefore, contend with one stronger than he. 11 <Seeing there are' things in abundance which make vanity abound> what profit hath man? 12 For who knoweth what is good for a man throughout this life, for the number of the days of his life of vanity, seeing he will make them[h] like a shadow,—for who can tell a man, what shall be after him, under the sun?

7 1 Better' a name, than precious ointment,—
And the day of death, than the day of one's birth.

[a] "Feet," *written*; "foot" *read*. In some cod. (w. 3 ear. pr. edns., Aram., Sep., Syr. and Vul.) "foot" (sing.) is both *written* and *read*—G.n.
[b] Cp. Mal. ii. 7.
[c] So one school of Massorites: the other school reads "works" (pl.), and so Aram., Sep., Vul. —G.n.
[d] Or: "high one above high one"—O.G.
[e] Ml.: "owners"; clearly the plu. of excellence: Cp. the "his" that follows.
[a] So it should be (w. Sep.) —G.n.
[b] Some cod.: "an incurable evil." Cp. chap. v. 13—G.n.
[c] Or: "extended over mankind."
[3] Or: "desire."
[d] Or: "appetite." "soul."
[e] *I.e.*: "walk aright before them"—O.G. 25, [illegible]
[f] Heb.: *'ahlâhu*
[g] Or: "they will be [illegible]"

2 Better' to go to the house of mourning, than to
go to the house of banqueting,
For ‖that‖ is the end of all men,—
And ‖the living‖ should take it to his heart.
3 Better' is grief than laughter,—
For <by the marring of the face> amended'
is the heart.
4 ‖The heart of the wise‖ is in the house of
mourning,
But ‖the heart of dullards‖ in the house of
mirth.
5 Better' to hear the rebuke of the wise,
Than for any' man to hear the song of
dullards.
6 For <as the crackling of thorns under a pot>
‖so‖ is the laughter of the dullard,—
‖Even this‖ then, was vanity.
7 For ‖oppression‖ maddeneth the wise,—
And a bribe' |destroyeth the understanding|.[a]
8 Better' the latter end of a thing, than the
beginning thereof,—
Better' a patient spirit, than a haughty spirit.
9 Do not be rash in thy spirit, to be indignant,—
For ‖indignation‖ <in the bosom of dullards>
doth remain.
10 Do not say,
What hath happened, that ‖the former days‖
were better than these?
For <not wisely> askest thou concerning
this.
11 Good' is wisdom, with an inheritance,—and a
profit, to such as see the sun.
12 For <a protection> is wisdom, and <a pro-
tection> is silver,—but ‖the advantage of
knowledge‖ is, that ‖wisdom‖ giveth life to
the possessors thereof.
13 Consider the work of God,—for who' can
straighten what he hath bent?
14 <In the day of prosperity> be joyful,
But <in the day of misfortune> con-
sider,—
<Even the one equally with the other>
hath God' made, to the end man might
find out—after him—nothing.
15 <Everything> had I seen, in my days of
vanity,—
Here' was a righteous man, perishing in
his righteousness,
And there' was a lawless man, continuing
long in his wickedness.
16 Do not become so very' righteous, neither
count thyself wise beyond measure,—
wherefore' shouldst thou destroy thyself?
17 Do not be so very' lawless, neither become
thou foolish,—wherefore' shouldst thou
die, before thy time?
18 It is well' that thou shouldst lay fast hold of
this, but <even from the other> do not with-
draw thy hand,[b]—for ‖he that revereth God‖
shall come forth out of them all. 19 ‖Wisdom‖
bringeth more strength to a wise man, than
ten heroes, that are in the city. 20 For <as for
men> there is none righteous in the earth,
that doeth good, and sinneth not.

21 Moreover <not to all the words which men
speak> do thou apply thy heart,—lest thou hear
thine own servant' reviling thee! 22 For truly
<many times> thy heart knoweth,—that ‖even
thou thyself‖ hast reviled others.

23 <All this> have I proved by wisdom,—I
said, I will be wise, but ‖that‖ was far
from me. 24 <Far away> is that which hath
been,—and deep, deep,[a] who can find it out?
25 Resolved ‖I‖ in[b] my heart, to know and search
out, and to seek wisdom, and a conclusion,[c]—
and to know lawlessness [to be] stupidity, and
folly to be madness.
26 ‖I‖ could' indeed find, to be <more bitter
than death> the woman, whose heart'
is [snares and nets], and her hands'
|bonds|,—‖whoso is pleasing before
God‖ shall escape from her, but ‖he
that sinneth‖ shall be captured by
her. 27 See! <this> have I
found, saith the Proclaimer [count-
ing] one by one, to find a conclusion;[c]
28 <what my soul still sought> yet I
found not,—<one man out of a
thousand> have I found, but <a
woman among all these> have I not
found.
29 ‖Only‖ see, <this> have I found,
That God made[d] man upright,—
But ‖they‖ have sought out many devices.[e]

8 1 Who' is really a wise man,
And who' knoweth the interpretation[f] of a
thing?
‖The wisdom of a man‖ lighteth up his
countenance,
But <by defiance of countenance> one is
disfigured.
2 I [said],[g] <The bidding of the king> observe
thou, even out of regard to the oath of God.
3 <Not rashly from his presence> shouldst thou
go: do not[h] take thy stand in a vexatious
thing,—for <whatsoever he pleaseth> he will
do. 4 <Where the word of a king is> there is
power,—who' then may say to him, What
wouldst thou do? 5 ‖He that observeth the
commandment‖ will not notice a vexatious
thing,—and <of time and manner> will the
heart of the wise take note. 6 For <to every
pursuit> there is' a time and a manner,—when
‖the vexation[i] of man‖ is great concerning it.
7 For there is no' one who knoweth what shall
be,—for <when it shall be> who will[k] tell
him? 8 ‖No man‖ hath power over the spirit,

[a] U.: "heart." [b] In some cod.: "hands" (pl.)—G.n.

[a] Cp. Intro. Chap. VI. Synopsis, *B*, *c*.
[b] Mt.: "and my heart"; but some cod. (w. Aram., and Vul.) have expressly "in"—G.n.
[c] "Verdict" — Fuerst, 852, *a*. "Reason"—T.G. "Reckoning, account"—O.G.
[d] Or: "hath made."
[e] Or: "inventions."
[f] Or: "explanation."
[g] *Gt.*: "said" shd have been expressed in Heb. text—G.n.
[h] Some cod. (w. 1 ear. pr. edn., Syr., Vul.): "and do not"—G.n.
[i] Qy. = "care," or "anxiety."
[k] Or: "can."

to retain the spirit, and ‖none‖ hath power over the day of death, and there is no′ furlough in war,—neither shall lawlessness deliver them who are given thereto. 9 <All this> had I seen, and tried to apply my heart to every work which was done under the sun,—at such time as one′ man had power over another′ man, to his hurt.

10 And ‖thereupon‖ I considered the lawless when buried, when they had entered [their graves], that <from the place of the Holy One> they used to go and boast[a] in the city that they had so′ done,—‖even this‖ was vanity.

11 <Because sentence against a wicked work is not executed speedily—on this account> the heart of the sons of men is fully set within them, to commit wickedness. 12 <Though a sinner be committing wickedness a hundred times, and continuing long in his own way> yet I′ surely know that it shall be well to them who revere God, who stand in awe before him; 13 but <well> shall it not be to the lawless man, neither shall he lengthen out his days like a shadow,—because he standeth not′ in awe before God.

14 Here′ was a vain thing which was done upon the earth—that there were′ righteous men unto whom it happened′ according to the work of the lawless, and there were′ lawless men, unto whom it happened according to the work of the righteous,—I said, that ‖even this‖ was vanity.

15 Then extolled I, gladness, in that there was′ nothing better for a man, under the sun, than to eat and to drink, and to be glad,—since ‖that‖ should tarry with him in his toil, for the days of his life which God had given him under the sun. 16 <When I gave my heart, to know wisdom, and to consider the business that was done upon the earth> then surely <by day and by night> there was one who suffered not his eyes ‖to sleep‖.[b] 17 Then I considered all the work of God, that man could not find out the work that was done under the sun, inasmuch as man toileth in seeking and yet cannot find,—yea′ <even though the wise man should say he knoweth> yet can he not find it out.

9 1 For <unto all this> I applied my heart, and ‖my heart‖ considered[c] all this, that ‖the righteous and the wise and their servants‖ were in the hand of God,—<neither love nor hatred> could any man know, ‖every one‖[d] was before Him.[e] 2 ‖Every one‖ was like every one else, <one destiny> had the righteous and the lawless, the good and the pure and the impure, and he that sacrificed, and he that did not′ sacrifice,—<as the good man> ‖so‖ the sinner, <he that took an oath> as he who <of an oath> stood in fear. 3 ‖This‖ was a misfortune in all that was done under the sun, that <one destiny> had they all,—yea also ‖the heart of the sons of men‖ was full of wickedness, and ‖madness‖ was in their heart, while they lived, and <after that> [they went] unto the dead. 4 For <whosoever was united[a] to all the living> ‖for him‖ there′ was hope,—inasmuch as ‖a living dog‖ fared better than a dead lion. 5 For ‖the living‖ knew that they should die,—but ‖the dead‖ knew not |anything|, neither had they any longer a reward, because forgotten′ was their memory. 6 ‖Both their love and their hatred and their envy‖ already′ had perished,—and <portion> had they none any longer, unto times age-abiding, in aught that was done under the sun.

7 Go thy way—eat, with gladness, thy food, and drink, with a happy heart, thy wine,—when already′ God is well pleased with thy works. 8 |Continually| let thy garments be white,—and <ointment upon thy head> let it not be lacking. 9 Enjoy[b] life, with thy wife whom thou lovest, all the days of thy life of vanity, which he hath given thee under the sun, all thy days of vanity,[c]—for ‖that‖ is thy portion in life, and in thy toil wherewith ‖thou‖ art toiling under the sun. 10 <Whatsoever thy hand findeth to do> <with thy might> do,—for there is no work nor calculation nor knowledge nor wisdom, in hades, whither ‖thou‖ art going.

11 I again′ saw[d] under the sun, that not <to the swift> was the race, nor <to the strong> the battle, nay! nor <to the wise> food, nor yet <to the intelligent> riches, nor <even to the well-informed> comeliness,[e]—for ‖time and accident‖ happened to them all. 12 For, indeed, man could not know his own time; like fishes which were caught in a cruel net, and like little birds which were caught in a trap—<like them> were ensnared the sons of men, by a time of misfortune, when it fell upon them suddenly.

13 <Even this> had I seen of wisdom, under the sun,—and <of great import> was the matter unto me:—14 A little city, and men therein few,—and there came against it a great king, and surrounded it, and built against it large siege-works; 15 but there was found therein a man, poor [but][f] wise, and ‖he‖ delivered the city by his wisdom,—yet ‖no one‖ remembered that poor man. 16 Then said ‖I‖, Better is wisdom than strength,—although ‖the wisdom of the poor man‖ be despised, and his words‖ not heard. 17 ‖The words[g] of the wise <in quietness> are heard,—beyond the outcry of one who ruleth over dullards. 18 Better

[a] Some cod. (w. Sep. and Vul.): "had boasted . . . that they"—G.n. [This reading has been followed above, through the difficulty of otherwise making sense.]

[b] Ml.: "who sleep with his eyes doth not see."

[c] So it shd be (w. Sep. and Syr.)—G.n.

[d] Or: "the whole."

[e] Ml.: "them"; but perh. the "plural of excellence."

[a] So to be *read* [*yᵉhubbar*] (w. Aram., Sep. and Syr. —G.n. "The word *written* [*yᵉbuhar*] is meaningless"—O.G. 288ᵃ.

[b] Ml.: "see."

[c] Aram. and Syr. omit: "all thy days of vanity"—G.n.

[d] Or: "considered."

[e] *Gt.*: "wealth" [*hôn, hên*]—G.n.

[f] Some cod. (w. 3 esr. edns., Aram., Sep., Vul.) have the conjunction [*weaw*="and," "but"]—G.n.

[g] Or: "sentences."

wisdom, than weapons of war,—but ‖one sinner‖ may destroy much good.

10 1 ‖Dead flies‖[a] cause to stink [and] ferment, the oil of the perfumer,—
<More costly[b] than wisdom or honour> is a little folly.

2 ‖The sense[c] of the wise‖ is on his right hand,—
But ‖the sense[c] of the dullard‖ on his left:
3 Yea <even by the way, as the foolish man walketh along> his sense[c] faileth him—and he telleth everyone that ‖foolish‖ is he!

4 <If ‖the spirit of a ruler‖ riseth up against thee> ‖thy place‖ do not leave,—for ‖gentleness‖ pacifieth such as have greatly erred.

5 Here' was a misfortune I had seen under the sun,—a veritable[d] mistake that was going forth from the presence of one who had power:
6 Folly placed in great dignity,—
While ‖the rich‖ <in a low place> took their seat:
7 I had seen |servants| upon horses,—
And |rulers| walking like servants, on the ground.

8 ‖He that diggeth a pit‖ <thereinto> may fall,—
And ‖he that breaketh through a hedge‖ there may bite him a serpent.
9 ‖He that removeth stones‖ may be hurt therewith,—
‖And he that cleaveth wood‖ may be endangered thereby.

10 <If |blunt| be the iron, and |himself| hath not sharpened |the edge|> then <much force> must he apply,—but <an advantage for giving success> is wisdom.[e]

11 <If a serpent will bite, unless he is charmed>
Then there is nothing' better for him that owneth a tongue.[f]
12 ‖The words of a wise man's mouth‖ are pleasant,—
But ‖the lips of a dullard‖ will swallow him up:
13 ‖The beginning of the words of his mouth‖ is folly,—
But ‖the latter end of his speech‖[g] is mischievous[h] madness.

14 Yet ‖a foolish man‖ multiplieth words,—
[Though] no man knoweth that which hath been,[i]
And <that which shall be after him> who can tell him?

15 ‖The toil of dullards‖ shall weary a man,[k]
That he knoweth not how to go into the city.

16 Alas! for thee, O land, when thy king is a boy,—
And ‖thy rulers‖ <in the morning> do eat:
17 How happy art thou, O land, when thy king is a son of nobles,—
And ‖thy rulers‖ <in season> do eat,
For strength, and not for debauchery.

18 <By two lazy arms> the framework sinketh in,[a]—
And <by the hanging down of the hands> the house' may leak.

19 Merrily people make bread,[b]
And ‖wine‖ gladdeneth life,—
But ‖money‖ answereth all things.

20 <Even in thy thought> do not revile |the king|,
Nor <within thy bed-chambers> revile thou the rich,—
For ‖a bird of the heavens‖ might carry the voice,
Yea ‖an owner of wings‖ might tell the matter.

11 1 Cast thy bread-corn, upon the face of the waters,—
For <after many days> shalt thou find it:
2 Give a portion to seven, yea even to eight,—
For thou canst not know, what there shall be of misfortune upon the earth.

3 <If the clouds be filled with a downpour>
<Upon the earth> will they empty themselves,
And <if a tree fall in the south or in the north>
<In the place where the tree falleth> ‖there will it be found.

4 ‖He that observeth the wind‖ will not sow,—
And ‖he that watcheth the clouds‖ will not reap.

5 <Just as thou knowest not what is the way of the spirit, when the body is in the womb of her that is with child>
‖Even so‖ canst thou not know the work of God, who maketh all.

6 <In the morning> sow thy seed,
And <until evening> do not withhold thy hand,—
For thou knowest not—
Whether shall thrive, either this or that,
Or whether ‖both alike‖ shall be fruitful.

7 Truly sweet' is the light,—
And <pleasant to the eyes> to see the sun:
8 But <though ‖many years‖ a man live>
|Through them all| let him rejoice;
Yet let him remember the days of darkness,
For many' they may be, ‖all that cometh‖ may be vanity.

[a] Ml.: "flies of death." "Dead"—O.G. Others: "Death's flies," "death-bringing" = "poisonous."
[b] Weightier"—O.G.
[c] U.: "heart." Cp. Pro. vi. 32, n.
[d] Cp. O.G. 454.
[e] So O.G. "But preferable is the able pursuit of wisdom"—Fuerst.
[f] According to some: "charmer," but cp. rather Ps. cxl. 11.
[g] Lit.: "mouth."
[h] Or: "wicked."
[i] So it shd be (w. Sep. and Syr.)—G.n.
[k] Lit.: "him."

[a] So (nearly) Fuerst. Others: "By much sloth the floor sinketh in."
[b] = "make a feast"—O.G.

9 Rejoice, O young man, in thy youth,
And let thy heart gladden thee in the days of thine early manhood,
And walk thou—
In the ways of thine own heart, *
And in that which is seen by thine own eyes,—
Yet know, that <for all these things>
Will God bring thee into judgment.
10 Therefore remove thou vexation from thy heart,
And put away discomfort from thy flesh,—
For ‖youth and dawn‖ are vanity!
12 1 Yet remember thy Creator,[a] in the days of thy vigour,—
Or ever come in, the days of discomfort,
And the years arrive, in which thou shalt say—
I have, in them, no' pleasure;
2 Or ever be darkened—
The sun, and the light, and the moon, and the stars,—
And the clouds return' after a downpour of rain;
3 In the day when the keepers of the house shall tremble,
And the men of might bow themselves,—
And the grinders cease because they are few,
And they who look through the windows[b] are darkened;
4 And the doors in the street be closed,
When the sound of the mill become low,—
And one rise at the chirp of a small bird,
And low-voiced be all the daughters of song;
5 Yea <at what is high> they be in fear,
And there be ‖terrors‖[c] in the way,
And the almond be rejected,[d]
And the grasshopper drag itself along,[e]
And desire perish,—
For man is going to his age-abiding home,
When the wailers shall go round in the streets;
6 Or ever the silver cord be loosed,[a]
Or the golden bowl be broken,—
Or the bucket by the fountain be shivered,
Or the wheel at the well be broken;
7 And the dust return' to the earth, as it was,—
And ‖the spirit‖ return unto God, who gave it.
8 Vanity of vanities, saith the Proclaimer, ‖all‖ is vanity.
9 <Besides that> the Proclaimer being wise,—still further taught knowledge unto the people, and weighed and searched, arranged proverbs in abundance.
10 The Proclaimer sought to find out words giving delight,
And to note down rightly, the words of truth.
11 ‖The words[b] of the wise‖ are as goads,
Yea <as driven nails> their well-ordered sayings,[c]—
Given from one shepherd.
12 ‖And besides‖ <from them> my son, be admonished,—
<Of making many books> there is no end,
And ‖much study‖[d] is a weariness of the flesh.
13 <The conclusion of the matter—the whole> let us hear,[e]—
<Towards God> be reverent,
And <his commandments> observe,
For ‖this‖ [concerneth] all mankind.
14 For <every work> will God bring into judgment,
With every hidden thing,—
Whether good, or evil.

[a] Ml.: "creators" [? plu. of excellence] (w. many MSS. and 4 ear. pr. edns.); other cod. (w. 4 ear. pr. edns.): lit. "creator" (sing.)—G.n.
[b] Or: "lattices."
[c] So Davies, Fuerst, O.G.; "They are timid"—T.G.
[d] So T.G. (as unsuited to the tooth of old age)= "The glands disdaineth" Fuerst. "And the almond-tree wears blossoms"—O.G. 665.
[e] So O.G. 290.

[a] So *read*: *written*: "removed." Some cod. (w. 5 ear. pr. edns.) both *write* and *read*: "removed." Others (w. 2 ear. pr. edns.) both *read* and *write*: "loosed"—G.n.
[b] Or: "sentences."
[c] Cp. O.G. 63.
[d] "Devotion to books"—O.G.
[e] Or: "hath been heard."

THE
SONG OF SONGS.

1 1 The Song of Songs, which pertaineth to
Solomon.

[*She.*]
2 Let him kiss me with the kisses of his mouth!

[*They.*][a]
For better' are thy caresses than wine:
3 <Like the fragrance of thy precious oils>
<Oil poured out> is thy name,
<For this cause> virgins love thee.

[*She.*]
4 Draw me!

[*They.*]
<After thee> will we run!

[*She.*]
The king |hath brought me| into his chambers.

[*They.*]
We will exult and rejoice in thee,
We will mention thy caresses, beyond wine.
Sincerely' they love thee.

[*She.*]
5 <Swarthy> I am' but comely,
Ye daughters of Jerusalem.

[*They.*]
Like the tents of Kedar,
Like the curtains of Solomon.

[*She.*]
6 Do not look on me,
Because ‖I‖ am so swarthy,
Because the sun hath scorched' me,—
‖My mother's sons‖ were angry with me,
They set me to keep the vineyards,
<Mine own' vineyard> have I not
kept. . . .
7 Tell me, thou loved of my soul!
Where' wilt thou pasture thy flock?
Where' wilt thou let them recline at noon?
For why' should I be as one that wrappeth a
veil about her, by the flocks of thy com-
panions?

[*He.*]
8 If thou know not of thyself,
Most beautiful among women!
Get thee forth in the footsteps of the flock,
And pasture thy kids by the huts of the
shepherds. . . .

9 <To a mare of mine, in the chariots of
Pharaoh>
Have I likened thee, my fair one!
10 Comely' are Thy cheeks, with bead-rows,
Thy neck, with strings of gems.

[*They.*]
11 <Rows of golden ornaments> will we make
thee,
With studs of silver.

[*She.*]
12 <By the time the king is in his circle>
‖My nard‖ will have given out its frag-
rance:
13 <A bag of myrrh> is my beloved to me,
<Between my breasts> shall it tarry the
night!
14 <A cluster of henna> is my beloved to me,
In the vineyards of En-gedi.[a]

[*He.*]
15 Lo! thou art beautiful, my fair one,
Lo! thou art beautiful,
‖Thine eyes‖ [are] doves!

[*She.*]
16 Lo! thou art beautiful, my beloved,
Yea delightful!

[*Both.*]
Yea! ‖our couch‖ is covered with leaves:
17 ‖The beams of our house‖ are cedars,
‖Our fretted ceiling‖ is cypress-trees.

[*She.*]
2 1 I am The meadow-saffron[b] of Sharon,
The lily of the valleys.

[*He.*]
2 <As a lily among thorns>
‖So‖ is my fair one, among the daughters!

[*She.*]
3 <As an apple-tree[c] among the trees of the
forest>
‖So‖ is my beloved, among the sons:
<In his shade> I greatly delighted and sat
down,
And ‖his fruit‖ was sweet to my taste.

[a] Whether "His" companions, or "Hers"; or merely a "Chorus."

[a] "On the western shore of the Dead Sea"—O.G.
[b] So O.G. (colchicum autumnale, Linn.) Cheyne: "narcissus" — Isa. xxxv. 1.
[c] "Apple." In Arabic . . . "not only a common one, but also the lemon, citron, etc."—T.S.

4 He hath brought me into the house of wine,
And ‖his banner[a] over me‖ is love.

5 Sustain me with raisin-cakes,
Refresh me with apples,—
For <sick with love> I am'.

6 *<His left hand under my head>*
Then ‖his right hand‖ embraceth me!

[*He.*]

7 *I adjure you, ye daughters of Jerusalem,*
By the gazelles or by the hinds of the field,—
That ye wake not, nor arouse, the dear love until she please!

[* * * *]

[*She.*]

8 The voice[b] of my beloved!
Lo! here he cometh,—
Leaping over the mountains,
Skipping over the hills.

9 Resembleth, my beloved, a gazelle,
Or a young stag.—
Lo! here he is, standing behind our wall,
Looking in at the windows,
Peeping in at the lattice.

10 Responded my beloved, and said to me,—
Rise up! my fair—my beautiful—one,
And come away,

11 For lo ‖the winter‖ is past,—
‖The rain‖ is over, [and][c] gone;

12 ‖The flowers‖ have appeared in the earth,
‖The time of the spring-song‖[d] hath come,—
And ‖the voice of the turtle‖ is heard in our land;

13 ‖The fig-tree‖ hath spiced[e] her green figs,
And ‖the vines—all blossom‖ yield fragrance,—
Rise up! my fair—my beautiful—one,
And come away!

[*He.*]

14 O my dove!
<In the retreats of the crag,
In the hiding-place of the terrace>
Let me see thy form,
Let me hear thy voice,—
For ‖thy voice‖ is sweet,
And ‖thy form‖ comely.[f]

[*Both.*]

15 Take ye for us, the foxes,
‖The little foxes that are spoiling the vines‖,—
And ‖our vines‖ are all blossom!

[*She.*]

16 ‖*My beloved*‖ *is* |*mine*|,
And ‖*I*‖ *am* |*his*|,
He that pastureth among lilies!

17 <Until the day |breathe|
And the shadows |be lengthened|>
|Again| liken thyself, my beloved,
To a gazelle, or to a young stag,
Upon the cleft mountains.[a]

[* * * *]

[*She.*]

3 1 <Upon my couch, in the night-time> sought
I the beloved of my soul,—
I sought him, but found him not.

2 Come! I must arise, and go about in the city,
In the paths[b] and in the broadways,
I must seek the beloved of my soul,—
I sought him, but found him not.

3 The watchmen that go round in the city |found me|,
<The beloved of my soul> have ye seen?

4 <Scarcely had I passed from them>
When I found' the beloved of my soul,—
I caught him, and would not let him go,
Until that I had brought him into the house of my mother,
And into the chamber of her that conceived me.

[*He.*]

5 *I adjure you, ye daughters of Jerusalem,*
By the gazelles, or by the hinds of the field,—
That ye wake not, nor arouse, the dear love until she please.

[* * * *]

[*They.*]

6 Who' is this, coming up out of the wilderness,
Like pillars[c] of smoke,—
With perfume of myrrh, and frankincense,
Besides all the aromatic powder of the merchant?

7 Lo! his couch, 'tis Solomon's own,
‖Threescore heroes‖ around it,—
Of the heroes of Israel:

8 ‖All of them‖ grasping the sword,
Trained for war,—
‖Every man‖ with his sword upon his thigh,
Because of dread, in the night-time.

9 <A palanquin> King Solomon made himself,
Of the trees of Lebanon:

10 <The supports thereof> made he of silver,
<The couch[d] thereof> of gold,
<The seat thereof> of purple,—
‖The midst thereof‖ hath an inlay of love[e]
From the daughters of Jerusalem.

11 Go forth and gaze, ye daughters of Zion, upon
King Solomon,—
Wearing the crown, wherewith his mother |crowned him|,
In the day of his marriage,[f] and
In the day of his heart' gladness.

[a] Or: "standard."
[b] Or: "sound."
[c] Some cod., (w. Aram., Syr., Vul.) have "and" —G.n.
[d] So Fuerst. "The singing time (either of birds or *vine-dressers*")—*Davies.* "The pruning time"—T.G. and O.G.
[e] Or: "reddened." Cp. O.G. 334.
[f] N.B.: the "envelope" arrangement of lines. Cp. Job. xxvii. 16, 17. See also Intro. p. 3, *ante*.

[a] According to some: "mountains of separation."
[b] Or: "alleys."
[c] Or: "columns."
[d] Or: "couch-covering."
[e] So, in effect, Davies', H. L., Fuerst.
[f] So O.G.

[*He.*]

4 1 Lo! thou art beautiful, my fair one,
Lo! thou art beautiful,
‖Thine eyes‖ are doves, from behind thy veil,—
‖Thy hair‖ is like a flock of goats, which are reclining on the sides of Mount Gilead:
2 ‖Thy teeth‖ are like a flock, evenly grown,[a] which have come up from the washing-place,—
Whereof ‖all of them‖ are twin-bearers, and <bereaved>[b] is none' among them:
3 <Like a cord of crimson> are thy lips,
And ‖thy mouth‖ is lovely,—
<Like a slice of pomegranate> are thy temples, behind thy veil:
4 <Like the tower of David> is thy neck, built for war,[c]—
‖A thousand shields‖ hung thereon,
‖All‖ the equipment of heroes:
5 ‖Thy two breasts‖ are like two young roes, twins of a gazelle,—
Which pasture among lilies.

6 <Until the day |breathe|,
And the shadows |be lengthened|>
I will get me unto the mountain of myrrh,
And unto the hill of frankincense.

7 Thou art ‖all over‖ beautiful, my fair one,
And <blemish> is there none' in thee.

8 <With me, from Lebanon> O bride,
<With me, from Lebanon> shalt thou enter,—
Thou shalt look round[d] from the top of Amana,
From the top of Senir, and Hermon,
From the dens of lions,
From the mountains of leopards.

9 Thou hast encouraged me,[e] my sister, bride,—
Thou hast encouraged me,[e] with one [glance][f] of thine eyes,
With one ornament of thy neck.
10 How beautiful' are thy caresses, my sister, bride,—
How much more delightful' thy caresses, than wine,
And the fragrance of thine oils, than all spices:
11 <With sweetness> thy lips do drip, O bride,—
‖Honey and milk‖ are under thy tongue,
And ‖the fragrance of thy garments‖ is like the fragrance of Lebanon.

12 <A garden barred> is my sister, bride,—
A spring[g] barred, A fountain sealed:
13 ‖Thy buddings forth‖ are a paradise of pomegranates,
With precious fruits,—
Henna bushes, with nard blossoms:
14 Nard and saffron, sweet cane and cinnamon,
With all woods of frankincense,—
Myrrh and aloes, with all the chiefs of spices:
15 A garden fountain, a well of living waters,—
And flowings from Lebanon.

[*She.*]

16 Awake, O north wind, and come in, thou south,
Fan my garden—its balsams |will flow out|,—
Let my beloved enter' his garden,
And eat his precious fruits.

[*He.*]

5 1 I have entered my garden, my sister, bride,
I have plucked my myrrh, with my balsam,
I have eaten the honey of my thicket,[a]
I have drunk my wine, with my milk:—
Eat ye, O friends,
Drink, yea drink abundantly, ye beloved!

[* * * *]

[*She.*]

2 ‖I‖ was sleeping, but ‖my heart‖ was awake,—
The voice[b] of my beloved—knocking!

Open to me, my sister, my fair one, my dove, my perfect one,
For ‖my head‖ is filled with dew,
‖My locks‖ with the moisture of the night.

3 I have put off my tunic, oh how' shall I put it on?
I have bathed my feet, oh how' shall I soil them?

4 ‖My beloved‖ thrust in his hand, at the window,[c]
And ‖my feelings‖ were deeply moved for him:[d]
5 ‖I myself‖ arose, to open to my beloved,—
And ‖my hands‖ dripped with myrrh,
And ‖my fingers‖ with myrrh distilling,
Upon the handles of the bolt.
6 ‖I myself‖ opened to my beloved,
But ‖my beloved‖ had turned away, had passed on,—
‖My soul‖ had gone out when he spake,
I sought him, but found him not,
I called him, but he answered not.

7 The watchmen who were going round in the city |found me|,
They smote me, wounded me,—
The watchmen of the walls |took away my cloak[e] from off me|.

8 I adjure you, ye daughters of Jerusalem,—
<If ye find my beloved> what will ye tell him?
That <sick with love> I am'.

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[a] Or: "that have been shorn."
[b] Or "barren."
[c] "Deadly," "built for arms" — T.G. "For weapons of war" — Davies' H. L. "Builded high"—Fuerst.
[d] Or: "approach."
[e] So O.G. 525[b]. "Taken away my heart"—T.G. "Hast bewitched me."—Fuerst, H.L.
[f] Fuerst thinks "glance" has fallen out.
[g] Some cod. (w. Sep., Syr., Vul.): "garden" [2nd time]—G.n. Cp. O.G. 653[a].

[a] So, in effect, Fuerst and Davies. "Liquid honey,"—T.G.; "honeycomb" ["with my honey"]—O.G.
[b] Or: "sound."
[c] So T.G. and Fuerst; "opening for window"—Davies; "hole"—O.G.
[d] So cod. Hillel. Some cod. (w. 5 ear. pr. edns.): "for myself"—G.n.
[e] So T.G.; others: "veil."

[*Daughters of Jerusalem.*]
9 What is thy′ beloved more than any other′ beloved,
Thou most beautiful among women?
What is thy′ beloved more than any other′ beloved,
That <thus> thou hast adjured us?

[*She.*]
10 ‖My beloved‖ is white and ruddy,
Conspicuous beyond ten thousand:
11 ‖His head‖ is pure gold,—
‖His locks‖ are bushy,[a] black as a raven;
12 ‖His eyes‖ like doves, by the channels of water,—
Bathing in milk, set as gems in a ring:[b]
13 ‖His cheeks‖ like a raised bed[c] of balsam,
Growing[d] plants of perfume,—
‖His lips‖ lilies, dripping with myrrh distilling:
14 ‖His hands‖[e] cylinders of gold, set with topaz,—
‖His body‖ wrought work of ivory, covered with sapphires:
15 ‖His legs‖ pillars of white marble, founded on sockets of gold,—
‖His form‖ like Lebanon, choice as cedars:
16 ‖His mouth‖ most sweet,
Yea |altogether| he is delightful,—
‖This‖ is my beloved,
Yea ‖this‖ is my dear one, ye daughters of Jerusalem.

[*Daughters of Jerusalem.*]
6 1 Whither′ hath thy beloved |gone|,
Thou most beautiful among women?
Whither′ hath thy beloved |turned him aside|?
That we may seek him with thee.

[*She.*]
2 ‖My beloved‖ is gone down to his garden,
To the beds of balsam,—
To pasture in the gardens,
And to gather lilies,
3 ‖*I*‖ *am my beloved's,*
And ‖*my beloved*‖ *is mine,*
He that pastureth among lilies.

[* * * *]

[*He.*]
4 |Beautiful| art thou, my fair one, as Tirzah,[f]
Comely, as Jerusalem,—
Majestic[g] as bannered hosts!
5 Turn away thine eyes from me,
For ‖they‖ have excited me,—
‖Thy hair‖ is like a flock of goats, that are reclining on the sides of Mount Gilead:
6 ‖Thy teeth‖ are like a flock of sheep which have come up from the washing-place,—
Whereof ‖all of them‖ are twin-bearers, and <bereaved>[a] is there none′ among them:
7 <Like a slice of pomegranate> are thy temples, from behind thy veil:
8 ‖Threescore‖ are the queens,
And ‖fourscore‖ are the concubines,—
And ‖virgins‖ there are, without number.
9 ‖One alone‖ is my dove, my perfect one,
‖One alone‖ was she to her mother,
‖Pure‖ was she to her that bare her,—
The daughters |have seen her|, and pronounced her happy,
‖Queens and concubines‖ and they have praised her′.

[* * * *]

[*They.*]
10 Who′ is this, that looketh forth like the dawn,
Beautiful as the moon,
Pure as the sun,
Majestic[b] as bannered hosts?

[*He.*]
11 <To the garden of nuts> I went down,
To look at the fresh shoots of the ravine,[c]—
To see whether
had burst forth the vine,
had blossomed the pomegranate:—
12 I know not [how it was] |my soul| set for me the chariots of my willing people!

[* * * *]

[*They.*]
13 Return, return, O Shulamite,[d]
Return, return, that we may look on thee!

[*She.*]
What would ye look on in the Shulamite?

[*They.*]
As it were the dance of a double camp[e] . . .

7 1 |How beautiful| are thy feet in sandals, O daughter of a noble,—
‖The curvings of thy hips‖ are like ornaments wrought by the hands of a skilled workman:
2 ‖Thy navel‖ is a round bowl, may it not lack spiced wine!
‖Thy body‖ a heap of wheat fenced about with lilies;
3 ‖Thy two breasts‖ are like two young roes, the twins of a gazelle:
4 ‖Thy neck‖ is like a tower of ivory,—
‖Thine eyes‖ are pools in Heshbon, by the gate of Bath-rabbim,[f]

[a] Or: "waving"—Davies; "twisted"—Fuerst.
[b] Or: "fixed as gems in a setting."
[c] In some cod. (w. Sep., Syr., Vul.): "beds" (pl.)—G.n.
[d] So it shd be (w. Aram., Sep.)—G.n. M.C.T.: "banks of"—G.n.
[e] Supposed by some = "fingers"—O.G. 165[a].
[f] "A city of the Israelites, situated in a pleasant region, which was the seat of the kingdom, from Jeroboam to Omri, Josh. xii. 24; 1 Ki. xiv. 17; xv. 21; 2 Ki. xv. 14"—T.G.
[g] Or: "formidable," "awe-inspiring."

[a] Or: "barren."
[b] Or: "formidable," "awe-inspiring."
[c] "Torrent-valley, wady"—O.G.
[d] Mostly identified with "Shunemite." See T.G., Fu. H.L., and 1 K. i. 3, 15; ii. 17-22. "This identification connects the unfortunate application of Adonijah very closely with Solomon's personal feelings" (The Haydn Bible Dictionary).
[e] Or: "choir." Cp. O.G. 334.
[f] "='daughter of multitudes': description of populous city."

‖Thy nose‖ is like the tower of Lebanon, which looketh towards Damascus:
5 ‖Thy head upon thee‖ is like Carmel,
And ‖the hair of thy head‖ is like purple,——
‖The king‖ is held captive by the ringlets!

[*He.*]
6 |How beautiful, and how delightful| O dear love, for delights:
7 ‖This thy stature‖ is like to a palm-tree,
And ‖thy breasts‖ are like clusters:
8 I said,
I will ascend the palm-tree,
I will lay hold of its fruit stalks—
Oh then, let thy breasts', I pray thee, be like vine'-clusters,
And ‖the fragrance of thy nose‖ like apples;
9 And ‖thy mouth‖ like good wine——

[*She.*]
Flowing to my beloved smoothly,
Gliding over the lips of the sleeping.

10 ‖*I*‖ *am my beloved's,*
And <unto me> is his longing.
11 Come, my beloved,
Let us go forth into the country,
Let us stay the night in the villages:
12 Let us get up early to the vineyards,
Let us see whether the vine |hath burst forth|,
The blossom |hath opened|,
The pomegranates |have bloomed|,—
<There> will I give my caresses to thee.
13 ‖The love-apples‖ have given fragrance,
And <at our openings> are all precious things, new and yet old,—
O my beloved! I have treasured them up for thee.

1 Oh that thou hadst been a very brother to me,
Who had sucked the breasts of my own mother,—
<Had I found thee without> I had kissed thee,
Yea' folk would not have despised me!
2 I would have guided thee—brought thee into the house of my mother,
Thou wouldst have instructed me,—
I would have let thee drink of spiced wine,
Of the pressed-out juice of my pomegranate.

3 *<His left' hand under my head>*
Then ‖his right hand‖ embraceth me.

[*He.*]
4 *I adjure you, O ye daughters of Jerusalem,—*
Why will ye wake, and why will ye arouse the dear love until she please!

[* * * *]

[*They.*]
5 Who is this, coming up out of the wilderness,
Leaning upon her beloved?

[*He.*]
<Under the apple-tree> I roused thee,
Where thy mother |was in pain with thee|,
Where she' was in pain who gave thee birth!

[*She.*]
6 Set me as a seal upon thy heart,
As a seal upon thine arm,
For <mighty as death> is love,
<Exacting as hades> is jealousy,—
‖The flames thereof‖ are flames of fire,
The flash of Yah![a]
7 ‖Many waters‖ cannot quench love,
Nor shall ‖floods‖ overwhelm it,—
<If a man would give all the substance of his house, for love>
They would ‖utterly despise‖ him.

[* * * *]

[*They.*]
8 <A sister> have we, a little one,
And ‖breasts‖ hath she none,—
What shall we do for our sister,
In the day when she may be spoken for?
9 <If |a wall| she is> we will build upon[b] it a battlement[c] of silver,—
<But if ‖a door‖ she is> we will close it up with a plank of cedar.

[*She.*]
10 ‖I‖ was a wall, and ‖my breasts‖ like towers,—
‖Then‖ became I, in his eyes, one who did indeed find good content.

11 <A vineyard> had Solomon, as the owner of abundance,
He put out the vineyard to keepers,—
‖Every man‖ was to bring in, for the fruit thereof, a thousand silverlings:
12 ‖Mine own vineyard‖ is before me,—
The thousand belong to thee, O Solomon,
And two hundred to the keepers of the fruit thereof.

[*He.*]
13 O thou fair dweller in the gardens,
‖The companions‖ are giving heed to thy voice,
Let me hear it.

[*She.*]
14 Come quickly, my beloved, and resemble thou
A gazelle, or a young stag,
Upon the mountains of balsam-trees.

[a] "The true reading"—G. Intro. p. 386. "That is, loving flames kindled in the human heart emanate from Jehovah. The anxiety, however, on the part of the Sopherim not to describe Jehovah as the source of human love, and especially not to exhibit him in parallelism with Hades, has caused the Western redactors of the text to obliterate the name of God in the only place where the Divine Name occurs in this book"—*Ibid.* Accordingly the received Heb. text [one word = "intense flame"] is found in Western copies and in Ben-asher, but "the true reading" [two words] has been preserved in Eastern copies and in Ben-naphtali (w. the Hillel copy and 5 ear. pr. edns.)—Cp. G.n.

[b] Or: "against," "near."

[c] So O.G. 377. "A fortress"—T.G.; "a castle"—Davies; "'a rustic village,' with all belonging to it"—Fuerst.

THE BOOK OF THE PROPHET

ISAIAH.

§ 1. *After a General Introduction, follows—a Solemn Indictment against Israel: sustained by Exhortation, Promise, and Threatening.*

1 The vision of Isaiah, son of Amoz, which he saw, concerning Judah and Jerusalem,—in the days of Uzziah, Jotham, Ahaz, Hezekiah,—kings of Judah.

2 Hear, O heavens,
And give ear, O earth, for
‖Yahweh‖ hath spoken:—
<Sons> have I brought up, and advanced,
And ‖they‖ have rebelled against me.

3 An ox' |knoweth| his owner',
And an ass' his master's crib',—
‖Israel‖ doth not know,
‖My people‖[a] doth not consider.

4 Alas! a nation—committing sin,
a people—burdened with iniquity,
a seed—practising wickedness,
sons—acting corruptly.
They have forsaken Yahweh,
despised the Holy One of Israel,—
Are estranged and gone back.

5 Why should ye be smitten any more?
Ye would again' turn aside!
The whole head is sick,
And the whole heart faint:

6 <From the sole of the foot, even unto the head> there is in it no soundness,
Bruise and stripe and newly-made wound,—
They have not been pressed out,
nor bound up,
nor soothed with oil.

7 Your country—is a desolation,
Your cities[b]—are consumed with fire,—
Your soil—<right before your eyes> |foreigners| are devouring it,
And it is a desolation, a very overthrow by foreigners;[c]

8 And left' is the Daughter of Zion,
Like a hut in a vineyard,—
Like a lodge in a gourd-plot,
Like a city besieged.

9 <If ‖Yahweh of hosts‖ had not left as a very small remnant>
<Like Sodom> had we become,
<Gomorrah>[d] had we resembled.

10 Hear the word of Yahweh, ye rulers of Sodom,—
Give ear to the instruction of our God, ye people of Gomorrah:—

11 ‖Of what use to me‖ is your multitude of sacrifices? Saith Yahweh:
I am sated with ascending-offerings of rams, and the fat of fed beasts,—
<In the blood of bulls and young rams and he-goats> have I no pleasure.

12 <When ye enter to see my face>[a]
Who hath required this at your hand, trampling my courts?

13 Ye shall not again' bring in an empty' present,
‖Incense‖ <an abomination> is that' unto me!
New moon, and sabbath, calling an assembly—
I cannot endure ‖iniquity and sacred festival‖!

14 <Your new moons, and your appointed feasts> my soul |hateth|,—
They have become unto me a burden I am too weary to bear:

15 <Even when ye spread forth your open palms>
I hide mine eyes from you;
Yea <though ye multiply' prayers>
I am not hearkening,—
‖Your hands‖ <with deeds of blood> are filled.

16 Wash you, make you clean,
Put away the wickedness of your doings from before mine eyes,—
Cease to do evil.

17 Learn to do well—
Seek justice,
Correct the oppressor,[b]—
Vindicate the fatherless,
Plead the cause of the widow.

18 Come, I pray you, and let us settle the dispute,[c] Saith Yahweh,—
<Though your sins be found like scarlet>
<As snow> shall they be made white,
<Though[d] they appear red like crimson>
<As wool> shall they become.

[a] Some cod. (w. Sep., Syr., Vul.): "And my people"—G.n.
[b] Some cod. (w. Syr.): "And your c."—G.n.
[c] Or: "A veritable foreign' overthrow."
[d] Some cod. (w. 1 ear. pr. end., Aram., Syr., Vul.): "And G."—G.n.

[a] G. Intro. pp. 457–459.
[b] "Set right the ruthless"—O.G.
[c] "Mutually to arrange a dispute"—Fu. H. L. "We translate, with Mr. Cheyne, *Let us bring our reasoning to an end*"—G.A.S.
[d] Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.): "And (yea) though"—G.n., G. Intro. 484.

<If ye be willing—and hearken>
<Of the good of the land> shall ye eat;
But <if ye refuse and rebel>
<With the sword> shall ye be devoured,
For ‖the mouth of Yahweh‖ hath spoken it.

How' hath she become unchaste!—
The city that was Faithful,—
Full of justice, Righteousness lodged in her,
But ‖now‖ murderers!

‖Thy silver‖ hath become dross,—
‖Thy wine‖[a] weakened with water;
‖Thy rulers‖ are unruly,[b] and companions of thieves,
‖Every one of the people‖[c] loveth a bribe, and runneth after rewards,—
<The fatherless> they do not vindicate,
And ‖the plea of the widow‖ reacheth them not.

‖Therefore‖
Declareth the Lord, Yahweh of hosts,
The Mighty One of Israel,—
Alas! I must appease me on mine adversaries,
I must avenge me on mine enemies;
That I may turn my hand against thee,
And smelt away, as with potash,[d] thy dross,
And remove all thine alloy;
That I may restore
thy Judges, as at the first, and
thy Counsellors, as at the beginning,—
<After that> shalt thou be called
Righteous' citadel,
Trusty' city,—
‖Zion‖ |with justice| shall be redeemed,—
And ‖her returning ones‖ |with righteousness|;
And ‖the downfall of transgressors and sinners‖ shall be |together|,—
And ‖they who forsake Yahweh‖ shall be brought to an end;
For they shall turn pale on account of the oaks' which ye desired,—
And ye shall blush on account of the gardens' which ye had chosen;
For ye shall be as an oak with its leaf[e] faded,
And as a garden' that hath no' ‖water‖;
Then shall the strong' one become tow',
And his work' a spark',—
And they shall both blaze together,
And there be none' to quench the fire.

[a] Ml.: "The thing."
[b] Same word: Jer. xxxi. 12; Mi. iv. 1.
[c] Some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.): "And unto." Cp. Mi. iv. 2—G.n.
[d] Some cod. (w. 4 ear. pr. edns., Sep., Syr., Vul.): "And nation"—G.n.
[e] Or: "For"—O.G. 473b, 3, c.
[f] Cp. vers. 11, 17; chap. v. 15. See Intro. Chap. I. 3, a.

§ 2. *A complete Vision concerning Judah and Jerusalem, in which Sin and Punishment and ultimate Cleansing and Glory are vividly portrayed: the whole prefaced by an extract from the prophet Micah* (iv. 1–3).

1 That[a] which Isaiah, son of Amoz, saw in vision,—concerning Judah and Jerusalem. 2

2 But it shall come to pass, |in the afterpart of the days|,
That the mountain of the house of Yahweh
Shall be |set up| as the head of the mountains,
And be exalted above the hills,—
And all the nations |shall stream[b] thereunto|;
3 And many peoples shall go, and say—
Come ye, and let us ascend
Unto the mountain of Yahweh,
Unto[c] the house of the God of Jacob,
That he may teach us of his ways,
And we may walk in his paths,—
For <out of Zion> shall go forth a law,
And the word of Yahweh out of Jerusalem;
4 And he will judge between the nations,
And be umpire to many peoples,—
And they will beat
their swords into ploughshares, and
their spears into pruning-hooks,
‖Nation[d]—against nation‖ shall not lift up sword,
Neither shall they learn any more to make war.

5 O house of Jacob! come ye, and let us walk in the light of Yahweh.

6 Therefore'[e] hast thou abandoned thy people, the house of Jacob,
Because' they have become full of the East,
And use hidden arts, like the Philistines,—
And <with the children of foreigners> strike hands;—
7 So that filled' is their land with silver and gold,
And there is no end to their treasures,—
And filled' is their land with horses,
And there is no end to their chariots;
8 And filled' is their land with idols,—
<To the work of their own hands> do they bow themselves down,
To that which they made with their own fingers.
9 *So the mean man boweth down,*
And the great man stoopeth low,[f]—
Therefore do not thou forgive them!

10 Enter into the rock,
Or hide thee in the dust,—
Because of the terribleness of Yahweh,
And for his majestic' splendour.[a]

11 ‖*The lofty looks of mean men*‖ *shall be humbled,*
And |*the haughtiness of great men*| *shall be bowed down,—*
And Yahweh alone' shall be exalted' ‖*in that day*‖.[b]

12 For ‖a day of Yahweh of hosts‖ [shall be]—
Upon every one who is high and lofty,—
And upon every one who is lifted up,
And he shall be brought low;
13 And upon all cedars of Lebanon, that are high and lifted up,—
And upon all the oaks of Bashan;
14 And upon all the lofty mountains,—
And upon all the uplifted' hills;
15 And upon every high tower,—
And upon every fortress wall;
16 And upon all the ships of Tarshish,—
And upon all desirable' banners.
17 *And the haughtiness of mean men* |*shall be humbled*|,—
And the loftiness of great men |*shall be laid low*|,—
And Yahweh alone' shall be exalted' ‖*in that day*‖.[c]
18 And ‖the idols‖ shall wholly' pass away;
19 And they shall enter
into the holes of the rocks, and
into the caves of clay,[d]—
Because of the terribleness of Yahweh,
And for his majestic' splendour,[e]
When he ariseth to shake terribly the earth.

20 ‖In that day‖ shall the son of earth cast his idols of silver, and his idols of gold,—which had been made for him to worship, into the hole of the mice, and to the bats;
21 That he may enter
into the clefts of the rocks, and
into the fissures of the crags,—
Because of the terribleness of Yahweh,
And for his majestic' splendour,
When he ariseth to shake terribly the earth.[f]

22 Cease ye from the son of earth,
In whose nostrils is but a breath,—
For <wherein' to be reckoned' upon> is |he|?

3 1 For lo! ‖the Lord, Yahweh of hosts‖ removing from Jerusalem and from Judah,
The stay and staff,—
The whole stay of bread,
And the whole stay of water:
2 Man of might, and man of war,—
Judge and prophet,
And diviner and elder;
3 Captain of fifty, and favourite;[a]
And counsellor, and skilled artificer,[b]
And master of magical formulas;
4 And I will appoint |boys| to be their princes,—
And ‖petulant children‖[c] shall rule over them.
5 And the people |will tyrannise|
Every man over his fellow-man,
And every man over his friend,—
And they will rage
|The boy| against |the elder|,
And |the despised| against |the honourable|.
6 <When a man |shall lay hold| on his brother, of the house of his father, [saying]—
‖Clothing‖ hast thou',
Become thou our ‖ruler‖,—
‖This downfall‖ be under thy hand>
7 He will swear,[d] in that day, saying—
I will take no control,
When <in mine own house> is neither food nor clothing,—
Ye must not set me' for a ruler of people!
8 For stumbled' hath Jerusalem, and ‖Judah‖ hath fallen,—
Because ‖their tongue and their doings‖ are against Yahweh,
Provoking his glorious' presence.[e]
9 ‖The show of their face‖[f] hath answered[g] against them,
And <their sin—like Sodom> have they told, they have not concealed it.
Alas for their souls!
For they have requited to themselves |calamity|.

10 Say ye to the righteous, It is well!
For <the fruit of their doings> shall they eat:
11 Alas! <for the lawless> it is ill,
For ‖what his own hand hath matured‖ shall be done to him.

12 My people! |children| are their tyrants,[h]
And ‖women‖ rule over them,—
My people! ‖they who should lead thee forward‖ are causing thee to stray,
<Thy pathways> have they destroyed.[i]

13 Yahweh |hath taken his station to plead|,—
And is standing to judge peoples:
14 ‖Yahweh‖ |into judgment| will enter,
With the elders of his people,
And their princes,[k]—
But ‖ye‖ have consumed the vineyard,
‖That which hath been robbed from the oppressed‖ is in your houses.

[a] Cp. vers. 19, 21.
[b] Cp. ver. 17.
[c] Cp. ver. 11.
[d] Ml.: "dust," as in ver. 10.
[e] Cp. vers. 10, 21.
[f] Cp. vers. 10, 19.

[a] Ml.: "lifted up of face."
[b] "Skilled in magic arts, or drugs"—O.G.
[c] "Caprice"—O.G.
[d] Lit.: "lift up" (supply his hand).
[e] Ml.: "the eyes of his glory" = "his glorious eyes" = "his gloriously manifested presence."
[f] Or: "a look at their face"; or, "the expression of their face"; less prob. "their regarding of persons"—O.G. 648.
[g] Or: "testified."
[h] "Its ruler is acting the child"—O.G.
[i] Ml.: "swallowed up."
[k] Or: "generals."

What right have ye to crush[a] my people,
And <the faces of the oppressed> to grind?
Demandeth My Lord, Yahweh[b] of hosts—

And Yahweh saith—
<Because haughty' are the daughters of Zion,
And they walk with neck thrown back, and wanton eyes,—
Tripping along as they go,
And <with their feet> making a tinkling sound>[c]
Therefore will My Lord[d] |smite with leprosy| the crown of hair of the daughters of Zion,—
And ‖as for Yahweh‖ <their shame> will he lay bare!
<In that day> will My Lord[d] remove the finery—of the anklets, and the little suns, and the little moons; [19] the pendants, and the bracelets, and the veils; [20] the chaplets, and the armlets, and the girdles, and the scent-cases, and the amulets; [21] the rings, and the nose-jewels; [22] the robes, and the over-tunics, and the cloaks, and the purses; and the mirrors, and the linen wraps, and the tiaras, and the cloaks.
And it shall come to pass—
That <instead of fragrance> |a putrid odour| shall be,
And <instead of a girdle> an encircling rope,
And <instead of braided hair> baldness,
And <instead of a festal robe> a girding of sackcloth,
Branding instead of beauty:
‖Thy males‖ |by the sword shall fall|,—
And ‖thy mighty men‖[e] |by the war|;
And her gates shall mourn and lament,—
And <forsaken> <on the ground> shall she sit.
And seven women will take hold of one man, in that day, saying,
<Our own bread> will we eat,
And <our own apparel> will we wear,—
‖Only‖ let us be called by thy name, to take away our reproach.

<In that day>
Shall |the Bud of Yahweh| become beautiful and glorious,—
And |the Fruit of the Land| splendid and majestic,
To the escaped of Israel.
And it shall come to pass—
‖He that is left in Zion‖
And ‖he that remaineth in Jerusalem‖
Shall be called ‖holy‖,—
‖Everyone written unto life, in Jerusalem‖.

4 <When My Lord[a] shall have bathed away the filth of the daughters of Zion,
And <the blood-guiltiness[b] of Jerusalem> he shall wash away out of her midst,—
By the spirit of judgment, and
By the spirit of thorough cleansing>
5 Then will Yahweh |create|—
<Over all the home[c] of Mount Zion and
Over her assembly>[d]
A cloud by day, and a smoke,
And the shining of a fire-flame, by night,—
For <over all the glory> shall be a canopy;
6 And <a pavilion> shall there be
For a shade by day, from the heat,—and
For a refuge, and for a shelter, from storm and from rain.

§ 3. *The Parabolic Song of the Vineyard, Explained and Applied, with a six-fold Lament ("Alas!") and a Refrain; followed by a Prediction of Invasion.*

1 Let me sing, I pray you, for a well-beloved of mine, 5
The song of my beloved, concerning his vineyard:—

<A vineyard> had my well-beloved, on a very fruitful hill;
2 And he thoroughly digged it,
And gathered out the stones thereof,
And planted it with a precious vine,
And built a tower in the midst thereof,
|Moreover also| <a wine-press> hewed he therein,—
Then waited he, that it should bring forth grapes.
And it brought forth wild' grapes:[e]

3 ‖Now‖ therefore, O inhabitant of Jerusalem,
And men of Judah,—
Judge, I pray you, betwixt me, and my vineyard:—
4 What could have been done further' to my vineyard,
That I had not done in' it?
Why' then—
<When I had waited that it should bring forth grapes'>
Brought it forth wild' grapes?

5 ‖Now‖ therefore, I pray you, let me tell |you| what I' am about to do to my vineyard,—
To take away the fence thereof,
And it shall be eaten up,
To destroy the wall thereof,
And it shall be trodden down;
6 And I will make it a waste;—

[a] "What aileth you ye crush."
[b] "Adonay, Yahweh."
[c] With their feet they tle their bangles"—G.
[d] Some cod. (w. 2 ear. pr. ns.) have: "Yahweh" instead of: "My Lord (Heb.: *'adhônây*)"—G.n.
[e] Ml.: "might" or valour." Some cod. (w. Aram., Sep., Syr., Vul.) have expressly: "mighty ones"—G.n.

[a] Some cod. (w. 2 ear. pr. edns.): "Yahweh" (instead of "My Lord," Heb.: *'adhônây*)—G.n.
[b] A sp. v.r. (*sevîr*) simply: "blood" (sing.)—G.n.
[c] Or: "every home." "Appar. = *all the extent of Mt. Zion*"—O.G.
[d] Some cod. (w. 4 ear. pr. edns.): "assemblies" (pl.)—G.n.
[e] Or: "worthless things."
[f] Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr. and Vul.): "to"—G.n.

It shall be neither pruned nor hoed,
But there shall come up briars and thorns,—
And <upon the clouds> will I lay a charge,
That they rain thereon no rain.

7 Surely ‖the vineyard of Yahweh of hosts‖ is the house of Israel,
And ‖the men of Judah‖ are the plantation in which he dearly delighted,—
And he waited
For |equity| but lo! ‖murderous iniquity‖,
For the rule of right, but lo! ‖the cry of the wronged‖.[a]

8 *Alas!* for them who join house to house,
<Field to field> bring they near,—
Until there is no room,
But ye are left to dwell alone' in the midst of the land.

9 <In mine ears> [said] Yahweh of hosts,—
Verily ‖houses in abundance‖ shall become |a desolation|,
Large and fair, without inhabitant;

10 For ‖ten yokes of vineyard‖ shall yield |one bath|,[b]—
And ‖the seed of a homer‖[c] shall yield an ephah.[d]

11 *Alas!* for them who rise early in the morning that <strong drink> they may pursue,—
Who follow on in the evening cool, [until] |with wine| they are heated;

12 And it cometh to pass—that lyre and harp, timbrel and flute, and wine, are in their banquets,—
But <the doing of Yahweh> they do not discern,
And <the work of his hands> have they not seen.

13 ‖Therefore‖ are my people taken away captive, before they know it,—
And ‖their honourable men‖ are famished with hunger,
And ‖their multitude‖ do gape for thirst.

14 ‖Therefore‖ hath hades enlarged' her desire,[e]
And opened her mouth to its widest,—
And their glory, and their multitude, and their pomp, and he that is uproarious, |shall descend| thereinto.

15 *And the mean man hath been bowed down,*
And the mighty man hath been humbled,—
Yea ‖the looks of the haughty‖ shall be humbled.[g]

16 But Yahweh of hosts |hath been exalted| in justice,—
And ‖the GOD that is holy‖ hath been hallowed in righteousness;

17 Then shall the young rams feed' where they please,—
And <the wastes of the wealthy> shall strangers' consume.

18 *Alas!* for them
Who draw on themselves punishment, with cords of falsehood,—
And <as with waggon-bands> |penalty|:

19 Who say—
Let his work quicken'—let it hasten', That we may see,—
And let the purpose of Israel's Holy One |draw near and come|,
That we may know!

20 *Alas!* for them
Who call evil good, and good evil,—
Who put darkness for light, and light for darkness,
Who put bitter for sweet, and sweet for bitter.

21 *Alas!* for them
Who are wise in their own eyes,—
And <in their own sight> are prudent.

22 *Alas!* for them
Who are heroes, to drink wine,—
And men of valour, to mingle[a] strong drink,

23 Who justify the lawless, for a bribe,—
Whereas <the righteousness of the righteous> they take from him.[b]

24 ‖Therefore‖
<As a tongue of fire |eateth up straw|,
And a flame reduceth ‖dry grass‖ to powder>[c]
‖Their root‖ |like rottenness| shall become,
And ‖their blossom‖ |like dust| shall ascend,—
Because they refused the law[d] of Yahweh of hosts,
And <the utterance of the Holy One of Israel> they despised.

25 ‖For this cause‖ did the anger of Yahweh kindle' upon |his own people|,
And he stretched out his hand against them and smote them—
So that the mountains |trembled|,
And |their dead bodies| served |for fuel|[e] in the midst of the streets.

<For all this> hath his anger |not turned back|,
But <still> is his hand outstretched.[f]

26 Therefore will he lift up an ensign to the nations afar off,
And signal[g] for him from the end of the earth,—
And lo! <with hot haste> will he come:

[a] N.B.: the striking assonance—
"And he waited for *mishpāṭ*, but lo *mispāḥ*;
for *ṣᵉdhāḳāh*, but lo *ṣᵉʿāḳāh*."
[b] Bath = a measure for liquids, about 8½ gallons.
[c] Omer = 3½ quarts = a 10th of an ephah.
[d] Ephah = about 1½ bush. Eng.
[e] Or: "lute"—O.G.
[f] Ml.: "her soul."
[g] *Cp. chap.* ii. 9, 11, 17.

[a] "That is, make a choice drink by mixing with spices, etc. (mixing with water came later, cp. 2 Macc. xv. 39)"—O.G. 587ᵇ.
[b] As may be done by suppressing the evidence of it, or otherwise thwarting its due effect.
[c] "As flaming chaff sinketh down"—O.G.
[d] Or: "instruction."
[e] Or: "became heaps of dirt"; "And their carcases rot in the street"—Cheyne (P.B.).
[f] Cp. Intro. Chap. I. 3, *a*; chap. ix. 12, *post.*
[g] Ml.: "whistle."

27 None shall be weary, and none shall stumble
in his midst,
He shall neither slumber, nor sleep,—
Nor shall be loosened, the girdle of his loins,
Nor snapped, the thong of his sandals:
28 ‖Whose arrows‖ are sharpened, and ‖all his
bows‖ bent,—
‖The hoofs of his horses‖ <like flint> are
accounted,
And ‖his wheels‖ [are] like a storm-wind:
29 <A roar> hath he, like a lioness,—
He[a] will roar like wild lions—
And will growl, and lay hold on prey, and carry
into safety, and there be none' to deliver.
30 Yea he will growl at him, in that day, like
the growling of the sea,—
<Though he look hard for the land> lo!
the darkness of distress,
Yea ‖the light‖ hath grown dark in its
clouds![b]

§ 4. *By a Vision in the Temple, Isaiah is called and qualified for his Prophetic Mission; and prepared to wait long for good Success.*

6 1 <In the year that King Uzziah died> I saw
My Lord,[c] sitting upon a throne, high and
lifted up, and ‖his skirts‖ did fill the temple.[d]
2 ‖Seraphim‖ were standing above him; <six
wings severally> had each one,—
<With twain> he covered his face',
And <with twain> he covered his feet',
And <with twain> he did fly.
3 And they continued crying out one to another,[e]
and said,
Holy—holy—holy, is Yahweh of hosts,—
‖The fulness of the whole earth‖ is his glory.
4 And the foundations of the porch[f] [were
moved] at the voice of him that cried,—and ‖the
house‖ was filled with smoke. 5 Then said I—
Woe to me!—for I am undone,
Because <a man of unclean lips> am [I],
And <in the midst of a people of unclean
lips> do I' dwell,—
For <the King, Yahweh of hosts> have mine
eyes seen!
6 Then flew unto me, one of the seraphim,
And <in his hand> a live coal,[g]—
<With tongs> had he taken it from off the
altar.
7 Then touched he my mouth, and said—
Lo! this hath touched thy lips,—
Thus shall be taken away, thine iniquity,
And ‖thy sin‖ by propitiation be covered.
8 Then heard I the voice of My Lord,[c] saying,
Whom' shall I send?
And who' will go for us?
And I said—
Here am I'—send me'.
9 Then said he—
Go and say unto this people,—
Hear on, but do not discern,
See on, but do not perceive:
10 Stupefy thou the heart of this people,
And <their ears> make thou heavy,
And <their eyes> overspread,[a]—
Lest they see with their eyes,
And <with their ears> should hear,
And ‖their[b] heart‖ should discern and come
back,
And they be healed.
11 Then said I—
How long, My Lord?[c]
And he said—
Until the time that
Cities be wasted through having no inhabitant,
And houses—through having no men,
And ‖the ground‖ be laid waste unto
desolation;
12 And Yahweh have far removed' men,—
And great' be the abandonment in the
midst of the land.
13 Yet still' shall there be in it a tenth,
Though it again' be consumed,—
Like an oak and like a terebinth,
Which <when felled> have a stock in
them,[d]
‖A holy seed‖ shall be the stock thereof.

§ 5. *Isaiah's first Message to King Ahaz: "Courage!"*

7 1 And it came to pass <in the days of Ahaz son
of Jotham son of Uzziah, king of Judah> that
Rezin king of Syria, and Pekah son of Remaliah
king of Israel, [came up] to Jerusalem, to war
against it,—but could not prevail against it.
2 And it was told the house of David,[e] saying,
Syria hath settled down upon Ephraim.
Then shook his heart, and the heart of his
people, as the trees of a forest shake' before a
wind. 3 Then said Yahweh unto Isaiah,
Go forth, I pray thee, to meet Ahaz, ‖thou, and
Shear-jashub[f] thy son‖,—unto the end of the
channel of the upper pool, unto the highway
of the fuller's field; 4 and say unto him—
Take heed and keep thyself calm—do
not fear, neither let ‖thy heart‖ be
faint, because of these two fag-ends of
smoking firebrands,—in spite of[g] the
glow of the anger of Rezin and Syria,
and the son of Remaliah.

[a] Some authorities have: "And he." Cp. G.n.
[b] A reading conjectured in O.G. p. 791[b]: "The light hath grown dark about its beauty."—Whether by accident or design, there is evident here a breaking off of this strain—to be resumed at chap. viii. 21.
[c] Or: "Adonây." Some cod.: "Yahweh" (instead)—G.n.
[d] Or: "palace."
[e] Cheyne: "And again and again they cried to one another"—P.B.
[f] Or: "entrance-hall."
[g] Or: "hot stone."

[a] Ml.: "besmear." Cp. chap. xliv. 18.
[b] Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr. and Vul.): "And with their"—G.n.
[c] Or: "Adonây." Some cod.: "Yahweh" (instead of "Adonây")—G.n.
[d] Asp. v.r. (*sevir*): "hath . . in it." Some cod. (w. 1 ear. pr. edn.): "in it" (both *written* and *read*)—G.n.
[e] Note how A. described!
[f] = "A remnant shall return." Cp. chap. x. 21.
[g] Cp. O.G. 90 (III. 7); Eze. xvi. 6.

5 <Because Syria |hath taken counsel| against thee, for mischief, — [with] Ephraim and the son of Remaliah, saying,

6 Let us go up against Judah, and besiege it, and break it open, for ourselves,—and set up a king in the midst thereof, even the son of Tabeal>

7 ‖Thus‖ saith My Lord, Yahweh,[a]—
It shall not stand,
Neither shall it come to pass!

8 For <though the head of Syria' is Damascus,
And the head of Damascus is Rezin>
Yet <within threescore and five years more'> shall Ephraim be broken, that it shall not be a people;

9 ‖Even though |the head of Ephraim| is Samaria,
And |the head of Samaria| is the son of Remaliah‖.
<If ye trust not>
Surely ye cannot be trusted![b]

§ 6. *Isaiah's second Message to King Ahaz: "Ask a Sign!"*

10 And again' spake Yahweh unto Ahaz, saying—

11 Ask thee a sign, of Yahweh thy God,—
Go down deep for a request,
Or ascend on high![c]

12 But Ahaz said,—
I will not ask,
Nor will I put Yahweh to the proof.

13 Then said he—
Hear, I pray you, O house of David!
Is it ‖too little‖ for you to weary |men|, that ye must weary ‖even my God‖?

14 Wherefore' let[d] My Lord[e] Himself give' you a sign,—
Lo! ‖a Virgin‖[f] <being with child and giving birth to a son> thou[g] wilt call his name Immanuel.[h]

15 <Curds and honey> shall he eat, by the time that he knoweth to refuse the bad and choose the good; 16 for <before the boy knoweth to refuse the bad and choose the good> forsaken' shall be the land,[a] at which ‖thou‖ art alarmed, of the presence of both her kings.

17 Yahweh will bring' upon thee, and upon thy people, and upon the house of thy father, days which have not come, from the day when Ephraim departed from Judah,—|even the king of Assyria|.

18 And it shall come to pass |in that day| that Yahweh will give a signal—
To the fly that is in the uttermost part of the Nile-canals of Egypt,
And to the bee that is in the land of Assyria.

19 And they shall all of them |come and settle down|—
In the desolate torrent-valleys,
And in the rents of the crags,—
And on all the thorn-bushes,
And on all the pastures.[b]

20 <In that day> will My Lord[c] shave <with a hired' razor, even with them of the lands over the River ["Euphrates"], with the king of Assyria> the head, and the hair of the feet, —yea <even the beard>will it sweep off.

21 And it shall come to pass, <in that day> that a man shall keep alive a young cow, and two sheep. 22 Yea it shall come to pass <for the abundance of the yield of milk> that he shall eat curds,—for <curds and honey> shall every one eat, that is left in the midst of the land.

23 And it shall come to pass <in that day> that ‖every place wherein there used to be a thousand vines at a thousand pieces of silver‖ — yea <even for briars and thorns> shall it be. 24 <With arrows and with a bow> shall one come in thither,—for <briars and thorns> shall be all the land.

25 But <all the hills which |with the hoe| can be weeded>—there shall not come thither, the fear of briars and thorns,—but it shall be for the sending forth of oxen, and for the tread of lesser cattle.

§ 7. *Isaiah himself instructed to take action: If the Name of Promise is declined, a Name of Threatening shall be given and attested.*

8 1 And Yahweh said unto me:
Take thee a large tablet,—and write thereon, in plain characters,
To Maher-shalal-hash-baz.
["Speed-spoil-hurry-prey."][d]

2 That I may take in attestation, faithful witnesses,—even Uriah the priest, and Zechariah[e] son of Jeberechiah.[f]

3 Then approached I unto the prophetess, and she conceived, and bare a son,—and Yahweh said unto me,
Call his name Maher-shalal-hash-baz. 4 For

[a] Or transfer both names: "Adonây Yahweh."
[b] Should not the expositor bear this in mind, and carry it over with him into the next section? Cp. note [g] on ver. 14.
[c] Why this encouragement to ask for an extraordinary sign, if a merely trivial coincidence had been in the Divine mind?
[d] Taking *yittén* as a "jussive"—used "in the expression of command, wish and request"—Davies' Gesenius' Heb. Gram. p. 282.
[e] Some cod.: "Yahweh" (instead of "Adonây")—G.n.
[f] It is true that the Heb. word here is *'almah*, and not *bethulah*; but an examination of all the occurrences of the former shews that it is synonymous with the latter, and properly means "virgin."
[g] Some cod. (w. 3 ear. pr. edns. and Sep.) *read*: "thou wilt call"—G.n. [The translator deems the internal evidence strong enough to warrant the adoption of this reading in the text. Mark the result: "Thou—Ahaz—wilt call." And so he would, if he had accepted and received the sign. But *did* he trustfully respond to the gracious challenge, and thereby secure the immediate fulfilment of the promise? The answer, in the *negative*, is writ large in what follows (ver. 17). He would not "trust," and therefore could not "be trusted" (ver. 9).]
[h] In many MSS. (w. 6 ear. pr. edns.) given as two words; but in some (w. 2 ear. pr. edns.) as one word—G.n.

[a] Ml.: "ground," "soil," —G.n.
[b] Or perh.: "*watering-places*"—O.G. 625ª.
[c] Some cod.: "Yahweh" (instead of "Adonây")
[d] So G.A.S.
[e] Heb.: *'ekharyâkhu*.
[f] Heb.: *ye'bherekhyâhu*.

<before the boy shall have knowledge to cry, My father! and My mother!> the riches of Damascus and the spoil of Samaria |shall be carried away| before the king of Assyria.

§ 8. *The Assyrian Invasion again Threatened—but Defied: The Prophet meantime must Dissent, Testify and Wait, with his Eye on a Dawning Day.*

5 And again' Yahweh spake unto me |yet further| saying:

6 <Because this people hath refused the waters of Shiloah which flow softly,—and are rejoicing with Rezin and the son of Remaliah> 7 ‖now therefore‖ lo! the Lord[a] is about to bring up against them, the waters, strong and many, of the River [=Euphrates], even the king of Assyria, and all his glory, —and he shall rise over all his channels, and flow over all his banks; 8 and roll on throughout Judah—overflow and pass along, till <unto the neck> he shall reach,—and it shall be, that ‖the stretching out of his wings‖ shall fill the breadth of thy land,
O Immanuel![b]

9 Rage, O ye peoples,—and be overthrown,
And give ear, all ye distant parts of the earth,—
Gird yourselves and be overthrown,
Gird yourselves, and be overthrown:[c]

10 Determine a plan,—and it shall be frustrated,—
Speak a word, and it shall not stand,
For With-us-is-God!

11 For ‖thus‖ spake Yahweh unto me, like[d] a firm grasp of the hand,—when he admonished me, not to walk in the way of this people, saying:

12 Ye shall not say—A confederacy! of everything of which this people |may say|, A confederacy!
And <their fear> shall ye not fear or regard as awful:

13 <Yahweh of hosts> ‖him‖ shall ye hallow,—
And let ‖him‖ be your fear, and let ‖him‖ inspire you with awe;

14 So shall he become a hallowed asylum,—
But a stone to strike against, and a rock to stumble over, unto both houses of Israel,
A trap and a snare to the dweller[e] in Jerusalem;

15 And many |shall stumble among them|,—and fall and be torn, and snared, and captured.

16 Bind thou up the testimony,—
Seal the instruction amongst my disciples.[a]

17 I will therefore long for Yahweh,
Who is hiding his face from the house of Jacob,—
And will wait |for him|.

18 Lo! ‖I' and the children whom Yahweh hath given' me‖ are for signs and for wonders, in Israel,—from Yahweh of hosts, who is making[b] his habitation in Mount Zion.

19 But <when they say unto you—
Seek ye unto the necromancers[c] and unto the wizards, who chirp, and who mutter>
Should not a people seek ‖unto its God‖?
<In behalf of the living> [should it seek] unto the dead?

20 To the law,[d] and to the testimony!
<If they speak not according to this word>
[It is] because they have no' dawning day.

§ 9. *A renewed Description of Deepening Gloom* (cp. v. 26—30), *which serves as a Background for an Outburst of Messianic Light.*

21 Therefore shall they pass through it, hard pressed and hungry,—
And it shall be <when they hunger> then will they rage and revile their king and their god, and turn their faces upwards;

22 And <unto the land> shall they look hard,
And lo! ‖distress and darkness, the gloom of anguish‖ driven away!

9 1 For there is no gloom to her who had been in anguish,
<In the former time> he brought into dishonour
The land of Zebulun and the land of Naphtali,
<In the latter time> hath he brought into honour
The Lake-way over the Jordan,
Galilee of the nations.

2 ‖The people who were walking in darkness‖
Have seen a great light,—
<The dwellers in a land death-shadowed>
‖A light‖ hath shined upon them.

3 Thou hast increased the exultation,
Thou hast made great the joy,[e]—
They joy before thee, according to the joy of harvest,
As men exult when they distribute spoil.

[a] Or: "Adonây."
[b] No thanks to Ahaz, but this name of promise, once given, strikes root; cp. ver. 10. The Heir may not come yet, but his Inheritance must be reserved for him, in spite of every vicissitude.
[c] Cp. Intro., Chap. II., Synopsis, *B*, *c*.
[d] So in many cod. (w. 4 ear. pr. edns., Syr., Vul.); but in some cod. (w. 3 ear. pr. edns., Aram. and Sep.): "with"—G.n.
[e] Some cod. (w. Aram., Sep., Syr. and Vul.): "dwellers"—G.n.

[a] Or: "my instructed ones." Cp. chap. l. 4; liv. 13.
[b] Or: "is about to make."
[c] So O.G.; but others: "familiar spirits." Cp. Lev. xx. 27.
[d] Or: "instruction."
[e] So *Gt.* the letters shd be regrouped and the words accordingly emended; an opinion so strongly sustained in his Intro., p. 161, that the resultant reading is, in this translation, taken up into the text. It has the unlooked-for argument in its favour, that it calls for what Dr. R. Moulton terms the "envelope" arrangement of the lines, which fact does not seem to have occurred to Dr. Ginsburg himself—Tr. N.B.: *lo'*, "not," is retained in M.C.T.; but at the foot *lo'*, "to him," is given as the official *reading*; which in some cod. (w. Aram. and Syr.) is both *written* and *read*—G.n.

4 For <the yoke of their burden,
The cross-bar of their shoulder,[a]
The goad of their driver>
Hast thou broken, as in the day of Midian.
5 Surely ‖every boot of one tramping in tumult, and the war-cloak rolled in blood‖
Then shall serve for burning, food for fire;
6 For ‖A Child‖ hath been born to us,
‖A Son‖ hath been given to us,[b]
And the dominion is upon his shoulder,—
And his Name hath been called
Wonderful Counsellor,[c]
Mighty God,[d]
Father of Futurity,[e]
Prince of Prosperity.[f]
7 <Of the increase of dominion, and of prosperity>
There shall be no end—
Upon the throne of David, and
Upon his kingdom,
By establishing it, and
By sustaining it,
With justice, and
With righteousness,—
From henceforth,
Even unto times age-abiding:
‖The jealousy[g] of Yahweh of hosts‖ will perform this!

§ 10. *The Subject of Israel's Sin and Yahweh's consequent Displeasure resumed from Chapter* v. 25. *The same general Strain, and the same Refrains.*

8 <A word> hath My Lord[h] sent unto Jacob,—
And it shall alight on[i] Israel;
9 And the people shall all' of them know [it]—
Ephraim and the dweller in Samaria—
Who <in pride and insolence of heart> are saying:
10 ‖Bricks‖ have fallen down,
But <with hewn stone> will we build,—
‖Sycomores‖ have been felled,
But <with cedars> will we replace them.
11 Therefore will Yahweh strengthen the adversaries[k] of Rezin against him,—
And his enemies will he arouse:
12 Syrians before, and Philistines behind,
Thus have they devoured Israel with open mouth,—
<For all this> hath his anger |not turned back|,
But <still> is his hand outstretched.[a]
13 Yet ‖the people‖ have not turned unto him that smote them,—
And <Yahweh of hosts> have they not sought.
14 Therefore hath Yahweh cut off from Israel—
Head and tail,
Palm-top and rush,
In one day.
15 <The elder and favourite> ‖he‖ is the head,—
And <the prophet teaching falsehood> ‖he‖ is the tail;
16 And ‖they who should have led this people forward‖ have been causing them to stray,—
And ‖they who are led of them‖ are destroyed.[b]
17 |For this cause| <over their choice young men> will My Lord[c] not rejoice,
And <on their fatherless and their widows> will he not have compassion,
For ‖every one of them‖[d] is profane and an evildoer,
And ‖every mouth‖ is speaking baseness,—
<For all this> hath his anger |not turned back|,
But <still> is his hand outstretched.
18 For lawlessness |hath consumed like fire|,
<Briars and thorns> doth it devour,—
Yea it hath kindled upon the thickets of the forest,
And they have rolled up, as a column of smoke.
19 <Through the wrath of Yahweh of hosts> is the land consumed,—
And |the people| have come to be |as fuel for fire|.
|A man| <unto his own brother> sheweth not pity;
20 And he hath slain on the right, and yet is hungry,
And hath eaten on the left, yet are they not satisfied,—
|Every one| <the flesh of his own arm> will they eat:
21 Manasseh — Ephraim, and Ephraim—Manasseh,
‖They together‖—against Judah,—
<For all this> hath his anger |not turned back|,
But <still> is his hand outstretched.

1 *Alas!*[e] for them who ordain iniquitous decrees,— 10
And ‖busy writers‖ who make a business of writing |mischief|:

[a] Ml.: "The staff of his shoulder." *I.e.*: "The rod that strikes his shoulder, task-master's rod"—O.G. 641[b].
[b] As to altered rhythm, see Intro. p. 3, *ante*.
[c] "Wonder of a counsellor"—O.G.
[d] Heb.: *êl gibbôr*, as in chap. x. 21.
[e] Or: "Father of progress."
[f] Or: "peace."
[g] "That mixture of hot honour and affection to which 'jealousy' in its good sense comes near"—G.A.S.
[h] Some cod. (w. 3 ear. pr. edns.): "Yahweh" (instead of "Adonây").
[i] "Fall into Israel"—O.G. 657[b], δ.
[k] Some cod.: "Princes" or "generals." In others: "princes," *written*; "adversaries," *read*—G.n.

[a] N.B.: Refrain renewed from chap. v. 25. Cp. vers. 17, 21; chap. x. 4. Intro. Chap. I. 3, *a*.
[b] Ml.: "swallowed up."
[c] Or: "Adonây."
[d] Cp. O.G. 482[a], **d** (*b*).
[e] Cp. v. 8, 11, 18, 20, 21, 22; and Intro. Chap. I. 3, *a*.

Turning aside |from judgment| ‖the poor‖,
And robbing |of justice| ‖the oppressed of my people‖,—
So that |widows| become |their spoil|,
And <of the fatherless> they make prey.
What, then, will ye do for the day of visitation,
And for the devastation which <from afar> shall come?
<Unto whom> will ye flee for help?
And where[1] will ye leave your glory?[a]
<Without me> one hath bowed under a prisoner,
Yea <under the slain> do they fall!
<For all this> hath his anger |not turned back|,
But <still> is his hand outstretched.

X. *The Punishment of Assyria foretold, on account of its Godless self-glorifying. Yahweh's People encouraged. The Invasion graphically portrayed. Assyria's Downfall, by bold Metaphor predicted.*

Alas! ‖for Assyria‖ the rod of mine anger,—
Yea <the very staff in their hand> is |my displeasure|:
<Against an irreligious[b] nation> will I send him,
Yea <against the people with whom I am wroth> will I command him,—
To capture spoil, And lay hold on prey,
And cause them to be trodden down as the mire of the lanes.

But <as for him> ‖not so‖ doth he deem,
And <in his heart> ‖not so‖ doth he think,—
For[c] ‖to destroy‖ is in his heart,
And to cut off nations, |not a few|;
For he saith:—
Are not ‖my generals‖ all alike'[d] ‖kings‖?
Is not |Calno| ‖like Carchemish‖?
Is not |Hamath| ‖like Arpad‖?
Is not |Samaria| ‖like Damascus‖?
<As my hand hath reached unto the kingdoms of idols,—whose images[e] did excel[f] them of Jerusalem and Samaria>
Shall I not, <as I have done to Samaria and her idols>, ‖so‖ do to Jerusalem and her images?

Wherefore it shall come to pass—<When My Lord shall finish his whole work upon Mount Zion, and upon Jerusalem>
I will bring punishment—
Upon the fruit of the greatness of heart of the king of Assyria,
And upon the vainglory of his uplifted eyes.

13 For he hath said—
<By the strength of mine own hand> have I effectually wrought,
‖And by my wisdom—for I have discernment‖,—
That I might remove the bounds of peoples,
Yea <their treasures> have I plundered,
That I might lay prostrate, as a mighty one, the inhabitants;
14 And my hand |hath found as a nest| the wealth of the peoples,
And <as the gathering of eggs that are forsaken> ‖all the earth‖ have ‖I‖ gathered,—
And there was none to flap a wing, or open a mouth, or chirp.

15 Shall the axe |boast itself| against him that heweth therewith?
Or the saw |magnify itself| against him that wieldeth it?
As if a rod |could wield| them who lift it up!
As if a staff |could raise| what is |not wood|![a]

16 |Therefore| shall the Lord,[b] Yahweh[c] of hosts,
Send |among his fat ones| ‖leanness‖,
And <under[d] his glory> shall he kindle |a kindling|, ‖like the kindling of fire‖;
17 So shall |the Light of Israel| become ‖a fire‖,
And |his Holy One| ‖a flame‖,
Which shall burn and consume his thorns and his briars, in one day;
18 And <the glory of his forest and of his garden land, both soul and body> shall it bring to an end,—
And it shall be like the wasting away of a consumptive.
19 And ‖the remnant of his forest-trees‖ |few in number| shall become,—yea ‖a child‖ might describe[e] them!

20 And it shall come to pass <in that day>
That the remnant of Israel,
And the escaped of the house of Jacob,
Shall |no more again| lean upon him that smote them,—
But shall lean upon Yahweh, the Holy One of Israel, |in truth|.
21 ‖A remnant‖ shall return,[f]
The remnant of Jacob,—unto the mighty GOD;[g]
22 For <though thy people, O Israel, shall be as the sand of the sea>
‖A [mere] remnant‖ shall return of them,—
‖A full end decreed‖ bringeth in |justice| like a flood;
23 For ‖a full end and that a decreed one‖[h] is My Lord, Yahweh of hosts, executing in the midst of all[i] the earth.[k]

[1] Or: "honour."
[a] Or: "profane," "godless."
[b] Or: "But"—O.G. 474[a], *c*.
[c] Cp. O.G. 403[b].
[d] Whether carved, graven, or even molten. Same word Deut. vii. 5.
[e] "Were more than"—O.G.
[a] "But the agent wielding it"—O.G. 519[b], **2, d**.
[b] Heb.: *hâ-âdhôn*.
[c] Some cod. (w. 2 ear. pr. edns.): "My Lord" (Adonây)—G.n.
[d] Or: "instead of."
[e] Or: "register"; ml.: "write."
[f] Heb.: *shear-jashub*; cp. chap. vii. 3.
[g] Heb.: *'êl gibbôr*, as in chap. ix. 6.
[h] "Annihilation, strictly decided"—O.G. 479[a].
[i] Some cod. (w. 5 ear. pr. edns.) omit: "all"—G.n.
[k] Or: "land."

24 |Therefore|, ‖thus‖ saith My Lord, Yahweh[a] of hosts,
Do not fear, O my people dwelling in Zion, because of Assyria,—
When <with his rod> he would smite thee,
And when <his staff> he would lift up against thee, in the manner of Egypt;
25 For <yet a very little while> and displeasure shall end,
Yea ‖mine anger‖ over[b] their destruction.
26 And Yahweh of hosts |will brandish over him| ‖a scourge‖—
Like the smiting of Midian, at the rock Oreb,—
And <his staff [being] over the sea>
He will lift it up in the manner of Egypt;
27 And it shall come to pass <in that day>
That his burden |shall remove| from off thy shoulder,
And his yoke from off thy neck,—
Yea, the yoke shall be broken, because of fatness.[c]

28 He hath come in unto Ayyâth,
Hath passed through Migron,—
<At Michmash> storeth his baggage:
29 They have passed over the pass,
Geba is his halting-place,—
|Terror-stricken| is Ramah,
‖Gibeah of Saul‖ hath fled!
30 Make shrill thy voice, O daughter of Gallim!
Hearken, O Laishah;
Answer, O Anathoth!
31 Madmenah |hath fled|,—
‖The inhabitants of Gebim‖ have gone into safety:
32 <While yet to-day, in Nob, he tarrieth>
He brandisheth his hand toward
The mount of the daughter[d] of Zion,
The hill of Jerusalem.

33 Behold! ‖the Lord, Yahweh of hosts‖ is about to lop off a tree-crown, with a crash,—
Then shall ‖they who are lifted on high‖ be hewn down,
And ‖the lofty‖ be laid low;
34 Then will he fell the thickets of the forest, with iron,—
And ‖Lebanon‖ |by a majestic one| shall fall.

§ 12. *An Ideal Son of Jesse, becoming Monarch of the World, Israel sings Hymns of Triumph.*

11 1 But there shall come forth a shoot from the stock of Jesse,—
And ‖a sprout,[e] from his roots‖ shall bear fruit;
2 And the spirit of Yahweh shall rest' upon him',—
The spirit of wisdom and understanding,
The spirit of counsel and might,
The spirit of knowledge, and reverence of Yahweh;
3 So will he find fragrance,[a] in the reverence of Yahweh,
And[b] not <by the sight of his eyes> will he judge,
Nor <by the hearing of his ears> will he decide;
4 But he will judge |with righteousness| them who are poor,
And decide |with equity| for the oppressed[c] of the land,[d]—
And he will smite the land[e] with the sceptre of his mouth,
And <with the breath of his lips> will he slay the lawless one;
5 And righteousness shall be the girdle of his loins,—
And faithfulness the girdle of his reins;
6 And the wolf shall dwell with the lamb,
And ‖the leopard‖ |with the kid| shall lie down,—
And the calf, and the young lion, and the fatling—together,
With ‖a little child‖ leading them;
7 And ‖the cow‖ |with the bear| shall find pasture,
‖Together‖ shall their young ones |lie down|,—
And ‖the lion‖ |like the ox| shall eat straw;
8 And the sucking child shall caress' over the hole of the asp,
Yea <over the viper's den> hath the weaned child stretched out his hand:
9 They shall not hurt—nor destroy, in all my holy' mountain,—
For filled' is the land with the knowledge of Yahweh,
As ‖the waters‖ |to the sea |form a covering.

10 And there shall come to be <in that day>
A root of Jesse, which shall be standing as an ensign of peoples,
<Unto him> shall nations seek,—
And |his resting-place| shall be |glorious|.

11 And it shall come to pass <in that day>
That My Lord[f] will again' |a second time| set his hand, to possess himself of the remnant of his people,—who shall be left—from Assyria and from Egypt, and from Pathros and from Ethiopia, and from Elam and from Shinar, and from Hamath and from the Coastlands of the sea;
12 And he will lift up a standard to the nations,
And will gather the outcasts of Israel,—
And <the dispersed of Judah> will he collect,
From the four corners of the earth.

[a] Or: "Adonây, Yahweh."
[b] Some cod.: "as far as" = "at"—G.n.
[c] So prob.; cp. Deu. xxxii. 15; Hos. iv. 16; pos.: "anointing." Lit.: "oil." "Israel under the figure of an animal whose fat neck bursts the yoke"—A. B. Davidson, in "The Temple Bible."
[d] *Written*: "house" = "place"; *read*: "daughter." Some cod. (w. 4 ear. pr. edns., Sep., Syr. and Vul.): "daughter" (both *written* and *read*)—G.n.
[e] Or: "scion." (So Cheyne in P.B.).
[a] "Draw breath"—G.A.S.
[b] Some cod. (w. 2 ear. pr. edns., Aram., Sep., Vul.) omit this "and"—G.n.
[c] Or: "patient."
[d] Or: "earth."
[e] Or: "earth." "Perhaps for *land*—*'arets*—we ought, with Lagarde, to read *tyrant*—*'artts*"—G.A.S.
[f] Some cod. (w. 2 ear. pr. edns.): "Yahweh" (instead of "Adonây"—G.n.

13 And the envy of Ephraim |shall be removed|,
And ‖the vexatious doings of Judah‖ shall be cut off:
‖Ephraim‖ shall not envy |Judah|,
And ‖Judah‖ shall not vex |Ephraim|;

14 But they shall fly on the wing of the Philistines, in the west,
<Together> shall they make prey of the sons of the east,—
<On Edom and Moab> putting forth their hand,
With ‖the sons of Ammon‖ hearkening unto them.

15 And Yahweh |will devote to destruction| the gulf[a] of the Egyptian sea,
And will brandish his hand against the River [=Euphrates], in the full force of his spirit,[b]—
And will smite it in the seven streams,
And cause a marching through in sandals;

16 So shall there be a highway for the remnant of his people who shall be left, out of Assyria,—
Like as it was to Israel, in the day that he came up out of the land of Egypt!

12 1 Thou shalt say, therefore, in that day,

I will praise thee, O Yahweh!
<Though thou hast been angry with me>
Thine anger turneth back,
And thou dost comfort me.

2 Lo ‖God‖ is my salvation!
I will trust, and not dread,—
For ‖my might and melody‖[c] is Yah, Yahweh,
And he hath become mine, by salvation.[d]

3 Therefore shall ye draw water, with rejoicing,—out of the fountains of salvation.
4 And ye shall say |in that day|,

Praise Yahweh,
Call upon his Name,
Make known among the peoples, his doings,—
Bring to remembrance, that |exalted| is his Name!

5 Praise in song Yahweh,
For <a splendid thing> hath he done,—
<Well known>[e] is this, in all the earth.

6 Make shrill thy voice and sing out, thou inhabitress of Zion,—
That <great in the midst of thee> is ‖the Holy One of Israel‖.

[a] Cp. Josh. xv. 5; xviii. 19. Ml.: "tongue."
[b] It is now generally admitted that . . . the text originally had: "in the full force ['*ezem*] of his spirit (or blast)"—G. Intro. p. 294.
[c] Some cod. (w. Aram., Sep., Syr. and Vul.): "and my melody." Cp. Exo. xv. 2—G.n.
[d] Cp. Exo. xv. 2; Ps. cxviii. 14, 21; Intro. p. 6, *a*.
[e] So *written*; to be *read*: "To be made known"—G.n. "Let this be made known"—O.G.

§ 13. *The Fall of Babylon foretold: Israel's Taunt-Song over Babylon's fallen King—Hades in Commotion. An Appendix on Assyria.*

13 1 The oracle on Babylon,—of which Isaiah, son of Amoz, |had vision|:—
2 <Upon a bare mountain> lift ye up a standard,
Raise high the voice' to them,—
Wave the hand,
That they may enter the doors of nobles.
3 ‖I myself‖ have given charge to my hallowed ones,—
Yea I have called
My heroes in showing mine anger,
My proudly' exulting ones.[a]

4 The noise of a multitude in the mountains,
A resemblance of many people,—
The noise of a tumult of kingdoms,
Nations gathered together,
Yahweh of hosts, mustering a host for battle!
5 They are coming in
From a land far away,
From the utmost bound of the heavens,—
Yahweh—with his weapons of indignation,
To destroy the land.

6 Howl ye! for at hand' is the day of Yahweh,—
<As a veritable[b] destruction from the Almighty> shall it come.
7 ‖For this cause‖—
‖All hands‖ shall hang down,—and
‖Every mortal heart‖ melt.
8 And they shall be in distress—
‖Writhings and pains‖ shall lay hold,
<As a woman in childbirth> shall they be in pangs,—
‖Every one‖ |at his neighbour| shall look in amazement,
<Faces of flames> their faces!

9 Lo! ‖the day of Yahweh‖ coming in,
Fierce and overflowing, and burning with anger,—
To devote the earth to desolation,
<And her sinners> will he destroy out of it.
10 For ‖the stars of the heavens, and their constellations‖ shall not flash forth their light,—
Obscured' shall be |the sun| in his |going forth|,
And ‖the moon‖ shall not shed her light.
11 And I will visit |upon the inhabited earth ‖calamity‖|,
And |upon the lawless| ‖their punishment‖,—
And will quiet the arrogance of the proud,
And <the loftiness of tyrants> will I lay low.
12 I will cause |a man|[c] to be more precious than |fine gold|,—
Even |a son of earth| than |the finest gold of Ophir|.

[a] So O.G. 144, *b*. [b] O.G. 454, 1, *d*. [c] Or: "a mortal."

13 |For this cause| <the heavens> will I disturb,
And |the earth| shall tremble' |out of her place|,—
In the wrath of Yahweh of hosts,
And in the day of the glow of his anger.
14 And it shall be—
Like a gazelle that is chased,
And like a sheep with none' to lift it up,—
‖Each‖ |to his own people| will they turn,
And ‖each‖ |to his own land| will they flee:
15 ‖Every one found‖ shall be thrust through,—
And ‖every one taken‖ shall fall by the sword;
16 And ‖their infants‖ shall be dashed to the ground, before their eyes,—
Plundered' shall be |their houses|, and ‖their wives ravished‖.

17 Behold me! stirring up against them, |the Medes|,—
Who <of silver> shall take no account,
And <as for gold> they shall not delight in it;
18 And ‖bows‖ shall dash the young to pieces,—
And <on the fruit of the womb> will they have no pity,
<Over[a] children> will |their eye| throw no shield.

19 Thus shall Babylon—
The most lovely of kingdoms,
The majestic beauty of the Chaldees—
|Become| as in the divine overthrow of Sodom and Gomorrah.
20 It shall not be dwelt' in for ever,
Neither shall it be inhabited, from generation to generation,—
Neither shall encamp there |an Arab|,[b]
Nor ‖shepherds‖ fold their flocks there.
21 Then shall lie down' there, |wild beasts|,[c]
And filled' shall be their houses, with |owls|,—
Then shall inhabit there, the ostrich,
And ‖shaggy creatures‖ shall dance there.
22 And jackals |shall answer| in their citadels,
And |wild dogs| in their voluptuous palaces,—
And near to come' is |her time|,
And ‖her days‖ shall not be delayed.

14 1 For Yahweh |will have compassion| on Jacob,
And will yet' choose Israel,
And will give them rest upon their own soil,—
And the sojourner |shall join himself| unto them,
And they shall attach themselves unto the house of Jacob;
2 And peoples |shall take them|, and bring them into their own place,[d]
And the house of Israel shall possess themselves of them |upon the soil of Yahweh| ‖for servants and for handmaids‖,—
Thus shall they be taking captive their captors,
And shall tread down their oppressors.[a]

3 And it shall come to pass <in the day when Yahweh |shall give thee rest| from thy toil, and from thy disquiet,—and from the hard service which had been laid upon thee> 4 that thou shalt take up this taunt over the king of Babylon, and shalt say:—

How' hath ceased' the oppressor!
Ceased' the exactress![b]
5 Broke' hath Yahweh the staff of the lawless,—
The sceptre of despots;
6 Smiting peoples in passion,
With stroke unremitting,—
Trampling, in anger, on nations,
Persecution unhindered.
7 <Quiet, at rest> the whole earth,—
Men have burst into shouting!
8 ‖Yea the pine-trees‖ make mirth at thee,
‖Cedars of Lebanon‖!
<Since thou wast laid low>
No feller hath come up against us!

9 ‖Hades, beneath‖ is excited about thee
To meet thine arrival,—
Rousing up, for thee, Shades,[c]
All the he-goats[d] of earth!
Maketh rise from their thrones,
All the kings of the nations.

10 ‖All of them‖ answer, and say to thee,—
‖Thou too‖ made strengthless |as we|!
<Unto us> art thou like!
11 <Brought down to Hades> thy pride,
The hum of thy harps,[e]
<Beneath thee> is spread out corruption,[f]
And ‖thy coverlet‖[g]—worms!

12 How' hast thou fallen from heaven,
O Shining One—Son of the Dawn!
Hewn down to the earth,
O crusher of nations!

13 Yet ‖thou‖ didst say in thy heart—
<The heavens> will I ascend,
<Above the stars of GOD> will I lift up my throne,—
That I may sit in the Mount of Assembly[h]
In the Recesses of the North:
14 I will mount on the hills of the clouds,
I will match the Most High!

[a] Some cod. (w. 2 ear. pr. edns., Sep., Syr. and Vul.): "And over"—G.n.
[b] "Steppe-dweller"—O.G.
[c] "Jackals"—Davies' H.L.
[d] Cp. chap. xlix. 22; lx. 9; lxvi. 20.
[a] Cp. chap. lx. 14.
[b] Or by many (reading "r" for "d"): "Fury."
[c] Or: "shadowy beings."
[d] Or: "bell-wethers"—Cheyne (P.B.). Cp. Jer. li. 40; Zech. x. 3.
[e] Or: "lutes"—O.G.
[f] Ml.: "the worm."
[g] Lit.: "coverings" (pl.); but some cod. (w. 5 ear. pr. edns., Sep., Syr. and Vul.): "covering" (sing.)—G.n.
[h] "The dwelling-place of the gods, according to Babylonian conception"—O.G. 249[b], 417[b].

15 |Howbeit| <to Hades> shalt thou be brought down,—
To the Recesses of the Pit!

16 ‖They who see thee‖ <upon thee> will gaze,
<Upon thee> will thoughtfully muse,—
Is this' the man who startled the earth?
Who terrified kingdoms?

17 Who made the world like a desert?
And <its cities> brake down?
<Its prisoners> he loosed not,
Each one to his home?

18 ‖All the kings of the nations—they all‖ are lying in state,
Each one in his crypt;

19 But ‖thou‖ art flung out from thy grave,
Like a scion detested,[a]
Beshrouded with slain, the pierced of the sword,
Like a carcase trod underfoot:

20 <As for them who go down to[b] the stones of the Pit>[c]
Thou shalt not be united with them in burial;
For <thy land> thou didst ruin,
<Thy people> didst slay,—
<Unnamed to times age-abiding>
Be the seed of the wicked!

21 Prepare—for his sons—shambles,
For the iniquity of their fathers,—
They shall not rise, nor possess the earth,
Nor fill the face of the world with cities.

22 I will rise, then, against them,
Declareth Yahweh of hosts,—
And will cut off from Babylon,
Record and remnant,
And[d] scion and seed,
Declareth Yahweh.

23 And will make her a possession for the bittern,[e]
And marshes of water,—
And will sweep it with the besom of destruction,
Declareth Yahweh of hosts.

24 Yahweh of hosts |hath sworn|, saying,—
Surely <as I intended> ‖so‖ hath it come to pass,
And <as I purposed> ‖the same‖ shall stand:—

25 That I will break in pieces the Assyrian, in my land,
Yea <upon my mountains> will I tread him underfoot,—
So shall be removed from off them, his yoke,
And ‖his burden‖ |from off their shoulder| shall be removed.

26 ‖This‖ is the purpose that is purposed upon all the earth,—
And ‖this‖ the hand outstretched over all the nations;

27 For ‖Yahweh of hosts‖ hath purposed,—
And who' shall frustrate?
And ‖his‖ is the hand outstretched,
And who' shall turn it back?

§ 14. *A Prophecy against Philistia.—"Yahweh hath founded Zion."*

28 <In the year that King Ahaz died> came this oracle:—

29 Do not rejoice, Philistia |any of thee|,
In that the rod of him that smote thee |is broken|,—
For <out of the root of the serpent> shall come forth |a viper|,
And his fruit be a fiery dragon that flieth.

30 Then shall feed, the firstborn of the poor,
And ‖the needy‖ |in confidence| lie down,—
And I will kill with famine thy root,
And ‖thy residue‖ shall be slain.

31 Howl—O gate, Make outcry—O city,
Dispersed art thou, Philistia |all of thee|,—
For <out of the north> a smoke cometh in,
With no' straggler in his ranks.

32 What, then, shall one answer the messengers of a nation?
That ‖Yahweh‖ hath founded Zion,
And <in her> shall seek refuge, the oppressed[a] of his people.

§ 15. *A Prophecy against Moab.*

15 1 The oracle on Moab:

<Because <in a night> was laid waste Ar of Moab—destroyed!
Because <in a night> was laid waste Kir of Moab—destroyed>

2 He hath gone up to Bayith and Dibon, to the high places, to weep,—
<On Nebo and on Medeba> Moab is howling,
<On all their heads>[b] a baldness,
‖Every[c] beard‖ clipped.

3 <In their streets> have they girded them with sackcloth,—
<On their housetops, and in their broadways> every one[d] is howling—melting in tears;

4 And Heshbon |hath made outcry|, and Elealeh,
<Unto Jahaz> hath been heard their voice,—

[a] "Like a stick that is loathsome"—G.A.S.
[b] So one school of Massorites; another: "upon," "up to"—G.n.
[c] This line "should be transferred from ver. 19 to ver. 20"—G.A.S.
[d] Some cod. (w. 2 ear. pr. edns.) omit this "and"—G.n.
[e] Or: "hedgehog"—T.G., Davies' H.L.; "porcupine"—Hastings' Dict. Bible.

[a] Or: "humbled," "patient."
[b] Some cod. (w. Sep.): "every head." Cp. Jer. xlviii. 37—G.n.
[c] Some cod. (w. 3 ear. pr. edns., Aram., Syr. and Vul.): "and every"—G.n.
[d] Cp. O.G. 482ª, d (*b*).

‖For this cause‖ do the armed men of Moab roar,
|Every man's soul|[a] quivereth to him.
5 ‖Mine own heart‖ for Moab continueth to make outcry,
‖Her fugitive‖[b] |as far as Zoar| is like a heifer of three years;
For <the ascent of Luhith>[c] |with weeping| they ascend,
For <by the way of Horonaim—an outcry of destruction> they excite;
6 For ‖the waters of Nimrim‖ shall become |desolation|,—
For grass |hath dried up|,
Herbage |hath failed|,
‖Green thing‖ hath not sprung up!
7 |For this cause| <the savings they had made, and that which they had stored>
<Over the torrent-bed of the willows> shall they bear them.
8 For the outcry |hath gone round| the boundary of Moab,—
‖As far as Eglaim‖ the howling thereof,
And ‖to Beer-elim‖ the howling thereof.
9 For ‖the waters of Dimon‖ are full of blood,
For I will lay upon Dimon new troubles,[d]—
<To the escaped of Moab> ‖the lions‖,
Even to the survivors on the soil.

16 1 Send ye the lamb due to the ruler of the land,
From Sela towards the desert,—
Unto the mount of the daughter of Zion;
2 Yet shall it be that—
<Like wandering birds from a nest cast forth>
Shall be the daughters of Moab, at the fords of Arnon.
3 Bring thou[e] in counsel,
Execute thou[f] judgment,
Make |as the night| thy shadow, in the midst of high noon,—
Hide thou the outcasts,
<The wanderer> do not thou reveal.

4 Let mine own outcasts[g] |sojourn with thee|,
O Moab, become thou a covert to them, from the face of the spoiler,—
For vanished' is the oppressor,
At an end' is extortion,
They who tread down have ceased' out of the land.

5 So[a] shall be established |in lovingkindness| ‖a throne‖,
And one shall sit thereon |in truth| ‖in the home[b] of David‖,—
Judging—and seeking justice, and speeding righteousness.

6 We have heard of the arrogance of Moab,
Proud exceedingly!
His haughtiness and his arrogance and his passion,
<Not true> are his boastings.[c]
7 Therefore shall |Moab| howl for |Moab|,
‖All that belong to her‖ shall wail,—
<For the ruins[d] of Kir-hareseth>[e] shall they moan out,
Utterly stricken!
8 For ‖the fields of Heshbon‖ are withered—
The vine of Sibmah,
‖The owners of nations‖ have broken off ruddy branches,[f]
<Unto Jazer> had they reached,
They had spread abroad to the desert,—
‖Her boughs‖ had stretched forth, had gone over to the sea.
9 ‖For this cause‖ will I bewail, in the wailing of Jazer,
The vine of Sibmah,
I will drench thee with my tears, O Heshbon, and Elealeh,—
For <upon thy fruit-harvest, and upon thy grain-harvest> |the battle-shout| hath fallen.
10 Now shall be withdrawn rejoicing and exultation, out of the garden-land,
And <in the vineyards> shall be neither singing nor shouting,—
<Wine in the winepress> the treader |shall not tread|,
<The vintage-shout> have I made to cease.
11 |For this cause| ‖mine inward parts—for Moab‖ |like a lyre| shall make a plaintive sound,—
Yea ‖what is within me‖ |for Kir-heres|.
12 And it shall be—
<When it is seen that Moab hath laboured in vain on[g] the high place>
He shall enter into his holy place to pray, and shall not prevail.

13 ‖This‖ is the word which Yahweh spake concerning[h] Moab in |time past|;
14 But ‖now‖ hath Yahweh spoken, saying,
<In three years[i]—as the years of a hireling> shall the glory of Moab be diminished, with all the great multitude,—even a very small remnant, |of no account|.

[a] Some cod.: "And every man's soul"—G.n.
[b] Some cod. (w. 4 ear. pr. edns.): "fugitives"—G.n.
[c] *Written*: "Luhoth" [and then? = "slabs" or "boards"]; but *read*: "Luhith"—G.n.
[d] Lit.: "additions."
[e] *Written*: "ye"; *read*: "thou." In some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.) both *written* and *read*: "thou"—G.n.
[f] *Written*: "thou" (sing.); *read*: "ye" (pl.). In some cod. (w. 7 ear. pr. edns., Aram., Sep., Syr., Vul.) both *written* and *read*: "thou" (sing.)—G.n.
[g] In some cod. (w. Aram., Sep., Syr.): "Let the outcasts of Moab sojourn with thee, Be thou," etc.—G.n.

[a] Possibly this verse shd be connected with the foregoing.
[b] Ml.: "tent."
[c] Or: "The untruth of their boastings"—O.G. 467.
[d] Or: "raisin-cakes"; but *Gt.*: "For the men." Cp. Jer. xlviii. 31—G.n.
[e] Some cod.: "Kir-hareseth"—G.n.
[f] "Its choice branches smote down lords of nations"—O.G.
[g] Some cod. (w. 2 ear. pr. edns.): "unto" (or "for")—G.n.
[h] Or: "unto."
[i] Some cod. (w. 2 ear. pr. edns.): "about three years."

§ 16. *A Prophecy against Damascus.*

17 1 The oracle on Damascus,—
Lo! ‖Damascus‖ is to be removed from being a city,
And shall become a heap of ruins:
2 ‖Forsaken‖ are the desolate cities,—
‖For flocks‖ shall they serve,
Which shall lie down, and have none' to make them afraid.
3 Then shall the fortress cease from Ephraim,
And the kingdom from Damascus, and the remnant of Syria,—
4 <Like the glory of the sons of Israel> shall they be,—
Declareth Yahweh of hosts.
4 And it shall come to pass <in that day>
That the glory of Jacob |shall be diminished|,
And ‖the fatness of his flesh‖ shall be wasted;
5 And it shall come to pass—
That <as the harvestman gathereth' standing corn,
And <with his arm—the ears> he reapeth>
Yea it shall come to pass—
That ‖so‖ shall he be who gleaneth ears, in the vale of Rephaim;
6 Yet shall there be left therein, a gleaning,
As in the beating of an olive-tree,—
Two—three berries, in the head of the tree-top,—
Four—five, among her fruitful boughs,
Declareth Yahweh,
God of Israel.
7 <In that day> shall the son of earth look to him that made him,—
And ‖his eyes‖ <unto the Holy One of Israel> be turned;
8 And he shall not look unto the altars, the work of his own hands,—
Nor <to what his own fingers have made> shall his eye be turned,
Whether Sacred Stems or Sun-pillars.
9 <In that day> shall his fortified cities become
Like a neglected bough and a topmost branch,
Which they neglected because of the sons of Israel,—
So shall there be desolation.
10 <Because thou didst forget the God of thy salvation,
And <thy Rock of refuge> thou didst not remember>
‖For this cause‖ shalt thou plant very pleasant plants,[a]
And <the slip of a stranger> shalt thou set:
11 <In the day when thou plantest> fence thou in,
And <in the morning> cause thou ‖thy slip‖ to blossom,—
A harvest will have waved in the day of destiny, and mortal pain.

[a] "Perh. = Adonis-plantations (gardens)"—O.G. 654.

12 Alas! the booming of many peoples,
<Like the booming of the seas> shall they boom,—
And ‖the rushing of nations‖!
<Like the rushing of mighty waters> shall they rush.
13 <Though nations |like the rushing of many waters| shall rush>
Yet shall one rebuke him,
And he shall flee far away,—
And be chased
As the chaff of the mountains before a wind,
And as whirling stubble' before a storm!
14 <At eventide> lo! terror,
<Before morning> he[a] is' not!

‖This‖ is the portion of them who plunder us,
And the lot of them who make of us a prey.

§ 17. *A Prophecy against a Land Far South.*

18 1 Ho! thou land of the buzzing of wings,[b]—
Which is beyond the rivers of Ethiopia:
2 That sendeth, by the sea,[c] ambassadors,
Even in vessels of paper-reed, upon the face of the waters,—
Go, ye swift messengers,
Unto a nation drawn out[d] and polished,
Unto a people terrible from their beginning and onwards,—
A nation most mighty and subduing,
Whose land rivers |have cut through|.
3 All ye inhabitants of the world,
And ye, that dwell in the earth,—
<When there is lifted up an ensign on the mountains>
Ye shall look,
And <when there is blown a horn>
Ye shall hearken.
4 For ‖thus‖ said Yahweh unto me,—
I must be quiet,
I must look on in my fixed place of abode,—
Like a bright heat, on the light,
Like a cloud of dew, in the heat[e] of harvest.
5 For <before harvest, when the bud is perfect,
And |the blossom| becometh ‖a ripening grape‖>
Then will one cut down the twigs with pruning-hooks,
And <the tendrils> will he remove [and] cast down:
6 They shall be left together,
To the ‖ravenous birds‖ of the mountains,
And to the beast of the earth,—

[a] In some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr., Vul.): "and he"—G.n.
[b] So O.G., Davies, Cheyne. Or: "shadow falling both ways." So Fuerst.
[c] Or: "large river."
[d] Or: "tall"—O.G. and others [qy.: "postponed and polished (as by scouring)"?].
[e] Some cod. (w. Sep., Syr., Vul.): "day"—G.n.

Then shall the ravenous bird |summer upon them|,
And ‖every beast of the earth‖ |upon them| shall winter.[a]

7 <In that time> shall there be borne along,
As a present unto Yahweh of hosts,
A people drawn out[b] and polished,
Even from a people terrible from their beginning and onwards,—
A nation most mighty and subduing
Whose land rivers |have cut through|,
Unto the place of the Name of Yahweh of hosts,
Mount Zion.

§ 18. *A Prophecy against Egypt: "Yahweh will plague and heal!"*

19 1 The oracle on Egypt:
Lo! ‖Yahweh‖, riding upon a swift cloud,
and he will enter Egypt,
And the idols of Egypt |shall shake| at his presence,
And ‖the heart of Egypt‖ shall melt within him;
2 And I will stir up |Egyptians| against |Egyptians|,
And they shall fight—
Every one against his brother, and
Every one against his neighbour,—
City against city, and
Kingdom against kingdom.
3 And the spirit of Egypt |shall vanish| within them,
Yea <the sagacity thereof> will I swallow up,—
And they will seek
Unto the idols, and
Unto them that mutter, and
Unto them that have familiar spirits,[c] and
Unto the wizards;
4 And I will deliver the Egyptians into the hand of a cruel lord,—
And a fierce king shall rule over them,
Declareth the Lord,[d] Yahweh of hosts.
5 And the waters shall be dried up from the great stream,[e]—
And ‖the River‖ shall waste and be dry;
6 And rivers |shall stink|,
The canals of Egypt be shallow and waste,
‖Reed and rush‖ be withered;
7 The meadows by the Nile, by the mouth of the Nile,
And all that is sown in the Nile,
Shall be dry, driven away, and not be!
8 Then shall the fishers |lament|,
And all shall mourn, who cast in the Nile a hook,—
And ‖they who spread nets on the face of the waters‖ shall languish;
9 Then shall turn pale
The workers in combed flax,— and
The weavers of white linen;
10 Then shall her pillars be crushed,—
‖All who make wages‖ be bowed down in soul.
11 Surely ‖foolish‖ are the princes of Zoan,
‖The wisest counsellors of Pharaoh‖ |in counsel| are brutish,—
How can ye say unto Pharaoh,
<Son of the wise> am I',
‖Son of the kings of olden time|?
12 Where then are' thy wise men?
Pray let them tell thee!
And let them know what Yahweh of hosts |hath purposed| on Egypt!
13 Doting' are the princes of Zoan,
Deceived' are the princes of Nôph:
They who are the corner-stone of her tribes' |have led[a] Egypt astray|.
14 ‖Yahweh‖ hath infused in her midst a spirit of perverseness,—
And they have led Egypt astray into all his own doings,
As a drunken man staggereth' into his own vomit;
15 And Egypt shall have nothing which can be done,
Which head or tail, palm-top or rush, |can do|!
16 <In that day> shall Egypt be like unto women,—
And shall start and tremble because of the brandishing of the hand of Yahweh of hosts, which he' is about to brandish over it.
17 Then shall the soil of Judah become, |to Egypt| ‖a terror‖;[b]
‖Every one to whom it is mentioned‖ will tremble,—
Because of the purpose of Yahweh of hosts, which he' is purposing against it.
18 <In that day> shall there be five cities in the land of Egypt,
Speaking the language[c] of Canaan,
And swearing unto Yahweh of hosts,—
‖The city of destruction‖[d] shall be the name of one!
19 <In that day> shall there be
An altar unto Yahweh, in the midst of the land of Egypt,—
And a pillar[e] near the boundary thereof, unto Yahweh;[f]
20 And it shall become a sign and a witness, unto Yahweh of hosts, in the land of Egypt,—

[a] "Shall spend the harvest time upon it"—O.G. 358.
[b] Or: "tall"—O.G. and others [qy.: "postponed and polished (as by scouring")?].
[c] Or: "the enchanters."
[d] Heb.: *hâ-ădhôn*.
[e] Cp. O.G. 411. Ml.: "sea."

[a] Some cod. (w. 7 ear. pr. edns., Aram. and Vul.): "Therefore will they . . lead"—G.n.
[b] Ml.: "a reeling."
[c] Lit.: "lip."
[d] So O.G. 249. Some cod. (w. 2 ear. pr. edns. and *Sep.*): "The city of the sun"—G.n. "The Sep. solves the difficulty inasmuch as it clearly shows that the Hebrew recension from which it was made read, City of righteousness"—G. Intro. 406.
[e] Or: "obelisk." Heb.: *maṣṣēvah*.
[f] Some cod. (w. Syr.): "Y. of hosts"—G.n.

For they will make outcry unto Yahweh, because of oppressors,
That he would send them a saviour—and a great one,
Then will he deliver them.

21 Then will |Yahweh| make himself known' |to the Egyptians|,
So shall |the Egyptians| know' |Yahweh|, in that day,—
And they will offer a sacrifice and a present,[a]
And will vow a vow unto Yahweh, and will perform.

22 And Yahweh |will plague| Egypt, ‖plague and heal‖,—
And they will turn unto Yahweh,
And he will be entreated of them, and will heal them.

23 <In that day> shall there be a highway, from Egypt to Assyria,
And |the Assyrians| shall come' into |Egypt|,
And |the Egyptians| into |Assyria|;
And |the Egyptians| shall serve'[b] |with the Assyrians|.

24 <In that day> shall |Israel| be |a third| with Egypt and with Assyria,—
A blessing in the midst of the earth:
Whom Yahweh of hosts hath blessed, saying,—
‖Blessed‖ be
My people—the Egyptians,
And the work of my hands — the Assyrians,
And mine own inheritance—Israel.

§ 19. *A Warning not to trust in Egypt—symbolically enforced by Isaiah.*

20 1 <In the year that Tartan entered Ashdod, when Sargon king of Assyria |sent him|,—and he fought against Ashdod and captured it>,—
2 ‖at that time‖ spake Yahweh, through[c] Isaiah son of Amoz, saying,
Go, and loose the sackcloth from off thy loins,
And <thy sandal> draw thou off from thy foot,—
And he did so, walking disrobed and barefoot. 3 Then said Yahweh,—
<As my servant Isaiah |hath walked| disrobed and barefoot, three years, as a sign and a wonder, against Egypt and against Ethiopia>
4 ‖So‖ shall the king of Assyria lead away the captives of Egypt, and the exiles of Ethiopia, young and old, disrobed and barefoot,—with their persons behind uncovered' ‖the shame of Egypt‖.
5 Thus shall they be confounded, and turn pale,—
For Ethiopia, their expectation, and
For Egypt, their boast;[d]
6 And the inhabitant of this shore |shall exclaim|, in that day,
Lo! ‖such‖ is our expectation, whereunto we fled for help, that we might be delivered from the presence of the king of Assyria!
How then shall ‖we‖ |escape|?

§ 20. *A Prophecy against the Desert of the Sea.*

1 The oracle on the desert of the sea:[e]— **21**
<As storm-winds in the South which |with a rush from the desert| do come from a terrible land>
2 [So] hath ‖a grievous vision‖ been told me:—
‖The deceiver‖ is deceiving,
And ‖the spoiler‖ is spoiling,
Go up, O Elam,
Besiege, O Media,
<All the sighing she hath caused> have I made to cease.
3 ‖For this cause‖ are my loins filled' with anguish,
‖Pangs‖ have seized me, as the pangs of her that is giving birth,—
I writhe, so that I cannot hear,
I tremble, so that I cannot see:
4 My heart fluttereth',
‖A horror‖ terrifieth me,—
<My twilight of pleasure>[b] hath he turned for me into a time of trembling.
5 [Ye thought] to prepare the table—spread the mat—eat—drink! . . .
Arise, ye chieftains, anoint the shield![c]
6 For ‖thus‖ hath My Lord said' unto me,—
Go, set the watchman,
<What he seeth> let him tell!
7 <When he seeth
A train of horsemen in double rank,
A train of asses,
A train of camels>
Then shall he hearken attentively, with diligent heed.
8 Then cried he,
A lion!
<On the watch> O My Lord, had I' been standing continually, by day,
And <at my post> had I' been stationed whole nights;—
9 When lo! here was a train of men coming,
With horsemen in double rank,—
And one began and said,
Fallen! fallen! is Babylon,
And ‖all the images[d] of her gods‖ are smashed to the ground!

10 O thou My threshing![e]
And the grain of my corn-floor![f]
<That which I have heard from Yahweh of hosts, the God of Israel>
Have I declared |unto you|.

[a] Or: "meal-offering."
[b] Or: "offer," "worship."
[c] Ml.: "by the hand of."
[d] Or: "glorying."
[a] "Perhaps better, of Persian Gulf"—O.G. 411.
[b] "The twilight of my pleasure"—O.G. 366.
[c] "To make it slippery"—O.G.
[d] Carved, graven, or even molten—Deut. vii. 5.
[e] = "My oppressed people."
[f] Ml.: "'And son of my threshing-floor'; *i.e.*, my poor people crushed as corn in the threshing"—Davies' H.L.

§ 21. *A Prophecy against Dumah (Edom).*

11 The oracle on Dumah:[a]
<Unto me> is one crying—out of Seir,
Watchman! how far gone is the night?
Watchman! how far gone is the night?[b]
12 Said the watchman,
There cometh a morning,
But also a night,—
<If ye will enquire> enquire ye[c]—
Come |again|!

§ 22. *A Prophecy against Arabia.*

13 The oracle on Arabia,—
<Among the shrubs in Arabia>[d] must ye lodge,
Ye caravans of Dedanites.
14 <To meet the thirsty> bring ye water,—
Ye dwellers in the land of Tema;
<With bread for him> get in advance of him that is in flight!
15 For <before swords> have they fled:
Before a sword that is drawn,
Before a bow that is bent,
And before the stress of war.
16 For ‖thus‖ hath My Lord said unto me,—
<Within a year, according to the years of a hireling> shall fail all the glory of Kedar;
17 And ‖The remnant of the record of bowmen,
The heroes of the sons of Kedar‖
Shall become few;
For ‖Yahweh, God of Israel‖ hath spoken.

§ 23. *A Prophecy against the Valley of Vision.*

22 1 The oracle on the valley of vision,—
What aileth thee, then,
That thou art wholly gone up to the housetops?
2 <With tumults> art thou filled, thou citadel in commotion! city exultant!
‖Thy slain‖ are Not the slain of |the sword|,
Nor the dead in battle.
3 ‖All thy rulers‖ having fled |together|, <by the bow> are taken captive:
All found in thee have been taken captive |together|,
<Far away> have they fled.
4 ‖For this cause‖ I said—
Look away from me,
|Bitterly| will I weep,—
Do not press to comfort me,
For the ruin of the daughter of my people.
5 For <a day of confusion and downtreading and perplexity> pertaineth to My Lord Yahweh of hosts, in the valley of vision,—
an undermining of walls, and a crying for help to the mountain.
6 Yea ‖Elam‖ beareth the quiver,
With trains[a] of men, [and][b] horsemen,—
And ‖Kir‖ hath uncovered the shield.
7 And it hath come to pass that |the choice of thy vales| are full of chariots;
Yea ‖the horsemen‖ have set themselves |in array| at the gate.
8 Then removed he the veil of Judah,—
Yea thou didst peer, on that day, into the armoury of the forest-house;
9 And <the breaches in the city of David> ye beheld, for they were many,—
So ye gathered together the waters of the lower pool;
10 And <the houses of Jerusalem> ye counted,—
And brake down the houses, to fortify the wall;
11 And <a reservoir> ye made, between the two walls, for the waters of the ancient pool,—
And had no regard unto him that made it,
Nor <unto him that formed it long ago> had ye respect.
12 And <when My Lord Yahweh of hosts called, in that day,—for weeping, and for lamentation, and for shaving bare, and for girding with sackcloth>
13 Then lo! joy and rejoicing, killing oxen, and slaughtering sheep, eating flesh, and drinking wine,—
Let us eat and drink,
For <to-morrow> we may die!
14 Therefore did Yahweh reveal himself in mine ears,
Surely there shall be no propitiatory-covering put over this iniquity for you, until ye die,
Saith My Lord, Yahweh,[c] of hosts.

§ 24. *Shebna removed from his office as Steward, and Eliakim installed in his stead.*

15 ‖Thus‖ said My Lord Yahweh[c] of hosts,
Come, go in unto this steward,
Unto Shebna, who is over the house:[d]
16 What doest thou here?
And whom hast thou here?
That thou hast hewn for thyself here a sepulchre,—
As one hewing on high' his sepulchre,
Cutting out in the cliff' a habitation for himself?
17 Lo! ‖Yahweh‖ is about to hurl thee, with a hurl, O mighty man,—
And roll thee with a roll;

[a] "The *oracle of silence, i.e.*, of concealment, hidden meaning." Or else: "name of Edom with mystic meaning; *Duma* = *silence* of death, desolation." For both, see O.G. 189[a].
[b] So A. B. Davidson, "Temple Bible." "How much of the night is passed? Literally, 'What from off the night?'"—G.A.S. "How late is the hour of night?"—Cheyne [P.B.].
[c] Or: "If ye will keep on asking, keep on asking."
[d] Instead of "in Arabia," Cheyne reads and renders: "at eventide"—P.B.

[a] Cp. chap. xxi. 7.
[b] Some cod. (w. 3 ear. pr. edns., Vul.) have this "and"—G.n.
[c] Or: "Adonáy, Yahweh."
[d] Some cod. (w. Aram., Sep., Syr., Vul.) add: "and thou shalt say unto him"—G.n.

18 He will ‖toss‖ thee, with a toss, like a ball,
into a country wide on both hands,—
‖There‖ shalt thou die,
And ‖there‖ shall thy glorious' chariots be
the contempt of the house of thy lord.
19 Thus will I thrust thee out from thine
office,—
And <from thy station> shall one tear
thee down.
20 And it shall come to pass, <in that day>
That I will call for my servant, for
Eliakim, son of Hilkiah,
21 And will clothe him with thy tunic,
And <with thy girdle> will I gird him,
And <thine authority> will I deliver into
his hand,—
So shall he become a father
To the inhabitant[a] of Jerusalem and
To the house of Judah.
22 And I will lay the key of the house of
David, upon his shoulder,—
And he shall open, and none' shall shut,
And shut, and none' shall open;
23 And I will fasten him as a peg in a sure
place,—
And he shall become a throne of glory, to
the house of his father;
24 And they shall hang upon him, all the
weight of his father's house—
The offshoots, and the side-twigs—
All the small vessels,
Both the cups and all the jugs[b]
25 <In that day>—
Declareth Yahweh of hosts
Shall the peg |give way|, that was fastened
in a sure place,—
Yea it shall be cut off and fall,
And the burden that was upon it shall perish,
For ‖Yahweh‖ hath spoken!

§ 25. *A Prophecy against Tyre: when restored to her Traffic, she will render Tribute to the Temple of Yahweh.*

23 1 The oracle on Tyre,—
Howl! ye ships of Tarshish,
For it is laid too waste to be a haven to enter,
<From the land of Cyprus> hath it been
unveiled to them.
2 Be dumb, ye inhabitants of the Coast,—
Whom ‖the merchants of Zidon‖ <passing
over the sea> once replenished;
3 Yea <on mighty waters> was the grain of
Shihor,
‖The harvest of the Nile‖ was her increase,—
And so she became a mart of nations.
4 Turn thou pale, O Zidon,
For spoken' hath the sea, the fortress of the
sea, saying,—
I have neither been in pangs nor given birth,
I have neither brought up young men, nor
promoted virgins.
5 <Like the report of Egypt>
They shall be in pangs at the like report
of Tyre.[a]
6 Pass ye over to Tarshish,—
Howl, ye inhabitants of the Coast:
7 Is this, to you, an exultation?
<Though |from ancient days| is her anti-
quity>,
Yet shall her own feet' carry her away, far
off to dwell.[b]
8 Who' hath purposed this, against Tyre,
The bestower of crowns,—
Whose merchants are princes,
Her traders, the honourable of the earth?
9 ‖Yahweh of hosts‖ hath purposed it,—
To humble the pride of all beauty,
To make of little esteem all the honourable
of the earth.
10 Pass through thy land, as the Nile,—
O daughter of Tarshish, there is no' restraint[c]
any longer!
11 <His hand> hath he stretched out over the
sea,
He hath shaken kingdoms,—
‖Yahweh‖ hath given command against the
Phœnician coast,[d]
To destroy her fortresses.
12 Therefore hath he said,—
‖No more, again‖ do thou exult,
Thou violated virgin daughter of Zidon,—
<To Cyprus> arise and pass over,
<Even there> shall one find thee no rest.
13 Lo! <the land of the Chaldeans>
|This| is the people, that was not,
‖Assyria‖ founded it for the inhabitants of
the desert,—
They set up its siege-towers,
They demolished its palaces,
Made it a ruin!
14 Howl, ye ships of Tarshish,—
For laid waste' is your fortress.
15 So shall it be <in that day>
That Tyre shall be forgotten seventy years,
According to the days of a certain king:
<At the end of seventy years> shall it befall
Tyre according to the song of the
harlot:
16 Take thou a lyre, Go round the city,
O harlot forgotten,—
Sweetly touch the strings, Lengthen out the
song,
That thou mayest be called to mind.
17 So shall it be <at the end of seventy
years>
That Yahweh will visit' Tyre,
And she will return to her hire,—
Yea she will play the harlot—with all the
kingdoms of the earth, upon[e] the face of
the ground.

[a] In some cod. (w. Aram., Sep., Syr., Vul.): "inhabitants"—G.n.
[b] "Jars, pitchers"—O.G.
[a] Cp. O.G. p. 453, *b*.
[b] Or: "sojourn."
[c] But see O.G. 561[a].
[d] See O.G. 488[b].
[e] Some cod.: "which are upon"—G.n.

18 But |her merchandise and her hire| shall be
hallowed unto Yahweh,
It shall not be stored up, nor hoarded,—
For <to them who dwell before Yahweh>
shall her merchandise belong,
That they may eat to satisfaction,
And have stately apparel.

§ 26. *A world-wide Devastation gives place to a Manifestation of Yahweh as King in Jerusalem; in connection with which, supra-mundane and mundane hostile Powers are Imprisoned, Death is Defeated, the Veil over the Nations is Removed, Israel fills the World with Fruit, and Songs are sung both in the Uttermost Parts of the Earth and in the Land of Judah.*

24 1 Lo! Yahweh emptying the earth, and laying
it waste,—
And he will overturn the face thereof,
And scatter them who dwell therein.
2 And it shall be—
<As the people> ‖so‖ the priest,
<As the servant> ‖so‖ his lord,
<As the maid> ‖so‖ her mistress,—
<As the buyer> ‖so‖ the seller,
<As the lender> ‖so‖ the borrower,
<As the debtor> ‖so‖ his creditor.
3 Emptied—emptied—shall be the earth, yea
pillaged—pillaged,—
For ‖Yahweh‖ hath spoken this word.
4 Mourneth, fadeth, the earth
Languisheth, fadeth, the world,—
Languished' have the lofty of the people of
the earth.
5 Yea ‖the earth itself‖ is profaned under them
who dwell therein,—
For they have
Set aside laws,
Gone beyond statute,
Broken an age-abiding covenant.
6 ‖For this cause‖ |a curse| hath devoured the
earth,[a]
And punished are the dwellers therein,—
‖For this cause‖ are burned the inhabitants
of the earth,
And the men left remaining—are |few|.
7 Mourneth' the new wine,
Withereth' the vine,—
Sighing' are all the merryhearted:
8 Ceased' hath the mirth of timbrels,
Ended' is the noise of the uproarious,—
Ceased' hath the mirth of the lyre:
9 <With a song> they drink not wine,—
Bitter' is strong drink,[b] to them who drink it:
10 Broken down' is the city of desolation,[c]—
Shut up' every house, that it cannot be
entered.
11 There is an outcry concerning wine' in the
streets,—
Darkened' is all joy,
Departed' the gladness of the earth.

12 There is left in the city, desolation,—
And <to ruins> have been broken the gate.

13 <When ‖thus‖ it shall be
in the earth,
in the midst of the peoples>
[There shall be]
like the shaking of an olive-tree,
like the going round to pick, when
closed' is the harvest.
14 ‖They‖ shall lift up their voice—
shall raise a tremulous note,—
<On account of the splendour of Yahweh>
have they made a shrill cry, on the West;
15 ‖For this cause‖
<In the Regions of Light> give ye glory
to Yahweh,—
<In the Coastlands of the Sea> [unto] the
Name of Yahweh, God of Israel.
16 ‖From the uttermost part of the earth‖
<melodies> have we heard—
‖Beauty‖ to the righteous one![a]

But I had said—
Ruin to me! Ruin to me! Woe to me!
‖Traitors‖ have betrayed,
Yea ‖traitorously‖ have traitors betrayed!
17 Terror and pit, and snare,[b]—are upon
thee, O inhabitant of the earth!
18 So shall it be—
‖He that fleeth from the sound of the
terror‖ shall fall into the pit,
And ‖he that getteth up out of the midst of
the pit‖ shall be captured in the snare,—
For ‖the windows on high‖ have opened,
And shaken' are the foundations of earth.
19 The earth breaketh, breaketh,—
The earth crasheth, crasheth,
The earth tottereth, tottereth;
20 The earth staggereth—staggereth, like a
drunken man,
And rocketh to and fro like a night-hut,—
So shall be heavy upon her, her transgres-
sion,
And she shall fall, and |not again' rise|.[c]
21 And it shall be <in that day>
That Yahweh will bring punishment
Upon the host of the height, in the
height,—
And upon the kings of the ground, on the
ground.
22 And they shall be swept together in a
crowd, fettered for a pit,
And shall be lowered into a dungeon,—
And <after many days> shall they be
punished.
23 Then shall blush, the silvery moon,
Then turn pale, the glowing sun,—
Because Yahweh of hosts |hath become king|
In Mount Zion,
And in Jerusalem,
And before his Elders, in glory.[d]

[a] Some cod. (w. 4 ear. pr. edns., Syr.): "Because of a curse the earth mourneth"—G.n.
[b] "Mead"—Cheyne (P.B.).
[c] Heb.: *tohu*. Cp. Gen. i. 2.

[a] Or: "the vindicated one." Cp. Zech. ix. 9.
[b] N.B.: the striking assonance: *paḥdh wa-paḥath wa-paḥ*.
[c] So "I had said," ver. 16.
[d] Or: "And before his elders [shall be] glory."

Yahweh! <my God> thou art',
I will exalt thee,
I will praise thy Name,
For thou hast done a wonderful thing,—
Purposes of long ago,
Faithfulness in truth.
2 For thou hast made,
of a citadel, a mound,
of a defenced city, a ruin,—
palaces for foreigners, to be no city,
<To times age-abiding> shall it not be built.
3 ‖For this cause‖ shall glorify thee—a strong people,
‖The city of tyrannous nations‖ shall revere thee;
4 For thou didst become
A refuge to the weak,
A refuge to the needy, when distress was upon him,—
A shelter from the storm,
A shade from the heat,
When the blast of tyrants was like a storm against a wall.
5 <As heat in a desert> ‖the pomp of foreigners‖ wilt thou subdue,—
Heat—with the shade of a cloud,
‖The song of tyrants‖ become low.[a]

6 Then will Yahweh of hosts prepare' for all the peoples <in this mountain>
A banquet of fat things,[b]
A banquet of old wines,—
Of fat things[b] full of marrow,[c]
Of old wines well refined;[d]
7 And he will swallow up <in this mountain>
The mask of the veil, the veil that is upon all the peoples,[e]—
And the web that is woven over all the nations.
8 <Having swallowed up death itself victoriously>
My Lord, Yahweh,[f] ‖will wipe away‖ tears from off all faces,—
And <the reproach of his own people> will he remove from off all the earth,
For ‖Yahweh‖ hath spoken.
9 So shall it be said <in that day>
Lo! <our God> is this!
We waited for him,[g] that he might save us,—
‖This‖ is Yahweh!
We waited for him,
Let us exult and rejoice, in his salvation.

For the hand of Yahweh will settle down in this mountain,—
Then shall Moab be trodden down in its place,
Like the treading down of a strawheap in the water of a dunghill;

11 <Should he spread forth his hands in the midst thereof,
As a swimmer spreadeth forth to swim>
Then would be laid low his pride, together with the devices of his hands.
12 Yea <the lofty stronghold of thy walls>
Hath he brought down—
Laid low—
Levelled to the ground, even unto the dust.

1 <In that day> shall be sung this song, in the 2
land of Judah,—

<A strong city> have we!
‖Salvation‖ will he set for walls and rampart.
2 Open ye the gates,—
That there may enter in—a righteous nation preserving fidelity.
3 <A purpose sustained> thou wilt guard,
[saying]
Prosper! Prosper!
Because <in thee> hath he been led to trust.
4 Trust ye in Yahweh, unto futurity,—
For <in Yah, Yahweh> is a rock of ages.
5 For he hath brought down
the inhabitants of the height,
the city exalted,—
He layeth it low.
Layeth it low, even to the ground,
Levelleth it, even to the dust:
6 The foot trampleth' it,—
The feet of the lowly,[a]
The steps of the weak.
7 ‖The path of a righteous man‖ is ‖even‖,—
O Upright One! <the track of a righteous man> thou makest level.[b]
8 Surely <in the path of thy regulations> O Yahweh, we waited for thee,—
<Unto thy Name and unto thy Memorial>[c] was there a longing of soul:
9 <With my soul> longed I for thee in the night,
Yea <with my spirit within me> I kept on searching for thee,[d]—
For <when thy regulations [extend] to the earth>
The inhabitants of the world will have learned ‖righteousness‖.
10 <Let favour be shewed to the lawless> he hath not learned righteousness,
<In a land of honest dealings> he acteth perversely,—
And seeth not the splendour of Yahweh.
11 O Yahweh <though thy hand be lifted up> yet do they not see,
Would they might see—and turn pale at a people's zeal,—
Surely ‖the fire of thine enemies‖ must consume them!

[a] Or: "oppressed," "humbled."
[b] Or: "firm," "sure." Cp. Fuerst.
[c] Cp. Exo. iii. 15; Ps. cxxx. 13.
[d] "I seek thee with dawn"—G.A.S.

[e] "be put down."
[f] "fat pieces."
[g] "arrowed"—G.A.S.
"well strained"—(P.B.).
G.A.S. "The surface covering which covereth over"—O.G.
[f] Or transfer both names: "Adonây Yahweh."
[g] Or: "Lo! our God for whom we waited"—O.G. 261, 5.

12 O Yahweh, thou wilt ensure prosperity for us,—
For <even all our works> hast thou wrought for us.

13 O Yahweh, our God!
Lords other than thee, have owned' us,—
<By thyself alone> will we call upon[a] thy Name.

14 ‖The dead‖ come not to life again,
‖The shades‖ do not arise,[b]—
|Therefore| thou hast visited and destroyed them,
And caused to perish every memorial of them.

15 Thou hast increased the nation, O Yahweh,
Thou hast increased the nation, |thou hast gotten thyself glory|,[c]—
Thou hast extended far, all the ends of the land.

16 O Yahweh! <in distress> they sought thee,—
They poured out a whispered prayer,[d] when thy chastening was upon them.

17 <Like as a woman with child—
Draweth near to giving birth,
Is in pain,
Crieth out in her pangs>
‖So‖ were we before thee, O Yahweh;—

18 We were with child—
We were in pain,
As it were we brought forth wind,—
<Salvation> we could not accomplish for the earth,
Neither were born'[e] the inhabitants of the world.

19 Thy dead |shall come to life again|,
<My dead body> they shall arise,—
Awake and shout for joy, ye that dwell in the dust,
For <a dew of light>[f] is thy dew,
And ‖earth‖ |to the shades| shall give birth.[g]

20 Come, my people, enter into thy chambers,[h]
And shut thy doors[i] behind thee,—
Hide thee, as it were, a little moment,[k]
Till the indignation pass over.

21 For lo! ‖Yahweh‖ is coming forth out of his place,
To visit the iniquity of earth's inhabitant upon him,—
Therefore shall the earth unveil her shed-blood,
And throw a covering, no longer, over her slain.

27

1 <In that day> will Yahweh
<With his sword—the hard and the great and the strong>
|Bring punishment|
Upon Leviathan, the fleeing[a] serpent,
And upon Leviathan, the crooked[b] serpent,—
And will slay the monster which is in the sea.

2 <In that day> A Wine-Vineyard![c] sing ye unto her:

3 ‖I—Yahweh‖ am watching over her,
<Every moment> will I water her,—
<Lest anyone injure her>
<Night and day> will I watch over her.

4 <Fury> have I none,—
Oh that there were delivered to me, briars and thorns, in battle!
I would march in among them,
I would set fire to them |one and all|.

5 Else, let one lay hold of my protection,[d]
Let him make peace with me,—
<Peace> let him make with me.

6 <In coming times> shall Jacob |strike root|,
Israel |shall blossom and bud|,—
Then shall they fill the face of the world with fruit.

7 Was it <with the smiting of his smiter> that he smote him?
Or <as with the slaying of his slayer> was he slain?

8 <By driving her away—by dismissing her> wouldest thou contend with her?
He removed her by his[e] rough wind, in a day of east wind.

9 |Therefore| <hereby> shall a propitiatory-covering be put over the iniquity of Jacob,
And all ‖this‖ is the fruit of taking away his sin,—
<When he maketh all the stones of an altar like chalk-stones that soon crumble>
Sacred Stems and Sun Images |shall not arise|.

10 For ‖the fortified city‖ is solitary,
The dwelling forsaken, and left as a wilderness,—

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[a] Cp. O.G. 270[b]. Ml.: "made mention of."

[b] This is the natural and obvious rendering; and so, in effect, G.A.S. translates. Even so, however, the next couplet would appear to limit the statement to the "other lords" just alluded to in ver. 13. As much as to say: When our enemies die, we have done with them for ever; even though, for a time, they had been our "lords."

[c] "Thou hast covered thyself with glory"—G.A.S.

[d] "A prayer in a hushed or whispered tone"—Davies' H.L.

[e] "Neither are the inhabitants of the world born"—G.A.S. "Bring to life (prob. *drop* young)"—O.G. 658[a].

[f] Ml.: "lights" (pl.). "Intensitive, *light* of life (light that quickens dead bodies as dew the plants) . . . but [some] translate *herbs*"—O.G. "If the Oriental sees dew in the morning, it is equal liquid and lustre; it seems to distil from the beams of the sun—*the sun which riseth with healing under his wings*. The dew is thus doubly 'dew of light'"—G.A.S.

[g] "'The earth shall bring forth the dead.' The first clear statement of a resurrection"—A. B. Davidson (Temple Bible). Heb.: *r'phā'im*. "Technical Hebrew word for the inhabitants of the underworld"—G.A.S.

[h] Cp. Ps. xxvii. 5.

[i] *Written*: "doors" (pl.); *read*: "door" (sing.). In some cod. (w. 2 ear. pr. edns., Sep.): "door" (sing.) is both *written* and *read*—G.n.

[k] Ml.: "like the shortness of a wink."

[a] So O.G., and Cheyne (P.B.). "Serpent Elusive"—G.A.S.

[b] So O.G. "Coiled"—Cheyne (P.B.). "Serpent Tortuous"—G.A.S.

[c] Some cod. (w. 1 ear. pr. edn., Aram., Sep.): "pleasant vineyard." Cp. Amos v. 11—G.n.

[d] Ml.: "of my refuge (me as refuge)"—O.G. 732[a].

[e] In the Babylonian Codex "his" is omitted—G.n. and G. Intro. 439 [following which, render: "by a rough wind"]. For other views, see O.G. 212.

‖There‖ shall the calf feed,
And ‖there‖ lie down,
And shall consume the branches thereof:
11 <When the cut-off boughs thereof are dry>
they shall be broken to pieces,
‖Women‖ coming, are kindling it!
For it is ‖not a people of understanding‖,
<For this cause>
Will he that made him |not have compassion upon him|
And ‖he that formed him‖ will shew him no favour.

12 And it shall come to pass |in that day|
That Yahweh will beat off his fruit from the stream of the River [=Euphrates],
unto the torrent-valley of Egypt,—
And ‖ye‖ shall be picked up, one by one,
O sons of Israel.
13 And it shall come to pass |in that day|
That there shall be a blowing with a great horn,
Then shall come in
Such as have wandered in the land of Assyria,
And such as have been outcasts in the land of Egypt,—
And they shall bow themselves down unto Yahweh,
In the holy mountain,
In Jerusalem.

§ 27. *Samaria's Overthrow foretold, the Babble of Ephraim's Drunkards being mimicked in Derision and in Wrath: Jerusalem's Scoffing Rulers denounced; and to them is threatened the founding of a Testing Stone in Zion.*

28 1 Alas! for the proud crown of the drunkards of Ephraim,
And for his fading wreath of majestic beauty,—
Which is on the head of the fertile valley, of them who are overcome[a] with wine.
2 Lo! My Lord[b] hath one who is ‖strong and bold‖,
<Like a storm of hail, a destroying tempest,[c]
Like a storm of mighty waters o'erflowing>
Hath he thrust it down to the earth with force:
3 <With the feet' shall be trodden down> the proud crown of the drunkards of Ephraim!
4 So shall his fading wreath of majestic beauty,
Which is on the head of the fertile valley,
become'—
Like the first-ripe fig before fruit-harvest,
Which <when he that looketh upon it seeth, while it is yet in his hand> he swalloweth it up.

5 <In that day> will Yahweh of hosts become
A crown of beauty, and
A diadem of majesty,—
Unto the remnant of his people:
6 Even a spirit of justice—to him that presideth over justice,
And strength to them who would turn back the battle at the gate.

7 But <as for these>
<With wine> do they reel, and
<With strong drink> do they stagger,—
‖Priest and prophet‖ reel with strong drink
They are swallowed up through wine,
They stagger through strong drink,
They reel in prophetic vision,
They totter in pronouncing judgment.
8 For ‖all tables‖ are full of filthy vomit,—
There is no place!

9 ‖Whom‖ would he teach knowledge?
And ‖whom‖ would he cause to understand the message?
Them who are weaned from the milk?
taken from the breasts?
10 For it is—
Precept upon precept, precept upon precept,
Line upon line, line upon line,—
A little here, a little there.[a]
11 For <with a jabbering lip, and with an alien tongue> must he speak unto this people!
12 To whom he said—
‖This‖ is the rest—give ye rest to the weary, and
‖This‖ is the quietness,—
But they were unwilling to hear.
13 So the word of Yahweh must be' to them—
Precept upon precept, precept upon precept,
Line upon line, line upon line,
A little here, a little there,[b]—
That they may go, and fall backward, and be torn, and snared, and captured.

14 |Wherefore|, hear ye the word of Yahweh,
Ye men who scoff,—
Ye rulers of this people that is in Jerusalem.
15 <Because ye have said—
We have solemnised a covenant with death,
And <with hades> have we effected a vision,[c]—

[a] Mi.: "smitten down."
[b] Some cod. (w. 2 ear. pr. edns.): "Lo! Yahweh" —G.n.
[c] Some cod. (w. 4 ear. pr. edns.): "a gate of destruction"—G.n.

[a] Heb.: *Kî—*
Ẓaw lâẓâw ẓaw lâẓâw,
Ḳaw lâḳâw ḳaw lâḳâw,—
Zᵉʿêr shâm, zᵉʿêr shâm.
"The repetition and assonance of the short words are intended to set forth mimetically the drunken babble of the scoffers"—Davies' H.L.
[b] Heb.:—
Wᵉhâyâh' lâhem' dêvar-yahweh',
Ẓaw lâẓâw, ẓaw lâẓâw,
Ḳaw lâḳâw ḳaw lâḳâw,
Zᵉʿêr shâm, zᵉʿêr shâm.
Giving back to the scoffers their own words—now as a stern threatening.
[c] Cp. O.G. 302[b].

‖The overflowing scourge, when it sweepeth by‖ shall not reach unto us,
For we have made lying' our refuge,
And <in falsehood> have we hid ourselves>
16 |Therefore|
‖Thus‖ saith My Lord, Yahweh,[a]
Behold me! founding in Zion, a stone,
A stone of testing,[b]
The costly[c] corner of a well-laid foundation,
‖He that trusteth‖ shall not make haste![d]
17 But I will make—
Justice' the line, and
Righteousness' the plummet,—
And the hail shall |sweep away|' your refuge of lying,
And <your hiding-place> the waters shall overflow;
18 So shall be wiped out your covenant with death,
And ‖your vision[e] with hades‖ not stand,—
<When ‖the overflowing scourge‖ sweepeth past> then shall ye be thereby beaten down:
19 <As often as it sweepeth past> it shall take you' away,
For <morning by morning> shall it pass along,
By day and by night,—
And it shall be nothing less than a terror, to make out the message;
20 For too short' is the couch to stretch oneself out,—
And ‖the coverlet‖ too narrow, when one draweth up his feet.[f]
21 For <as in Mount Perazim>[g] will Yahweh arise,
<As in the vale of Gibeon>[h] will he be stirred,—
To do his work—foreign' is his work,
And to perform his task—strange' is his task.
22 ‖Now‖ therefore, do not show yourselves scoffers,
Lest your fetters |be bound fast|,—
For <of a full end, and that a decreed one> have I heard from My Lord Yahweh of hosts, upon all the land.[i]

§ 28. *Practical Wisdom traced to its true Source* [*added by some to the foregoing section*].

23 Give ear, and hear ye my voice,—
Hearken, and hear ye my speech:—
24 <All day long> doth the plowman plow for sowing?
Doth he continue laying open and harrowing his soil?
25 Doth he not <when he hath levelled the face thereof>
Cast abroad the fennel?
And <the cummin> doth he not scatter?
And plant wheat in rows,
And barley in a lot,
And spelt in the border thereof?
26 Yea, One hath trained him to good judgment,
‖His God‖ directeth him.
27 For <not with a sledge> must |black coriander| be threshed,
Nor must ‖the wheel of a cart‖ <on cummin> be turned,
But <with a staff> must |fennel| be beaten,
And |cummin| ‖with a rod‖:
28 ‖Bread-corn‖ must be crushed,—
Yet would he not be evermore' ‖threshing‖ it,
So he hasteneth over it the wheel of his cart, with his horsemen,
He crusheth it not!
29 ‖Even this‖ <from Yahweh of hosts> cometh forth,—
Who hath bestowed distinction upon counsel,
And magnified sound wisdom.[a]

§ 29. *Alas for Ariel, the Hearth of God* ("*Mount Zion*"); *yet shall besieging nations not obtain their Desire.*

29
1 Alas for Ariel, Ariel,[b]
The city against[c] which |David| encamped,—
Add ye a year to a year,
Let ‖the festivals‖ come round;
2 Yet will I bring Ariel into straits,—
And she shall become a bewailing and wailing,
Yea she shall become to me a veritable Hearth of God.[d]
3 And I will encamp round about against thee,—
And lay siege against thee with a fort,
And raise against thee siege-works;
4 And thou shalt be brought low—
<Out of the earth> shalt thou speak,
And <out of the dust> shalt thou lower thine utterance,—
And <as one that hath a familiar spirit>
<Out of the earth> shall come thy voice,
And <out of the dust> thy speech shall chirp;
5 Then shall be |as fine dust| the multitude of thy foreigners,—
And <as chaff that passeth away> the multitude of tyrants;
And it shall come to pass, in a twinkling, suddenly.

[a] Or transfer both names: "Adonāy, Yahweh."
[b] So, exactly. Cp. O.G. 103[b]. That is, a stone, tested itself, and testing others. Cp. ver. 17 and Zech. iii. 9.
[c] Or: "weighty."
[d] "Haste away," or "hasten about" (distractedly)—O.G.
[e] Cp. ver. 15.
[f] So O.G.
[g] Cp. 2 S. v. 20; 1 Ch. xiv. 11.
[h] Josh. x. 10; 2 S. v. 25; 1 Ch. xiv. 16.
[i] Or: "earth."

[a] Or: "abiding success"—Cp. O.G. 444. "That sort of wisdom *which causes things to succeed—which carries things through*"—G.A.S.
[b] *I.e.*: "hearth of God"—O.G. "*Ari-El* may mean either *The Lion of God* (2 S. xxiii. 20), or *The Hearth of God* (Eze. xliii. 15, 16)—G.A.S.
[c] So Cheyne (P.B.). "In" ("In which David fixed his camp")—O.G. 333.
[d] Heb.: *Ariel*, as above.

<From Yahweh of hosts> shalt thou be visited,
With thunder, and with earthquake, and a great noise,—hurricane and storm, and a flame of fire devouring;
7 And it shall be like the dream of a night vision,
With the multitude of all the nations who have been making war against Ariel,—
Even with all who have been making war against her, and her stronghold, and who have been laying siege to her;
8 Yea it shall be
<As when the hungry man dreameth', and lo! he is eating,
But he awaketh, and his soul |is empty|,
Or as when the thirsty man dreameth', and lo! he is drinking,
But he awaketh, and lo! he is faint, and |his soul| is craving>
‖So‖ shall it be with the multitude of all the nations, that have come forth to war against Mount Zion.

§ 30. *Yahweh further complains of his own People for Want of Discernment, for Formality, and unbelieving Perversity; but foretells Better things.*

9 Stand ye stock still, and stare,
Besmear your eyes, and be blind,—
They are drunken, but not with wine,
They reel, but not with strong drink;
10 For Yahweh |hath poured out upon you| a spirit of deep sleep,
Yea hath tightly shut your eyes—the prophets,—
And <your heads—the seers> hath he covered,[a]
11 And so all' vision hath become unto you, as the words of a writing that is sealed,
Which is delivered unto one acquainted with writing, saying,
Pray thee, read this,
And he saith,
I cannot, for it' is |sealed|;
And then the writing is delivered to one unacquainted with writing, saying,
Pray thee, read this,
And he saith,
I am not acquainted with writing.
13 Wherefore My Lord[b] hath said,—
<Because this people |hath drawn near| with their mouth,
And <with their lips> have honoured me,
But <their heart> have they moved far from me,
And so their reverence of me hath become
A commandment of men' in which they have been schooled>[c]
14 ‖Therefore‖ behold me! again' dealing wonderfully with this people, doing wonderfully a wonderful thing,—
So |shall perish| the wisdom of their wise men,
And ‖the intelligence of their intelligent men‖ shall vanish!
15 Alas! for them who would fain have been too deep for Yahweh, by giving secret counsel,—and therefore <in the dark> have been their doings, and they have said,
Who' can see us? and—
Who' can understand us?
16 Your perverseness!
As if <like clay> ‖the potter‖ could be reckoned;
For shall |the thing made| say' |of him that made it|
He made me not?
Or hath ‖the thing fashioned‖ ever said |of him that fashioned it|
He hath no understanding?
17 Is it not yet' a very little while,
And |Lebanon| shall be turned |into garden land|,—
And ‖garden land‖ |for a forest| be reckoned?
18 Therefore, in that day, shall the deaf hear' the words of a book,[a]—
And <out of gloom and darkness> |the eyes of the blind| shall see;
19 And again' shall the humbled,[b] <in Yahweh> have joy,—
And ‖the needy of mankind‖ <in the Holy One of Israel> exult;
20 For the tyrant[c] |hath vanished|,
And the scoffer |is no more|,
Yea cut off' are all who watch for iniquity:—
21 Who bring a man into condemnation with a rumour,
And <for him that decideth[d] in the gate> lay a snare,—
And have driven away, for a thing of nought, one who was righteous.
22 |Therefore|
‖Thus‖ saith Yahweh, concerning the house of Jacob, [even he saith it] who redeemed Abraham,—
‖Not now‖ shall |Jacob| turn pale,
And ‖not now‖ shall their faces whiten;
23 For[e] <when he seeth his children, the work of my hands, in his midst>
They will hallow my Name,—
Yea they will hallow the Holy One of Jacob,
And <the God of Israel> will they regard with awe.
24 Then will they who erred in spirit, comprehend,[f]
And ‖the murmurers‖ accept instruction.

[a] Or: "eyes,—The prophets and your heads the seers hath he covered." Some cod. (w. 3 ear. pr. edns., Sep., Syr.): "And the prophets," etc.—G.n.
[b] Some cod. (w. 4 ear. pr. edns.): "Yahweh" (instead of "Adonây"—G.n.
[c] Or: "taught by rote."

[a] Or: "scroll."
[b] Or: "oppressed."
[c] "Ruthless man"—O.G.
[d] Or: "rebuketh." Cp. Amos v. 10.
[e] Or: "But"—O.G. 474ª, c.
[f] Ml.: "take note of understanding."

§ 31. *Reliance on Egypt denounced. Yahweh Israel's true Protection against both Egypt and Assyria.*

30 1 Alas! for sons who are rebellious,
Declareth Yahweh.
Executing a purpose, but not from me,
And pouring out a libation,[a] but not from my spirit,—
That they may add sin to sin:
2 Who are setting out to go down to Egypt,
But <at my mouth> have not asked,—
Betaking them to the protection of Pharaoh,
And seeking refuge under the shadow of Egypt.
3 Therefore shall |the protection of Pharaoh|
|become to you| a shame,
And |the refuge in the shadow of Egypt| an insult;
4 For |their princes| have been |in Zoan|,—
And ‖their messengers‖ |unto Hanes| would draw near.
5 ‖Every one‖ hath felt ashamed of a people that could not serve them,—
Neither with help, nor with service,
But they are a shame, yea even a reproach.

6 The Oracle on the Beasts of the South,—
<Through a land of distress and oppression—
Lioness and lion coming therefrom,
Viper and fiery flying serpent>
They would carry, on the shoulders of young asses, their wealth,
And, on the humps of camels, their treasures,
Unto a people that cannot serve them.
7 But ‖the Egyptians‖ <with vanity and emptiness> would help,—
Therefore' have I proclaimed concerning this,
‖Insolent‖! ‖they‖ sit still![b]
8 ‖Now‖[c] enter—
Write it upon a tablet before them,
And <upon a scroll> inscribe it,—
That it may serve for a later day,
For futurity, unto times age-abiding:—
9 That it is ‖a rebellious people‖
Sons, apt at deceiving,—
Sons, unwilling to hear the law[d] of Yahweh:
10 Who have said to |the seers|,
Ye must not |see|!
To the prophets,
Ye must not prophesy to us reproofs!
Speak to us smooth things,
Prophesy delusions:
11 Depart ye from the way,
Turn aside from the path,—
Desist from setting before us ‖the, Holy One of Israel‖.
12 |Therefore|—
‖Thus‖ saith the Holy One of Israel,
<Because ye have rejected this word,—
And have trusted in oppression and perverseness,
And have relied thereon>
13 ‖Therefore‖ shall this iniquity become to you
As a breach ready to fall,
A bulging in a high wall,—
Whose breaking down cometh ‖suddenly in a twinkling‖.
14 Yea he will break it—as the breaking of the pitcher of a potter, ‖crushed‖ |he will not spare|;
So that there shall not be found, <when it is smashed>
A sherd' wherewith to snatch fire from a hearth,[a]
Or to skim off water out of a cistern.
15 For ‖thus‖ said my Lord Yahweh,[b] the Holy One of Israel—
<By returning and resting> shall ye be saved,
<In keeping quiet and trusting> shall be your strength,—
Howbeit ye would not!
16 But ye said,—
Nay! but <on horses> will we flee,
‖For this cause‖ shall ye indeed flee,—
And <on the swift> will we ride,
‖For this cause‖ ‖swift‖ shall be your pursuers:
17 ‖One' thousand‖ <before the war-cry[c] of one—before the war-cry of five> shall ye flee,—
Until ye have been left,
As a pole on the top of a mountain,
And as an ensign upon a hill.
18 And |therefore| will Yahweh wait,
That he may grant you favour,
And |therefore| will he lift himself up,
That he may show you compassion,—
For <A God of justice>[d] is |Yahweh|,
How happy all they who are waiting for him
19 For ‖a people‖ |In Zion| shall dwell,
‖In Jerusalem‖,—
<As for weeping> thou shalt not weep!
<As for favour> he will grant thee favour, at the sound of thine outcry,—
<As soon as he heareth> he hath answered thee!
20 <Though My Lord[e] |should give you| bread in short measure, and water in scant allowance>
Yet will thy Teacher[f] |not hide himself any more|,
But thine eyes shall ever be looking on Teacher.[f]

[a] And so entering into a league. Or: "perhaps weave a web"—O.G. 651a.
[b] "Braggart-that-sitteth-still," "Stormy-speech stay-at-home," "Blustering and inactivity"—G.A.S.
[c] Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.): "Now therefore"—G.n.
[d] Or: "instruction."

[a] Ml.: "that which is kindled"—O.G.
[b] Or transfer both names: "Adonáy, Yahweh."
[c] So Cheyne (P.B.); u. "rebuke."
[d] "God has his own law and time for every ... —G.A.S.
[e] Some cod. (w. 3 edns.): "Yahweh" stead of "Ad... G.n.
[f] "Revealer"—G...

21 So shall ‖thine own ears‖ hear a word from
behind thee saying,—
‖This‖ is the way, walk ye therein,
‖When ye would turn to the right hand,
Or when ye would turn to the left‖.

22 Then will ye defile—
The overlaying of thy graven images[a] of
silver,
And the coating of thy molten image[b] of
gold,—
Thou wilt cast them away, as a woman the
token of her sickness,
Begone! shalt thou say thereto.

23 Then will he give—
Rain' for thy seed—wherewith thou shalt
sow thy ground, and
Bread' as the increase of thy ground, which
shall be fertile and fat,—
Thy cattle, in that day, shall feed' in broad
pasture:

24 And ‖the oxen and the young asses that till the
ground‖ <salted provender> shall eat, which
hath been winnowed with shovel or fan.

25 Then shall there be,
On every lofty mountain, and
On every lifted hill,
Channels, Conduits of water,—
In the great day of slaughter,
When the towers fall.

26 Then shall |the light of the moon| be |as the
light of the sun|,
And ‖the light of the sun‖ shall be |seven-
fold| ‖as the light of seven days‖,—
‖In the day—
When Yahweh |bindeth up| the laceration
of his people, and
When <the severe wound caused by smiting
them> he healeth‖.

27 Lo! ‖the Name of Yahweh‖ coming in from afar,
His anger kindling, A heavy storm,—
‖His lips‖ are full of indignation,
And ‖his tongue‖ is like a fire that devoureth;

28 And ‖his breath'[c] like an overflowing torrent‖
<even unto the neck> doth reach,
To sift nations' with a sieve of calamity,—
‖A bridle leading to ruin‖ being upon the
jaws of the peoples.

29 <A song> shall ye have,
As in the night of hallowing a festival,—
And gladness of heart,
As when one goeth with the flute to enter
Into the mountain of Yahweh,
Unto the Rock of Israel.

30 Then will Yahweh |cause to be heard|—the
resounding[d] of his voice,
And ‖the bringing down of his arm‖ shall be seen,
In a rage of anger,
And with the flame of a devouring fire,—
A burst[e] and a downpour, and a hailstone!

31 For <at the voice of Yahweh> shall Assyria
|be crushed|,—
<With his rod> will he smite.

32 And it shall come to pass,—that ‖every stroke
of the staff of doom, which Yahweh shall
lay upon him‖ shall be with timbrels, and with
lyres,— when <with battles of brandished
weapons> he hath fought against them.[a]

33 For there hath been set in order, beforehand,[b]
a Topheth,
Yea ‖the same‖ <for the king>[c] hath been
prepared,
He hath made it deep—made it large,—
The circumference thereof is for fire and
wood in abundance,
‖The breath of Yahweh‖ <like a torrent of
brimstone> is ready to kindle it.

31 1 Alas! for them who are going down to Egypt
for help,
<On horses> would rely,—
And have trusted—
In chariots—because they are many, and
In horsemen, because they are very bold,
But have not looked unto the Holy One of
Israel,
And <unto Yahweh> have not sought.

2 But ‖he also‖ is wise, and hath brought in
calamity,
And <his own words> hath he not set
aside,—
Therefore will he rise up
Against the house of evil-doers, and
Against the help of the workers of iniquity.

3 Now ‖the Egyptians‖ are |men| and not
|God|,
And ‖their horses‖ |flesh| and not |spirit|;
<When ‖Yahweh‖ shall stretch out his
hand>
Then |he that is giving help| shall stumble',
And |he that is receiving help| shall fall',
And ‖together‖ shall |all of them|
vanish!

4 For ‖Thus‖ hath Yahweh said unto me—
<Like as a lion or a young lion growleth'
over his prey,
Who—though there be called out against
him a multitude of shepherds—
Will not |at their voice| be dismayed,
Nor |at their noise| be daunted>
‖So‖ will Yahweh of hosts come down, to
make war over Mount Zion, and over the
hill thereof.

5 <As little mother-birds hovering> ‖so‖ will
Yahweh of hosts throw a covering over
Jerusalem,—
‖Covering‖ so will he rescue,
‖Passing over‖ so will he deliver!

[a] Same word as in Deut. vii. 5.
[b] Heb.: *maṣṣēkah'*.
[c] Or: "spirit."
[d] "Crash"—Cheyne (P.B.); "peal"—G.A.S.
[e] Or: "driving storm" (lit.: "bursting of clouds")—O.G. 658[b].

[a] *Written*: "against her"; *read*: "against them." In some cod. (w. 3 car. pr. edns., Aram. and Vul.) both *written* and *read*: "them"; Syr. and Sep. *read*: "him"—G.n.
[b] Or: "already," "ere this."
[c] Delitzsch, Cheyne, and Payne-Smith consider *molech* the right vocalisation here, and not *mélech*, "king"—Cp. G. Intro. 460.

6 Return ye unto him, against whom the sons
of Israel have deeply' revolted,
7 For <in that day> will every man reject his
idols of silver, and his idols of gold,—
Which your hands had made for you |as a
sin|!
8 Then shall the Assyrian fall, by the sword,
not of a great man,
And ‖the sword, not of a mean man‖ shall
devour him,—
Howbeit he shall take his flight from[a] the
face of a sword,
And ‖his young men‖ shall come |under
tribute|;
9 And <his own Cliff>[b] ‖through terror‖ shall
he pass by,
And his princes' shall be dismayed at an
ensign,—
Declareth Yahweh,
Who hath a flame in Zion,
And hath a furnace in Jerusalem.

§ 32. *An Ideal Reign of Righteousness, with its blessed Results in quickened Intelligence, improved Speech, and rectified moral Judgments; which Reign, however, has not yet come, and the Careless Women may lament over impending Calamity; but, with the Outpouring of the Spirit, it will come, and its gracious Fruits abound. Also, the great Anti-city will be sunk. Happy! all diligent Sowers of the Prophetic Word.*

32 1 Lo! <in righteousness> shall reign |a
king|
Yea ‖even princes‖ <with equity> shall bear
rule.
2 So shall each one become'
As a hiding-place from the wind
And a covert from the storm,—
As channels of water in a dry place,
As the shadow of a massive cliff in a weary
land.
3 And the eyes of them who are ready to see,
|shall not be closed|,—
And ‖the ears of them who are ready to hear‖
shall hearken;
4 And ‖the heart of the hurried‖ shall take
note of knowledge,
And ‖the tongue of stammerers‖ shall make
haste to speak plainly.
5 |A[c] base man| shall no longer be called
‖noble‖,—
Nor ‖a knave‖ be named |liberal‖;
6 For ‖a base man‖ <with baseness> will
speak,
And ‖his heart‖ will practise iniquity,—
Practising profanity,
And speaking, against Yahweh that which
misleadeth,
Emptying the soul of the hungry,
And <the drink of the thirsty> he causeth
to fail;
7 Yea <a knave> |his weapons| are wicked,—
‖He‖ <base schemes> hath devised
To ruin the oppressed with speeches of
falsehood,
Even when the needy pleadeth for
justice.
8 But ‖a noble man‖ <noble things>[a] hath
devised,—
And ‖he‖ <upon noble things> will
stand.[b]

9 Ye women in comfort! arise, hear my voice,
Ye daughters so confident, give ear to my
speech:—
10 <Some days beyond a year> ye shall be
troubled, ye confident ones,—
For failed' hath the vintage,
No ‖gathering‖ cometh in.

11 Tremble, ye women in comfort,
Be troubled, ye daughters so confident,—
Strip! and bare yourselves, and gird some-
what on your loins:
12 <Upon your breasts>[c] continue smiting:
For desirable fields,[d]
For fruitful vine.
13 <Over the soil of my people> |thorns and
briars| shall grow,—
Yea, over all houses of joy, thou city exult-
ant!
14 For ‖the palace‖ is abandoned,
‖The tumult of the city‖ hath ceased,—
‖Hill and watch-tower‖[e] serve as caves, unto
times age-abiding,
The joy of wild-asses,
The pasture of flocks:—
15 Until there be poured out upon us the spirit,
from on high,—
Then shall |the wilderness| become |garden-
land|,
And |the garden-land|[f] <for a forest> be
reckoned;
16 Then shall |justice| inhabit |the wilder-
ness|,
And ‖righteousness‖ <in the garden-land>
shall abide;
17 And |the yield of righteousness| shall be
|peace|,—
And |the tillage[g] of righteousness| |quietness
and confidence| to times age-abiding;
18 And my people |shall dwell|
In a home of peace,—and
In habitations of security, and
In resting-places of comfort.

[a] Some authorities (including Sep. and Vul.): "not from." (See G.n.)
[b] Prob. name of Assyrian *god; Cp. Deu.* xxxii. 31, 37—O.G. 701[a].
[c] Some cod. w. 2 ear. pr. edns., Sep. and Syr.): "And (? = therefore) a" —G.n.
[a] Or: "princely man princely things."
[b] Or: "in noble things will he persist" — Cheyne (P.B.).
[c] Read prob. *sadhim* [for *shadhim*]; "*over the fields wailing, over the delightful fields*"—O.G. 704.
[d] Some cod. (w. 3 ear. pr. edns., Sep. and Vul.): "field"—G.n.
[e] Or: "Ophel and the Watch-tower."
[f] *Written*: "garden-land"; *read*: "the garden-land." In some cod. (w. 2 ear. pr. edns.) both *written* and *read*: "the garden-land"—G.n.
[g] "Service"—G.A.S.

But it shall hail during the felling of the forest,
And <in a sunken place> shall |the city| sink.

How happy are ye who sow beside all waters,—
Who send forth the foot of the ox and the ass.

A Series of Encouragements (probably given to King Hezekiah in view of the Impending Assyrian Invasion), with Glimpses of a King in Beauty, a City in Security, and Inhabitants freed from Sickness.

Alas! thou plunderer, when ‖thou‖ hadst not been plundered,
And thou traitor, when[a] they had not betrayed thee:[b]
<When thou hast ceased plundering> thou shalt be plundered,
When thou hast left off betraying, they shall betray thee.

O Yahweh! shew us favour,—
<For thee> have we waited,—
Be thou their arm every morning,
Yea our salvation in the time of distress.
<At the noise of a tumult> the peoples retreated,—
<When thou didst lift thyself up> nations were scattered.

Then shall your spoil |be gathered| as the gathering of the caterpillar,[c]—
<As the swift running of locusts> is he about to run upon them.

Exalted' is Yahweh, for he inhabiteth a height,—
He hath filled Zion' with justice and righteousness.
So shall a wealth of deliverances,[d] wisdom and knowledge, |become the stability of thy times|,—
‖The reverence of Yahweh‖ |the same| is his treasure.

Lo! ‖their heroes‖[e] have cried out openly,—
‖The messengers of peace‖ <in bitterness> continue weeping [they say]:

The highways |are deserted|,
The passer-by on the path |hath ceased|,—

He hath broken covenant,
He hath despised cities,
He hath made no account of men.
The land mourneth', languisheth',
Lebanon |displayeth shame|, is withered,—
|Sharon| hath become |as the waste plain|,
And Bashan and Carmel |are shaking off their leaves|.

10 ‖Now‖ will I arise, Saith Yahweh,
‖Now‖ will I lift myself up,
‖Now‖ will I be exalted!

11 Ye shall conceive chaff,
Ye shall bring forth stubble,—
‖Your own breath‖ <like fire> shall devour you.

12 So shall |peoples| become |as the burnings of lime|,—
<As thorns lopped off> <with fire> shall they be burned.

13 Hear—ye that are far off, what I have done,
And know—ye that are near, my might:

14 |Terror-stricken in Zion|—are sinners,
Shuddering hath seized' the impious,—
Who' among us can sojourn with a fire that devoureth?
Who' among us can sojourn with burnings age-abiding?[a]

15 <He that walketh righteously,
And speaketh uprightly,—
He that refuseth the gain of exactions,
That shaketh his hands free from holding a bribe,
That stoppeth his ear from hearkening to deeds of blood,
And shutteth his eyes from giving countenance to wrong>

16 ‖He‖ <the heights> shall inhabit,
‖A stronghold of crags‖ shall be his refuge,—
‖His bread‖ hath been delivered,
‖His waters‖ have been made sure.

17 <Of a king, in his beauty> shall thine eyes |have vision|:
They shall see a land that stretcheth afar.[b]

18 ‖Thy heart‖ may murmur in terror,—
Where is the scribe?
Where—the receiver?
Where — he that maketh a list of the towers?

19 <The fierce people> shalt thou not see,—
The people
of too deep a lip[c] to be understood,
of too barbarous a tongue for thee to comprehend.

20 Look thou on Zion, the city of our appointed feast,[d]—
‖Thine own eyes‖ shall see Jerusalem—
A home of comfort,
A tent which shall not be packed up—
Whose pins |shall not be pulled out| for ever,
And none of ‖whose cords‖ shall be broken.

ome cod. (w. 2 ear. pr. edns.) omit: "when" —G.n.
ome cod. (w. 5 ear. pr. edns.): "him" — G.n.
In which case the line might be rendered: "And the traitor (when) they had not betrayed him."

[a] Cp. Jer. xvii. 4.
[b] Or: "a land far away." "They shall behold the land spreading very far forth"—G.A.S.
[c] A species of locusts—1 K. viii. 37. Cp. Joel i. 4.
[d] Or: "salvation."
[e] O.G. 72[a]: "wholly uncertain."
[c] Cp. Zeph. iii. 9.
[d] Some cod. (w. 6 ear. pr. edns., Syr.): "feasts" (pl.)—G.n.

21 But ‖there‖ shall Yahweh be our majestic one,
A place[a] of rivers—streams[b] broad on both hands,
Wherein shall go no galley with oars,
Neither shall majestic ship traverse it;
22 For ‖Yahweh‖ is our judge,
‖Yahweh‖ is our lawgiver,—
‖Yahweh‖ is our king,
‖He‖ will save us!

23 Loosed are thy ropes,—
They cannot strengthen the socket of their mast,
They have not unfurled a sail,[c]
‖Now‖ can be apportioned spoil in abundance,
‖The lame‖ have captured prey!

24 Neither shall the inhabitant say,
I am sick,—
‖The people who dwell therein‖ have been forgiven iniquity.

§ 34. *The Divine Anger against All Nations falls on Edom: The Ransomed of Yahweh return to Zion.*

34 1 Come near, ye nations, to hear,
And, ye races, attend,—
Let the earth hear, and the fulness thereof,
The world, and all things produced therefrom:
2 That Yahweh
hath wrath against all the nations,
and indignation against all their host,—
He hath devoted them to destruction,
He hath delivered them to slaughter;
3 And ‖their slain‖ shall be cast out,
And <their carcases> |the stench of them| shall ascend,—
And |the mountains| shall melt away ‖with their blood‖.

4 Then shall be dissolved all the host of the heavens,
And the heavens' |shall roll up as a scroll|,—
Yea ‖all their host‖ shall fade—
Like the fading and falling of a leaf from a vine, and
Like what fadeth and falleth from a fig-tree.

5 For my sword| hath been sated in the heavens|,—
Lo! <upon Edom>[d] shall it descend,
Even on the people whom I have devoted to justice.

6 <A sword> hath Yahweh—
Glutted with blood, Sated with fat,—
With the blood of well-fed lambs[e] and he-goats,
With the fat of the kidneys of rams,—
For <a sacrifice> hath Yahweh, in Bozrah,
Yea a great slaughter, in the land of Edom;
7 Then shall buffaloes come down with them,
And bullocks with bulls,—
So shall their land be soaked with blood,
And ‖their dust‖ <with fat> shall be enriched.

8 For <a day of avenging> hath Yahweh,—
A year of requitals, for the quarrel of Zion.

9 Then shall |the torrents thereof| be turned |into pitch|,
And |the dust thereof| |into brimstone|,—
So shall her land become burning pitch:
10 Neither <night nor day> shall it be quenched,
<To times age-abiding> shall ascend the smoke thereof,—
<From generation to generation> shall it lie waste,
<Never, never>[a] shall any pass through it:
11 That the vomiting pelican and the bittern |may possess it|:
And ‖the great owl[b] and the raven‖ dwell therein;
Then will he stretch out over it,
The line of desolation,[c] and
The plummet of emptiness.[d]
12 ‖Her nobles‖ (but none are |there|!) <unto royalty> will call,—
All ‖all her princes‖ shall become nought.
13 Then shall come up, in her palaces, |thorns|,
Nettles and thistles, in her fortresses,—
And she shall become
A home for wild dogs,
An enclosure for ostriches;
14 Then shall criers meet with howlers,
And ‖the shaggy creature‖ <unto his fellow> shall call,—
Only ‖there‖ shall |the night-spectre|
Make her settlement,
And find for herself a place of rest:
15 ‖There‖ shall |the arrow-snake|
Make her nest and lay,
And hatch, and gather under her shadow,—
Only ‖there‖ shall be gathered the falcons,[e] every one with her mate.

16 Seek ye out of the scroll of Yahweh, and read,
Not ‖one from among them‖ is lacking,
‖None‖ hath missed |her mate|,—
For ‖a mouth‖[f] hath |itself| commanded,
And ‖his spirit‖ hath |itself| gathered them:
17 Yea ‖he himself‖ hath cast for them a lot,
And ‖his own hand‖ hath given to them a portion |by line|,—
<Unto times age-abiding> shall they possess it,
<To generation after generation> shall they dwell therein.

[a] "In place"—O.G.; "instead of"—Fu.
[b] Perh. = "Euphratean rivers—Nilean streams."
[c] "Since sails were the only ensign"—O.G. 652[a], Ml.: ensign.
[d] Cp. chap. lxiii. 1-6.
[e] Some cod.: "bullocks" (instead of "well-fed lambs")—G.n.

[a] Ml.: "To perpetuity of perpetuities . . . . shall none," etc.
[b] Or: "eagle-owl"—Cheyne (P.B.).
[c] Heb.: *tóhu*. (See next note.)
[d] Heb.: *bóhu*. Cp.: *tóhu* and *bóhu* ("waste and wild")—Gen. i. 2.
[e] Possibly: "kite"—O.G.
[f] Or: "bidding," "mandate."

Wilderness and parched land |shall be glad for them|,—
And the waste plain |shall exult| and blossom as the lily:[a]
It shall ‖blossom abundantly‖, and exult,
Yea' with exultation and shouts of triumph,
‖The glory of Lebanon‖ hath been given to it,
The splendour of Carmel, and Sharon,—
‖They‖ shall see the glory of Yahweh,
the splendour of our God.

Strengthen ye the weak hands,—
<The trembling knees> make ye firm:
Say to the hurried in heart,
Be strong, Do not fear,—
Lo! ‖your God‖ <with avenging> doth come,
‖With the recompence of God‖,
‖He‖ doth come to save you.

‖Then‖ |shall be opened| the eyes of the blind,—
And ‖the ears of the deaf‖ be unstopped:
‖Then‖ |shall leap as a hart| the lame,
Then |shall shout| the tongue of the dumb,
For |there have broken forth|—
|In the desert|—‖waters‖,
And ‖streams‖, in |the waste plain|:
Then shall |the glowing sand|, become |a lake|,
And |thirsty ground|—|springs of water|,—
<In the home of the wild dog—its lair>
Shall be an enclosure for cane and paper-reed.

And there shall be ‖there‖ a raised way—even |a high road|,[b]
And <the Highroad of Holiness> shall it be called,
There shall not pass over it one who is unclean;
But ‖He Himself‖ shall be one of them, travelling the road,[c]
And ‖the perverse‖[d] shall not stray [thereinto].
There[e] shall be ‖there‖ no lion,
Nor shall ‖ravenous beast‖[f] go up thereon,
It shall not be found ‖there‖,—
Thus |shall travel| the redeemed;
And ‖the ransomed of Yahweh‖ shall return,
And shall enter Zion with shouting,[g]
With gladness age-abiding, upon their head,
‖Joy and gladness‖ shall overtake [them],
And sorrow' and sighing' |shall flee away|.

35. *The Invasion of Sennacherib King of Assyria.*

1 Now it came to pass, <in the fourteenth year of King Hezekiah> that Sennacherib king of Assyria came up, against all the fortified cities of Judah, and took them. 2 Then did the king of Assyria send Rabshakeh from Lachish to Jerusalem, unto King Hezekiah, with a heavy force,—and he took his stand by the upper channel of the pool, in the highway of the fuller's field. 3 And there went out to him—Eliakim son of Hilkiah, who was over the household,—and Shebna, the scribe, and Joah son of Asaph, the recorder. 4 And Rabshakeh said unto them,

Pray you say unto Hezekiah,—
‖Thus‖ saith the great king, the king of Assyria,
What is this trust, wherewith thou dost trust?
5 I have said[a] [sayest thou]—they are only words of the lips—
Counsel and might [have I] for the war,—
‖Now‖ upon whom' dost thou trust, that thou hast rebelled against me?
6 Lo! thou dost trust on the support of this bruised cane, on Egypt, whereon, if a man lean, it will enter his hand, and lay it open,—
‖So‖ is Pharaoh, king of Egypt, to all who trust upon him.
7 But <if thou[b] shouldst say unto me,
<In Yahweh our God> do we trust>
Then is that' not he' |whose high places and whose altars| Hezekiah hath removed, and said unto Judah and unto Jerusalem,
<Before this altar> shall ye bow yourselves down?
8 ‖Now‖ therefore, pledge thyself, I pray thee, with my lord, the king of Assyria,—
That I supply thee with two thousand horses,
If thou, on thy part, be able to set riders upon them;
9 |How then| wilt thou turn away the face of one pasha of the least of my lord's servants?
Or hast thou, on thy part, trusted upon Egypt, for chariots and for horsemen?
10 But ‖now‖ is it ‖without Yahweh‖ that I have come up against this land, to destroy it? ‖Yahweh himself‖ said unto me,
Go thou up against this land, and destroy it!
11 Then said Eliakim, and Shebna, and Joah, unto Rabshakeh—
Speak, we pray thee, unto thy servants in the Syrian language, for ‖we‖ can |understand| it,—and do not speak unto us in the Jews' language, in the ears of the people who are upon the wall.
12 But Rabshakeh said—
Is it <unto thy lord and unto thee> that my lord hath sent me, to speak these things? Is it not concerning the men who are tarrying upon the wall, that they may eat

[a] "Meadow-saffron or crocus"—O G.; "narcissus"—Cheyne (P.B.).
[b] Some cod. (w. Sep., Syr.) omit "even a highroad"—G.n.
[c] Cp. chap. lii. 12.
[d] Or: "foolish"—Hos. ix. 7; "always morally bad"—O.G. 17[a].
[e] Some cod. (w. Sep., Syr., Vul.): "And there"—G.n.
[f] "Destroyer among beasts"—O.G. 312.
[g] Cp. chap. li. 11.

[a] Some cod.: "thou hast said." Cp. 2 K. xviii. 20.
[b] Some cod.: "ye." Cp. 2 K. xviii. 22—G.n.

and drink what cometh from them[a] |with you‖?

13 So then Rabshakeh took his stand, and cried out with a loud voice, |in the Jews' language|, and said,

Hear ye the words of the great king, the king of Assyria:

14 ‖Thus‖ saith the king,

Let not Hezekiah deceive' you,—for he shall not be able to deliver you.

15 Neither let Hezekiah cause you to trust in Yahweh, saying,

Yahweh |will certainly deliver| us,—this[b] city |shall not be given over| into the hand of the king of Assyria.

16 Do not hearken unto Hezekiah,—for ‖thus‖ saith the king of Assyria,

Deal with me thankfully, and come out unto me,

Then shall ye eat,

Every one of his own vine, and

Every one of his own fig-tree,

And drink, every one the waters of his own cistern:

17 Until I come and take you, into

A land like your own land,—

A land of corn, and new wine,

A land of bread, and vineyards:—

18 Lest Hezekiah |persuade you|, saying,

‖Yahweh‖ will deliver us!

Have the gods of the nations |delivered|—any one of them—his country, out of the hand of the king of Assyria?

19 Where'[c] are the gods of Hamath, and Arpad?

Where' are the gods of Sepharvaim?

‖If indeed they had only delivered Samaria, out of my hand‖!

20 Who' are they, among all the gods of these countries, that have delivered their country out of my hand?

That ‖Yahweh‖ should deliver |Jerusalem| out of my hand!

21 But they held their peace, and answered him not a word,—for <the command of the king> it was, saying,—

Ye must not answer him.

22 Then came in—Eliakim son of Hilkiah, who was over the household, and Shebna the scribe, and Joah son of Asaph, the recorder, unto Hezekiah, with rent clothes,—and they told him the words of Rabshakeh.

37 1 And it came to pass, <when King Hezekiah heard it> that he rent his clothes,—and covered himself with sackcloth, and entered the house of Yahweh; 2 and sent Eliakim who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth,—unto Isaiah the prophet, son of Amoz; 3 and they said unto him,

‖Thus‖ saith Hezekiah,

<A day of distress and rebuke and reviling> is this day,—

For children are come to the birth,[a] and ‖strength‖ is there none' to bring forth.

4 |It may be| that Yahweh thy God will hear' the words of Rabshakeh, whom the king of Assyria, his lord, hath sent' to reproach a Living God, and will rebuke the words' which Yahweh thy God hath heard,—

Wherefore lift thou up a prayer, for the remnant that remaineth.

5 So the servants of King Hezekiah came unto Isaiah. 6 And Isaiah said unto them,

‖Thus‖ shall ye ‖surely say‖ unto your lord,—

‖Thus‖ saith Yahweh—

Be not thou afraid because of the words which thou hast heard, wherewith the servants of the king of Assyria have reviled |Me|.

7 Behold me! about to let go against him, a blast of alarm,[b] and <when he heareth the report> then will he return to his own country,—and I will cause him to fall by the sword, in his own land.

8 So Rabshakeh returned, and found the king of Assyria, warring against Libnah,—for he had heard, that he had broken up from Lachish.

9 And he heard it reported concerning Tirhakah king of Ethiopia, saying,

He hath come forth to fight with thee,—

so <when he heard it> he sent messengers unto Hezekiah, saying:

10 ‖Thus‖ shall ye surely speak unto Hezekiah king of Judah, saying,

Let not thy God, in whom ‖thou‖ art trusting, beguile' thee, saying,—

Jerusalem |shall not be given over| into the hand of the king of Assyria.

11 Lo! ‖thou thyself‖ hast heard what the kings of Assyria have done' to all the lands, in devoting them to destruction,—and shalt ‖thou‖ be delivered?

12 Did the gods of the nations |deliver them| whom my fathers destroyed,—Gozan, and Haran,—and Rezeph, and the sons of Eden, who were in Telassar?

13 Where' are the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim,—of Hena, and Ivvah?

14 And <when Hezekiah had received the letter at the hand of the messengers, and had read it> then went he up to the house of Yahweh, and Hezekiah |spread it out| before Yahweh. 15 And Hezekiah prayed' unto Yahweh, saying:

16 O Yahweh of hosts, God of Israel'—inhabiting the cherubim,[c]

‖Thou thyself‖ art GOD,[d] even thou alone, for all the kingdoms of the earth:

‖Thou‖ didst make' the heavens and the earth.

[a] Ml.: "eat their excrement and drink their urine."
[b] Some cod. (w. 2 ear. pr. edns., Sep. and Syr.): "and (=therefore) this"—G.n.
[c] Some cod. (w. 2 ear. pr. edns., Sep., Syr.): "Where then"—G.n.

[a] Ml.: "as far as the rupture."
[b] Ml.: "a spirit"; or simply: "blast."
[c] Or: "enthroned upon the cherubim."
[d] Heb.: = "Ao-lohim" = "the Elohim."

17 Bow down, O Yahweh, thine ear—and hear,
Open, O Yahweh, thine eyes[a]—and see,—
Yea hear thou all the words of Sennacherib,
who hath sent—to reproach a Living God.
18 <Of a truth> O Yahweh,—the kings of
Assyria have devoted to destruction all the
countries, [b] and their land; 19 and have put
their gods in the fire,—for ‖no-gods‖ were
|they|, but the work of the hands of men—
wood' and stone, and so they destroyed them.
20 ‖Now‖ therefore, O Yahweh our God, save
us[c] out of his hand,—
That all the kingdoms of the earth |may
know|,
That ‖thou‖ art Yahweh, |thou alone|.

21 Then Isaiah son of Amoz sent unto Hezekiah,
saying,—
‖Thus‖ saith Yahweh, God of Israel,
<In that thou hast prayed unto me con-
cerning Sennacherib king of Assyria>
22 ‖this‖ is the word which Yahweh hath
spoken concerning him,—
The virgin daughter of Zion |laugheth thee
to scorn—mocketh thee|,
The daughter of Jerusalem ‖after thee‖
|doth wag her head|!
23 ‖Whom‖ hast thou reproached, and insulted?
And ‖against whom‖ hast thou lifted high
thy voice?
Yea thou hast proudly raised thine eyes
‖against the Holy One of Israel‖.
24 <Through thy servants> thou hast re-
proached My Lord, and hast said,—
<With my multitude of chariots> have
I' ascended
The height of the mountains,
The recesses of Lebanon,
That I may cut down
Its tallest cedars,
Its choicest firs,
That I may enter
Its highest summit,
Its thick garden forest:
25 ‖I‖ have digged, and drunk waters,—
That I may dry up, with the soles of my
feet, all the Nile-streams of Egypt.

26 Hast thou not heard—
That <long ago> ‖that‖ is what I
appointed,
And <from days of old> devised?
‖Now‖ have I brought it to pass,
That thou mightest serve to lay waste |in
desolate ruins| ‖fortified cities‖;
27 And ‖their inhabitants, being powerless‖
were overthrown, and put to shame,—
They became'—
Grass of the field, and
Young herbage,
Grass on housetops, and
Seed parched before it came up.

28 Howbeit <thine abode, and thy coming
out and thy going in> I know,—and
thy raging |against me|.
29 <Because ‖thy raging against me, and thy
contempt‖ have come up into mine
ears>
Therefore will I put
My ring in thy nose, and
My bit in thy lips,
And will turn thee back, by the way by
which thou camest.

30 And ‖this' unto thee‖ is the sign,
Eating <this year> the growth of scattered
seeds,
And <in the second year> that which
shooteth up of itself,[a]—
Then <in the third year>
Sow ye'—and reap, and
Plant ye vineyards, and eat the fruit
thereof.
31 Then shall the escaped of the house of Judah
that remain, |again|
Take root downward,—
And bear fruit upward.
32 For <out of Jerusalem> shall come forth a
remnant,
And that which hath escaped, |out of Mount
Zion'|,—
‖The jealousy[b] of Yahweh of hosts‖ will
perform ‖this‖.

33 |Therefore|, ‖thus‖ saith Yahweh, concern-
ing the king of Assyria,
He shall not enter this city,
Nor shoot there, an arrow,—
Nor attack it with shield,
Nor cast up against it a mound:
34 <By the way that he came in>
‖By the same‖ shall he return,—
And <into this city> shall he not
enter,
Declareth Yahweh.
35 Thus will I throw a covering over this city,
to save it,—
For mine own sake,
And for the sake of David my ser-
vant.

36 Then went forth the messenger of Yahweh,
and smote—in the camp of the Assyrians—
a hundred and eighty-five thousand,— and
<when men arose early in the morning> lo!
‖they were all‖ dead bodies! 37 So
Sennacherib the king of Assyria, brake up,
and went his way, and returned,—and re-
mained in Nineveh. 38 And it came to
pass, <as he' was bowing down in the house
of Nisroch his god> that ‖Adrammelech and
Sharezer his sons‖ smote him with the sword,
howbeit ‖they‖ escaped into the land of
Ararat,—and |Esarhaddon his son| reigned
|in his stead|.

[a] M.C.T.: "eye." Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "eyes"—G.n.
[b] Some cod.: "the nations." Cp. 2 K. xix. 17.
[c] Some cod. add: "I (or we) pray thee." Cp. 2 K. xix. 19—G.n.

[a] So O.G. "Springs from the roots"—Cheyne (P.B.).
[b] Cp. chap. ix. 7 n.

§ 36. *Hezekiah's Sickness—Recovery—and Writing.*

38 1 <In those days> was Hezekiah sick unto death,—and Isaiah the prophet son of Amoz, |came in unto him|, and said unto him—
‖Thus‖ saith Yahweh,
Set in order thy house,[a] for ‖about to die‖ thou art, and shalt not recover.
2 Then Hezekiah turned his face unto the wall,—and prayed unto Yahweh; 3 and said,—
I beseech thee, O Yahweh, remember, I pray thee, how I have walked before thee, in faithfulness and with an undivided heart, and <that which is good in thine eyes> have I done.
And Hezekiah wept' aloud. 4 Then came the word of Yahweh unto Isaiah, saying:
5 Go, and say unto Hezekiah—
‖Thus‖ saith Yahweh, the God of David thy father:
I have heard thy prayer,
I have seen thy tears,—
Behold me! about to add unto thy days', |fifteen years|;
6 And <out of the hand of the king of Assyria> will I deliver thee, and this city;
And I will throw a covering over this city.
7 And ‖this‖ |to thee| shall be the sign, from Yahweh,—that Yahweh will do' this thing which he hath spoken:—
8 Behold me! causing the shadow on the steps, which hath come gone down on the steps[b] of Ahaz with the sun, to return' |backwards| ‖ten steps‖.
So the sun returned ten steps, by the steps which it had come down.

9 The writing of Hezekiah king of Judah, when he had been sick, and then recovered from his sickness:—
10 ‖I‖ said—
<In the noontide of my days> I must enter the gates of hades,—
I am deprived of the residue of my years!
11 I said—
I shall not see Yah, Yah, in the land of the living,
I shall discern the son of earth no longer, with the dwellers in the quiet land.[c]
12 ‖My dwelling‖ hath been broken up,
And is stripped from me, like a shepherd's tent,—
I have rolled up—as a weaver—my life,
<From the loom> doth he cut me off,
<From day until night> [I said]—
Thou wilt finish me.
13 I cried out,[a] until morning, like a lion,
‖Thus‖ will he break all my bones!
From day until night,
Thou wilt finish me!
14 <As a twittering[b] swallow>[c] ‖so‖ do I chatter,[d]
I coo as a dove,—
Mine eyes languish' through looking on high,
O My Lord![e] distress is upon me—my Surety!
15 What can I say?
<Since he hath promised for me>
‖Himself‖ will perform.
I will go softly,[f] all my years,
Because of the bitterness of my soul.
16 O My Lord! <on those things do men live,—
And <altogether in them> is the life of my spirit,
When thou hast strengthened me, and made me live.
17 Lo! <for well-being> I had bitterness—bitterness,[g]—
But ‖thou‖ <cleaving unto my soul> hast raised me from the pit of corruption,[h]
For thou hast cast, behind thy back, all my sins.
18 For ‖hades‖ cannot praise thee,
Nor ‖death‖ celebrate thee,—
They[i] who go down to the pit cannot wait for thy faithfulness.
19 <The living, the living> ‖he‖ can praise thee,
As I' do this day,—
‖A father‖ <to his children> can make known thy faithfulness.
20 ‖Yahweh‖ [was willing] to save me,—
Therefore <on my stringed instruments> will we play—
All the days of our life,
By the house of Yahweh.
21 And Isaiah had said,
Let them take a cake of figs, and let them press it over the boil,[k] that he may recover.
22 And Hezekiah had said—
What is the sign—that I shall go up unto the house of Yahweh?

§ 37. *Messengers from Babylon—how treated by the King—Denunciation by the Prophet.*

39 1 <At that time> Merodach-baladan son of Baladan, king of Babylon, sent letters and a present unto Hezekiah,—for he had heard that Hezekiah had been sick, and had recovered.
2 And Hezekiah |rejoiced over them|, and showed them his house of precious things—the silver

[a] Mi.: "give command unto thy h."
[b] Or: "dial." "Step-clock"—Cheyne (P.B.).
[c] In some cod.: "passing world" (*hld*), *written*; "quiet land" (*hdl*) *read*. In others: "passing world" both *written* and *read*—G.n.
[a] So it shd be (w. Aram.)—G.n. [M.C.T.: "I composed myself."]
[b] Or: "circling."
[c] Or: "swift."
[d] "Like a swift, so do I scream"—Cheyne (P.B.).
[e] In the famous Hillel copy (c. A.D. 600): "Yahweh"; and so the Eastern school of Massorites—G.n.
[f] Lit.: "*with dignity or caution, as in a processions*"—G.A.S.
[g] See Intro. Chap. II., Synopsis *B*, *c*. For other views of the meaning, cp. O.G. 600[a].
[h] "Thou didst hug my soul from the pit of ruin"—Davies' H.I.. Cp., however, O.G. 366.
[i] Some cod.: "And they"—G.n.
[k] "Rub it upon the eruption"—O.G. 598.

and the gold and the spices and the precious ointment, and all his armoury—and all that was found among his treasures,—there was nothing, which Hezekiah |did not show them|—in his house, or in all his dominion. 3 Then came Isaiah the prophet, unto King Hezekiah,—and said unto him—

What said these men? and whence came they unto thee?

And Hezekiah said,

<From a land far away> came they unto me, from Babylon!

4 And he said,

What have they seen in thy house?

Then said Hezekiah,—

<All that is in my house> have they seen, there is nothing which I shewed them not, among my treasures.

5 Then said Isaiah unto Hezekiah,—

Hear thou the word of Yahweh of hosts:

6 Lo! days are coming, when all that is in thy house, and that which thy fathers have treasured up until this day, shall be carried' away unto Babylon,—|nothing| shall be left,

Saith Yahweh.

7 And <of thy sons who shall issue from thee, whom thou shalt beget> shall they take away,—and they shall become eunuchs, in the palace of the king of Babylon.

8 And Hezekiah said unto Isaiah,

Good' is the word of Yahweh, which thou hast spoken.

And he said,

Surely there shall be peace and stability in my days.

§ 38. *A Charge to console Jerusalem by the Announcement of a Fact; for the Realisation of which, however, effectual Preparation must be made. In spite of Human Weakness, the Divine Word will be fulfilled, and the Rule of the Shepherd King be triumphantly inaugurated.*

40 1 Comfort ye—comfort ye, my people,[a]—

Saith your God.

2 Speak ye unto the heart of[b] Jerusalem,

And cry unto her,—

That accomplished' is her warfare,[c]

That accepted' is her punishment,—

That she hath received, at the hand of Yahweh,

According to the full measure[d] of all her sins.

3 A voice of one crying!—

<In the desert> prepare ye the way of Yahweh,—

Make smooth |in the waste plain| a highway for our God:

4 Let ‖every valley‖ be exalted,

And ‖every mountain and hill‖ be made low,—

And |the steep ground| become |level|,

And |the chain of hills|—|a plain|:

5 Then shall be revealed' the glory of Yahweh,—

And all flesh shall see' it together,[a]

For ‖the mouth of Yahweh‖ hath spoken!

6 A voice saying Cry!

And one said—

What' should I cry?

‖All flesh‖ is grass,

And ‖all the grace[b] thereof‖ like the flower of the field:

7 *The grass |hath withered|* *The flower |hath faded|*,

Because ‖the breath of Yahweh‖ hath blown upon it!

Surely the people |is grass|!

8 *The grass |hath withered|* *The flower |hath faded|*,—

But ‖the word of our God‖ shall stand unto times age-abiding!

9 <To a high mountain> get ye up, O herald-band[c] of Zion,

Lift high' with strength' your voice, O herald-band[c] of Jerusalem,—

Lift it high, do not fear,

Say to the cities of Judah—

Lo! your God!

10 Lo! ‖My Lord, Yahweh‖[d] <as a mighty one> doth come,

And ‖his own arm‖ is about to rule for him,—

Lo! ‖his reward‖ is with him,

And ‖his recompense‖ before him;

11 ‖Like a shepherd‖ <his flock> will he tend,

<In his own arm> will he take up[e] the lambs,

And <in his own bosom> will he carry [them],—

<Them which are with young> will he lead to a place of rest.

§ 39. *Yahweh's Power, Wisdom, and Exhaustless Resources set forth as a Stay for Israel's Faith when Sorely Tried by Long Delay.*

12 Who' hath measured, |with the hollow of his hand| ‖the waters‖,

Or <the heavens with a span> hath meted out,

Or hath comprehended |in a measure|[f] ‖the dust of the earth‖,

Or weighed |in scales| ‖the mountains‖,

Or ‖the hills‖ in a balance?

[a] Cp. chap. xlix. 13; li. 3.
[b] *Lit.*: "affectionately to." Cp. Gen. l. 21; Jdg. xix. 3.
[c] Or: "hard service."
[d] Ml.: "the double" or "duplicate." Cp. chap. lxi. 7; Jer. xvi. 18.

[a] Or: "all alike"—O.G. 403[b].
[b] "Loveliness"—O.G.
[c] "Heraldess"—G.A.S.
[d] Or transfer both names: "Lo! Adonây, Yahweh."
[e] Cp. Ps. xxvii. 10.
[f] Ml.: "a shalish-measure" = "prob. the third of an ephah, or about a third of a bushel."

13 Who' hath proved the spirit of Yahweh?
Or, being his counsellor', hath been giving him knowledge?
14 With whom' hath he taken counsel—
And he hath given him intelligence,
And instructed him in the path of justice,—
And taught him knowledge,
And <in the way of intelligence> hath been giving him understanding?
15 Lo! ‖nations‖
Are as a drop on[a] a bucket,
And <as fine dust on a balance> are accounted,—
Lo! ‖islands‖ <like an atom> can he hoist;
16 And ‖Lebanon‖ is not sufficient to burn,—
Nor ‖the beasts thereof‖ sufficient for an ascending-sacrifice!
17 ‖All nations‖ are as nothing before him,—
<A thing of nought or a waste>[b] are they accounted unto him?
18 Unto whom', then, can ye liken GOD?
Or |what likeness| can ye compare unto him?
19 ‖The image‖[c] hath been cast by an artificer,
And ‖a goldsmith‖ |with gold| overlayeth it,—
And <chains of silver> he worketh.
20 ‖The needy offerer‖ <of a tree that will not rot> maketh choice,—
<A skilled artificer> seeketh he out for himself, to construct an image[d] that shall not totter!
21 Have ye never taken note?
Have ye never heard?
Hath it not, from the beginning, been told you?
Have ye not been led to discern, from the foundations of the earth?
22 It is he who sitteth upon the circle[e] of the earth,
While |the inhabitants thereof| are |as grasshoppers|,—
Who stretcheth forth <as a curtain> ‖the heavens‖,
And spreadeth them out as a tent to dwell in;
23 Who delivereth dignitaries to nothingness,—
‖Judges of earth‖ <like a desolation>[b] hath he made:
24 <Scarcely have they been planted,
Scarcely have they been sown,
Scarcely hath their stock |begun to take root in the earth|>
When he hath just blown upon them, and they have withered,
And ‖a whirlwind‖ <as though they had been chaff> carrieth them away.
25 Unto whom' then, can ye liken me, or can I be equal? Saith the Holy One.
26 Lift on high, your eyes—and see, who' hath created these,
That bringeth forth |by number| their host,—
<To all of them, by name> doth call,
<Because of the abundance of vigour and alertness of strength> ‖not one‖ is missing!
27 |Wherefore| shouldest thou
say, O Jacob, or
speak, O Israel,—
Hidden' is my path from Yahweh,
And <from my God> ‖my vindication‖ will pass?
28 Hast thou not known,
Hast thou not heard, That
The God of age-past time—
Yahweh,
The Creator of the ends of the earth,
Fainteth not, neither groweth weary,—
There[a] is no' searching of his understanding:
29 Giving |to him that fainteth| ‖strength‖,
And <to him that hath no' vigour> he causeth ‖power‖ to abound?
30 Youths' |both faint and grow weary|,
And ‖young warriors‖—they fall, they fall;[b]
31 But ‖they who wait for Yahweh‖ shall renew their strength,
They shall mount on strong pinion, like eagles,—
They shall run' and not grow weary,
They shall walk' and not faint.

§ 40. *The Coastlands in particular and the Races of Men in general are summoned by Yahweh to defend their Idolatries. An Avenger is called from the North and East, as Yahweh's Servant, who, though in himself a mere Worm, yet by the help of his God becomes a Threshing Instrument, and scatters Opposers as Chaff. True Worshippers are mightily Consoled, and Idolatry is put to Shame.*

41 1 Be silent [and hearken] unto me,[c] O ye Coastlands,
And let the Races of Men renew their strength,—
Let them approach, ‖then‖ let them speak,
‖Together‖ <for controversy> let us draw near:—
2 Who' roused up one from the East,
‖In righteousness‖ called him to his feet,—
Set before him, nations,
And <over kings> caused him to rule,
His sword |made [them] like dust|,
His bow |like driven chaff|:
3 He pursued them, passed along safely,—
<Upon the path of his own feet> entered he not?

[a] As if depending from.
[b] Heb.: *to'hu*. Cp. Gen. i. 2.
[c] Here, clearly, molten. Heb.: *pésel*. Cp. Exo. xx. 4, n.
[d] Here, as clearly, carved. Heb.; *pésel*. Cp. Exo. xx. 4, n.
[e] Or: "compass"; or "vault."

[a] Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.): "And (so) there"—G.n.
[b] Cp. Intro., Chap. II., Synopsis *B*, *c*.
[c] "= Come silently unto me"—O.G.

4 Who' hath wrought and performed,
Calling the generations, in advance?
‖I, Yahweh, [who am] First‖,
And <with them who are last>[a] ‖I‖ am the Same![b]

5 Coastlands |have seen|, so they fear,
‖The ends of the earth‖ are in dread,—
They have drawn near, and have come:
6 ‖Every man‖ <to his neighbour> giveth help,—
And <to his brother> saith, Take courage!
7 So |the carver| hath encouraged |the goldsmith|,
|He that maketh smooth with the hammer|, |him that smiteth the anvil|,—
Saying of the welding, It is ‖good‖!
Then hath he fastened it with nails—it must not totter!

8 But <‖thou‖, Israel, my Servant,
Jacob, whom I have chosen,—
The seed of Abraham, my loving one;[c]
9 Thou whom I have taken hold of from the ends of the earth,
And <from the extremities thereof> have called thee,—
And said to thee <My Servant> thou!
I have chosen thee, and not cast thee off>
10 Do not fear, for <with thee> I am!
Look not[d] around, for ‖I‖ am thy God,—
I have emboldened thee,
Yea I have helped thee,
Yea I have upheld thee, with my righteous' right-hand.
11 Lo! they shall turn pale and be ashamed—
All they who have been incensed against thee,—
They shall become as nothing and perish—
The men who have been thine accusers:
12 Thou shalt seek them, but shalt not find them—
The men who have contended with thee,
They shall become as nothing, and as a thing of nought—
The men who have warred against thee;
13 For ‖I, Yahweh, thy God‖ am firmly grasping thy right-hand,—
Who am saying unto thee
Do not fear!
‖I‖ have become thy helper!
14 *Do not fear!* Thou worm Jacob,
Ye men of Israel,—
‖I‖ have become thy helper,
Declareth Yahweh,
And thy redeemer, The Holy One of Israel.
15 Lo! I have made of thee a new pointed threshing sledge, |owning teeth|,—
Thou shalt thresh mountains, and crush them,
And <hills—like chaff> shalt thou make:

16 Thou shalt fan them, and ‖a wind‖ shall carry them away,
And ‖a whirlwind‖ scatter |them|,—
But ‖thou‖ shalt exult in Yahweh,
And <in the Holy One of Israel> shalt thou boast thyself.[a]

17 <As for the oppressed and the needy,
Seeking water, when there is' none,
‖Their tongue‖ |with thirst| being parched>
‖I—Yahweh‖ will answer them,
<The God of Israel> I will not forsake them:
18 I will open
|On bare hills| ‖rivers‖, and
|In the midst of plains| ‖fountains‖,—
I will make
|The desert| ‖a lake of water‖, and
|Parched land| ‖springs of water‖;
19 I will set |in the desert|
‖Cedar, acacia, and myrtle, and oil-tree‖,—
I will place |in the waste plain|
‖Cypress, holm-oak and sherbin-cedar, together‖
20 That men may see and observe, and consider and understand |at once|,
That ‖the hand of Yahweh‖ hath done this,
That ‖the Holy One of Israel‖ hath created it.

21 Bring near your contention,
Saith Yahweh,—
Advance your defences,
Saith the King of Jacob:
22 Let them advance them, and tell us, What shall happen,—
<Things known in advance — what they were> tell ye,
That we may lay them to our heart, and mark the after-story of them,
Or <things yet to come> let us hear:
23 Tell ye the events which shall be hereafter,
That we may perceive that <gods> ye are',—
Surely ye must do something—good or bad,
That we may be amazed, and behold it |at once|.

24 Lo! ‖ye‖ are |of nought|,
And ‖your work‖ is |a puff of breath|,—
<An abomination> he that chooseth you!

25 I have roused up one from the North, and he hath come,
<From the rising of the sun> calleth he on my Name,—
And he hath come |on deputies| ‖as though they were mortar‖,
And |as a potter| treadeth |clay|.

[a] "With those who come after"—Cheyne (P.B.).
[b] Or: "I am he who is"; ‖I‖ am He," "‖I‖ am'."
[c] Or: "who loved me."
[d] Some cod. (w. Syr.): "And do not look"—G.n.

[a] Or: "win applause," "win for thyself praise."

26 Who[1] hath told in advance, that we might know,
And beforetime, that we might say Right!
Nay, there is none[1] who can tell,
Nay, there is none[1] who can let us hear,
Nay, there is none[1] who can understand what ye utter.

27 ‖He who is First‖[a] [can say]
To Zion,
Lo! there they are!
And to Jerusalem,
<A herald of good-tidings> do I give.

28 So I look, And there is not a Man!
‖Even among these‖
And there is none[1] to advise,—
That <when I ask them> can answer a word.

Lo! <as to all of them>
<Vanity—nothingness> are their works,
<Wind and emptiness> their molten images!

§ 41. *The Mission of Jacob as Collective Servant of Yahweh having been declared, from behind him steps forth an Individual Servant—known to be such by His becoming a Covenant for His own People—who enters into His people's Calling and carries it forward to fulfilment.*

42 1 Lo! <my Servant> I will uphold him,
<My chosen> well-pleased[1] is my soul,—
I have put[b] my spirit upon him,
<Justice—to the nations> will he bring forth:
2 He will not cry out, nor will he speak loud,—
Nor cause to be heard |in the street| his voice:
3 <Cane that is crushed> will he not break,
<And wick that is fading> will he not quench,—
<Faithfully> will he bring forth justice:
4 He will not fade, nor will he be crushed,
Until he establish |in the earth| ‖justice‖,
And <for his instruction>[c] |Coastlands| wait.[d]

5 ‖Thus‖ saith God himself—[e]
Yahweh,—
<Creator of the heavens, that stretched them forth,
Out-spreader of earth, and the products thereof,—
Giver of breath to the people thereon,
And of spirit to them who walk therein>
6 ‖I—Yahweh‖ have called thee in righteousness,
And will firmly grasp thy hand,—
And will keep thee,
And give thee—
As the covenant of a people,
As the light of nations:

7 To open eyes that are blind,—
To bring forth
Out of the dungeon, the captive,[a]
Out of the prison, the dwellers in dar[illegible]
ness.

§ 42. *The Mission of Jacob, broadly viewed [illegible] Yahweh's Witnesses, resumed: with numer[illegible] diverging and converging Details — Di[illegible] Predictions calling for Song, Divine Inacti[illegible] boldly reversed, Divine Irony on Idolat[illegible] Divine Foresight pointedly claimed, Di[illegible] Favour richly bestowed; Jacob's Experie[illegible] recorded, his Blindness, Sins, Sorrows, Sh[illegible] Captivities, Deliverances. The name "Cy[illegible] suddenly announced.*

8 ‖I‖ am Yahweh, ‖that‖ is my Name,—
And ‖my glory‖ <to another> will I [illegible] not give,
Nor |my praise| ‖to images‖.[b]
9 <Things told in advance> lo! they [illegible] have come to pass,—
And <new things> am I telling,
<Ere yet they spring forth> I let |you| hear them.

10 Sing to Yahweh a song that is new,
|His praise| from the end of the earth[illegible],—
Ye that go down to the sea, and the fu[illegible]lness thereof,
The Coastlands, and ye who dwell the[illegible]ein.
11 Let the wilderness |shout|, and the [illegible]cities thereof,
The villages, wherein dwelleth Kedar[illegible]—
Let the inhabitants of the crag,[c] raise shouts of triumph,
<From the top of the mountains> let [illegible] them cry aloud:
12 Let them render |unto Yahweh| ‖gl[illegible]y,—
And ‖his praise‖ |in the Coastlan[illegible]| let them tell.

13 ‖Yahweh‖ |as a hero| goeth forth,
<As a man of war> he stirreth up jeal[illegible]sy,—
He giveth a cry, yea he raiseth a war-c[illegible],
<Over his foes> he showeth his stren[illegible]h.

14 I have held my peace from age-past [illegible]es,
I kept still,
I restrained myself,—
<As a travailing woman> I pant,
I breathe hard and gasp, |all at on[illegible]!

15 I will lay waste mountains, and hills,
And <all their vegetation> will I wi[illegible],—
And I will make |rivers| to be |shore[illegible]|
And <lakes> will I dry up:
16 Thus will I lead the blind, by a way t[illegible]y
know not,
<In[d] paths they know not> will I gui[illegible]
them,—

[a] Or: "in advance."
[b] Or: "given," "bestowed."
[c] "His instruction or revelation"—A. B. Davidson (Temple Bible).
[d] Cp. chap. li. 5; lx. 9.
[e] Heb.: *hā-'ēl*.

[a] Cp. chap. xlix. 9; lxi. 1.
[b] Whether carved, graven, or even molten. Cp. Exo. xx. 4, n.; Deut. vii. 5.
[c] Or: "Sela."
[d] Some cod. (w. Sep., Sy., Vul.): "And in"—Q.a

I will make |the place that was dark before them| to be ‖light‖,
And |crooked| ways, to be ‖straight‖,
<These things> have I done[a] unto them,
And have not forsaken them.

17 They have drawn back
They turn very pale
Who have been trusting in a graven image,[b]—
Who have been saying to a molten image,[c]
‖Ye‖[d] are |our gods|!

18 Ye deaf, hear!
And ye blind, look around that ye may see!
19 Who' is blind, if not my Servant?
Or deaf, like |my messenger whom I send|?
Who' is |blind|, like an intimate friend?
Or blind, like the Servant of Yahweh?

20 <Seeing many things> yet thou heedest not,
Opening the ears, yet he[e] heareth not.

21 ‖Yahweh‖ is well-pleased for his own righteousness' sake,
He magnifieth instruction[f] and maketh it majestic.[g]

22 But ‖that‖ is a people preyed upon and plundered,
Snared in holes, |all of them|,
And |in houses of restraint| ‖concealed‖,—
They have become a prey, and there is none' to deliver,—
A booty, and there is none to say— Restore!

23 |Who' among you| will give ear to this,—
Let him hearken and hear |for an aftertime|?
24 Who' gave |as a booty| ‖Jacob‖,
And ‖Israel‖ to them who were ready to take prey?
Was it not |Yahweh|?
‖He against whom we have sinned‖,
And they were not willing |in his ways| ‖to walk‖,
Neither hearkened they to his instruction?[h]
25 So he hath poured out |upon him|
‖The glow of his anger‖, and
‖The strength of battle‖;
And it hath set him aflame round about, yet he knoweth it not,
And it hath kindled upon him, yet he layeth it not to heart.

43 1 ‖Now‖ therefore,
‖Thus‖ saith Yahweh—
Creating thee, O Jacob, and
Fashioning thee, O Israel,—
Do not fear,
For I have redeemed thee,
I have called thee by thy name,
‖Mine‖ thou art'!

2 <When thou passest through the waters>
|with thee| I am',
Or <through the rivers> they shall not overflow thee,—
<When thou walkest through fire> thou shalt not be scorched,
And ‖a flame‖ shall not kindle upon[a] thee;
3 For ‖I—Yahweh‖ am
Thy God,
The Holy One of Israel,
Ready to save thee,—
I have given |as thy ransom| ‖Egypt‖,
‖Ethiopia and Seba‖ in thy stead.
4 <Because thou art precious in mine eyes,
art honoured,
And ‖I‖ love thee,—
And will give |mankind| ‖in thy stead‖
Yea |peoples| ‖for thy life‖>
5 Do not fear, for |with thee| I am',—
<From the East> will I bring in thy seed,
And <from the West> will I gather thee;
6 I will say to the North,
Give up!
And to the South,[b]
Do not withhold!
Bring in My sons from far, and
My daughters, from the end of the earth;
7 Every one who is called by my Name,
Whom <for mine own glory> I have created—|formed|—yea ‖made‖!

8 Bring forth
A blind people, that have' ‖eyes‖, and
A deaf, that have ‖ears‖.

9 ‖All the nations‖ are gathered together,
Yea there is an assembling' of peoples,
‖Who' among them‖[c] can tell this,
And <things in advance> can let us hear?
Let them set forth their witnesses, that they may get their right,
Or let them hear, and say Truth!

10 ‖Ye‖ are my witnesses,
Declareth Yahweh,
And my Servant, whom I have chosen,—
That ye may take note—and believe me,
And perceive that ‖I‖ am He,[d]
<Before me> was not formed a GOD,
Nor <after me> shall one come into being:
11 ‖I—I‖ am Yahweh,—
And there is none, besides me, |ready to save|:
12 ‖I‖ have told—and will save, and make known,
That there is, among you, no strange one;
And ‖ye‖ are my witnesses,
Declareth Yahweh,
That ‖I‖ am GOD.
13 <Even from To-day> ‖I‖ am He,[d]
And none <out of my hand> can deliver,—
I work, and who' reverseth?

[a] N.B. the tense—"the perfect of certainty."
[b] Or: "a carved image." Heb.: *pe'ṣel*. Cp. Exo. xx. 4, n.
[c] Heb.: *maṣṣēkah'*.
[d] Perh. plural of pretended majesty.
[e] Some cod. (w. Syr.): "thou"; others: "ye"—G.n.
[f] "Teaching"—O.G. 343; "Revelation"—G.A.S.
[g] Cp. Exo. xv. 11; Ps. viii. 1.
[h] Cp. ver. 21, n.

[a] Some cod.: "shall not pass over thee"—G.n.
[b] "East—West—North—South"; a wider deliverance, surely, than and that from Babylon.
[c] Some cod. (w. 1 ear. pr. edn., Syr., Vul.): "among you"—G.n.
[d] Or: "am He who Is"; or, "the Same."

14 ‖Thus‖ saith Yahweh,
Your Redeemer, The Holy One of Israel,—
<For your sakes> have I sent into Babylon,
And will bring down |as fugitives| ‖all of them‖,—
‖Even the Chaldeans, in the ships which cause them loud outcry‖.[a]
15 ‖I—Yahweh‖ am Your Holy One,—
The Creator of Israel,
Your King.

16 ‖Thus‖ saith Yahweh,—
<Who setteth' |in the sea| ‖a way‖,—
And |in the mighty waters| ‖a path‖;
17 Who bringeth forth Chariot and horse,
Force and strength>
‖Together‖[b] shall they lie down,
They shall not arise,
They are extinguished,
<Like a wick> are they quenched!
18 Do not keep in mind, former things,—
And <things of old> do not consider:
19 Behold me! doing |a new thing|,
‖Now‖ shall it spring forth,
Will ye not take note thereof?
Surely I will set
|In the desert| ‖a way‖,
|In a desolate land| ‖rivers‖:
20 The wild beast of the field shall honour' me,
Jackals, and ostriches,
Because I have given—
|In the desert| ‖waters‖,
|Rivers| ‖in a desolate land‖,
To give drink unto my people, my chosen:
21 ‖A people which I have fashioned for myself‖,
<My praise> shall they record.

22 Yet <not upon me> hast thou called, O Jacob,—
For thou hast been wearied of me, O Israel:
23 Thou hast not brought in to me small cattle as thine ascending-offerings,
Nor <with thy sacrifices> hast thou honoured me,—
I have not oppressed thee with meal-offerings,
Nor have I wearied thee with frankincense;
24 Thou hast not bought for me, |with silver|,
‖fragrant calamus‖,
Nor <with the fat of thy sacrifices> hast thou sated me,—
Thou hast done nothing but oppress me |with thy sins|,
Thou hast wearied me |with thine iniquities|.
25 ‖I—I‖ am he that is ready
To wipe out thy transgressions, for mine own sake,—
And <thy sins> not remember.
26 Put me in mind,
Let us enter into judgment, |at once|,—
Recount ‖thou‖ that thou mayest be justified:

27 ‖Thy chief father‖ hath sinned,—
And ‖thine interpreters‖ have transgressed against me;
28 So then I must needs profane the rulers of the holy place,—
And deliver
|Jacob| to be devoted to destruction, and
|Israel| ‖unto reviling‖!

44 1 ‖Now‖ then—hear,
O Jacob my Servant,—and
Israel, whom I have chosen:
2 ‖Thus‖ saith Yahweh—
Who made thee and formed thee from birth,[a]
Who helpeth thee:
Do not fear, O my Servant Jacob, and
Jeshurun,[b] whom I have chosen;
3 For I will pour
Water upon the thirsty soil, and
Floods upon the dry ground,—
I will pour
My spirit upon thy seed, and
My blessing upon thine offspring;
4 So will they spring up among[c] the grass,
As willows by the water-courses:
5 ‖This one‖ will say <Yahweh's> am I', and
‖That one‖ will call himself by the name of Jacob, and
‖Yonder one‖ will write on his hand—
Yahweh's,
<And after the name of Israel> will one entitle himself.

6 ‖Thus‖ saith Yahweh—King of Israel,
Even his Redeemer Yahweh of hosts,—
‖I‖ am |First|, and ‖I‖ |Last|,
And <besides me> there is' no' God.
7 Who, then, <like me> can call, and declare it, and order it, for me,
Seeing that I appointed an age-abiding people,—
Or <things yet to be, and[d] that shall come to pass>
Let them declare, on their' part.
8 Do not ye dread, nor yet be alarmed,
Have I not <from olden time> told thee and declared?
So that ‖ye‖ are my witnesses,—
Whether there is' a God besides me?
Or is no' Rock—
I know of none!
9 ‖The fashioners of an image[e]—all of them‖ are emptiness,[f]
And ‖the things they delight in‖ cannot profit,—
And <their witnesses>[g] ‖they‖ neither see nor know,
That they may be ashamed.
10 Who' hath fashioned a GOD,
Or <an image>[e] hath molten?
It cannot profit!

[a] Cp. Lam. ii. 19; also Num. xxiv. 24. Or: "their ships of rejoicing"—"pleasure ships"—A. B. Davidson (Temple Bible).
[b] Or: "At once."

[a] Ml.: "the womb."
[b] Cp. Deu. xxxii. 15, n. Some cod. (w. Aram., Sep. and Syr.): "Israel"—G.n.
[c] Some cod. (w. 1 ear. pr. edn., Sep.): "as among"—G.n.
[d] Some cod. (w. Syr.) omit: "and"—G.n.
[e] Heb.: *pesel*. Cp. Exo. xx. 4, n.
[f] Heb.: *tohu*. Cp. the *tóhu wā-vóhu* of Gen. i. 2.
[g] So the correct reading—G.n. Ginsburg, indeed,

11 Lo! ‖all his partners‖ turn pale,
Even ‖the artificers themselves‖ are of the sons of earth,—

Let them gather themselves together—|all of them|,
Let them take their stand,
Let them dread, and turn pale |together|![a]

12 <As for the smith, [with his] cutting-tool>—
<When he hath wrought in the live coals,
And ‖with hammers‖ hath fashioned it,—
And hath wrought it with his strong' arm>
Anon' he is hungry, and hath no' strength,
He hath drunk no water, and so hath become faint!

13 <As for the carpenter>—
He hath stretched out a line, hath drawn it with a pencil,
Hath made it with carving tools,
<With compasses> hath rounded it,—
And so hath made it after the figure of a great man,
After the beauty of a son of earth, |that it may remain in a house|!

14 <When one was cutting him down cedars>
Then took he a holm-tree, and an oak,
And secured them for himself, among the trees of the forest,—
He planted a fir-tree,[b] and the pouring rain made it grow;

15 So it serveth for a man to burn,
And he hath taken of [the branches][c] and warmed himself,
Also' he kindleth a fire, and baketh bread,—
Also' he maketh a GOD, and hath bowed himself down,
Hath made of it a carved image,[d] and adored it:

16 <The half thereof> hath he burned in the fire,
<Over[e] half thereof> he eateth |flesh|,
He roasteth roast, that he may be satisfied,—
Also' he warmeth himself, and saith,
Aha! I am warm, I have seen a blaze;

17 And <the residue thereof>
|Into a GOD| he maketh,
Into his carved image,[d]—
Adoreth it, and boweth down, and prayeth unto it,
And saith,
Deliver me, for ‖my GOD‖ thou art'!

18 They have not taken note, neither can they perceive,—
He hath besmeared—past seeing—their eyes,
Past understanding, their hearts;

19 And no one reflecteth[a]—
There is neither knowledge nor discernment—to say,
<Half thereof> have I burned up in the fire,
Moreover also' I have baked |on the coals thereof| ‖bread‖,
I roasted flesh, and have been eating,—
And <of the remainder thereof> |an abomination| shall I make?
And <to a log of wood> shall I pay adoration?

20 He is feeding on ashes,
‖A deluded heart‖ hath turned him aside,—
And he cannot deliver his own soul, nor say,
Is there not a falsehood in my right hand?

21 Remember these things, O Jacob,
And |Israel|,—for ‖my Servant‖ thou art',—
I have fashioned thee, ‖a Servant of mine‖ thou art'.

22 O Israel,[b] thou shalt not be forgotten of me.
I have wiped out,
As with a thick cloud, ‖thy transgressions‖,
And as with a broad cloud ‖thy sins‖,—
Return unto me, for I have redeemed thee.

23 Shout in triumph, ye heavens, for Yahweh |hath effectually wrought|,
Shout, O ye underparts of the earth,
Ring out,
Ye mountains, into cries of triumph,
Thou forest, and every tree therein,—
For |Yahweh| hath redeemed' |Jacob|,
And <in Israel> will he get himself glory.

24 ‖Thus‖ saith Yahweh,
Who hath redeemed thee,
Who hath fashioned thee from birth,[c]—
‖I—Yahweh‖ am the maker of all things,
Stretching out the heavens, |alone|,
Spreading forth the earth, |of myself|;[d]

25 Frustrating the signs of praters,
And <diviners> he confoundeth,—
Turning wise men backwards,
And <their knowledge> he maketh folly;

26 Establishing the word of his Servant,
And <the counsel of his Messengers> he maketh good,—
Who saith of Jerusalem—
She shall be inhabited!
And of the cities of Judah—
They shall be built!
And <the ruins thereof> will I set up!

27 Who saith to the deep—
Be dry! and
<Thy rivers> will I drain!

28 Who saith of Cyrus—
My Shepherd![e] and
<All my pleasure> shall he make good!

conjectures the letter *beth* shd be inserted, turning "witnesses" into "worshippers"—G. Intro. 332. [But ver. 8 suggests that worshippers shd bear witness to their God; and so the addition seems needless.]

[a] Or: "at once."
[b] *Written*; "cedar"; *read*: "fir (or cedar)"—G.n.
[c] Lit.: "of them."
[d] Heb.: *pe'sel*. Cp. Exo. xx. 4, n.
[e] Some cod. [w. 1 ear. pr. edn., Sep., Syr., Vul.]: "And over"—G.n.

[a] Ml.: "And none bringeth back unto his heart."
[b] Some cod. (w. 1 ear. pr. edn.—Rabbinical, 1517): "And Israel"—G.n.
[c] Ml.: "the womb."
[d] So *read* [cp. John v. 30]; *written*: "Who was with me!"—G.n.
[e] Or: "friend."

Even saying of Jerusalem—
She shall be built!
And of the temple—
Be her foundation laid!

§ 43. *The Divine Commission of Cyrus more fully declared.*

45 1 ‖Thus‖ saith Yahweh, to his Anointed, to Cyrus—
Whose right hand I have firmly grasped,
To subdue, before him, [nations],
And <the loins of kings> will I ungird,—
To open, before him, [the two-leaved doors],
And ‖the gates‖ shall not be shut:
2 I <before thee> will go,
And <the hills> will I level,[a]—
<The doors of bronze> will I break in pieces,[b]
And <the bars of iron> will I cut asunder;[c]
3 Then will I give thee
The treasures of darkness,
Even the hoards of hidden places,—
That thou mayest get to know
That ‖I—Yahweh, who am calling thee by thy name‖ am the God of Israel.
4 <For the sake of my servant Jacob,
Even Israel my chosen>
Therefore have I called unto thee by thy name,
I give thee a title though thou hast not known me,—
5 ‖I‖ am Yahweh, and there is none else,
<Besides me> there is no God,—
I gird thee, though thou hast not known me:
6 That men may get to know,
From the rising of the sun,
And from the west,
That there is none besides me,—
‖I‖ am Yahweh, and there is none else:
7 Forming light, and creating darkness,
Making prosperity, and creating misfortune,—
‖I—Yahweh‖ who doeth all these.

§ 44. *The Unfolding of the Divine Plans quickens the Desire for the Victory of Righteousness and Salvation. Men may not dictate to the Most High. He who created the World, called Cyrus, and decreed the Destiny of Israel—not in vain. He may seem to hide himself; yet shall Idolatry be silenced, Israel be saved, Salvation be tendered to Earth's Ends, and every Knee bow to him.*

8 Let the drops fall, ye heavens, from above,
Yea, let ‖the skies‖ pour down righteousness,—
Let the earth open, and let them bear as their fruit—deliverance,
And let ‖justice‖ spring forth therewith,
‖I—Yahweh‖ have created it.

9 Alas for him who contendeth with his Fashioner,—
‖A potsherd‖ [should contend] with the potsherds of the ground!
Shall it be said by ‖the clay‖ unto him that is fashioning it,
What wouldst thou make?
Or thy work [say of thee],
He hath no hands?
10 Alas for one who saith to a father,
What begettest thou?
Or to a woman,
What dost thou bring forth?
11 ‖Thus‖ saith Yahweh
The Holy One of Israel And his Fashioner,
<As to things to come> they have asked me,
<Concerning my sons and concerning the work of my hands> they would command me!
12 ‖I‖ made the earth,
And <man upon it> I created,—
‖I—mine own hands‖ stretched out the heavens,
And <all their host> I commanded:
13 ‖I‖ have roused him up in righteousness,
And <all his roads> will I level,—
‖He‖ shall build my city,
And <my captives>[a] shall he let go,
‖Not for price, nor for bribe‖
Saith Yahweh of hosts.
14 ‖Thus‖ saith Yahweh—
‖The produce of Egypt and the gain of Ethiopia, and the Sabeans, men of great stature‖
<Unto thee> shall come over,[b]
And <thine> shall they become,
<After thee> shall they journey,
<In chains> shall they come over,—
And <unto thee> shall they bow down,
<Unto thee>[c] shall they pray [saying],—
Surely <in thee> is a God,
And there is none else—‖no‖ God!
15 [Surely] ‖thou‖ art a God utterly hiding thyself,—
O God of Israel, able to save!
16 They have turned pale and [even been put to shame] ‖all of them‖,—
‖Together‖ have they gone into disgrace, have the makers of images:
17 ‖Israel‖ hath been delivered by Yahweh, with an age-abiding deliverance,—
Ye shall neither turn pale nor be put to shame, ‖unto the ages of futurity‖.
18 For ‖Thus‖ saith Yahweh,
Who created the heavens,
‖God himself‖
Who fashioned the earth—
And made it,
‖Himself‖ established it, . . .

[a] Or: "And crooked places will I make straight."
[b] Or: "shiver."
[c] Or: "smash."
[a] Ml.: "captivity."
[b] Or: "By thee shall they pass."
[c] Some cod. (w. 5 ear. pr. edns. [1 *Rabb.* 1517], Sep., Syr. and Vul.); "And unto"—G.n.

<Not a waste>[a] created he it,
<To be dwelt in> he fashioned it, ...
‖I‖ am Yahweh, and there is none else:
19 <Not in secret> have I spoken In a place of the earth that is dark,—
I have not said unto the seed of Jacob,
<In a waste>[b] seek ye me,—
‖I‖ am Yahweh,
Speaking the thing that is right,
Declaring the things that are just.[c]

20 Assemble yourselves and come,
Draw near |together|, ye escaped of the nations,—
They know not
Who carry the wood of their carved image,[d]
And pray unto a GOD who cannot save.
21 Tell ye—and bring near,
Yea let them take counsel |together|,—
Who' let this be known aforetime,
<In time past> declared it?
Was it not ‖I—Yahweh‖?
And there is none else that is God, besides me,
A GOD, righteous and ready to save,
There is none, besides |me|!
22 Turn unto me—and be ye saved, all ye ends of the earth,—
For ‖I‖ am GOD, and there is none else.
23 <By myself> have I sworn,
|Gone forth out of my mouth| is righteousness as a decree,
And shall not turn back,—
That <unto myself>
Shall bow' every knee,
Shall swear' every tongue:
24 <Only in Yahweh—for me>
Hath one said,
Is there righteousness and strength.
<Unto him> shall come[e] and turn pale—
All who have been incensed against him:
25 <In Yahweh> shall be justified and shall boast themselves—
All the seed of Israel.

§ 45. *Idolatrous Babylon ridiculed: Tried Israel consoled.*

46 1 Bel[f] |hath crouched|,
Nebo |is cowering|,
‖Their images‖ are [delivered up] to beast, and to cattle,—
‖The things ye carried about‖[g] are become a load,
‖A burden‖ to the weary!

2 They have cowered, they have crouched |at once|,
And they[a] cannot rescue the burden,—
But ‖their own soul‖ <into captivity> hath departed.

3 Hearken unto me, O house of Jacob,
Even all the remnant of the house of Israel,—
Who have been borne from birth,[b]
Who[c] have been carried from nativity:[d]
4 Even <unto old age> ‖I‖ am |the same|,
And <unto grey hairs> ‖I‖ will bear the burden,—
‖I‖ have made, and ‖I‖ will carry,
Yea[e] ‖I‖ will bear the burden and will deliver.

5 To whom' can ye liken me, or make me equal?
Or compare me, and we be like?
6 ‖They who pour gold out of a purse,
And who weigh silver' in a balance',—
[Who] hire a goldsmith, that he may make it into a GOD‖,
They adore, yea they bow down;
7 They carry him about on the shoulder,
They bear the burden of him—and set him in his place, that he may stand,—
<Out of his place> will he not move,—
<Though one even make outcry unto him> he will not answer,
<Out of one's trouble> he will not save him.

8 Remember ye this, and shew yourselves men,[f]—
Bring it back,[g] ye transgressors, to your minds;
9 Remember ye the things named in advance, from age-past times,—
For ‖I‖ am
The Mighty One,[h] and there is |none else|,
The Adorable,[i] and there is none |like me|!
10 Declaring <from the beginning> the latter end,
And <from olden time> that which had never been done,—
Saying My purpose shall stand, and <All my pleasure> will I perform;
11 Calling
From the East, a Bird of Prey,
From a far country, the Man I intended,[k],[l]—
Yea I have spoken, I will also bring it to pass,
I have planned, I will also do it.

[a] Heb.: *tohu*. Cp. Gen. i. 2.
[b] Heb.: *tohu*. "Where there are no ways or indications how he is to be found"—A. B. Davidson (Temple Bible).
[c] Or: "equitable."
[d] Heb.: *pe'el*. Cp. Exo. xx. 4, n.
[e] *Written* in the singular; but *read* in the plural (with special various readings, Sep., Syr. and Vul.)—G.n.
[f] *I.e.*: "Chief Babylonian deity = Baal"—O.G. Cp. G. Intro. p. 142.
[g] "*Your things* (formerly) *borne about* in procession (*i.e.*, idols) are now loaded on beasts for exile"—O.G. 672.

[a] So 5 ear. pr. edns., Aram. and Syr.; but some cod. (w. 2 ear. pr. edns.) omit: "And"—G.n.
[b] Heb.: *veten*; lit.: "the womb."
[c] Some cod. (w. 2 ear. pr. edns., Aram., Sep. and Syr.): "And who"—G.n.
[d] Heb.: *râḥam*; lit.: same meaning as *veten*.
[e] Some cod. (w. 3 ear. pr. edns., Syr., Vul.) omit: "Yea"—G.n.
[f] So T.G. O.G., "firm," but suggests: "be ashamed."
[g] One school of Massorites: "And bring it back"—G.n.
[h] Heb.: *'ēl*.
[i] Heb.: *'elohim*.
[k] Mi.: "man of my counsel (or purpose)" = "my purposed man."
[l] *Written*: "man of his counsel"; *read*: "man of my counsel." In some cod. (w. 3 ear. pr. edns.) both *written* and *read*: "m. o. my c."—G.n.

12 Hearken unto me,
Ye valiant of heart,—
Who are far away from righteousness:
13 I have brought near my righteousness,
It shall not be far away,
And ‖my deliverance‖ shall not linger,—
But I will give
<In Zion> deliverance,
<To Israel> my glory.

§ 46. *Babylon's dire Degradation, for her Delicacy, ruthless Cruelty, boastful Self-confidence, and wicked Idolatries.*

47 1 Down—and sit in the dust,[a] O virgin,
Daughter of Babylon,
Sit on the ground—throneless,
Daughter of the Chaldeans;
For thou shalt no more be called
Tender and Dainty.
2 Take millstones, and grind meal,—
Put back thy veil—tuck up thy train,
Bare the leg, wade through streams:
3 Bared' shall be thy shame,
Yea' seen' thy reproach,—
<An avenging> will I take,
And will accept[b] no son of earth.
4 ‖Our Redeemer‖
|Yahweh of hosts| is his name!
‖The Holy One of Israel‖.
5 Sit silent, and get into darkness,
Daughter of the Chaldeans!
For thou shalt no more be called,
Mistress of Kingdoms.
6 I had been provoked with my people,
Had profaned mine inheritance,
And given them into thy hand, . . .
Thou shewedst them no compassion,
<Upon the elder> madest thou very heavy' thy yoke.[c]
7 And thou saidst,
<Unto times age-abiding> shall I be Mistress,—
|Insomuch| that thou laidst not these things to thy heart,
Didst not keep in mind the issue thereof.[d]
8 ‖Now‖ therefore, hear this,
Thou Lady of pleasure,
Who dwelleth securely,
Who saith in her heart,—
‖I‖ [am], and there is no one besides,[e]
I shall not sit a widow,
Nor know loss of children.
9 Yet shall there come to thee—both these, in a moment, in one day,
Loss of children and widowhood,—
<To their full> have they come on thee,
Spite of the mass of thine incantations,
Spite of the great throng of thy spells.
10 And so thou didst trust in thy wickedness,
Thou saidst ‖No one‖ seeth me,
<Thy wisdom and knowledge> ‖the same‖ seduced thee,—
Therefore saidst thou in thy heart,
‖I‖ [am], and there is no one besides.
11 Therefore shall come on thee—|Mischief|,
Thou shalt not know how to charm it away,[a]
Yea there shall fall on thee, |Ruin|,
Thou shalt not be able to appease it,—
And there shall come on thee, |suddenly|,
‖Desolation‖,
Thou shalt not know.
12 Take thy stand, I pray thee,
With thy spells,
And with the throng of thine incantations, wherein thou hast wearied thyself from thy youth,—
Peradventure' thou mayest be able to profit,
Peradventure' thou mayest strike me with terror.
13 Thou hast worn thyself out with the mass of thy consultations,—
Let them take their stand, I pray thee, that they may save thee—
The dividers of the heavens[b]—
The gazers at the stars,
They who make known by new moons,[c]
Somewhat of the things which shall come upon thee.
14 Lo! they have become as straw—‖a fire‖ hath burned them up,
They shall not deliver their own soul from the grasp of the flame,—
There is ‖no live coal to warm them,
nor blaze to sit before‖.
15 ‖Such‖ have they become to thee, with whom thou hast wearied thyself,—
‖Thy merchants — from thy youth‖ will |every man| stagger |straight onwards|[d] —
There is none to save thee.

§ 47. *Unworthy Members of the House of Jacob addressed with stern Remonstrance and Lamentation; then with Invitation and Encouragement.*

48 1 Hear ye this—O house of Jacob,
Ye who call yourselves by the name of Israel,
Yea <from the waters[e] of Judah> came they forth,—

[a] Ml.: "upon dust."
[b] Or: "spare." Some cod. (w. 2 ear. pr. edns.): "I will accept" (omitting "and" — G.n. "Strike treaty with none"—G.A.S.
[c] Cp. Zech. i. 15.
[d] In some cod. (w. 1 ear. pr. edn. [*Rabb.* 1517] and Vul.): "thy latter end" —G.n.
[e] Or; "I am nought besides." Cp. O.G. 67[a].

[a] Nearly so—G. A. Smith, A. B. Davidson, Cheyne.
[b] "For purposes of augury, taking a horoscope, *i.e.*, augurs, astrologers" — T.G.
[c] "Who declare, at the new moons"—O.G.
[d] Ml.: "to the place over against him," "his side," "home." Cp. Fuerst on "*ever*."
[e] Some cod. (w. 3 ear. pr. edns.): "days." Other cod.: "waters" *written*; "days" *read*.

Who swear by the name of Yahweh,
And <by the God of Israel> call to remembrance—
‖Not in truth, nor in righteousness‖;
2 For <of the holy city> do they call themselves,
And <on the God of Israel> do they stay themselves,—
‖Yahweh of hosts‖ is his name.

3 <Things in advance> ‖of old‖ I declared,
Yea <out of mine own mouth> came they forth, that I might let them be known,—
‖Suddenly‖ I wrought, and they came to pass.
4 <Because I knew that—
‖Obstinate‖ thou wast',—
And <a sinew of iron> was thy neck,
And thy brow, brazen>
5 Therefore told I thee—in time past,
<Ere yet it came> I let thee hear,—
Lest thou shouldest say—
‖Mine idol‖ wrought them,
Yea ‖my carved image[a] and my molten image‖ commanded them!
6 Thou hast heard—see it |whole|
And will ‖ye‖ not tell?
I have let thee hear new things—from the present time,
Even secrets, which ye knew not.
7 ‖Now‖ are they created, and |not in time past|,
And <before to-day> thou hadst not heard of them,—
Lest thou shouldest say, Lo! I knew them!
8 Nay! thou hadst not heard,
Nay! thou hadst not known,
Nay! <in time past> |thine ear| was not opened,—
For I knew that thou ‖wouldst be treacherous‖,
Yea <a transgressor from birth>[b] hast thou been called.

9 <For the sake of mine own Name> will I defer mine anger,
And <for my praise> will I restrain myself towards thee,—
So as not to cut thee off.
10 Lo! I have refined thee, but not as silver,—
I have tested thee, in a smelting-pot of affliction.[c]
11 <For mine own sake—for mine own sake>[d] will I effectually work,
For how should it be profaned?
And <my glory—to another> will I not give.

12 Hearken unto me,
O Jacob,[e]
And Israel, my called one,—
‖I‖ am |the Same|.[f]
‖I‖ |the first|, yea' ‖I‖ |the last|:[g]

13 Surely ‖mine own hand‖ founded the earth,
And ‖my right hand‖ stretched out the heavens,—
<While I' was calling' unto them> they stood forth |at once|[a]

14 Assemble yourselves — all of you, and hear,
|Who among them|[b] hath told these things?
‖He whom Yahweh loveth‖ will execute—
His pleasure, on Babylon,
And his stroke,[c] on the Chaldeans.
15 ‖I—I‖ have spoken,
Yea I have called him,—
I have brought him in, and he shall make prosperous his way.

16 Draw ye near unto me—hear ye this,
<Not in advance, in secret> have I spoken,
<From the very time it cometh into being> ‖there‖ am I',—
And ‖now‖ |My Lord Yahweh| hath sent me, and his spirit.[d]

17 Thus saith Yahweh—
Thy Redeemer, The Holy One of Israel,—
‖I—Yahweh‖ am thy God,
Teaching thee to profit,
Guiding thee in the way thou shouldest go.
18 Oh! that thou hadst hearkened to my commandments,—
Then had been |like a river| thy prosperity,[e]
And ‖thy righteousness‖, like the waves of the sea:
19 Then had been |like the sand| thy seed,
And ‖the offspring of thy body‖ like the grains thereof,—
|Neither cut off nor destroyed| had been his name from before me.

20 Come ye forth out of Babylon,
Flee from among the Chaldeans,
<With triumphant voice> tell ye—let this be heard,
Let it go forth as far as the end of the earth,—
Say ye—
Yahweh hath redeemed' his servant Jacob!
21 And they thirsted not, when <through dry places> he led them,
<Waters out of the rock> caused he to flow out to them,—
Yea he cleft a rock, and |there gushed out| waters.
22 *No well-being, saith Yahweh, to the lawless.*[f]

[a] Or: "graven." Heb.: *pe'sel*. Cp. Exo. xx. 4, n.
[b] Ml.: "the womb."
[c] Or: "humiliation," "oppression."
[d] See Intro., Chap. II., Synopsis *B*, *c*, *ante*, p. 16.
[e] Some cod. (w. 2 ear. pr. edns.): "Jacob my servant"—G.n.
[f] Ml.: "‖I‖ am |He|."
[g] Or: "‖I‖ in advance, yea ‖I‖ in the rear."

[a] Cp. Ps. xxxiii. 9.
[b] *Some cod.* (w. 2 ear. pr. edns. and Syr.): "among you"—G.n.
[c] Or: "might." Lit.: "arm."
[d] "'Hath sent me with His Spirit' (the Spirit does not send, but is sent)"—A. B. Davidson (Temple Bible).
[e] Or: "peace."
[f] Cp. chap. lvii. 20.

§ 48. *Yahweh's Servant himself speaks; though in the Name of "Israel," yet also as a Restorer of the Tribes, as Abhorred of his own Nation, and as a Covenant for his People. The Return of Captives, with Songs of Triumph, being thus ensured, bereaved Zion is comforted and Enlarged, and a mysterious Rightful Tyrant-Captor is despoiled.*

49 1 Hearken, ye Coastlands, unto me,
And give ear, ye peoples afar off,—
‖Yahweh‖ called me |from my birth|,[a]
<From my nativity>[b] made he mention of my name;
2 And he made my mouth, like a sharp sword,
<In the shadow of his hand> he concealed me,—
And made of me a polished[c] arrow,
<In his quiver> he hid me;
3 And said to me
‖My Servant‖ thou art',—
‖Israel‖[d] in whom I will get myself glory.
4 But ‖I‖ said,[e]
<To no purpose> have I toiled,
<For waste[f] and mist—my vigour> have I spent,—
|Surely| ‖my vindication‖[g] is |with Yahweh|,
And ‖my recompence'‖ |with my God|.
5 ‖Now‖ therefore, said[h] Yahweh—
<Fashioning me from birth
To be Servant to him,
To restore Jacob unto him,
And that ‖Israel‖ |unto him| might be gathered,
And I[i] be honourable in the eyes of Yahweh,
And ‖my God‖ be proved to have been my strength>
6 Yea he said—
It is too small a thing, for being my Servant,
That thou shouldest raise up the tribes of Jacob,
And <the preserved of Israel> shouldst restore,—
So I will give thee to become a light of nations,[k]
That |my salvation| may reach as far as |the end of the earth|.
7 ‖Thus‖ saith Yahweh—the Redeemer of Israel, his Holy One,
<To him that is despised of the soul,
To the abhorred of the nation,
To the servant of rulers>
‖Kings‖ shall see and arise,
‖Princes‖ lo! they have bowed themselves down,—
Because of Yahweh, who is faithful,
The Holy One of Israel, lo! he hath chosen thee.
8 ‖Thus‖ saith Yahweh—
<In a time of acceptance> have I answered thee,
<In a day of salvation> have I helped thee,—
That I may preserve thee,
And give thee as the covenant of a people,[a]
To establish the land,
To bring into possession the desolate heritages;
9 Saying To them who are bound,
Go forth,[b]
To[c] them who are in darkness,
Shew yourselves,—
<By the roads> shall they graze,
And <on all bare places> shall be their pasture:
They shall neither hunger, nor thirst,
Nor shall smite' them the glowing sand,
10 Or the glaring sun,—
For ‖he that hath compassion upon them‖ will lead them,
And <unto springs of water> will he conduct them.[d]
11 Then will I make of all my mountains a road,
And ‖my highways‖ shall be upraised.
12 Lo! ‖these‖ <from afar> shall come in,—
And lo! ‖these‖ from the North and from the West,
And ‖these‖ from the land of Sinim.
13 Shout in triumph—O heavens!
And exult—O earth!
And break forth, ye mountains, into shouts of triumph,—
For Yahweh hath comforted his people,[e]
And <on his humbled ones>[b] taketh he compassion.
14 But Zion |had said|,
Yahweh hath forsaken' me,—
Even ‖My Lord‖[f] hath forgotten me?

[a] Ml.: "the womb."
[b] Ml.: "the body of my mother."
[c] So O.G.; "pointed"—G.A.S.
[d] Prob.: "God-wrestling," Gen. xxxii. 29; or perh.: "God's prince"—Davies' H.L.
[e] Or: "thought" ("said ... myself"): ... Gen. i. 2; Syr.): "thus said"—G.n.
[f] The previous line is to be *read* as here given; but is *written*: "Though Israel should not be gathered, Yet shd I," etc. Some cod. both *read* and *write* in this latter (negative) form (w. 6 ear. pr. edns. and Vul.)—G.n. Cp. G. Intro. 428. Also ... 590b, n.
[a] Cp. chap. xlii. 6.
[b] Cp. chap. xlii. 7; lxi. 1.
[c] Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr. and Vul.): "And to"—G.n.
[d] "*And cause* (them) *to rest there*"—O.G. 625.
[e] "Prob. China is intended"—Davies' H.L. But see O.G. 696.
[f] *Written*: "Mountains will break forth"; *read*: "And break forth, ye mountains"; ... some cod. (w. ... edns., Aram., Vul.) both *read*. In some ... ever, both *read* (w. Sep.) ... tains will break ... —G.n.
[g] Cp. chap. xl. 1 ...
[h] Or: "patient ..."
[i] Some cod. (w. ... edns): "And ... weh‖"—G.n.

15 Can |a woman| forget |her sucking child|,
Past taking compassion on the son of her womb?
‖Even these‖ may forget,
Yet will ‖I‖ not forget |thee|:
16 Lo! <on the palms of my hands> have I portrayed thee,—
‖Thy walls‖ are before me continually.
17 In haste' are thy sons,—
‖They who have been tearing thee down and laying thee waste‖ <out of thee> let them go forth!

18 Lift up, round about, thine eyes, and see,
‖All those‖ have gathered themselves together —have come to thee!
<As I live> Declareth Yahweh,—
Surely <all those—as an ornament> shalt thou put on,
And bind them about thee for a girdle, as a bride.

19 Surely <as for thy wastes, and thy desolations, and thy land of ruins>
Surely ‖now‖ shalt thou be too strait for thine inhabitants,
And <far off> shall be they who have been swallowing thee up.
20 The children of whom thou wast bereaved |shall yet' say in thine ears|,—
<Too strait for me> is the place,
Make room for me, that I may settle down.

21 Then shalt thou say in thy heart,—
Who hath borne me |these|,
Seeing ‖I‖ have been bereaved, and unfruitful, a captive and banished?
‖These‖ therefore, who' hath brought them up?
Lo! ‖I‖ was left |alone|,
‖These‖[a] where were |they|?

22 ‖Thus‖ saith My Lord, Yahweh[b]—
Lo! I will lift up, unto nations, my hand,
Yea <unto peoples> will I raise high my banner,—
And they shall bring in thy sons in their bosom,
And ‖thy daughters‖ |on the shoulder| shall be borne;
23 And |kings| shall be |thy foster-fathers|,
And |their queens|[c] |thy nursing mothers|,
<With face to the ground> shall they bow down to thee,
<The dust of thy feet> shall they lick,—
So shalt thou know that ‖I‖ am Yahweh,
In that |they shall not be put to shame|
‖Who were waiting for me‖.

24 Shall prey |be taken from a mighty one|?
Or ‖the captive of one in the right‖ be delivered?

25 Surely ‖thus‖ saith Yahweh—
‖Even the captive of the mighty one‖ shall be taken away,
And ‖the prey of the tyrant‖[a] be delivered;
And <thine opposers> ‖I‖ will oppose,
And <thy children>[b] ‖I‖ will save;
26 Then will I feed thy tormentors with their own flesh,
And <as with new wine—with their own blood> shall they be drunk,—
So shall all flesh |know|[c] that ‖I—Yahweh‖ am thy Saviour,[d]
And ‖thy Redeemer‖[e] is the Mighty One of Jacob.

§ 49. *Were Israel's Restoration a Mere Question of Power, it might easily be accomplished; but No!—and Yahweh's Servant is heard narrating his Sufferings, and proclaiming his Confidence of Vindication. From his Story let all Godly Sufferers learn to trust, and all Self-Glorifiers take warning.*

50 1 ‖Thus‖[f] saith Yahweh—
Where then is the scroll of your mother's divorce, whom[g] I have put away?
Or |which of my creditors| is it, to whom I have sold you?
Lo! <for your iniquities> have ye been sold,[h]
And <for your transgressions> hath your mother been put away.
2 Wherefore'
<When I came in> was there no' one?
<When I called> was there none' to answer?
Is mine own hand ‖really shortened‖ that it cannot redeem?
Or is there not' |in me| strength, to deliver?
Lo! <by my rebuke> I dry up the sea,
I make rivers a desert,
Their fish Stinketh, for want of water,
Yea dieth, for thirst:
3 I clothe the heavens with gloom,
And <of sackcloth> make I their covering.

4 ‖My Lord, Yahweh‖ hath given unto me the tongue of the instructed,
That I should know how to succour the fainting, with discourse,—
He kept wakening—morning by morning,
He kept wakening mine ear,[i] to hearken' as do the instructed;
5 ‖My Lord, Yahweh‖ opened mine ear,[i]
And ‖I‖ was not rebellious,—
‖Away‖ turned I not:

[a] Some cod. (w. Sep., Vul.): "And these" [or, "These, therefore,"] — G.n.
[b] Or transfer both names: "Adonây, Yahweh."
[c] Ml.: "princesses."
[a] "Ruthless"—O.G.
[b] Or: "sons."
[c] Cp. chap. xl. 5; lii. 10.
[d] Or: "am saving thee."
[e] Or: "near of kin." Cp. "the Book of Ruth."
[f] Some cod. (w. 2 ear. pr. edns.): "For thus"—G.n.
[g] Or: "wherewith."
[h] Or: "sold yourselves."
[i] Ml.: "for me an ear"= "giving me an open ear."

6 <My back> gave I to smiters, and
<My cheeks> to them who pulled out the beard,—
<My face> hid I not' from insult and spitting.
7 <Because ‖My Lord, Yahweh‖ would help me>
‖Therefore‖ was I not deterred by insult,—
‖Therefore‖ did I set my face' like flint,
And I knew' that I should not be put to shame.
8 ‖At hand‖ is one who can justify me,
Who' will contend with me? let us stand forth together,—
Who' can accuse me?[a] let him draw near to me!
9 Lo! ‖My Lord, Yahweh‖ will help me,
Who' is he' that shall prove me lawless?[b]

Lo! ‖they all‖ <as a garment> shall fall to pieces,
‖The moth‖ shall consume them.

10 Who' among you, revereth Yahweh,
Hearkening unto the voice of his Servant,—
That hath walked in dark places,
And hath had no gleam of light?
Let him trust in the name of Yahweh,
And lean upon his God.
11 Lo! <all ye that kindle a fire,[c]
That gird yourselves with fiery darts>,—
Walk ye in the blaze of your own fire,
And in the fiery darts ye have kindled,
<At my hand> hath this befallen you,
<In sorrow>[d] shall ye lie down.

§ 50. *Yahweh again comforts his People.*

51 1 Hearken unto me,
Ye that pursue righteousness,
Ye that seek Yahweh,—
Look well unto the rock whence ye were hewn,
And unto the quarry[e] whence ye were digged:
2 Look well unto Abraham your father,
And unto Sarah who gave you birth,—
For he was ‖alone‖ when called I him,
And I blessed him, that I might make him |many|.

3 For Yahweh hath comforted' Zion,
He hath comforted all her waste places,[f]
And hath made her wilderness like Eden,
And her waste plain like the garden of Yahweh,—
‖Joy and gladness‖ shall be found in her,
Thanksgiving, and the voice of melody.[g]

4 Attend unto me, O my people,
And ‖O my nation‖ |unto me| give ear,—
For ‖instruction‖[a] |from me| shall go forth,
And <my justice—for a light of peoples> will I establish:[b]
5 At hand' is my righteousness,
Gone forth' hath my salvation,
And ‖mine own arms‖ |unto the peoples| shall give justice,—
<Upon me> |Coastlands| shall wait,[c]
And <for mine arm> shall they hope.

6 Lift up—to the heavens—your eyes,
And look around to the earth beneath,
<Though ‖the heavens‖ |like smoke| should have vanished,[d]
And ‖the earth‖ |like a garment| should fall to pieces,
And ‖her inhabitants‖ |in like manner| should die'>
Yet ‖my salvation‖ |unto times age-abiding| shall continue,
And ‖my righteousness‖ shall not be broken down.

7 Hearken unto me, ye who discern[e] righteousness,
The people in whose heart is my law,[f]—
Do not fear the reproach of frail men,
Nor <at their revilings> be dismayed;
8 For <like a garment> shall they be eaten of the moth,
And <like wool> shall they be eaten of the larva;
But ‖my righteousness‖ |unto times age-abiding| shall continue,
And ‖my salvation‖ unto the remotest generation.[g]

§ 51. *Yahweh's Arm invoked by the Memory of its Past Deeds and in Joyful Assurance of the Result. The Divine Voice of Comfort is again heard. The Prophet himself expostulates with his afflicted People and delivers a further Divine Message.*

9 Awake, awake, put on strength, O arm of Yahweh,
Awake, As in days of old,
The generations of bygone ages:
Art not thou' that which—
Hewed down Rahab,
Piercing the Crocodile?[h]
10 Art not thou' that which dried up—
The Sea,
The waters of the mighty Deep,—
That which made of the abysses of the sea' a road for the passing over of the redeemed?

[a] Or: "Who hath a case against me?" Ml.: "Who owneth my judgment or sentence?"
[b] Or (with stronger emphasis on the "Who"): "‖Who‖ will prove me lawless?" Cp. O.G. 216, 4, *b*.
[c] "*Lo! all you, players with fire. Kindlers of fire* is the literal rendering. But the word is not the common word to kindle, but is here used of wanton fire raising"—G.A.S.
[d] Or: "a place of pain."
[e] Ml.: "the hollow of the pit."
[f] Cp. xl. 1; xlix. 13.
[g] Or: "the sound of music."

[a] "'Law' is revelation"—A. B. Davidson (Temple Bible).
[b] Or: "cause to settle down."
[c] Cp. chap. xlii. 4; lx. 9.
[d] Ml.: "been dissipated"—O.G.
[e] Or: "take note of."
[f] Or: "mine instruction."
[g] Ml.: "unto the generation of generations."
[h] "As symbol of Egypt"—Davies' H.L.

11 Therefore ‖the ransomed of Yahweh‖ shall
again' come unto Zion, with shouts of
triumph,[a]
With gladness age-abiding on their head,—
‖Joy and gladness‖ shall overtake [them],
Sorrow and sighing |have fled away|.[b]

12 ‖I—I‖ am he that comforteth you,—
Who' art ‖thou‖ that thou hast feared
Frail man that dieth, and
‖A son of the earthborn‖ who |as grass|
shall be delivered up?

13 That thou hast forgotten Yahweh thy maker,
Who stretched out the heavens,
And founded the earth?
That thou hast dreaded continually, all the
day, by reason of the fury of the oppressor,
in that he[c] was ready to destroy?
Where' then, is the fury of the oppressor?

14 The captive hath hastened' to be loosed,—
That he might not die in the pit,
Neither should |his bread| be cut off.

15 But ‖I—Yahweh‖ am thy God,
Who threw into commotion the sea,
And the waves thereof roared,—
‖Yahweh of hosts‖ is his name.

16 Therefore have I put my words in thy
mouth,
And <with the shadow of my hand> have I
covered thee,—
To plant[d] the heavens, and
To lay the foundations of the earth, and
To say unto Zion,
<My people> thou art'!

17 Rouse thee—rouse thee, stand up, O Jeru-
salem,
Who hast drunk, at the hand of Yahweh,
his cup of indignation:
<The goblet-cup of confusion>[e] hast thou
drunk—hast thou drained.

18 There is none' to guide her,
Among all the sons she hath borne,—
There is none' to grasp her hand,
Among all the sons she hath brought up.

19 <Twain> are the things befalling thee,
Who will lament for thee?
Wasting and destruction, and[f] famine and
sword,
By whom shall I comfort thee?

20 ‖Thy sons‖ have fainted,
They lie at the head of all the streets, like a
gazelle in a net,—
Who, indeed, are full of
The indignation of Yahweh,
The rebuke of thy God.

21 |Therefore| hear, I pray thee, |this|, thou
humbled one,—
And drunken, but not with wine:—

22 ‖Thus‖ saith Thy Lord Yahweh,
Even thy God who pleadeth the cause of
his people:—
Lo! I have taken, |out of thy hand| the cup
of confusion,—
<As for the goblet-cup of mine indignation>
Thou shalt not again' drink it, any more';[a]

23 But I will put it into the hand of thy
tormentors,
Who said to thy soul,
Bow down that we may pass over,—
And so thou didst place, as the ground, thy
back,
Yea, as the street, to such as were passing
along.

§ 52. *Zion called upon to clothe Herself with Strength and Beauty, and shake herself from the Dust of her Captivities; to enjoy Redemption by a Price more precious than Silver; to acknowledge the Name of her lately reviled God as that of a now Present, Speaking King, at last Returned to Zion; as Welcome Heralds proclaim, Consenting Watchmen attest, and her own Songs celebrate. Out of Bondage, then! Yahweh waits to become your Vanguard and Rear-guard.*

52 1 Awake, awake,
Put on thy strength, O Zion,—
Put on thy beautiful garments,
O Jerusalem—thou holy' city,
For there shall not again' come into thee any
more' the uncircumcised and unclean.

2 Shake thyself from the dust, arise—sit down,
O Jerusalem,—
Loose thyself[b] from the bonds of thy neck,
O captive! daughter of Zion!

3 For ‖thus‖ saith Yahweh,
<For nought> ye sold yourselves,—
And <not with silver> shall ye be redeemed.[c]

4 For ‖thus‖ saith My Lord, Yahweh,[d]
<To Egypt> went down my people at first,
to sojourn there,—
But ‖Assyria‖ <without cause> hath
oppressed him.

5 ‖Now‖ therefore, what do I here?
Demandeth Yahweh.
That my people have been taken away for
nought?
‖They who rule them‖ do howl,
Declareth Yahweh,
And <continually—all the day> is my
Name' brought into contempt.

6 |Therefore| shall my people acknowledge'
my Name:
‖Therefore‖ <in that day> shall they ackno-
ledge that ‖I‖ am the same, even I who am
speaking,— ‖Here I am‖[e]

[a] Cp. chap. xxxv. 10.
[b] Some cod. (w. 2 ear. pr. edns., Aram., Syr.): "And sorrow . . . shall flee away"—G.n.
[c] Sp. v.r. (*sevir*): "who." Some cod. (w. 4 ear. pr. edns., Syr.) both *read* and *write*: "who"—G.n.
[d] "In order to p."—G.A.S.
[e] Or: "bewilderment."
[f] Or: "yea."

[a] This then must be Ismel's final deliverance.
[b] *Written*: "yourselves"; *read*: "thyself." In some cod. (w. 3 ear. pr. edns.) both *written* and *read*: "thyself"—G.n.
[c] Or: "shall ye redeem yourselves."
[d] Or (transferring both names): "Adonay, Yahweh."
[e] Or: "Behold me!"

7 How beautiful, upon the mountains, are the feet—
Of him
That bringeth good tidings,
That publisheth peace,
That bringeth good tidings of blessing,
That publisheth salvation,—
That saith unto Zion,
Thy God |hath become king|.

8 The voice of thy watchmen!
They have uplifted a voice,
‖Together‖ do they renew the shout of triumph,—
For <eye to eye> shall they see,
When Yahweh returneth to Zion.[a]

9 Break forth, shout[b] in triumph, |together|,
ye waste places of Jerusalem,—
For Yahweh Hath comforted' his people,[c]
Hath redeemed Jerusalem:

10 Yahweh hath bared his holy' arm,[d] in the eyes of all the nations,[e]
So shall all the ends of the earth see' the salvation of our God.

11 Away! away! come forth from thence!—
<Nought unclean> may ye touch,—
Come forth out of her midst,
Purify yourselves, ye who are to carry the vessels of Yahweh;

12 For <not in haste>[f] shall ye come forth,
Nor <by flight> shall ye journey,—
For <your van-guard> is Yahweh,
And <your rear-guard> the God of Israel.[g]

§ 53. *Yahweh's Servant disclosed, first and last, as an Exalted Conqueror, but intermediately as a Sufferer; even at first, however, with an allusion to his Marred Appearance, and at last with his Death regarded as the cause of his Victory. At the beginning and end of this Prophecy, the Voice is plainly that of Yahweh himself; but at* liii. 1 *the Voice changes, and sounds like that of Israel in changeful Moods propounding her conflicting Thoughts about the Sufferer: as if a final Generation had taken up—in order to resolve and correct—the Doubts and Mistakes of their Ancestors.* (Cp. Intro. Chap. II. 11.)

13 Lo! my Servant[h] |prospereth|,—
He riseth, and is lifted up, and becometh very high:

14 <The more that Many |were amazed at thee|
So marred, beyond any man's, was his appearance,—
And his form, beyond the sons of men>

15 The more doth he startle[a] Many nations,
<Before him> have kings closed' their mouth,—
For <that which had not been related to them> have they seen,
And <that which they had not heard> have they diligently considered.

53 1 Who' believed what we have heard?
And <the arm of Yahweh> to whom was it revealed?

2 <When he came up as a sapling[b] before him,
And as a root-sprout out of dry ground>
He had neither beauty nor majesty,—
<When we beheld him> there was nothing to behold, that we should desire him;

3 Despised was he, and forsaken of men,
Man of pains, and familiar with sickness,—
Yea <like one from whom the face is hidden>
Despised, and we esteemed him not.

4 |Yet surely| <our sicknesses> ‖he‖ carried,
And <as for our pains> he[c] bare the burden of them,—
But ‖we‖ accounted him stricken,
Smitten of God, and humbled.[d]

5 Yet ‖he‖
was pierced for transgressions that were ours,
was crushed for iniquities that were ours,—
‖The chastisement for our well-being‖ was upon him,
And <by his stripes> there is healing for us.

6 ‖We all‖[e] <like sheep> had gone astray,
<Every man—to his way> had we turned,—
And ‖Yahweh‖ caused to light upon him
The guilt of ‖us all‖.[e]

7 ‖Hard pressed‖[f]—yet ‖he‖ humbled himself,
Nor opened his mouth—
As ‖a lamb‖ <to the slaughter> is led,
And ‖as a sheep‖ <before her shearers> is dumb—
Nor opened his mouth.

8 <By constraint and by sentence>[g] was he taken away,
And <of his age> who considered
That he was cut off[h] out of the land of the living,[i]
<For my people's transgression> did the stroke fall on him?

[a] Or: "For e. to e. shall they look upon Yahweh's return unto Zion." Prob.: "Shall be face to face with the event." Cp. Nu. xiv. 14.
[b] In some cod. so *written*; but *read*: "and shout"—G.n.
[c] *Cp.* chap. xl. 1.
[d] Hence = a manifestation of power.
[e] Cp. chap. xl. 5; xlix. 26; Ps. xcviii. 2.
[f] Otherwise in Exo. xii. 11; Deu. xvi. 3.
[g] Cp. chap. xxxv. 8.
[h] Cp. chap. xlii. 7; xliv. 5, 6, 8.

[a] So Davies' H.L. Or: "cause to leap (*i.e.*, in joyful surprise)"—O.G. 653b. Or: "gather to himself"—Fu. H.L.
[b] Ml.: "sucker."
[c] In some cod. (w. Syr and Vul.) this "he" is emphatic [as in previous line]; and in others it is so *read*, though not so *written*—G.n.
[d] "Degraded"—G.A.S.
[e] Note the echo; Heb.: *kullānu* in both cases.
[f] Some cod. (w. 2 ear. pr. edns.) have: "he came near"—G.n. [Cp. Deu. xxv. 1.]
[g] "By tyranny and law"—G.A.S. "Through an oppressive doom"—Cheyne (P.B).
[h] "Wrenched"—G.A.S.
[i] Note how gradually the Servant's sufferings have been disclosed: *first*, a mere hint of temporary discouragement (xlii. 4); *second*, an open lament over failure (xlix. 4); *third*, personal ill-usage (l. 6); *fourth*, here, violent death!

9 And <appointed with lawless men> was his grave,
And <with the wicked>[a] his tomb,—
Though <no violence> had he done,
Nor was guile in his mouth.

10 Yet ‖Yahweh> purposed to bruise[b] him,
He laid on him sickness:[c]—
<If[d] his soul become an offering for guilt>
He shall see a seed,
He shall prolong his days,—
And ‖the purpose of Yahweh‖ <in his hand> shall prosper:

11 <Of the travail of his soul> shall he see,
He shall be satisfied with his knowledge,
<A setting right, when set right himself> shall my Servant win for the Many,
Since <of their iniquities> ‖he‖ taketh the burden.

12 |Therefore| will I give him a portion in the great,
And <the strong> shall he apportion as spoil,
Because he poured out, to death, his own soul,
And <with transgressors> let himself be numbered,—
Yea ‖he‖ <the sin of Many> bare,
And <for transgressors> interposeth.[e]

§ 54. *In Strains of exquisite Tenderness Yahweh of Hosts addresses the Nation he purposes to Renew and Restore. The Wife put away shall come back—for ever.*

54 1 Shout in triumph, O barren one,
Who hadst not borne,—
Break forth into shouts of triumph — and trill thy voice,
Who hadst not travailed in birth,
For ‖more‖ are the children of the Desolate,
Than the children of Her who had the husband,[f] Saith Yahweh.

2 Enlarge the space of thy tent,
And <the curtains of thy habitations> let them spread forth, do not spare,—
Lengthen thy cords,
And <thy tent-pins> make thou fast;

3 For <on the right hand and on the left> shalt thou break forth,—
And ‖thy seed‖ shall <of the nations> take possession,
And <forsaken cities> shall they cause to be inhabited.

4 Do not fear, for thou shalt not turn pale,
Neither feel disgraced, for thou shalt not be put to the blush,—
For <the shame of thy youth> shalt thou forget,
And <the reproach of thy widowhood> shalt thou remember no more;

5 For <thy husband> is |thy Maker|,
‖Yahweh of hosts‖ is his Name,—
And <thy redeemer> |the Holy One of Israel|,
<The God of all the earth> shall he be called.

6 For <like a wife forsaken and grieved in spirit> hath Yahweh' |called thee|,—
<Even the wife of youthful days> in that thou wast rejected, Saith thy God.

7 <For a small moment> I forsook thee,—
But <with abounding compassions> do I embrace thee:

8 <In an overflow of vexation>[a] I hid my face,[b] for a moment, from thee,
But <with lovingkindness age-abiding> have I had compassion on thee,—
Saith thy Redeemer, Yahweh.

9 For <the waters[c] of Noah> is this unto me,—
<As to which I sware that the waters of Noah should not again pass over the earth>
‖So‖ have I sworn
Not to be vexed with thee,
Nor to rebuke thee.

10 For ‖the mountains‖ may move away,
And ‖the hills‖ may be shaken,—
But ‖my lovingkindness‖ <from thee> shall not move away,
And ‖my covenant of peace‖ shall not be shaken,
Saith he who hath compassion upon thee—Yahweh.

11 O thou humbled one, storm-tossed, |uncomforted|,—
Lo! ‖I‖ am about to set, in antimony, thy stones,
And will found thee in sapphires;

12 And make rubies, thy battlements,
And thy gates, sparkling stones,—
And all thy boundaries, stones of delight;

13 And ‖all thy children‖ shall be the instructed of Yahweh,—
And ‖great‖ shall be the prosperity of thy children.

[a] "'Rich' must mean 'wicked,' just as poor often means 'godly'"—A. B. Davidson (Temple Bible). "*Proud* or *violent*, Mi. vi. 12; prob. also in Is. liii. 9—Davies' H.L."

[b] "Crush"—O.G.

[c] Or: "made him sick"; = "bruising him sorely"—O.G. 318.

[d] The translator has here very cautiously commenced an indentation, to suggest the question, whether what follows is not an indirect Divine Soliloquy as to the reasons by which the strange procedure is justified: That Yahweh should have purposed to lay on his own approved "Servant" the iniquity of others—"of us all." The Divine Reasoner is at first referred to in the third person (ver. 10), then (ver. 11) says "My Servant," and (ver. 12) assumes the mighty, self-revealing "I."

[e] With this victorious climax of suffering, the Suffering Servant disappears; or appears again only as gracious Proclaimer (lxi.) or terrible Avenger (lxiii.). Henceforth the formation of a NEW ISRAEL becomes the leading theme.

[f] Ml.: "the husbanded one."

[a] Cp. lx. 10; lxiv. 5; Zech. i. 15.

[b] Cp. chap. xlv. 15; lvii. 17; lix. 2; lxiv. 7.

[c] Some cod., reading one word instead of two (w. Aram., Syr. and Vul.) have: "Like the days of Noah . . . when"—G.n.

14 <In righteousness> shalt thou be established,—
Be thou far from oppression—
But indeed thou shalt not fear,
And from crushing calamity—
But indeed it shall not come nigh unto thee.
15 Lo![a] they would ‖quarrel‖ with thee—not at all from me,—
‖Whoso hath quarrelled with thee‖ <over thee> shall fall.

16 Lo! ‖I‖ have created the smith, who bloweth up a fire of coals,
And who bringeth forth an instrument for his work,—
And ‖I‖ have created the waster to destroy:[b]
17 ‖No instrument formed against thee‖ shall prosper,
And <every tongue that riseth against thee in judgment> shalt thou prove to be lawless,—
‖This‖ is the inheritance of the servants of Yahweh,
And ‖their righteousness‖ is |from me|,
Declareth Yahweh.

§ 55. *Gospel Preaching here begins, as well it may; but the Prophetic Needle holds true to the Pole of the National Hope.*

55 1 Ho! every one that thirsteth!
Come ye to the waters,
Yea he that hath no money,—
Come ye—buy corn, and eat,
Yea come—buy corn |without money|,
And |without price| ‖wine and milk‖.
2 Wherefore[c] should ye spend
Money, for that which is |not bread|?
Or your labour, for that which |satisfieth not|?
Keep on hearkening[c] unto me,
And so eat that which is good,
And let your soul |take exquisite delight in fatness|:
3 Incline your ear, and come unto me,
Hearken, That your soul |may live|,—
That I may solemnise for you a covenant age-abiding,
The Lovingkindness to David, well-assured.
4 Lo! <As a witness to the peoples> have I given him,—
|As a leader and commander| to the peoples:
5 Lo! <A nation thou shalt not know> shalt thou call,
And ‖a nation which hath not known thee‖ <unto thee> shall run,—
For the sake of Yahweh thy God,
And for the Holy One of Israel, because he hath adorned thee.

[a] = "Supposing" — O.G. 243[b].
[b] Cp. "creating misfortune" — chap. xlv. 7; *also chap. xxvii.*
[c] N.B.: infinitive after finite verb; cp. chap. vi. 9. Intro. Chap. II., Synopsis *B*, *b*, p. 16, *ante*.

6 Seek Yahweh, while he may be found,[a]—
Call ye upon him, while he is near:
7 Let the lawless forsake' his way,
And the man of iniquity, his thoughts,[b]—
And let him return unto Yahweh,
That he may have compassion upon him,
And unto our God,
For he will abundantly pardon.
8 For |my thoughts|[b] are not |your thoughts|,[b]
Nor |your ways| |my ways|,—
Declareth Yahweh.
9 For |higher| are the heavens than the earth,—
‖So‖ |higher| are
|My ways| than |your ways|, and
|My thoughts| than |your thoughts|.
10 For <as the rain and the snow descend' from the heavens,
And <thither> do not return,
Except they have watered the earth,
And caused it to bring forth and bud,—
And given seed to the sower, and bread to the eater>
11 ‖So‖ shall my word be that goeth forth out of my mouth,
It shall not return unto me void,—
But shall accomplish[c] that which I please,
And shall prosper in that whereunto I have sent it.
12 For <with gladness shall ye come forth,
And <in peace>[d] shall ye be led,—
‖The mountains and the hills‖ shall break out, before you, into shouts of triumph,
And ‖all the wild trees‖[e] shall clap their hands:
13 <Instead of the thorn-bush> shall come up the fir-tree,
And <instead[f] of the nettle> shall come up the myrtle-tree,—
So shall it become, unto Yahweh, a Name,
‖A Sign age-abiding, which shall not be cut off‖.

§ 56. *On the deep and broad Foundation of Right-doing, All Mankind exhorted to build; and especial Messages of Encouragement are sent to Foreigners and Eunuchs. Yahweh's House of Prayer designed for all Peoples.*

56 1 ‖Thus‖ saith Yahweh,
Observe ye justice,
And execute righteousness,—
For ‖near‖ is
My salvation, to come in, and
My righteousness to be revealed.[g]

[a] Or: "letteth himself be found."
[b] Or: "plans," "devices," "reckonings"—G.A.S.
[c] Ml.: "Except it have accomplished."
[d] Or: "prosperity."
[e] Ml.: "trees of the field." "The field is the country beyond the bounds of cultivation"—G.A.S.
[f] *Written*: "Instead" (without "And"); *read*: "And instead." Some cod. (w 4 ear. pr. edns., Aram., Sep., Syr. and Vul.) both *read* and *write*: "And instead"—G.n.
[g] Again, moral preparation called for; cp. xl. 3-5.

How happy the frail man, who doeth this!
Yea the son of the earth-born who firmly graspeth it!
Keeping the sabbath, lest he profane it, and
Keeping his own hand, from doing any wrong.

And let not the son of the foreigner, who hath joined himself unto Yahweh, |speak|[a] saying,
Yahweh ‖will separate‖ me from his people!
Neither let the eunuch |say|,[a]
Lo! ‖I‖ am a tree dried up!

For ‖thus‖ saith Yahweh—
<Of the eunuchs,
Who shall keep my sabbaths,
And choose what I delight in,—
And lay firm hold on my covenant>
That I will give unto them—
In my house,
And within my walls,
A sign and a name, better than sons and daughters,—
<A name age-abiding> will I give him, which shall not be cut off.

And <as for the sons of the foreigner—
Who have joined themselves unto Yahweh,
To wait upon him, and
To love the name of Yahweh,
To become his, for servants,—
Every one who keepeth the sabbath, lest he profane it,
And who layeth firm hold on my covenant>
Surely I will bring them into[b] my holy' mountain,
And make them joyful in my house of prayer,
‖Their ascending-offerings and their sacrifices‖ being accepted upon mine altar,—
For ‖my house‖ <a house of prayer> shall be called, for all the peoples!

Declareth My Lord, Yahweh,[c]
Who is gathering the outcasts of Israel:—
<Yet others> will I gather unto him,
Besides his own gathered ones.

§ 57. *Corrupt Rulers and Teachers sternly denounced.*

All ye beasts of the field! come ye, to devour,
All ye beasts in the forest.
‖His watchmen‖ are blind,
‖None of them‖ know,
‖All of them‖ are dumb dogs, they cannot bark,—
Dreaming, sleeping, loving to slumber.

And ‖the dogs‖ are greedy,[a] they know not to be satisfied,
Yea ‖they‖ are shepherds, who know not to discern,—
‖All of them‖ <unto their own way> have turned,
Every man to his unjust gain, |on every hand|:
Come ye! I will fetch wine,
Let us fill ourselves with strong drink,—
And <like this day> shall |to-morrow| be—
Great beyond measure!

§ 58. *Calamity impending, as a Punishment of gross (pre-exilic) Idolatry; but the high and holy Inhabitant of Futurity, who longs to heal, encourages the Repentant.*

‖The righteous one‖ hath perished, **57**
And ‖not a man‖ hath taken it to heart,[b]—
Yea ‖the men of lovingkindness‖ have been withdrawn,
No one considering,
That <from the presence of calamity> hath the righteous been withdrawn.
He entereth into peace,
Let them rest upon their couches,—
Each one who went on a straight path.
But ‖ye‖[c] . . . draw near hither,
Ye sons of divination,—
Ye seed of an adulterer, when [your mother] committed unchastity!
Against whom' would ye disport yourselves?
Against whom' would ye widen the mouth, and lengthen the tongue,—
Are not ‖ye‖ Children of transgression,[d]
A Seed of falsehood.[e]
Who inflame yourselves
With the terebinths,[f]
Under every green tree,—
Slaying the children
In the torrent-valleys,
Under the clefts of the crags:
<Among the smooth stones of the torrent-valley>[g] is thy portion,
‖They‖ ‖they‖ are thy lot;
<Even to them> hast thou
Poured out a drink-offering,
Caused to ascend a gift.
<Over these things> can I cease to grieve?
<On a mountain high and uplifted> hast thou set thy couch,—
<Even thither> hast thou gone up, to offer sacrifice;

[a] Or: "think." One school of Massorites have: "upon"—G.n.

[b] Or (transferring both as proper names): "Adonây, Yahweh."

[a] Lit.: "strong of soul (appetite)."

[b] Ml.: "hath laid it upon his heart."

[c] "Denunciation of those who still continue to practise the idolatries of the pre-Exilic time"—A. B. Davidson (Temple Bible). On the other hand: "An unmistakably pre-Exilic constituent of 'Second Isaiah [viz. chapters xl.—lxvi.]'"—G.A.S.

[d] Or: "inborn' transgressors."

[e] Or: "a false' seed."

[f] Or: "holy trees"—Cheyne (P.B.). Cp. O.G. 18[v].

[g] Or: "'In the bare (open) places of the valley is thy lot'; *i.e.*, thou carriest on undisguised idolatry"—Davies' H.L.

8 And <behind the door and the post> hast thou set thy symbol,[a]
For <with another than me> hast thou uncovered thyself and gone up—
Hast widened thy couch,
And hast solemnised for thyself a covenant from them,
Thou hast loved their couch, <a sign>[b] hast thou seen;
9 And hast gone to the king[c] with oil,
And hast multiplied thy perfumes,—
And hast sent thy messengers afar,
And . . . lowered thyself as far as hades!

10 <With the length of thy journey> thou wast wearied,
Thou didst not say, Hopeless!
<The reviving of thy power> thou didst find,
<For this cause> hast thou not become sick.
11 Whom' then hadst thou been anxious about, and feared, that thou shouldest speak falsely,
When <me> thou rememberedst not, caredst not for me?[d]
Did not ‖I‖ keep silence, even from age-past times,
Although <me> thou wouldest not fear?
12 ‖I‖ will expose thy righteousness,—
And thy works—but[e] they will not profit thee!
13 <When thou makest outcry> let thy gathered throngs[f] deliver thee!
But <all of them> shall
A wind |catch up|—A breath |take away|!
Whereas ‖he that seeketh refuge in me‖
Shall inherit the land,
And possess my holy' mountain.

14 And one said—
Cast ye up—cast ye up, prepare ye a way,—
Lift the stumbling-block out of the way of my people.[g]

15 For ‖thus‖ saith he that is high
and lifted up[h]—
Inhabiting futurity,[i]
And ‖holy‖ is his name:
<A high and holy place> will I inhabit,
Also with the crushed and lowly in spirit,[k]
To revive the spirit of the lowly, and
To revive the heart of them who are crushed;[l]—

16 For <not age-abidingly> will I contend,
<Nor perpetually> will I be wroth,—
For ‖spirit‖ <before me> would faint,
Even ‖the breathing souls‖[a] which ‖I‖ had made.

17 <Because of his iniquitous gain> was I wroth —and smote him,
Hiding myself[b] that I might be wroth,—
But he went on, turning aside in the way of his own heart.

18 <His ways> have I beheld,
That I might heal him,—
And guide him,
And restore consolations to him, and to his mourners:
19 Creating the fruit of the lips—
Prosperity! Prosperity!
For him that is far off, and for him that is near,
Saith Yahweh,[c]
So should I heal him.
20 But ‖the lawless‖ are like the sea when tossed,—
For <rest> it cannot!
But its waters toss out mire and dirt.
No' well-being, saith my God,[d] to the lawless![e]

§59. *More Probing of the Sins of the People: Hypocritical Fasting exposed and denounced: Acceptable Fasting encouraged by most gracious Promises.*

58 1 Cry aloud, [f] do not spare,
<Like a horn> lift high thy voice,—
And declare,
To my people, their transgression, and
To the house of Jacob, their sins.

2 Yet <me—day by day> do they seek,
And <in the knowledge of my ways> they delight,—
<Like a nation that had done ‖righteousness‖,
And <the justice of their God> had not forsaken>
They ask of me the just regulations,[g]
<In approaching God> they delight.

3 Wherefore' have we
Fasted, and thou hast not seen?
Humbled our soul,[h] and thou wouldst take no note?

Lo! <in the day of your fast> ye take pleasure,
But <all your toilers> ye drive on!

[a] Or: "phallus-image."
[b] Ml.: "a hand"; hence perh.: "beckoning hand"; or acc. to many: "a phallus-image." Cp. O.G. 390. See p. 260, *e*, *ante*.
[c] Heb.: *Melek*. Or: "Molech." Cp. 1 K. xi. 7. Cp. G. Intro. 460. "Some chief foreign god, possibly the same as Molech"—A. B. Davidson (Temple Bible).
[d] Some cod. (w. 4 ear. pr. edns., Aram., Sep., Syr., Vul.): "neither (and not) caredst for"—G.n.
[e] Some cod. (w. 2 ear. pr. edns.) omit: "but"—G.n.
[f] "Heaps (of idols)." But some read *shikkuzeyik* "abominations"—O.G.
[g] Cp. lxii. 10, n.
[h] Same words as in chap. vi. 1.
[i] Or: "progress." Cp. chap. ix. 6.
[k] Cp. chap. lxvi. 2.
[l] N.B.: "crushed, lowly; lowly, crushed."

[a] Heb.: *neshamoth*. "Breathing things"—O.G.
[b] Cp. chap. xlv. 15; lix. 2: lxiv. 7.
[c] The famous Mugah MS. has: "Y. my God"—G.n.
[d] Some cod.: "saith Y."; cp. chap. xlviii. 22. In some cod.: "saith Y. my God," or "Y. God" (w. *Sep.* and Vul.)—G.n.
[e] Cp. chap. xlviii. 22.
[f] Lit: "Call with the throat." "Call with vehemence but with self-command . . . In the Oriental throat, speech goes down deep enough to echo all the breadth of the inner man"—G.A.S.
[g] Cp. Exo. xxi.-xxiii.
[h] Some cod. (w. 1 ear. pr. edn., Aram., Sep., Vul.): "souls"—G.n.

4 Lo! <for strife and contention> ye fast,
And to smite with the fist of lawlessness,—
Ye[a] shall not fast as to-day,
To cause to be heard, on high, your voice!
5 <Like this> shall the fast be, that I choose,
A day for the son of earth to humble his soul?
Is it to bow down, as a rush, his head,
And <sackcloth and ashes> to spread out?
Is it ‖this‖ thou wilt call a fast,
Or a day of acceptance with Yahweh?
6 Is not ‖this‖ the fast that I must ever choose—
To unbind the tight cords of lawlessness,
To unloose the bands of the yoke,—and
To let the crushed go free, and
That <every yoke> ye tear off?
7 Is it not to break, unto the hungry, thy bread,
And <the thrust-out oppressed> that thou bring into a home,—
<When thou seest one naked> that thou cover him,
And <from thine own flesh> shalt not[b] hide thyself?
8 ‖Then‖ shall break forth, as the dawn, thy light,
And ‖thy new flesh‖[c] shall |speedily| grow,—
Then shall go, before thee, thy righteousness,
‖The glory of Yahweh‖ shall bring up thy rear:
9 ‖Then‖ shalt thou
Call, and ‖Yahweh‖ will answer,
Cry out, and he will say, Behold me!
<If thou remove, out of thy midst,
‖The yoke‖,
The pointing of the finger, and
The speaking of iniquity;
10 And shalt let thine own soul[d] |go out to the hungry|,
And <the soul of the oppressed> thou shalt satisfy>
Then shall break forth, in darkness, thy light,
And ‖thy thick darkness‖ [become] as the splendour of noon;
11 Then will Yahweh guide' thee continually,
And will satisfy, [even] in scorched regions, thine own soul,
Yea <thy very bones> will he invigorate,[e]—
So shalt thou become, like a garden well-watered,
And like a spring of water, whose waters do not deceive';
12 And they who come of thee' shall build the wastes of age-past times,
And <as for the foundations of generation after generation> thou shalt rear them up,—
So shalt thou be called—
A Repairer of broken walls,
A Restorer of paths leading home.
13 <If thou turn back,
From the sabbath, thy foot,[a]
From doing thine own pleasure, on my holy' day,—
And shalt call—
The sabbath, An exquisite delight,
The holy [day] of Yahweh, A day to be honoured,
And so shalt honour it, rather—
Than do thine own ways,
Than take thine own pleasure,[b] or
Than speak [thine own] word>[c]
14 ‖Then‖ shalt thou rest thine own exquisite delight upon Yahweh, . . .
And I will cause thee to ride over the high places of the land,—
And will feed thee with the inheritance of Jacob thy father,
For ‖the mouth of Yahweh‖ hath spoken.

§60. *The Darkness deepens; and the Catalogue of Sins unfolds its alarming Length—the Sins being first charged upon the People, then confessed by the People, together with their deplorable Results. At length, Yahweh himself interposes to avenge: repaying his Enemies in the West and in the East. He cometh in like a pent-up River, driven on by the Breath of Yahweh. A Redeemer comes for such as repent in Jacob; who are brought into a Perpetual Covenant, by which the Redeemer's Spirit and Words abide with them for ever.*

59 1 Lo! the hand of Yahweh is not too short' to save,—
Neither is his ear too heavy' to hear.
2 But ‖your iniquities‖ have become separators betwixt you and your God,
And ‖your sins‖ have caused a hiding of face[d] from you, that he should not hear.
3 For ‖your hands‖ are defiled with blood,
And ‖your fingers‖ with iniquity,—
‖Your lips‖ have spoken falsehood, and
‖Your tongue‖ muttereth ‖perversity‖.
4 ‖None‖ sueth in righteousness, and
‖None‖ pleadeth in faithfulness,—
Men are trusting in confusion,[e] And speaking vanity,
Conceiving wickedness, And bringing forth iniquity:
5 <Viper's eggs> do they hatch,
<Spider's threads> do they weave,—
‖He that eateth of their eggs‖ dieth,
And ‖that which is crushed‖ bringeth forth an adder;

[a] Some cod. (w. 2 ear. pr. edns.): "And ye shall not" (Or: "Ye shall not, then")—G.n.
[b] Some cod. (w. 2 ear. pr. edns.): "thou mayest not"—G.n.
[c] *I.e.*: In the healing of wounds.
[d] Some cod. (w. Syr.) *read*: "give out thy bread." Cp. ver. 7—G.n.
[e] Or: "brace up"—O.G. "Thy limbs make lissom"—G.A.S.

[a] Some cod. (w. 1 ear. pr. edn.): "thy feet"—G.n.
[b] Some cod. (w. 3 ear. pr. edns.): "pleasures" (pl.)—G.n.
[c] "Vain words"—Cheyne. "Keep making talk"—G.A.S.
[d] Cp. chap. xlv. 15; liv. 8; lvii. 17.
[e] Heb.: *tohu*; Gen. i. 2.

6 ‖Their threads‖ shall not become a garment,
Neither shall they cover themselves with their fabrics,—
‖Their fabrics‖ are fabrics[a] of iniquity,
Yea ‖the product of violence‖ is in their hands;
7 ‖Their feet‖ <to mischief> do run,
And they speed to shed innocent blood,—
‖Their devices‖ are devices of iniquity,
‖Wasting and destruction‖ are in their high roads;
8 ‖The way of well-being‖ have they not known,
And there is no justice in their tracks,—
<Their paths> have they made crooked for themselves,
‖None' who treadeth therein‖ knoweth well-being.

9 ‖For this cause‖ hath justice removed far' from us,
And righteousness overtaketh' us not,—
We wait for light. But lo! darkness,
For brightness. <In thick darkness> we walk:
10 We grope as blind men for a wall,
Yea <as men without' eyes> do we grope,—
We have stumbled at broad noon as though it were twilight,
In desolate places like the dead![b]
11 We growl like bears all of us,
And <like doves> do we ‖mournfully coo‖,—
We wait
For justice, and there is' none,
For salvation, it is far from us!

12 For our transgressions have multiplied' before thee,
And ‖our sins‖ have witnessed[c] against us,—
For ‖our transgressions‖ are with us,
And <as for our iniquities> we acknowledge them:
13 Transgressing, and denying Yahweh,
And turning away from following our God,—
Speaking oppression and revolt,
Conceiving, and muttering from the heart, words of falsehood.
14 So then there hath been a driving back of justice,
And ‖righteousness‖ |afar off| standeth,—
For truth |hath stumbled in the broad-way|,
And ‖right‖ cannot enter;
15 And |the truth| hath been |found missing|,
And he that hath turned away from wrong is liable to be despoiled.[d]

And <when Yahweh |looked|>
Then was it grievous in his eyes, that there was no' justice:
16 <When he saw that there was no' mighty man>
Then was he astonished, that there was none to interpose,—
So his own arm[a] |brought him salvation|,
And <his own righteousness> ‖the same‖ upheld him;
17 And he put on
Righteousness' as a coat of mail,
And a helmet of victory upon his head,—
And he put on the garments of avenging for clothing,[b]
And wrapped about him as a cloak,—
‖jealousy‖![c]
18 <According to their deeds> ‖accordingly‖ will he repay,
Indignation to his adversaries,
Recompense to his enemies,—
<To the Coastlands—recompense> will he repay:
19 That they may revere,—
From the West, the name of Yahweh,
And from the Rising of the Sun, his glory.[d]
For he will come in like a rushing[e] stream,
‖The breath of Yahweh‖ driving it on;
20 So shall come in, for Zion, a Redeemer,
Even for such as are turning from transgression in Jacob,— Declareth Yahweh.
21 And <as for me> ‖this‖ shall be my covenant with them, Saith Yahweh:
‖My spirit that is upon thee,
And my words which I have put in thy mouth‖,—
Shall not be taken out of thy mouth—
Nor out of the mouth of thy seed,
Nor out of the mouth of thy seed's seed, Saith Yahweh,

From henceforth even unto time
age-abiding.

[a] One school of Massorites have: "a fabric of iniquity"; and some ed. (w. 3 ear. pr. edns.) have: "fabric" (sing.) both *written* and *read*—G.n.

[b] So Fu. H.L. "We fall in fat fields as dead men"—T.G.

[c] Ml.: "answered."

[d] Or (Rashi): "is considered mad."

[a] Cp. chap. lxiii. 5.

[b] "Of Y. as champion of Israel"—O.G. 525[b].

[c] Cp. chap. ix. 7, n.

[d] How natural this outlook, from Palestine as a centre! [Or: is this an evil memory, as G. thinks?]

[e] Ml.: "contracted"—"pent up."

§ 61. "*Arise, shine!*"—*a Call to Zion to dispel the deep Gloom of the Nations.* 60

1 Arise—shine,
For thy light |hath come|,—
And ‖the glory of Yahweh‖ |on thee| hath beamed;
2 For lo! ‖darkness‖ covereth the earth,
And ‖deep gloom‖ the peoples,—
But <on thee> beameth Yahweh,
And ‖his glory‖ |on thee| is seen.
3 So shall nations come' to thy light,
And kings, to the brightness of thy dawning.
4 Lift up—round about—thine eyes, and see,
‖They all‖ have gathered themselves together—have come to thee,—
‖Thy sons‖ |from afar| shall come,
And ‖thy daughters‖ |on the side| shall be carried.

5 ‖Then‖ shalt thou see, and be radiant,
And thy heart |shall throb and be enlarged|,[a]—
For there shall be turned upon thee the fulness of the sea,
‖The riches of the nations‖ shall come unto thee;
6 ‖The multitude of camels‖ shall cover thee,
The young camels of Midian and Ephah,
‖All they of Sheba‖ shall come,—
<Gold and frankincense> shall they bring,
And <the praises of Yahweh> shall they joyfully tell:
7 ‖All the flocks of Kedar‖ shall be gathered unto thee,
‖The[b] rams of Nebaioth‖ shall wait upon thee,—
They shall come up, with acceptance, on mine altar,[c]
And <my beautiful' house> will I adorn.
8 Who are these' that,
As a cloud, do fly? and
As doves to their cotes?
9 Surely <for me> shall |Coastlands| wait,[d]
And the ships of Tarshish,[e] first,[f]
To bring in thy sons, from far,
Their silver and their gold with them,—
Unto the name of Yahweh thy God,
And unto the Holy One of Israel,
Because he hath adorned thee.
10 So shall |the sons of the foreigner| build |thy walls|,
And ‖their kings‖ shall wait upon thee,—
For <in my vexation>[g] I smote thee,
But <in my favour> have I had compassion upon thee.
11 So shall thy gates be open'—continually,
<Neither day nor night> shall they be shut,—
That they may bring unto thee the riches of the nations,
And ‖their kings‖ be led.
12 For ‖the nation and the kingdom that will not serve thee‖ shall perish,—
Yea ‖the nations‖ shall be ‖utterly wasted‖.
13 ‖The glory of Lebanon‖ <unto thee> shall come,
The fir-tree, the[h] holm-oak, and the sherbin-cedar, together.
To adorn the place of my sanctuary,
And <the place of my feet> will I make glorious.
14 Then shall come unto thee, bending low,
The sons of them who had humbled thee,
Then shall bow down, unto the soles of thy feet,
All they who had despised thee;
And they shall call thee—
The city of Yahweh,
The Zion of the Holy One of Israel.
15 <Instead of thy being forsaken and hated, so that none' used to pass through thee>
I will make of thee—
An excellency age-abiding,
The joy of generation after generation.[a]
16 And thou shalt derive sweet nourishment from the nations,
Yea <on the bounty of kings> shalt thou be sustained,[b]—
So shalt thou know—
That ‖I, Yahweh‖ am thy Saviour, and
That ‖thy Redeemer‖ is the Mighty One of Jacob.
17 <Instead of bronze> I will bring in |gold|, and
<Instead of iron> I will bring in |silver|, and
<Instead of wood> |bronze|, and
<Instead of stones> |iron|,—
And I will appoint the oversight of thee to |Prosperity|,
And the setting of thy tasks to |Righteousness|.
18 Violence |shall[c] no more be heard| in thy land,
Wasting nor destruction, within thy boundaries,—
But thou shalt call Thy walls ‖Victory‖, and
‖Thy gates‖ Praise.
19 Thou shalt no' more' have |the sun| |for light by day|,
Neither <for brightness> shall the moon give light unto thee,—
But |Yahweh| shall become |thine age-abiding light|,
And |thy God| ‖thine adorning‖:
20 |No more shall go in| thy sun,
Nor ‖thy moon‖ withdraw itself,—
For ‖Yahweh‖ will become to thee, an age-abiding light,
|So shall be ended| the days of thy mourning.
21 And ‖thy people‖ shall |all of them| be righteous,
<To times age-abiding> shall they possess the land,—
The sprout of mine own planting,[d]
The work of mine own hands,—
That I may get myself glory.
22 ‖The little one‖ shall become a thousand, and
‖The small one‖ a mighty nation:
‖I—Yahweh‖ <in its own season> will hasten it.

[a] Some cod. (w. Aram., Syr., Sep.): "And thou shalt throb (tremble), and thy heart shall be enlarged"—G.n.
[b] Some cod. (w. 1 ear. pr. edn., Sep., Syr.): "And the"—G.n.
[c] Ml.: "ascend mine altar for acceptance"; but some cod. (w. Aram., Sep. and Syr.) have literally as in this translation. See G.n.
[d] Cp. chap. xlii. 4; li. 5.
[e] These, of course, would bring Israel's sons from the west. This, then, is no overland route from Babylon!
[f] Some cod. (w. Syr.): "as at the first"—G.n.
[g] Cp. chap. liv. 8; Zech. i. 15.
[h] Some cod. (w. 1 ear. pr. edn., Sep. and Vul.): "and the"—G.n.

[a] N.B.: The two contrasted conditions of the same city, showing what city it is—the literal Jerusalem!
[b] Ml.:—
"And thou shalt suck the milk of nations,
Yea the breast of kings shalt thou suck."
[c] Some cod. (w. 2 ear. pr. edns., Sep. and Syr.): "So shall violence," etc.—G.n.
[d] *Written*: "his planting"; *read*: "my planting." Some cod. (w. 4 ear. pr. edns., Aram., Syr. and Vul.) both *read* and *write*: "my planting"—G.n.

§ 62. *The Voice of an Anointed Proclaimer is heard, narrating his Commission, and foretelling the Glad Results of its Fulfilment: moving Israel to Song.*

61 1 ‖The spirit of My Lord[a] Yahweh‖ is upon me,—
Because Yahweh
|Hath anointed me| to tell good tidings to the oppressed,[b]
Hath sent me to bind up the broken-hearted,
To proclaim
|To captives| ‖liberty‖,
|To them who are bound| ‖the opening of the prison‖:[c]
2 To proclaim—
The year of acceptance of Yahweh, and
The day of avenging of our God:[d]
To comfort all who are mourning;
3 To appoint unto the mourners of Zion—
To give unto them,
A chaplet instead of ashes,
The oil of joy instead of mourning,
The mantle of praise instead of the spirit of dejection,[e]—
So shall they be called,
The oaks of righteousness,
The plantation of Yahweh:
That he may get himself glory.[f]
4 Then shall they build the wastes of a bygone age,
<The desolations of former times> shall they raise up,—
And they shall build anew—
The cities laid waste,
The desolations of generation after generation.
5 Then shall strangers stay' and feed your flocks,—
And ‖the sons of the foreigner‖ shall be your plowmen and your vinedressers.
6 But ‖ye‖ <the priests of Yahweh> shall be called,
<The attendants of our God> shall ye be named,—
<The riches of the nations> shall ye eat,
And <in their glory> shall ye boast yourselves.[g]
7 <Instead of your shame>—‖double‖! and
<[Instead of] disgrace> they shall shout in triumph over their portion,—
|Therefore| <in their own land> shall they possess |double|,
‖Joy age-abiding‖ shall be theirs.
8 For ‖I—Yahweh‖ am a lover of justice,
Hating plunder, for an ascending-sacrifice,[a]—
Therefore will I give their reward with faithfulness,
And <an age-abiding covenant> will I solemnise for them.
9 Then shall be ‖known' among the nations‖ |their seed|,
And ‖their offspring‖ |in the midst of the peoples|,—
‖All who see them‖ shall acknowledge them,
That ‖they‖ are the seed that Yahweh hath blessed.
10 I will ‖greatly rejoice‖ in Yahweh,
My soul shall exult' in my God,
For he hath clothed me, with the garments of salvation,
<With[b] a robe of righteousness> hath he enwrapt me,—
As ‖a bridegroom‖ adorneth himself[c] with |a chaplet|,
And as ‖a bride‖ bedecketh herself with |her jewels|.
11 For <as ‖the earth‖ bringeth forth her bud,
And as ‖a garden‖ causeth |her seeds| to shoot forth>
‖So‖ |My Lord, Yahweh|[d] will cause to shoot forth
Righteousness and praise before all the nations.[e]

§ 63. *Intercession offered and invited on Jerusalem's behalf.*

62 1 <For Zion's sake> will I not hold my peace,
And <for Jerusalem's sake> will I not rest,[f]—
Until her righteousness |go forth as brightness|,
And ‖her salvation‖ as a torch that is lighted.
2 So shall nations see' thy righteousness,[g]
And all kings, thy glory;
And thou shalt be called by a new name,
which ‖the mouth of Yahweh‖ will name.[g]
3 Then shalt thou become—
A crown of adorning, in the hand of Yahweh, and
A royal diadem, in the hand of thy God.

[a] Some cod. (w. 2 ear. pr. edns., Sep. and Vul.) omit: "My Lord"—G.n.
[b] Or: "humbled."
[c] Or simply; "an opening" ("of prison-doors"—understood). See G.n. and Lexicons. Cp. also chap. xlii. 7; xlix. 9.
[d] = "Yahweh's year for accepting,
Our God's day for avenging."
Note that the avenging is assigned to *a day*.
[e] "Dimness"—G.A.S. Same word as for "fading," chap. xlii. 3.
[f] "May break into glory"—G.A.S.
[g] Or: "And |their glory| shall ye make your own."
[a] Some cod. (w. Aram., Sep. and Syr.): "with violent deeds of injustice"—G.n.
[b] Some cod. (w. 1 ear pr. edn., Sep., Syr. Vul.): "And with"—G.n. Cp. G. Intro. 739.
[c] Or: "maketh himself like a priest." "*That priests it with his turban, decks himself with a splendid turban, such as the priests wore*"—O.G. 464.
[d] Or transfer both names: "So Adonay, Yahweh."
[e] Cp. chap. xl. 5; lii. 10; Ps. xcviii. 2.
[f] Cp. vers. 6, 7.
[g] Or: "specify."

4 Thou shalt be termed no longer—
Forsaken,[a]
Nor shall ‖thy land‖ be termed any longer,
A desolation,
But ‖thou‖ shalt be called,
Hephzibah [= "My delight is in her"],
And ‖thy land‖,
Beulah [= "married"],—
For Yahweh hath found delight' in thee,
And ‖thy land‖ shall be married.
5 For |a young man| marrieth' |a virgin|,
Thy sons |marry thee|!
And |the bridegroom| rejoiceth' over |the bride|—
Thy God |rejoiceth over thee|.

6 <Upon thy walls, O Jerusalem> have I appointed watchmen,
<All the day and all the night through> let them not hold their peace,—
O ye that put Yahweh in mind,[b]
Do not take rest |to yourselves|,
7 Neither give rest |unto him|,[c]
Until he establish, and until he set forth Jerusalem, as a praise in the earth!
8 Sworn' hath Yahweh—
By his own right hand, and
By his own strong' arm,—
Surely I will give thy corn, no more, as food to thine enemies,
Nor shall the sons of the foreigner drink' thy new wine, for which thou hast toiled;
9 But ‖they who have garnered it‖ shall eat it, and praise Yahweh,—
And ‖they who have gathered in its clusters‖ shall drink it, in my holy' courts.[d]

10 Pass ye through, pass ye through the gates,
Prepare ye the way of the people,[e]—
Cast ye up, cast ye up the highway,
Clear it of stones,
Lift ye high a standard' unto[f] the peoples.
11 Lo! ‖Yahweh‖ hath sent a message unto the end of the earth:
Say ye to the daughter of Zion,
Lo! ‖thy Salvation‖ is coming,—
Lo! ‖his reward‖ is with him,
And ‖his recompense‖ before him.[g]

12 So shall men call them—
The holy' people,
The redeemed of Yahweh,—
And ‖thou‖ shalt be called—
Sought out,
A city |not forsaken|.[h]

[a] Which she once was; cp. ver. 12; chap. l. 1; liv. 6.
[b] Or: "O ye who invoke Yahweh"—Cp. O.G. 270.
[c] Cp. ver. 1.
[d] Ml.: "the courts of my holiness."
[e] In chap. xl. 3 it was: "Prepare ye the way of Yahweh"; here it is: "Prepare ye the way of the people." Cp. chap. lvii. 14.
[f] "Lift up a banner over"—Cheyne (P.B.).
[g] Cp. chap. xl. 10.
[h] See ver. 4, n.

§ 64. *An Avenging Redeemer suddenly appears, coming in from Edom, where he has trodden down Israel's Enemies in the Winepress of Divine Wrath.* (Cp. Ps. cxxxvii. 7; chaps. xiii., xiv., xxxiv.; Jer. xlix. 19 with l. 44; Obad.; Mi. iv. 9—v. 5.)

1 Who' is this' coming in from Edom, **63**
With bright-red garments, from Bozrah?
This' made splendid[a] in his raiment,
Marching on[b] in the greatness of his strength?[c]
‖I‖ speaking in righteousness, Mighty[d] to save.

2 Wherefore' is there red, on thy raiment,—
And thy garments, as of one treading in a wine-trough?
3 <A winepress>[e] have I trodden |alone|,
And <of the peoples> there was no' man with me,
So I trod them down, in mine anger,
And trampled upon them, in mine indignation,—
And their life-blood[f] besprinkled my garments,
And <all mine apparel> I defiled;
4 For ‖a day of avenging‖ was in my heart,
And ‖the year of my redeemed‖ had come.[g]
5 Therefore looked I around, and there was none to help,—
And I was astonished, that there was none to uphold,—
So |mine own arm|[h] ‖brought me salvation‖,[i]
And <mine indignation>[k] ‖the same‖ upheld me;
6 Then trod I down peoples, in mine anger,
And make them drunk, with[l] mine indignation,
And brought down to the earth their life-blood.[m]

§ 65. *Israel recalls her past Mercies, and bases on them a Prayer for Deliverance from her present forsaken and ruined Condition.*

7 <The lovingkindness of Yahweh> will I recall,
‖The praises of Yahweh‖,
According to all that Yahweh |hath bestowed upon us|,—

[a] "Sweeping on"—G.A.S.
[b] "Bending (forward or backward); but *read* prob.: *ṣo'eh*, marching"—O.G.
[c] Is it possible to protest too strongly against the mistake which finds here the Death of Him who was crucified through weakness (2 Co. xiii. 4)?
[d] Some cod. (w. Sep., Syr., Vul.): "and mighty"—G.n.
[e] Cp. Jer. xxv. 30.
[f] Ml.: "their grape-juice" ["Fig. of *blood, gore*"—O.G.]. Cp. ver. 6.
[g] For "day" and "year," cp. chap. lxi. 2.
[h] Cp. chap. lix. 16.
[i] Or: "victory."
[k] Some cod. (w. 4 ear. pr. edns.) have: "righteousness" (instead of "indignation"). Cp. chap. lix. 16—G.n.
[l] Some cod. (w. 1 ear. pr. edn., Aram.): "brake them in pieces," "shivered them"—G.n.
[m] Ml.: "their grape-juice." Will this not cause kings "to shut their mouths at him," being "astonished into silence" (cp. chap. lii. 15)?

Even the abundance of goodness to the house of Israel,
Which he bestowed upon them—
According to his compassions, and
According to the abundance of his loving-kindness.

8 Therefore he said—
Surely <my people> they are',
<Sons> they will not act falsely!
So he became their' saviour.

9 <In all their affliction> ‖he‖ was afflicted,[a]
And ‖the messenger of his presence‖ saved them,
<In his love and in his pity> ‖he‖ redeemed them,—
And then lifted them up and carried them, all the days of the age-past time.

10 But ‖they‖ rebelled, and grieved his Holy Spirit,—
And so he turned against them as an enemy,
‖He himself‖[b] fought against them.

11 Then were recalled[c] the days of the age-past time, ‖Moses—his people‖:—
Where' is he that led them up out of the sea, with the shepherds[d] of his flock?
Where' is he that put, within him, his Holy Spirit?

12 That caused to go |at the right hand of Moses| his own majestic' arm,—
Cleaving the waters from before them,
To make himself an age-abiding name:

13 Causing them to go through the roaring deeps,—
Like a horse through the wilderness,
That they should not stumble?

14 <‖As a beast‖ |into the valley| goeth down,
‖The Spirit of Yahweh‖ causeth him to rest>
‖So‖ didst thou lead |thy people|,
To make thyself a majestic' name!

15 Look thou down, out of the heavens, and see,
Out of the high abode of thy holiness and of thy majesty,—
Where' are thy jealousy, and thy mighty deeds?[e]
<The resounding of thy yearning affection, and thy compassions towards me> are they restrained?

16 For ‖thou‖ art our father,
Though ‖Abraham‖ knew us not,
And ‖Israel‖ could not acknowledge us,—
‖Thou, O Yahweh‖ art our father,
<Our Redeemer from the Age-past time> is thy name.

17 |Wherefore| shouldst thou suffer us to wander, O Yahweh, from thy ways?
[Wherefore] shouldst thou let us harden our heart past revering thee?
Return thou, for the sake of
Thy servants,
The tribes thou thyself hast inherited.

18 <For a short time only> did thy holy' people hold possession,—
‖Our adversaries‖ trod down thy sanctuary!

19 We have become like those
Over whom <from age-past times> thou hast not ruled,
Who have never' been called by thy name!

64 1 Would that thou hadst rent the heavens, hadst come down,
<At thy presence> had ‖mountains‖ quaked:

2 <As fire kindleth' brushwood,
[As] fire causeth ‖water‖ to boil>
[So] <if thou wouldst make known thy Name to thine adversaries>
<At thy presence> ‖nations‖ would tremble.

3 <When thou didst fearful things, we could not expect>
Thou camest down, <at thy presence> ‖mountains‖ quaked.[a]

4 <Although from age-past times
It was never heard,
It was not[b] perceived by |the ear|,—
Neither did ‖the eye‖ ever see—
That ‖a god besides thee‖ could work for the man who waited for him>

5 Yet didst thou meet
Him who was rejoicing' and working righteousness,
Even them who <in thy ways> remembered thee,—
Lo! ‖thou‖ hast been vexed,[c]
And truly we had sinned,
<Among them> was [the prospect of] an age [to come],
That we might be saved.

6 But we have become as one unclean |all of us|,
And <as a garment polluted> were all our righteous doings,—
And so we faded like a leaf |all of us|,
And ‖our iniquity‖[d] <as a wind> carried us away;

7 And there was none'
To call upon thy Name,
To rouse himself to lay firm hold on thee,—
For thou hadst hidden thy face from us,[e]
And hadst made us despond, by means[f] of our iniquity.[g]

[a] *Written*: "<In all their adversity> he was no adversary"; but *read* as in this trans. In some cod. (w. 2 ear. pr. edns.) both *written* and *read* as in text of this trans.—G.n.

[b] Some cod. (w. 3 ear. pr. edns., *Sep.*, Syr., Vul.): "And he himself"—G.n.

[c] Ml.: "he recalled"; "he" ="the people," as in next line.

[d] So (pl.) in many MSS. (w. 5 ear. pr. edns. [1 *Rabb.* 1517] and Vul.); but in some cod. (w. 4 ear. pr. edns.): "shepherd" (sing.)—G.n.

[e] Authorities vary between (sing.) "might," and (pl.) "mighty deeds." Cp. G.n.

[a] Some cod.: "When thou didst wonderful things for him we waited (expected), thou camest down," etc.—G.n. [Accidental repetition suspected here by some critics.]

[b] Some cod. (w. 2 ear. pr. edns., Syr. and Vul.): "Nor"—G.n.

[c] Cp. chap. liv. 8, reff.

[d] Some cod. (w. 3 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

[e] Cp. chap. xlv. 15; lvii. 17; lix. 2.

[f] "Read: 'hast delivered us into the hand'"—A.B. Davidson (Temple Bible). Cp. O.G. 171[b].

[g] Some cod. (w. 4 ear. pr. edns.): "iniquities"—G.n.

8 But ‖now‖[a] O Yahweh, <our father> thou art',—
‖We‖ are the clay, and ‖thou‖ art our potter,
Yea <the work of thy hand>[b] are |we all|:
9 Do not be indignant, O Yahweh, so very greatly,
Neither <perpetually> do thou recall iniquity,—
Lo! look around, we pray thee . . . ‖thy people‖ are |we all|.
10 ‖Thy holy' cities‖ have become a wilderness,—
‖Zion‖ <a wilderness> hath become,
‖Jerusalem‖ a desolation!
11 ‖Our holy' and our beautiful' house,
Where our fathers praised' thee‖,
Hath become a conflagration,—
And ‖all our delightful places‖ are in ruins!
12 <In view of these things> wilt thou restrain thyself, O Yahweh?
Wilt thou hold thy peace, and humble us so very greatly?

§ 66. *Divine Condescension to Gentiles while Israel are yet sunk in Idolatry. A New Israel to be formed out of the Old; yea New Heavens and a New Earth to be created.*

65 1 I have let myself be consulted, by them who had not asked,
I have suffered myself to be found, by them who had not sought me,—
I have said Here I am! Here I am!
Unto a nation that had not been called by my name.
2 I have spread out my hands, all the day,
Unto a rebellious people,—
Who walk In the way that is not good,[c]
After their own devices.
3 <The people who are provoking me to anger,
to my face, continually,—
Sacrificing in gardens,[d] and
Burning incense upon bricks;[e]
4 Who tarry among graves,
And <in the secret places> do lodge,—
Who eat the flesh of swine,
And ‖the broth of refuse things‖ is in their vessels,—
5 Who say—
Draw near by thyself,
Do not approach with me,
For I am holier than thou!>[f]
‖These‖ are A smoke in my nostrils,
‖A fire‖ burning all the day.

6 Lo! it is written before me,—
I will not keep silence,
But I have' recompensed, and will' recompense, into their bosom:
7 Your own iniquities,
And the iniquities of your fathers together,
Saith Yahweh,
Who have burned incense upon the mountains,
And <upon the hills> have reproached me,—
Therefore will I measure their former work, into their bosom.

8 ‖Thus‖ saith Yahweh—
<As |new wine| is found |in the cluster|,[a]
And one saith, Do not destroy it, for a blessing' is in it>
‖So‖ will I do for the sake of my servants,[b]
That I may not destroy the whole [nation];
9 Therefore will I bring forth
|Out of Jacob| ‖a seed‖, and
|Out of Judah| ‖an inheritor of my mountains‖,
That my chosen ones may inherit' it,
And ‖my servants‖ dwell there;
10 Then shall |Sharon| become |a fold forflocks|,
And the vale of Achor, for the lying down of herds,—
For my people who have sought me.
11 But ‖ye‖ are they—
Who forsake Yahweh,
Who forget my holy' mountain,—
Who prepare, for Fortune,[c] a table, and
Who fill, for Destiny,[c] mixed wine;[d]
12 Therefore will I destine you' to the sword,
And ‖ye all‖ <to the slaughter> shall bow down.
<Because I called, and ye answered not,
I spake, and ye hearkened not,—
But did that which was wicked in mine eyes,
And <of that wherein I delighted not> ye made choice>
13 ‖Therefore‖
|Thus| saith My Lord, Yahweh,[e]—
Lo! ‖my servants‖ shall eat, but ‖ye‖ shall be famished,
Lo! ‖my servants‖ shall drink, but ‖ye‖ shall be thirsty,—
Lo! ‖my servants‖ shall rejoice, but ‖ye‖ shall turn pale;
14 Lo! ‖my servants‖ shall shout in triumph for mirth of heart,
But ‖ye‖ shall make outcry, for pain of heart,
And <for a breaking of spirit> shall ye howl.

[a] A sp. v.r. (*sevir*): "But ‖thou‖ O Y." In some cod. (w. 2 ear. pr. edns., Aram.): "thou" is both *written* and *read*—G.n.
[b] Some cod. (w. Sep., Syr., Vul.): "hands"—G.n.
[c] Or: "right." "The reference is to those among the people who, after the Restoration, still practised the idolatries of their pre-exilic forefathers. Cp. chap. lvii." —A. B. Davidson (Temple Bible).
[d] Again reminding us of chap. i. 29.
[e] "= Roof-tiles." — O.G. 527.
[f] Ml.: "I am holy to thee" —T.G.; "for else I shall sanctify thee"=Cheyne (P.B.). "And so unfit them for all the ordinary uses of life" — A. B. Davidson (Temple Bible).

[a] Mark well this note of continuity between the old Israel and the new; cp. chap. liv. 6; lxii. 4. Some cod. (w. 1 ear. pr. edn. and Sep.): "Servant" (sing.)—G.n.
[b] *Gad* and *Meni*, "two well-known Syrian deities"—Cheyne (P.B.).
[c] Cp. chap. v. 22, n.
[d] Or transfer both names: "Adonây, Yahweh."

15 So shall ye leave your name for an oath,[a] to my chosen ones,—
So then My Lord Yahweh |will slay thee|,—
And <his servants> will he[b] call by another name:
16 So that ‖he who blesseth himself in the earth‖
Will bless himself in the God of faithfulness,[c]
And ‖he who sweareth in the earth‖
Will swear by the God of faithfulness,[c]—
Because the former troubles |have been forgotten|, and
Because they are hid from mine eyes.

17 For, behold me!
Creating new heavens, and a new earth,—
And the former
shall not be mentioned,
neither shall they come up on the heart.[d]
18 But joy ye and exult, perpetually,[e] in what I' am about to create,—
For, behold me!
Creating Jerusalem an exultation, and
Her People a joy;
19 Therefore will I Exult in Jerusalem, and
Joy in my People,—
And there shall be heard in her |no more|
The sound of weeping, or the sound of a cry:
20 There[f] shall be thenceforward |no more|
A suckling of a few days, or an elder
Who filleth not up his days,—
But ‖a youth, a hundred years old‖ may die,
Yea ‖a sinner, a hundred years old‖ shall be accused.

21 Then shall they build houses, and dwell' in them,—
And plant vineyards, and eat the fruit of them;
22 They shall not build, and ‖another‖ dwell,
They shall not plant,[g] and ‖another‖ eat,—
For <as the days of a tree> shall be the days of my people,
And <the work of their own hands> shall my chosen ones |use to the full|:[h]
23 They shall not labour in vain,
Nor have children for terror,—
For <the seed of the blessed ones of Yahweh>
shall they be',
And their offspring, with them.
24 And it shall come to pass—
That <before they call> ‖I‖ will answer,
And <while yet they' are speaking> ‖I‖ will hear.

25 ‖The wolf and the lamb‖ shall feed |in unity|,
And ‖the lion‖ <as an ox> shall eat straw;
But <as for the serpent> ‖dust‖ shall be his food:
They shall not harm—
Nor shall they destroy,
In all my holy mountain,[a]
Saith Yahweh.

§67. *The Humble in Heart, and the Profane who hate them, must be Divinely discriminated. The Birth of a Man-child and of a Nation. Rejoice with Jerusalem. Be warned by the Fate of Idolaters and Transgressors.*

66 1 ‖Thus‖ saith Yahweh,
‖The heavens‖ are my throne, and
‖The earth‖ is my footstool:
Where' then is the house which ye can build me?
Or where' is my place of rest?
2 For <all these things> hath mine own hand made,
And all these things |came into being|,—
Declareth Yahweh.
But <for this one> will I look around,
For him who is humbled and smitten[b] in spirit,[c]
And so careth anxiously for my word.

3 ‖He that slaughtereth an ox‖ [is as one] who smiteth a man,
‖He that sacrificeth a lamb‖ [is as one] who beheadeth a dog,
‖He that causeth a meal-offering to ascend‖ [offereth it with] the blood of swine,
‖He that maketh a memorial of frankincense‖ [is as one] who blesseth iniquity:[d]
‖They indeed‖ have chosen their own ways,
And <in their own abominations> their soul hath found delight;
4 ‖I, also‖ will choose the things that vex them,
And <the things they dread> will I bring upon them, Because—
I called, and there was none' to answer,
I spake, and they hearkened not,—
But did that which was wicked in mine eyes,
And <of that wherein I delighted not> made choice.

5 Hear the word of Yahweh, ye who care anxiously for his word:
Said your brethren
Who hated you,
Who thrust you out for my Name's sake,
Yahweh be glorified!
Therefore shall he appear to your rejoicing,
But ‖they‖ shall turn pale.

[a] Or: "curse."
[b] Or: "one."
[c] Heb: "*amen*"; cp. 2 Cor. i. 20; Rev. iii. 14.
[d] Cp. 1 Cor. ii. 9. "Come into mind (occur to one)" —*O.G.* 524[b], *d.*
[e] Ml.: "to futurity."
[f] So most authorities; but some cod.: "And there" —G.n.
[g] Some cod.: "Nor plant" —G.n.
[h] Cp. O.G. 115.

[a] Cp. chap. xi. 9.
[b] Or: "stricken," "wounded."
[c] Cp. chap. lvii. 15.
[d] Cp. chap. i. 13.

6 The sound of a tumult—out of the city,
A sound, out of the temple,—
The sound of Yahweh, rendering recompense to his foes.

7 * <Before she travaileth> she hath brought forth,—
<Before her pains come to her> she hath given birth to a man-child![a] *

8 Who' hath heard the like of this?
Who'[b] hath seen the like of these things?
Can |a land| be made to bring forth' |in one day|?
Or |a nation| be born' |at one time|?[c]
<As soon as she travaileth> Zion hath also given birth to her children.

9 Could ‖I‖ bring to the birth, and not cause to bring forth? Saith Yahweh.
Or ‖I‖ be causing to bring forth, and then prevent? Saith thy God.

10 Rejoice ye with Jerusalem, and exult over her,
All ye who love her,—
Joy with her, right joyfully,
All ye who used to mourn over her:

11 That ye may draw, to satisfaction, out of the fountain[d] of her consolations,—
That ye may drain out and get exquisite delight from the abundance of her glory.

12 For ‖thus‖ saith Yahweh,—
Behold me! extending unto her, |like a river|
‖prosperity‖,[e]
And <as a torrent o'erflowing> ‖the glory of the nations‖,
That ye may draw it forth,[f]—
<Upon the side> shall ye be carried, and
<Upon the knees> shall ye be caressed:

13 <As one whom ‖his mother‖ consoleth>
‖So‖ will ‖I‖ console you',
And <in Jerusalem> shall ye be consoled.

14 <As soon as ye have seen it> |your heart| shall be joyful,
And ‖your bones‖ |like green herbage| shall thrive,—
So shall be known
The hand of Yahweh with his servants,
But indignation with his foes!

15 For lo! ‖Yahweh‖ <with fire> doth come,
And <like a storm-wind> [are] his chariots,—
To render, with fury, his anger,
And his rebuke, with flames of fire.

16 For <by fire> will Yahweh enter into judgment,
And by his sword, with all flesh,—
And many' shall be the slain of Yahweh.

17 ‖They who hallow themselves and purify themselves for the gardens,[a]
Behind a certain thing[b] in the midst,
Who eat the flesh of swine, and[c] the abomination, and the mouse‖
<Together> shall be cut off—
Declareth Yahweh.

18 Because ‖I‖ . . . <for their works and their devices> doth it come! . . .
Am about to gather together all nations and tongues,—
So shall they come, and see my glory.

19 Then will I set, among them, a sign,
And will send, of them, such as have escaped, unto the nations—
Tarshish, Pul, and Lud, that draw the bow,
Tubal and Javan,—
The Coastlands that[d] are afar off,
Who have not heard my fame,
Nor seen my glory,
And they shall tell my glory throughout the nations.

20 Then shall they bring in all your brethren out of all the nations,
As a present unto Yahweh,
Upon horses and in chariots and in palanquins and on mules and on dromedaries,
Unto my holy' mountain—Jerusalem,
Saith Yahweh,—
Just as the sons of Israel |bring in| their present in a pure vessel, into the house of Yahweh.

21 And <of them also> will I take for priests—
for[e] Levites, Saith Yahweh,

22 For <as the new heavens and the new earth which I am about to make, are to remain before me> Declareth Yahweh.
‖So‖ shall remain' your seed and your name.

23 And it shall come to pass, that
<From one new moon to another, and
From one sabbath to another>
Shall all flesh |come in| to bow down before me, Saith Yahweh.

24 Then shall they go forth and look, upon the dead bodies of the men' who had been trespassing against me,—
For ‖their worm‖ shall not die,
And ‖their fire‖ shall not be quenched;
So shall they become an abhorrence, to all flesh.

[a] Cp. Mi. v. 3; Rev. xii. 5.
[b] Some cod. (w. 4 ear. pr. edns., Sep., Syr., Vul.): "Or who"—G.n.
[c] Mi.: "at a stroke."
[d] Mi.: "breast."
[e] Or: "pence."
[f] Mi.: "suck."

[a] Cp. chap. i. 29; lxv. 3.
[b] Mi.: "one." "'After one in the midst' . . the mystagogue or chief celebrant in the mystic performance" — A. B. Davidson (Temple Bible). The word for "one" is *written* in the masculine, but *read* in the feminine gender. ["Which might mean some goddess"—G.A.S.]. In some MSS. (w. 1 ear. pr. edn.) both *written* and *read* fem.—G.n.
[c] The Mugah and some other cod. omit this "and"—G.n.
[d] Some cod.: "The c. and the places that"—G.n.
[e] Some cod. (w. Aram., Sep., Syr. and Vul.): "and for"—G.n. [Cp. O.G. 463b, 5.]

THE BOOK OF THE PROPHET

JEREMIAH.

§ 1. *After a brief historical Record, Jeremiah tells of his Pre-natal Destination and early Call to the Prophetic Office. He is charged to be fearless, sent to Nations and Kingdoms, and assured of Divine Aid. Almond Branch and Boiling Caldron shown him as Emblems of his Mission.*

1 1 The words of Jeremiah, son of Hilkiah,—of the priests who were in Anathoth, in the land of Benjamin: 2 unto whom came the word of Yahweh, in the days of Josiah son of Amon, king of Judah,—in the thirteenth year of his reign; 3 it came also in the days of Jehoiakim son of Josiah, king of Judah, unto the end of the eleventh year of Zedekiah son of Josiah, king of Judah,—as far as the carrying away of Jerusalem captive, in the fifth month.

4 So then the word of Yahweh came unto me, saying:

5 <Before I formed thee at thy birth>[a] I took knowledge of thee,
And <before thy nativity>[b] I hallowed thee,—
<A prophet to the nations> I appointed thee.

6 Then said I—
Ah! My Lord, Yahweh!
Lo! I know not how to speak,—
For <a child> am ‖I‖!

7 Then said Yahweh unto me,
Do not say, <A child> am ‖I‖,—
For <against whomsoever I send thee> shalt thou go,
And <whatsoever I command thee> shalt thou speak:

8 Be not afraid of their faces,—
For <with thee> am |I|, to deliver thee,
Declareth Yahweh.

9 Then Yahweh put forth his hand, and touched my mouth,[c]—and Yahweh said unto me,
Lo! I have put my words' in thy mouth.

10 See! I have set thee in charge, this day, over the nations, and over the kingdoms,
To uproot and to break down, and to destroy and to tear in pieces,—
To build and to plant.

11 Moreover the word of Yahweh came unto me, saying,
What canst thou see, Jeremiah?
And I said,
<A twig of an almond-tree>[a] can I see.

12 Then said Yahweh unto me—
Thou hast rightly seen,—for <keeping watch>[b] am I, over my word, to perform it.

13 And the word of Yahweh came unto me, a second time, saying,
What canst thou see?
And I said,
<A boiling caldron>[c] can I see, with |the front thereof| ‖on the North‖.

14 Then said Yahweh unto me,—
<Out of the North> shall break forth calamity, against all the inhabitants of the land.[d] 15 For behold me! calling for all the families of the kingdoms of the North,
Declareth Yahweh,—
and they shall come, and set every one his throne[e] at the opening of the gates of Jerusalem, and against all her walls, round about, and against all the cities of Judah!

16 Then will I pronounce my judgments against them, concerning all their wickedness,—in that they have forsaken me, and have burned incense unto other gods, and have bowed down to the works[f] of their own hands.

17 ‖Thou‖ therefore, shalt gird thy loins, and arise, and speak unto them, all that ‖I‖ command thee,—be not dismayed because of them, lest I dismay thee before their face. 18 ‖I‖ therefore—lo! I have set thee to-day,
as a fortified city, and
as a pillar of iron, and
as walls[g] of bronze,
over all the land,—against the kings of Judah, against her princes, against her priests, and against the people of the land.

[a] Ml.: "in the body." out of the womb."
[b] Ml.: "bef. thou camest
[c] Cp. Is. vi. 7.

[a] "The watcher"—"so called from its early blossom, as being the first of the trees to wake from the sleep of winter"—Davies' H.L.
[b] Alluding to the almond-tree; see ver. 11.
[c] Or: "a blown c."="a pot over a blown fire"—Davies' H.L. "A blown pot," *i.e.*, "well heated"—O.G.
[d] Or: "earth."
[e] Or: "seat."
[f] Some cod. (w. 1 esr. pr. edn., Syr. and Vul.): "work" (sing.)—G.n.
[g] Some cod. (w. 2 esr. pr. edns., Aram., Sep., Syr., and Vul.): "a wall"—G.n.

nd they will fight against thee, but shall not prevail against thee, — for <with thee> am ‖I‖, Declareth Yahweh, to deliver thee.

Commencing his First Message to Jerusalem in terms of touching Tenderness, the Prophet remonstrates with his People for their Unfaithfulness, Ingratitude, Daring and Cruelty; he silences Equivocation, and sternly brings home the Charge of Unfaithfulness.

And the word of Yahweh came unto me, saying;
Go and cry in the ears of Jerusalem, saying—
‖Thus‖ saith Yahweh,
I remember, in thy behalf, the lovingkindness of thy youthful days,
The love of thy bridal estate,—
Thy coming out after me,
Through the desert,
Through a land |not sown|:
|Holiness| was Israel unto Yahweh,
The first-fruit of his increase,—
‖All that devoured it‖[a] were held guilty,
‖Calamity‖ used to come upon them,—
Declareth Yahweh.

Hear ye the word of Yahweh, O house of Jacob,
And all the families of the house of Israel.
‖Thus‖ saith Yahweh,—
What did your fathers find in me, by way of perversity, that they removed far from me,—and went after vanity,[b] and became vain?[c] 6 Neither said they,
Where is Yahweh,
Who brought us up out of the land of Egypt,—
Who led us
Through the desert,
Through a land of wastes and clefts,
Through a land of parched places and of death-shade,
Through a land
Along which no man had passed,
And in which no son of earth dwelt?
Then brought I you into a country of garden' land, to eat the fruit thereof and the goodness thereof,—and yet <when ye entered> then defiled ye my land, and <mine inheritance> ye made an abomination.
‖The priests‖ said not,
Where' is Yahweh?
And ‖they who handled the law‖ did not acknowledge me,
And ‖the shepherds‖ transgressed against me,—
And ‖the prophets‖ prophesied by Baal,
And so <after things that could not profit> did they walk.

[a] Or: "him." [b] Or: "the vain thing."
[c] Cp. 2 K. xvii. 15.

9 |Therefore| ‖yet further‖ will I plead with you, Declareth Yahweh,
Yea <with your children's children> will I plead.
10 For—pass through the coastlands of the West,[a] and see,
And <unto Kedar> send ye and |consider diligently|,—
And see—whether[b] there hath been the like of this!
11 Hath |a nation| changed |gods|, although ‖they‖ were No-gods?
Yet ‖my people‖ have changed my[c] glory' for that which could not profit!

12 Be amazed, O ye heavens, at this,—
And shudder, be dried up[d] utterly,
Urgeth Yahweh.
13 For <two wicked things> have my people committed,—
<Me> have they forsaken, |a fountain of living water|,
To hew out for themselves cisterns, broken' cisterns, that cannot hold water.
14 Was Israel ‖a servant‖?
<Born in the house> was |he|?
Wherefore hath he become a prey?
15 <Against him> have been roaring |wild lions|,
They have uttered their voice,—and have made his land a desolation,
‖His cities‖ have been burned, so as to have no inhabitant.
16 ‖Even the sons of Noph and Tahpanhes‖ have been crushing the crown of the head.
17 Is not this' what thou wast certain to do for thyself,—in that thou didst forsake Yahweh thy God, when he was leading thee by the way?
18 ‖Now‖ therefore, what hast thou to do with the way to Egypt, to drink the waters of Shihor?
Or what hast thou to do with the way to Assyria, to drink the waters of the River [= Euphrates]?
19 Let thy wickedness correct' thee,
And ‖thine apostacies‖ rebuke thee,
Know therefore and see,
That it is a wicked thing and a bitter, that thou shouldest have forsaken Yahweh thy God,—
And that the dread of me' should not have pertained to[e] thee,
Declareth My Lord, Yahweh[f] of hosts.

[a] Or: "Cyprus."
[b] Cp. O.G. 243[b].
[c] "The ancient records emphatically declare that the original reading here was . . . (*kebhodi*) 'my glory'; and that the Sopherim changed it into (*kebhodo*) 'his glory.' The original reading was deemed too bold a statement and derogatory to the Lord"—G. Intro. 356.
[d] "Devoid of clouds and vapours"—Davies' H.L.
[e] Or: "reached."
[f] Or: "Adonây Yahweh."

20 For <in age-past time>[a]
I brake thy yoke,
I tare off thy fetters,
And thou saidst, I will not transgress,[b]—
Nevertheless <on every[c] high hill, and under every green tree> wast thou lying down as an unchaste woman.

21 Yet ‖I‖ planted thee a precious vine,[d] a wholly true seed,—
How then didst thou change thyself towards me, into the degenerate plantings of the alien[e] vine?

22 For <though thou wash thee with nitre,[f]
And take thee much soap>[g]
Yet is thine iniquity inscribed' before me,
Declareth My Lord, Yahweh.[h]

23 How canst thou say,
I have not defiled myself,
<After[i] the Baalim> have I not gone?
See thy way, in the valley,
Own' what thou hast done,—
A nimble young she-camel, crossing[k] her own ways;

24 A wild ass, taught of the desert,
<In the desire of her soul> she snuffeth the wind,
<In her occasion> who can turn her back?
‖None who seek her‖ will weary themselves,
<In her month> they shall find her!

25 Withhold thy foot from being unshod,
And thy throat from thirst!

But thou saidst,
Hopeless!
No! for I love foreigners, and <after them> will I go.

26 <As the shame of a thief when he is found>
‖So‖ |hath been put to shame|,[l] the house of Israel,—
‖They, their kings, their[m] princes, and[n] their priests, and their prophets‖:

27 Saying to a tree, <My father> art |thou|!
And to a stone, ‖Thou‖ didst give us[o] birth,
For they have turned unto me the back, and not the face,—
But <in the time of their calamity> they will say,
Arise, and save us!

28 Where then are thy gods' which thou hast made for thyself?
Let them arise, if they can save thee, in the time of thy calamity,—
For <according to the number of thy cities> have become thy gods, O Judah.[a]

29 |Wherefore| should ye plead against me,
‖All of you‖ have transgressed against me,
Declareth Yahweh.

30 <In vain> have I smitten your children,
<Correction> have they not accepted,—
Your sword hath devoured' your prophets, as a lion that destroyeth.

31 O generation, see ‖ye‖ the word of Yahweh,
<A desert> became I unto Israel?
Or a land of thick darkness?[b]
|Wherefore| have my people said,
We have roved about,
We will not come in, any more, unto thee?

32 Can |a virgin| forget |her ornaments|,—
|A bride|, |her girdle|?
Yet ‖my people‖ have forgotten me, days without number.

33 How' thou dost make winsome thy way, to seek love!
|Therefore| <even unto wicked women> hast thou[c] taught thy ways.

34 <Even in thy skirts> is there found,
The blood of the lives of the helpless innocents,—
Not <in the act of breaking in> didst thou find them,[d] yet [the blood is] on all these.

35 Although thou saidst,
<Because I am innocent> surely hath his anger' turned back from me,—
Behold me! entering into judgment with thee, because thou sayest, I have not sinned!

36 |How vigorously| thou goest about, changing thy way!
<Even of Egypt> shalt thou be ashamed, just as thou wast ashamed of Assyria:

37 <Even from this one> shalt thou go forth, with thy hands upon thy head,—
For Yahweh hath rejected those in whom thou confidest, and thou shalt not prosper with them.

3 1 He hath said,[e]
<If[f] a man send away his wife, and she go from him, and become another man's> will he return unto her |again|? would not that land be ‖utterly defiled‖?
<And ‖thou‖ hast been unchaste with many neighbours>[g] and yet [thinkest] to return unto me! Declareth Yahweh.

[a] Mf.: "in the old long-ago."
[b] *Written*: "serve"; *read*: "transgress." In some cod. (w. 5 ear. pr. edns.) both *written* and *read*: "transgress"—G.n.
[c] The Eastern Massorites omit this "every"—G.n.
[d] A *shorek*, as in Is. v. 2.
[e] Or: "foreign."
[f] *Nether*, a mineral alkali. "Natron"—O.G.
[g] *Borith*, a vegetable alkali.
[h] Or as two proper names: "Adonāy, Yahweh."
[i] Some cod. (w. 4 ear. pr. edns., Aram., Sep. and Syr.): "And after"—G.n.
[k] Or: "tangling."
[l] Mt.: "caused to turn pale."
[m] Some cod. (w. Sep., Syr.): "and their"—G.n.
[n] Some cod. (w. 2 ear. pr. edns.) omit this "and"—G.n.
[o] *Written*: "me"; *read*: "us." Some cod. (w. 3 ear. pr. edns., Aram.) have: "us," both *written* and *read*—G.n.

[a] Cp. chap. xi. 13.
[b] One school of Massorites *write* (in two words): "darkness of Yah"—G.n. Cp. G. Intro. 384.
[c] *Written*: "have I"; but *read*: "hast thou." Some cod. (w. 2 ear. pr. edns.) have, both *written* and *read*: "thou hast"—G.n.
[d] *I.e.*, "those whom thou hast slain were not detected in crime"—O.G. 369. Cp. Exo. xxii. 2.
[e] Namely, in Deu. xxiv. 1—4.
[f] Cp. O.G. 243[b].
[g] Or: "friends," "associates," "lovers."

2 Lift up thine eyes unto the bare heights, and see — where thou hast not been unchastely embraced! <beside the ways> hast thou sat to them, like the Arabian in the desert,—and hast defiled the land' with thine unchastities, and with thy wickedness.

3 Therefore have been withholden the showers,[a]
And ‖the latter rain‖ hath not come,—
Yet <the forehead of an unchaste woman> hast thou,
Thou hast refused to be ashamed.

4 Hast thou not <from this time> cried unto me,
My father! <the friend of my youth> art |thou|?

5 Will he maintain [his anger] to times age-abiding?
Will he keep it perpetually?
Lo! thou hast[b] spoken [thus] but hast done wicked things, and had thy way!

§ 3. *Treacherous Judah put to shame as a worse Offender than Apostate Israel: the latter encouraged to return to Zion along with Judah. Ark to be abolished, Nations gathered, Spirit of Adoption bestowed.*

6 And Yahweh said unto me, in the days of Josiah the king,
Hast thou seen what |apostate Israel| did?
She used to go upon every high mountain, and beneath every green tree, and commit unchastity there.

7 And I said, <after she had been doing all these things>
‖Unto me‖ shalt thou[c] return?
and she returned not,—and her treacherous sister Judah saw' it!

8 <Though she[d] saw that ‖for all this‖ <apostate Israel having committed adultery> I had sent her away, and had given a scroll of divorcement unto her> yet her treacherous' sister Judah feared not, but ‖she also‖ went and committed unchastity.

9 Yea <though it had come to pass that, through the levity of her unchastity, she had defiled the land,—and committed adultery with Stone and with Tree> 10 yet, <in spite of all this> her treacherous' sister Judah |returned not unto me|, with all her heart,—but |falsely|,
Declareth Yahweh.

11 Then said Yahweh unto me,—
Apostate' Israel |hath justified herself|,—more[e] than treacherous' Judah.

12 Go, and proclaim these words, towards the North, and say—
Return! thou apostate' Israel,
Urgeth Yahweh,
I will not lower my face against you,—for <full of lovingkindness> I am',
Declareth Yahweh,
I will not maintain [mine anger] unto times age-abiding. 13 |Only| acknowledge thine iniquity, that <against Yahweh thy God> hast thou transgressed,—and hast gone hither and thither[a] unto foreigners under every green tree, and <unto my voice> ye have not hearkened,
Declareth Yahweh.

14 Return, ye apostate sons,
Urgeth Yahweh,
for ‖I‖ am become your husband,[b]—therefore will I take you, one of a city, and two of a family, and will bring you to Zion;
15 and will give you shepherds, according to mine own heart,—who will feed you, with knowledge and discretion.

16 And it shall come to pass, <when ye shall be multiplied and become fruitful in the land> ‖in those days‖, Declareth Yahweh,
They shall say no more,
The ark of the covenant of Yahweh,
Neither shall it come up on the heart,[c]
Neither shall they remember it,
Neither shall they miss[d] it,
Neither shall it be made any more.[e]

17 <At that time> shall they call Jerusalem,
The throne of Yahweh,
and there shall be gathered unto her all the nations — to the Name of Yahweh, to Jerusalem; and they shall walk no more' after the stubbornness of their own wicked' heart.

18 <In those days> shall the house of Judah go unto the house of Israel, — that they may enter together'[f] out of the land of the North, upon the land which I gave as an inheritance unto your fathers.

19 <Though ‖I myself‖ had said,—
How can I put thee among the sons,[g]
And give thee a land to be coveted,
An inheritance of beauty, of the hosts of nations?>
Yet I said,
<My father> shalt thou[h] call me,
And <away from me> shalt thou[i] not turn.

20 But indeed <[as] a wife goeth treacherously

[a] Or: "the myriad drops."
[b] *Written*: "I have spoken" ["and thou hast done"]; *read*: "thou hast spoken" ["and done"]—G.n.
[c] Or: "she will."
[d] So it shd be (w. the Vul.). |Mistake corrected by referring to the ancient Phœnician or Samaritan characters, and to the interchange with each other to which its letters were liable.] "I saw" . . . mars "the whole connection and flow of the passage"—G. Intro. 292, 293.
[e] Or: "made herself appear more righteous."

[a] Ml.: "scattered thy ways."
[b] Or: "owner."
[c] *I.e.*: "come to mind."
[d] Cp. 1 S. xx. 6.
[e] Does not this abrogation of the Ark imply the disappearance of the Covenant which it contained and represented!
[f] Or: "at one time."
[g] Or: "children."
[h] *Written*: "shall ye"; *read*: "shalt thou." In some cod. (w. 2 ear. pr. edns., Aram. and Vul.) both *written* and *read*: "shalt thou"—G.n.
[i] *Written*: "shall ye"; *read*: "shalt thou." In some cod. (w. 2 ear. pr. edns., Vul.) both *written* and *read*: "shalt thou"—G.n.

from her husband>[a] ‖so‖ have ye acted
treacherously with me, O house of Israel,
Declareth Yahweh.

21 ‖A voice, on the bare heights‖ is heard,
The weeping of the supplications of the sons
of Israel,—
Because they have perverted their way,
Have forgotten' Yahweh their God.

22 Return, ye apostate sons,
I will heal your apostacies!

Behold us! we have come unto thee,
For ‖thou‖ art Yahweh our God.
23 |Surely| <to falsehood> pertain the hills,
The noisy throng on the mountains,—
|Surely| <in Yahweh our God> is the
salvation[b] of Israel!
24 But ‖the Shameful thing‖ hath devoured
the labour of our fathers, from our youth:
Their flocks, and their herds, their[c] sons,
and their daughters.
25 We must lie down in our shame,
And our reproach |be our covering|,
For <against Yahweh our God> have we
sinned,
‖We, and our fathers, from our youth, even
until this day‖,—
Neither have we hearkened' unto the voice
of Yahweh our God.

4 1 <If thou wilt return, O Israel>
Declareth Yahweh,
<Unto me> mayst thou return,—
And <if thou wilt remove thine abominations
from before me>
Then shalt thou not become a wanderer.
2 <If thou wilt swear,
By the life of Yahweh!
in faithfulness, in justice and in right-
eousness>
Then shall the nations bless themselves in
him,
And <in him> shall they glory.[d]

§ 4. *Against Judah and Jerusalem an Invasion is threatened—to the Anguish of the tender-hearted Prophet, who, assured it must be so, pictures the Scene of Devastation in Language of great beauty. Rejected by her Paramours, the Forsaken One makes bitter Outcry.*

3 For ‖thus‖ saith Yahweh,
Unto the men of Judah and unto
Jerusalem,[e]

Till ye the untilled ground,—
And do not sow among thorns.

4 Circumcise yourselves unto Yahweh,
So shall ye remove the impurity[a] of your
heart, ye men of Judah, and ye inhabitants
of Jerusalem,—
Lest mine indignation |go forth as fire|, and
burn, and there be none to quench it,
Because of the wickedness of your doings.

5 Declare ye in Judah,
And <in Jerusalem> let it be heard,
And say,
Blow ye[b] a horn in the land,—
Cry, with full voice[f] And say,
Gather yourselves together,
And let us enter the defenced' cities.
6 Lift up an ensign—Zion-ward,
Bring into safety, do not tarry,—
For <calamity> am ‖I‖ bringing in from the
North,
Even ‖a great destruction‖:[c]
7 There hath come up a lion' out of his thicket,
Yea ‖a destroyer of nations‖—
hath set forward,
hath come forth out of his place,—
To make thy land' a desolation,
‖Thy cities‖ shall fall in ruins, |so as to have
no' inhabitant|.
8 ‖On this account‖ gird you with sackcloth,
lament and howl,—
Because the glow of the anger of Yahweh
|hath not turned| from us.
9 And it shall come to pass, in that day,
Declareth Yahweh,
That the courage[d] of the king |shall fail|,
And the courage[d] of the princes,—
And the priests |shall be astonished|,
And ‖the prophets‖ shall be amazed.
10 Then said I,—
Ah! My Lord Yahweh!
|Surely| thou hast suffered this people and
Jerusalem ‖to be beguiled‖, saying,
‖Peace‖ shall ye have,—
whereas the sword shall reach' unto the soul.
11 <At that time> shall it be said of this people
and of Jerusalem,—
‖The sharp wind of the bare heights in the
desert‖ cometh towards the daughter of my
people,—‖not to winnow, nor to cleanse‖.
12 ‖A wind too strong for these‖ cometh in
for me.

‖Now‖ will ‖I also‖ pronounce sentences
upon them:[c]
13 Lo! <like clouds> shall he come up,
Even <as a storm-wind> his chariots,
<Swifter than eagles> his horses,—
Woe to us, for we are laid waste!

[a] Or: "friend." Cp. ver. 4.
[b] Or: "prosperity."
[c] Some cod. (w. 2 ear. pr. edns. Aram., Sep. and Syr.): "and their"—G.n.
[d] A most significant promise!
[e] Some cod. (w. Aram., Sep. and Syr.): "the inhabitants of Jeru."; cp. ver. 4—G.n.
[a] Lit.: "foreskins." In some cod. (w. Sep., Syr.): "foreskin" (sing.); but in others (w. 3 ear. pr. edns.): "foreskins" (pl.)—G.n.
[b] *Written*: "And blow ye"; *read*: without "And,' In some cod. (w. 3 ear. pr. edns., Aram., Sep., Syr.) both *written* and *read*: without "And"—G.n.
[c] Lit.: "breaking up."
[d] Lit.: "heart."
[e] A sp. v.r. (*sevir*): "her"—G.n.

Wash from wickedness thy heart, O Jerusalem,
That thou mayest be saved,—
How long shall lodge within thee thy wicked devices?
For a voice declareth from Dan,—
And publisheth trouble from the hill country of Ephraim.
Put ye in mind the nations,
Lo! publish ye against Jerusalem,
Blockaders are coming in from a land afar off,—
And have uttered against the cities of Judah their voice:
<As the keepers of a field> have they come against her round about,—
For <against me> hath she rebelled,
Declareth Yahweh.
Thine own way And thine own doings
Have done these things unto thee,—
<This thy wickedness>
Surely it is bitter,
Surely it hath reached unto thy heart.

My bowels! My bowels!
I am pained in the walls of my heart,
My heart beateth aloud to me,
I cannot be still!
For <the sound of a horn> hast thou[a] heard, O my soul,
The loud shout of war!
<Breach upon breach> they cry,[b]
For ruined is all the land,—
Suddenly are ruined my tents,
In a moment my curtains!
How long shall I
keep on seeing a standard,—
continue to hear the sound of a horn?

Surely perverse is my people,
<Me> have they not known,[c]
<Foolish sons> they are',
Yea <without understanding> they are':
<Wise> they are', to commit wickedness,
But <how to do well> they know not!

I beheld
The earth, and lo! it was waste and wild,[d]—
The heavens also, and their light was' not:
I beheld
The mountains, and lo! they were trembling,—
And all the hills had been violently moved:
I beheld
And lo! there was no' human being,—
Yea all the birds of the heavens had fled:

26 I beheld
And lo! the garden-land was a desert,—
And all its cities had been broken down,
Because of Yahweh,
Because[a] of the glow of his anger!

27 For thus saith Yahweh,
<A desolation> shall all the land become,—
Nevertheless <a full end> will I not make.

28 For this cause
shall the land mourn',
and the heavens above be overcast':
Because I have spoken, have purposed, and have not repented, nor will I turn back therefrom.

29 <At the noise of horseman and archer>[b]
The whole city is in flight,
They have entered dark thickets,
Yea <unto the crags> have they gone up,—
Every city is forsaken,
There remaineth not in them a man!

30 And <when thou art laid waste> what wilt thou do?
<Though thou clothe thyself with crimson,
Though thou deck thyself with ornaments of gold,
Though thou enlarge with antimony thine eyes>
In vain shalt thou make thyself fair,—
Paramours have rejected thee,
<Thy life> will they seek!

31 For <a voice as of a woman in pangs> have I heard,
Anguish as of her that is bearing her first-born.
The voice of the daughter of Zion!
She gaspeth for breath,
She spreadeth forth her palms,—
Surely woe to me!
For my soul fainteth before murderers.

§ 5. *One Right-doer might have saved Jerusalem; but no! Poor and Rich alike are corrupt—Prophets, Priests and People; the End must come, but not an Utter End!*

5 1 Run ye to and fro through the streets of Jerusalem,
And see, I pray you, and know, and seek out in the broad places thereof,
Whether ye can find a man,
Whether there is' one Doing justice,
Demanding fidelity,—
That I may pardon her.

2 <Even though they say By the life of Yahweh>
Yet in fact' <falsely> do they swear.

3 O Yahweh! <thine own eyes> are they not directed to fidelity?

written: "have I"; *read*: thou." In some edd. (w. 3 ear. pr. edns.) written and *read*: "hast thou"—G.n.

[b] Ml.: "is cried."

[c] Or: "acknowledged."

[d] As in Gen. i. 2.

[a] Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "And because"—G.n.

[b] Some cod. (w. 1 ear. pr. edn., Aram., Syr.): "archers" (pl.)—G.n.

Thou hast smitten them,
Yet have they not grieved,[a]
Thou hast consumed them—
They have refused to receive correction,—
They have made their faces bolder than a cliff,
They have refused to return.

4 And ‖I‖ said,—
Only' ‖poor people‖ are |they|,—
They act foolishly, For they know not
the way of Yahweh,
the justice of their God!
5 I will betake me unto the great men, and will
speak |with them|! For ‖they‖ know
the way of Yahweh,
the justice of their God!
Yea but' ‖they‖ |with one accord| have
broken the yoke,
torn off the bands.
6 ‖For this cause‖ hath the lion out of the forest
smitten' them,
‖The wolf of the waste plains‖ preyeth' upon
them,
‖The leopard‖ is keeping watch over their
cities,
‖Every one that goeth out from thence‖ is
torn in pieces,—
For they have multiplied their transgressions,
Numerous' are their apostacies.

7 How <for this> can I pardon thee?
‖Thine own sons‖ have forsaken me,
And have sworn by No-gods,—
<When I had fed them to the full>[b] Then
committed they adultery,
And <the house of the unchaste woman>
they used to throng:
8 <Lusty, well-fed horses> had they become,
‖Every man‖ <unto his neighbour's wife>
would neigh!

<For these things> shall I not punish?
Demandeth Yahweh:
Yea <on a nation such as this> must not my soul avenge herself?[c]

10 Scale ye her walls, and destroy,
But <a full end> do not make,—
Remove her tendrils,
For <not to Yahweh> do |they| belong!
11 For <very treacherously> have the house of
Israel and the house of Judah |dealt with
me|, Declareth Yahweh.
12 They have acted deceptively against[d] Yahweh,
And have said,
Not He!
Neither shall there come' upon us |calamity|,
<Nor sword nor famine> shall we see;
13 But ‖the prophets‖ shall prove to be wind,
And there is |no one| speaking in them,—
‖Thus‖ shall it be done to themselves!
14 Therefore
‖Thus‖ saith Yahweh,
God of hosts,
<Because ye have spoken this word>,—
Behold me! making my words in thy mouth
to be fire,
And ‖this people‖—wood,
So shall it devour them.
15 Behold me! bringing upon you a nation from
afar, O house of Israel,
Declareth Yahweh,—
<A nation invincible> it is',
A nation from age-past times> hath it
been',
A nation' whose tongue thou shalt not
know,
Neither shalt thou understand[a] what it
speaketh:
16 ‖Its quiver‖ is like an open sepulchre,—
‖They all‖ are heroes:
17 Then shall it eat thy harvest, and thy bread,
which |thy sons and thy daughters| should
eat,—
It shall eat thy flock and thy herd,
It shall eat thy vine and thy fig-tree,—
It shall destroy thy defenced' cities, wherein
‖thou‖ art trusting, |with the sword|.

18 Yet <even in those days>
Declareth Yahweh,
Will I not make of you' |a full end|.

19 And it shall come to pass <when ye shall
say,
|For what cause| hath Yahweh our God
done' to us all these things?>
Then shalt thou say unto them,—
<As ye forsook me', and served the gods
of the foreigner' in your own land>
‖So‖ shall ye serve aliens' in a land |not
your own|.

20 Tell ye this, throughout the house of Jacob,—
And let it be heard throughout Judah,
saying:
21 Hear this, I pray you, ye people—foolish
and without heart,—
<Eyes> have they, and see not,
<Ears> have they, and hear not:[b]
22 <Even for me> will ye have no reverence?
Enquireth Yahweh,
And <because of me> will ye not be
pained?
In that <though I placed the sand as
bound to the sea,
A decree age-abiding, and it should not
pass beyond it,—
When they would toss themselves,
Then should they not prevail,
When the waves thereof would roar,
Then should they not pass beyond>

[a] Or: "have felt no pain."
[b] So in many cod. (w. 2 ear. pr. edns., Aram., Sep., Syr. and Vul.): but some cod. (w. 5 ear. pr. edns.): "When I had sworn with them"—G.n.
[c] Cp. ver. 29; ix. 9. Also Intro., Chap. I., 3, *a*.
[d] Cp. Josh. xxiv. 27, n.

[a] Lit.: "hear"; Cp. 1 Cor. xiv. 2.
[b] Cp. Eze. xii. 2.

Yet ‖this people‖ hath an obstinate and rebellious heart,—
They have turned aside, and gone their way;
Neither have they said in their heart,—
Let us, we pray you, revere Yahweh our God.
Who giveth rain, even[a] the early and the latter, in its season,[b]—
<The appointed weeks of harvest> he reserveth for us.
‖Your iniquities‖ have thrust away these things,
Yea ‖your sins‖ have withholden that which is good from you.

For there have been found among my people, lawless men,—
One lieth in wait, as with the stooping of fowlers,
They have set a trap, they capture ‖men‖:
<As ‖a cage‖ is full of birds>
‖So‖ are |their houses| full of unrighteous gain,—
‖For this cause‖ have they become great, and waxen rich:
They have waxed fat, they shine,
Yea' they have overpassed the records of wickedness.
<The right> have they not determined,
‖The right of the fatherless, that they might prosper‖,—
Yea <justice to the helpless> have they not decreed.
<Upon these things> shall I not bring punishment? Demandeth Yahweh.
Or <on a nation such as this> shall not my soul avenge' herself?[c]

‖An astounding and horrible thing‖ hath been brought to pass in the land:
‖The prophets‖ have prophesied |falsely|,
And ‖the priests‖ tread down |by their means|,
And ‖my people‖ love it |so|,—
What then can ye do, as to her latter end?

G. *The Invader approaches, making light of his Task, his Men clamouring for the Fray. Yahweh, tearing himself from his People because they abound in Wickedness and Violence, and refuse to hearken, and mock the Divine Word—charges the Enemy not to spare. The Prophet himself, filled with Yahweh's Indignation, pours out his Warnings wherever he can get a Hearing, and is further appointed to act as an Assayer of Metal amongst his People.*

1 Take your goods into safety, ye sons of Benjamin, out of the midst of Jerusalem,
And <in Tekoa> blow ye a horn,
And <on Beth-haccherem> raise a fire-signal,—
For ‖calamity‖ hath looked out from the North,
Even a great destruction.[d]
2 <To a comely and delicate woman> have I likened[a] the daughter of Zion:
3 <Against her> shall come shepherds, with their flocks;
They have pitched against her their tents, round about,
They tend their flocks, every one near at hand.
4 Hallow ye against her a war,
Arise! and let us go up in broad noon.

Woe to us,
for the day |hath turned|,
for the shadows of evening |stretch along|.

5 Arise! and let us go up in the night,
And let us destroy her palaces.

6 For
‖Thus‖ saith Yahweh of hosts,
Cut ye down timber,
And cast up, against Jerusalem, a mound,—
‖That‖ is the city to be punished!
There is ‖nothing‖ but oppression in her midst;
7 <Like the casting forth by a well of its waters>,
‖So‖ hath she cast forth her wickedness,—
‖Violence and destruction‖ are heard in her,
<Before my face, continually> are suffering and smiting.

8 Receive thou correction, O Jerusalem,
Lest my soul be torn from thee,—
Lest I make thee A desolation,
A land not habitable.
9 ‖Thus‖ saith Yahweh of hosts,
They shall thoroughly glean, as a vine, the remnant of Israel,—
Turn back thy hand, as a grape gatherer, over the tendrils.

10 |Unto whom| can I speak—and bear witness, that they may hear?
Lo! <uncircumcised> is their ear, that they cannot attend,—
Lo! ‖the word of Yahweh‖ hath become to them a reproach, they[b] take no delight therein.
11 So then <with the indignation of Yahweh> am I full,
I am too weary to hold it in,
[I am constrained] to pour it out,
upon the boy in the street, and
upon the circle of young men |together|,—
For ‖even husband with wife‖ will be captured,
The elder, with him who is full of days;
12 And their houses shall be turned over to others,
Fields and wives together,—

[a] Some authorities omit this "even".—G.n.
[b] Cp. Deu. xi. 14.
[c] Cp. ver. 9.
[d] Or: "fracture" ? = "damage." Cp. ver. 14.
[a] Or (according to some): "As a c. and d. thing have I cut off (or laid waste)."
[b] So the Mugah MS.; but some cod. (w. 3 ear. pr. edns., Sep., Syr. and Vul.): "and they"—G.n.

For I will stretch out my hand against the inhabitants of the land,
Declareth Yahweh.
13 For <from the least of them, even unto the greatest of them>
‖Every one‖[a] graspeth with greed,—
And <from the prophet even unto the priest>,
‖Every one‖[a] dealeth |falsely|;
14 *And so they have healed the grievous wound*[b] *of my people*[c] *‖slightly‖,*
Saying Peace, peace, when there was no' peace,
15 *Were they led to turn pale, because <an abominable thing> they had done!*
Nay! they did not ‖at all turn pale‖,
Nay! they did not so much as know how' ‖to exhibit shame‖,
‖Therefore‖ shall they fall among them who are falling,
<In the time when I punish them> shall they be overthrown, *Saith Yahweh.*[d]
16 ‖Thus‖ saith Yahweh—
Stand ye at the ways—and see,
And ask for the paths of age-past times,[e]
Where is the good'[f] way?
And walk therein,
And ye shall find rest' to your souls.[g]
But they said,
We will not walk [therein]!
17 Therefore will I raise up over you, watchmen,
Give ye heed[h] to the sound of a horn,—
But they said,
We will not give heed!
18 |Therefore| hear, O ye nations,—
And take knowledge, O assembly,
Of that which befalleth them:
19 Hear thou—O earth,
Lo! ‖I‖ am bringing in Calamity against this people, the fruit of their own devices,—
For <unto my words> have they not given heed,
And <as for my law>[i] they have rejected it.
20 What then is' it to me, that—
‖Frankincense from Sheba‖ come in, or
‖Sweet cane' from a land afar off‖?
‖Your own ascending-offerings‖ are not acceptable,
Nor are ‖your sacrifices‖ pleasing to me.
21 |Wherefore|
‖Thus‖ saith Yahweh,
Behold me! laying before this people, stumblingblocks,—
And fathers and sons together |shall stumble against them|,
‖The neighbour and his friend‖ shall perish.
22 ‖Thus‖ saith Yahweh,
Lo! a people coming in from the land of the North,—
Yea ‖a great nation‖ shall be stirred up out of the remote parts of the earth:
23 <Bow and javelin> shall they grasp,
‖Cruel‖ is he!
So they will not have compassion,
‖Their voice‖ <like the sea> will roar,[a]
And <on horses> will they ride,—
Arrayed each one, like a man for battle,
Against thee, O daughter of Zion!
24 We have heard the report thereof,
Relaxed' are our hands,—
‖Anguish‖ hath taken hold on us,
‖Pangs‖ as on her that is giving birth.
25 Do not go out into the field,
And <in the road> do not walk,—
Because ‖a sword‖ hath the foe,—
Terror round about![b]
26 O daughter of my people,
Gird thee with sackcloth, and[c] roll thyself in ashes,—
<The mourning for an only son> make thou for thyself,
‖Most bitter lamentation‖!
For <suddenly> shall the destroyer come upon us.
27 <An assayer> have I set thee amongst my people, of gold-ore,[d]—
That thou mayest note and try their way:[e]
28 ‖They all‖ are rebels[f] of rebels,
Slander-walkers,
[They are] bronze and iron!
<As for them all> ‖corrupters‖ they are!
29 Scorched' are the bellows,
<By fire> is lead [wont to be] consumed,—
<In vain> hath he gone on refining,
For ‖the wicked‖ have not been drawn out:
30 <Rejected silver> are they called,
For |Yahweh| hath rejected' |them|.

§ 7. *A Message in the Temple Gate: Thoroughly reform, or the Fate of Shiloh shall befall this House, and Judah be rejected like Ephraim. Jeremiah forbidden to pray for his People, since whole Families and the Temple are given up to Idolatry, and the cruel Rites of Topheth have been commenced. These and other Enormities, including a Falsifying of Records, deepen the Gloom, until at length the Harvest is past!*

7 1 The word that came unto Jeremiah, from Yahweh, saying:—
2 Stand thou in the gate of the house of

[a] Cp. O.G. 482a, d (*b*).
[b] Ml.: "fracture."
[c] Some cod. (w. 4 ear. pr. edns.): "of the daughter of my people." Cp. chap. viii. 11—G.n.
[d] N.B.: Verses 12 to 15 here nearly the same as *chap. viii.* 11, 12.
[e] Cp. chap. xviii. 15.
[f] Or: "right."
[g] Cp. Deu. xxviii. 65; Mt. xi. 29.
[h] Some cod. (w. 2 ear. pr. edns.): "And give ye heed" = "Give ye heed therefore"—G.n.
[i] Or: "mine instruction."
[a] Cp. Is. v. 29, 30.
[b] Cp. chap. xx. 3, 10; xlvi. 5; xlix. 29; Lam. ii. 22. Also Intro., Chap. I., 3, *a*.
[c] Some cod. (w. 5 ear. pr. edns.) omit: "and"—G.n.
[d] So Fu. H.L. and Davies ("perh"). Most render *mivẓar* "fortress"; cp. chap. i. 18.
[e] Some cod.: "their heart"—G.n.
[f] Some cod. (w. Aram., Syr., Vul.): "chiefs"—G.n.

Yahweh, and thou shalt proclaim there' this word,—and shalt say—
Hear ye the word of Yahweh, all Judah, ye who are entering in at these gates, to bow down unto Yahweh:

3 ‖Thus‖ saith Yahweh of hosts,
God of Israel,
Amend your ways, and your doings,—
That I may cause you to dwell in this place.
4 Do not, on your part, trust in false' words, saying,—
The temple of Yahweh,
The temple of Yahweh,
The temple of Yahweh, they are'!
5 But <if ye shall ‖thoroughly amend‖ your ways, and your doings,—
Shall ‖thoroughly execute‖ justice, between a man and his neighbour;
6 <The sojourner, the fatherless, and the widow> shall not[a] oppress,
And <innocent blood> shall not shed in this place,—
And <after other gods> shall not walk, to your own hurt>
7 Then will I cause you to dwell
In this place,
In the land' which I gave to your fathers,—
From one age even unto another.[b]
8 Lo! ‖ye, on your part‖ are trusting in false' words,—
To no' profit!
9 Are ye to steal, commit murder, and commit adultery, and swear |falsely|, and burn incense unto Baal,—and walk after other gods, whom ye have not known;
10 And will ye then come in, and stand before me, in this house, whereon my Name hath been called, and say,—
We have set ourselves free,—for the purpose of committing all these abominations?
11 <A den of robbers> hath this house, on which my Name hath been called, become |in your own eyes|?
‖I, also‖—lo! I have seen it,
Declareth Yahweh.
12 For go, I pray you, unto my place which was in Shiloh,
Where I made my Name to dwell |at first|,—
And see what I did to it, because of the wickedness of my people Israel!
13 ‖Now‖ therefore—
<Because ye have done all these deeds,
Declareth Yahweh,—
And though I spake unto you, betimes' speaking,
Yet ye hearkened not,
And though I cried unto you,
Yet ye answered not>
14 Therefore will I do to the house,
Whereon my Name hath been called,
Wherein ‖ye‖ are trusting,
Even to the place which I gave to you and to your fathers,—
Just as I did unto Shiloh;
15 And will cast you' out from before me,—
Just as I have cast out
All your brethren,
All the seed of Ephraim.

16 ‖Thou‖ therefore—
Do not pray for this people,
Neither lift up for them cry or prayer,
Neither intercede with me,[a]—
For I am not going to hear thee.

17 Dost thou not' see what ‖they‖ are doing
In the cities of Judah,— and
In the streets of Jerusalem?
18 ‖The children‖ gather wood, and
‖The fathers‖ kindle the fire, and
‖The women‖ knead dough,—
To make sacrificial cakes' to the queen[b] of the heavens,
And to pour out drink-offerings' to other' gods,
Provoking me to anger!
19 Is it <me> they are provoking?
Enquireth Yahweh,—
Is it not <themselves>—unto the shame of their own faces?
20 |Wherefore|
‖Thus‖ saith My Lord Yahweh[c]—
Lo! ‖mine anger and mine indignation‖ are about to be poured out upon this place,
On man, and on beast, and
On the tree of the field, and
On the fruit of the ground,—
And it shall burn, and shall not be quenched.

21 ‖Thus‖ saith Yahweh of hosts,
God of Israel,—
<Your ascending-offerings> add ye unto your peace-offerings,[d] and eat ye flesh.
22 For I bade not your fathers,
Neither commanded I them,
In the day I brought them forth out of the land of Egypt,—
Concerning the matter of ascending-offering and peace-offering;[d]
23 But <this thing> I commanded them—saying,
Hearken ye unto my voice,
So will I become unto you—a God,
And ‖ye‖ shall become unto me—a people,—
Ye shall therefore walk in all the way that I may command you,
To the end it may be well with you;

[a] Some cod. (w. 1 ear. pr. edn.): "do not" [as in next clause]—G.n.
[b] Or: "From times long past even unto times long to come." Heb.: "from *'olâm* even unto *'olâm*." Scarcely = "from everlasting even to everlasting."
[a] Cp. chap. xi. 14; xiv. 11.
[b] In some cod. (w. 2 ear. pr. edns.): "worship" = "goddess"—G.n. Cp. T.G. p. 479.
[c] Or transfer both names: "Adonây, Yahweh."
[d] Lit.: "sacrifices"; but see P.B. Lev. i. 3, n., and O.G. 257, 5.

24 Yet they hearkened not,
Neither inclined their ear,
But walked In the counsels—
In the stubbornness of their own wicked heart;
And went backward, and not forward.
25 <Ever since the day that your fathers came forth out of the land of Egypt, until this day>
Have I sent unto you all my servants the prophets,
<Daily, betimes> sending them;
26 Yet they hearkened not unto me,
Neither inclined their ear,—
But stiffened their neck,
They did more wickedly than their fathers.
27 Therefore shalt thou speak unto them all these words,
Though they do not hearken unto thee,—
And thou shalt cry aloud unto them,
Though they do not answer thee;—
28 But thou shalt say unto them,—
‖This‖ is the nation that hearkened not unto the voice of Yahweh its God,
Neither accepted they correction,—
Perished' is fidelity,
And is cut off, out of their[a] mouth.

29 Cut thou off thy crown of hair, [O Jerusalem], and cast it away,
And lift thou up on the bare heights, a dirge,—
For Yahweh hath rejected and cast out the generation with which he was wroth.
30 For the sons of Judah |have done| that which was wicked in mine eyes,
Declareth Yahweh,—
They have set their abominations in the house whereon my Name hath been called, to defile it;
And they have built the high places of Topheth, which is in the valley of the son of Hinnom,
To burn up their sons and their daughters' in the fire,—
Which I commanded not,[b]
Neither came it up on my heart.[c]

32 |Therefore| lo! |days are coming|,
Declareth Yahweh,
When it shall not be called any more—
The Topheth, nor
The valley of Ben-hinnom, but
The valley of Slaughter,[d]—
And they shall bury in Topheth, for want' of place;
33 And the dead bodies[e] of this people shall become food,
For the bird of the heavens, and
For the beast of the earth,—
And there shall be none' to drive them away.

34 So will I cause to cease,
From the cities of Judah, and
From the streets of Jerusalem,
The voice of joy, and the voice of gladness,
The voice of the bridegroom, and the voice of the bride,[a]—
For <a desolation> shall the land[b] become.

8 1 <At that time>
Declareth Yahweh,
Shall they bring forth
The bones of the kings of Judah, and
The bones of his princes, and
The bones of the priests, and
The bones of the prophets, and
The bones of the inhabitants of Jerusalem
Out of their graves,
2 And shall spread them out—
To the sun and
To the moon and
To all the host of the heavens,
Whom they have loved,
And whom they have served,
And after whom they have walked,
And whom they have sought,
And to whom they have bowed themselves down,—
They shall not be gathered,
Neither shall they be buried,
<As heaps of dung on the face of the ground> shall they be.
3 Then shall |death| be chosen' rather than |life|, by all the remnant of them that remain, of this wicked family,—in all the places[c] whither I have driven them,
Declareth Yahweh of hosts.
4 Therefore shalt thou say unto them—
‖Thus‖ saith Yahweh,
Will men fall, and not arise?
Will one turn away, and not come back?
5 Wherefore hath this people of Jerusalem apostatised[d] with an enduring' apostacy,—
Taken fast hold of deceit,
Refused to come back?
6 I hearkened and heard—
<Not aright> did they speak,—
|Not a man| repented him of his wickedness, saying,
What have I done!
They have ‖every one‖[e] turned to their course again,
Like a horse sweeping on through the battle.
7 ‖Even' the stork in the heavens‖ knoweth her appointed times,
And ‖the turtle and the swallow[f] and the crane‖ observe the season for coming;
But ‖my people‖ know not the just sentence of Yahweh.

[a] Babylonian cod.: "your"—G.n.
[b] Some cod. (w. 1 ear. pr. edn., Sep., Syr.): "com. them not." Cp. chap. xxxii. 35—G.n.
[c] Mf.: "Neither entered it into my mind."
[d] Cp. chap. xix. 6.
[e] Ml.: "carcase."
[a] Cp. chap. xvi. 9; xxv. 10; xxxiii. 11; Intro. Chap. I., 3, *a*, *ante*, p. 6 (on the subject of "Refrains").
[b] Some cod. (w. Sep. and Syr.): "all the land"—G.n.
[c] So it shd be (w. Sep. and Syr.)—G.n. [M. C. T.: "In all places of them who remain, whither," etc.].
[d] Or: "turned away"; cp. ver. 4.
[e] Cp. ver. 10, n.
[f] Cp. Is. xxxviii. 14.

8 How' can ye say,
<Wise> are |we|,
And ‖the law[a] of Yahweh‖ is with us?
|But indeed| lo! <falsely> hath dealt the
false pen of the scribes![b]
9 Ashamed' are the wise, dismayed, and
captured!
Lo! <the word of Yahweh> have they rejected,
And ‖what wisdom‖ have |they|?[c]
10 |Therefore| will I give—
Their wives to others,
Their fields, to such as shall take possession
of them,
For <from the least, even unto the greatest>
‖Every one‖[d] is ‖wholly given to
extortion‖:
<From[e] the prophet, even unto the
priest>
‖Every one‖[d] dealeth |falsely|.
11 *And so they have healed the grievous wound of*
the daughter of my people |slightly|,—
Saying, Peace! peace! when there
was no' peace!
12 *Were they led to turn pale, because <an*
abominable thing> they had done?
Nay! they did not ‖at all‖ turn pale,
Nay! they did not so much as know how' ‖to
exhibit shame‖!
|Therefore| shall they fall among them who are
falling,
<In the time when they are punished> shall
they be overthrown, Saith Yahweh:[f]
13 I will ‖surely remove‖ them,
Declareth Yahweh:
There shall be no' grapes on the vine,
Nor' figs on the fig-tree,
Even ‖the leaf‖ hath faded,
<Though I have given them [these things]>
they shall pass away from them.[g]

14 Why' are ‖we‖ sitting still?
Gather yourselves together, and let us enter
the defenced' cities,
And let us be silent there,—
For ‖Yahweh our God‖ hath put us to silence,
And made us drink poisoned water,[h]
Because we have sinned against Yahweh.
15 *A waiting For prosperity, but no' welfare,—*
For a time of healing, but lo! terror.[i]
16 <From Dan> was heard the snorting of
his horses,
<At the sound of the neighing of his
chargers> the whole land trembled,—
Yea they came in and did eat up
The land and the fulness thereof,
The city, and them who were dwelling
therein.

17 For behold me! sending among you, serpents
—vipers which there is no' charming,—
And they shall fatally bite you,
Declareth Yahweh.

18 <When I would have cheered myself against
sorrow>[a]
‖Against me‖ mine own heart sickened:—
19 Lo! the voice of the cry for help of the
daughter of my people, from a land far
away,
Is ‖Yahweh‖ not' in Zion?
Is ‖her King‖ not' within her?

|Why| have they provoked me
with their carved images,[b]
with their foreign vanities?

20 The harvest |is passed|,
The fruit-gathering |is ended|;
And ‖we‖ are not saved!

§ 8. *After an Outburst of Emotion the Prophet resumes his unwelcome Theme: further probing the Sins of his People, he is instructed to call for Wailing Women to lament over the Ravages of Death. The Divine Character a Theme for Glorifying. Circumcision availeth nothing.*

21 <For the grievous injury of the daughter of
my people>
I am grievously injured,—
I am enshrouded in gloom,
‖Horror‖ hath seized me:—
22 <Balsam> is there none' ‖in Gilead‖?[c]
Is there no' |physician| there?
Why hath not appeared[d] the healing of the
daughter of my people?

9 1 Oh that my head' were waters,
And mine eyes' a fountain of tears,—
That I might weep day and night,
For the slain of the daughter of my
people!

2 Oh that I had in the wilderness, a wayfarers'
lodge,
That I might leave my people, and go from
them,—
For ‖they all‖ are
Adulterers,
An assemblage of traitors;
3 Who have prepared[e] their tongue as their
bow of falsehood,
And ‖not by faithfulness‖ have they become
mighty in the land,—
For <from wickedness unto wickedness>
have they gone forth,
But <me> have they not known,[f]
Declareth Yahweh.

[a] Or: "instruction."
[b] Or: "<a falsehood> hath the f. p. of the scribes made [it]."
[c] "And wisdom of *what* (= what kind of wisdom) is theirs?"—O.G. 552.
[d] Cp. O.G. 482a, d, (b).
[e] Some cod. (w. 2 ear. pr. edns. and Syr.): "And from"—G.n.
[f] N.B.: Verses 10–12 here nearly the same as chap. vi. 12–15.
[g] "Dubious": cp. O.G. 718a.
[h] Ml.: "water of poppy"—T.G.
[i] Cp. xiv. 19.

[a] "A source of brightening to me in sorrow"—O.G. (which, however, deems text doubtful).
[b] Same word as in Deu. vii. 5.
[c] Cp. xlvi. 11; li. 8.
[d] Ml.: "come up."
[e] Lit.: "bent."
[f] Or: "acknowledged."

4 ‖Every one‖ <of his neighbour> beware ye,
And <in no brother> may ye trust,—
For ‖every brother‖ ‖supplanteth‖!
And ‖every neighbour‖ <as a tale-bearer>
goeth about;[a]
5 Yea ‖every one‖ <of his neighbour> maketh
a dupe,
And <truth> they do not speak,—
They have taught their tongue to speak
falsehood,
<In acting perversely> they have wearied
themselves.
6 ‖Thy dwelling‖ is in the midst of deceit,—
<Through deceit> have they rejected the
knowledge of |me|,
Declareth Yahweh.
7 ‖Therefore‖ ‖thus‖ saith Yahweh of hosts,
Behold me! melting them, so will I try
them,—
For how else should I do, because of the
wickedness of[b] the daughter of my people?
8 <A pointed[c] arrow> is their tongue,
<Deceit> hath it spoken,—
<With his mouth, peace unto his neighbour>
doth one speak,
But <within himself> he layeth his ambush.
9 *<For these things> shall I not bring punishment on them? Demandeth Yahweh,—*
<On a nation such as this> must not my soul avenge herself?[d]
10 <Over the mountains> will I take up a
weeping and wailing,
And <over the oases of the desert> a dirge,
For they have been burned, so that no man
passeth through,
Neither have men heard the lowing of cattle,—
‖Both the bird of the heavens and the beast‖
have fled, have gone their way:
11 Thus will I give up Jerusalem
To heaps,
A habitation for jackals,—
And <the cities of Judah> will I give up to
desolation, without inhabitant.
12 |Who| is the man that is wise,
That he may discern this?
And |unto whom| hath the mouth of Yahweh
spoken,
That he may declare it?
‖For what cause‖
Hath the land perished,
Hath it been burned as a wilderness,
that no man passeth through?
13 Then said Yahweh,—
<Because they have forsaken my law,[e] which
I set before them,—
And have not hearkened to my voice, neither
walked therein;
14 But have gone their way,
After the stubbornness of their own
heart,—
And after the Baals which their fathers
taught' them>
15 ‖Therefore‖
‖Thus‖ saith Yahweh of hosts,
The God of Israel,
Behold me!
Feeding them |even this people| with
wormwood,—
And I will cause them to drink, poisoned
water;[a]
16 And will scatter them among the nations,
which neither they nor their fathers |have
known|,—
And will send after them the sword, until I
have consumed them.
17 ‖Thus‖ saith Yahweh of hosts,
Consider ye diligently and call for the wailing
women, that they may come,—
And <unto the wise women> send ye, that
they may come;
18 Yea let them make haste, and lift up over
us a wailing,—
That our eyes |may run down| with tears,
And ‖our eyelashes‖ stream down with
water;—
19 Yea ‖a voice of wailing‖ hath been heard out
of Zion,
How are we ruined!
We have turned very pale,
For we have left the land,
For[b] they have cast down our habitations.
20 For hear, O ye women, the word of Yahweh,
And let your ear take in the word of his
mouth,—
And teach your daughters a wail,
Yea |each woman — her neighbour|, ‖a
dirge‖:—
21 That death
Hath come up through our windows,
Hath entered our palaces,—
Cutting off
The boy from the street,
The young men from the broadways.
22 Speak thou,
‖Thus‖ declareth Yahweh,
So shall fall the dead bodies of men,
Like dung heaps on the face of the
field,[c]—
And like swaths after the harvestman,
With none to gather.
23 ‖Thus‖ saith Yahweh,
Let not |the wise man| glory |in his
wisdom|,
Neither let |the mighty man| glory |in his
might|,—
Let not[d] |the rich man| glory |in his riches|;

[a] N.B.: The "envelope" arrangement of lines; see Intro. Chap. I., 2, *c*.
[b] So it shd be (w. Aram. and Sep.). Cp. chap. vii. 12—G.n.
[c] *Written*: "piercing"; *read*: "pointed." In some cod. (w. 2 ear. pr. edns. and Syr.) both *written* and *read*: "pointed"—G.n.
[d] Cp. chap. v. 9, 29.
[e] Or: "mine instruction."

[a] Ml.: "water of poppy."
[b] Some cod. (w. 3 ear. pr. edns. [1 *Rabb.*]: "Yea for" (or: "For indeed")—G.n.
[c] Some cod. (w. 1 ear. pr. edn.): "of the ground"—G.n.
[d] Some cod. (w. 6 ear. pr. edns., Aram., Sep., Syr. and Vul.): "Neither (nor) let"—G.n.

24 But <in this> let the glorying one glory—
In having intelligence, and in knowing |me|,
That ‖I‖ am Yahweh,
Executing lovingkindness, justice,[a] and righteousness in the earth,—
That <in these things> I delight,
Declareth Yahweh.

25 Lo! days are coming,
Declareth Yahweh,—
When I will bring punishment upon every one circumcised,
With him that is uncircumcised:[b]

26 Upon Egypt and upon Judah,
And upon Edom, and upon the sons of Ammon,
And upon Moab,
And upon all the clipped beards,
The dwellers in the desert,—
For ‖all the nations‖ are uncircumcised,
And ‖all the house of Israel‖ are uncircumcised |in heart|.

§ 9. *The Folly of Idol-making described with keen Irony; the Majesty of A Living God declared; a Challenge to the World in Aramaic; Israel's Lament.*

10 1 Hear ye the word which Yahweh hath spoken unto you, O house of Israel:—

2 ‖Thus‖ saith Yahweh—
<Unto the way of the nations> become not ye accustomed,
Nor <at the signs of the heavens> be ye dismayed,—
Because the nations are dismayed at them.

3 For <as for the prescribed customs of the peoples> |vanity| they are',—
For <a tree out of the forest> one cutteth down,
Work for the hands of a skilled workman, |with the axe|:

4 <With silver and with gold> he decketh it,—
<With nails and with hammers> they fasten them, that it may not totter.

5 <Mere palm-trunks turned> they are', and cannot speak,
They must needs be ‖carried‖, for they cannot take a step,—
Be not afraid of them, for they cannot do harm,
And <even to do good> is not in their power.

6 ‖None‖ there is |like unto thee|,[c] O Yahweh,—
‖Great‖ art ‖thou‖,
And ‖great‖ is |thy Name|, ‖for might‖.

7 Who| would not revere thee, O King of nations?
For ‖thee‖ doth it beseem;
Forasmuch as <among all the wise men of the nations,
And throughout all their royal estate>
‖None‖ there is |like unto thee|.

8 But <at once> do they become brutish and stupid,[a]—
<An example of utmost vanity> is |a tree|!

9 ‖Silver spread into plates‖ |from Tarshish| is brought,
And gold, from Uphaz,
Work for the craftsman, and for the hands of the smith,—
‖Blue and purple‖ is their clothing,
‖Work for the skilled‖ are they all.

10 But ‖Yahweh‖ is God |in truth|,
‖He‖ is a God that |liveth|,
And a King of times age-abiding,—
<At his anger> quaketh the earth,
And nations cannot endure' his wrath.

11 ‖Thus‖ shall ye say unto them,
‖The gods that made not the heavens'
And the earth'‖
Shall perish out of the earth,
And from under these heavens![b]

12 <He that made the earth by his power,
That established the world by his wisdom,—
And |by his understanding| stretched out the heavens>

13 <At the voice that he uttered> there was a tumult of waters in the heavens,
And he caused vapours to ascend from the ends of the earth,—
<The lightnings for rain> he made,
And brought forth wind out of his treasuries.

14 Every son of earth hath become too brutish' to discern,
|Every goldsmith| hath been put to shame |by a graven image|,[c]—
For <a falsehood> is his molten image,
Seeing there is no breath[d] in them.

15 ‖Vanity‖ they are', the handiwork of mockeries,—
<In the time of their visitation> shall they perish.

16 <Not like these> is the portion of Jacob,
For <the fashioner of all things> is |he|,[e]
And ‖Israel‖ is his inherited' sceptre,—
‖Yahweh of hosts‖ is his name.

17 Fold up, from the ground, thy travelling carpet,—O inhabitress of the fortress;

18 For ‖thus‖ saith Yahweh,
Behold me! slinging out the inhabitants of the land at this throw,—
And I will distress them, that they may discover it.

19 Woe to me! for my grievous injury,
‖Severe‖ is my wound,—
But ‖I‖ said,
Verily ‖this‖ is an[f] affliction, and[g] I must bear it:

[a] One school of Massorites: "and justice"—G.n.
[b] M1: "circumcised in uncircumcision." "Circumcised who are (yet) uncircumcised"—Leeser.
[c] Some would supply vowel-points so as to = "Whence is any like like thee!"—O.G. 35.
[a] Or: "dull."
[b] Cp. Intro. Chap. I., 2, c. N.B.: This verse alone in "The Book of Jeremiah" is in Aramaic.
[c] Heb.: *pe'ṣel*. Cp. Exo. xx. 4, n.
[d] Or: "spirit." Heb.: *ruaḥ*.
[e] Cp. chap. li. 15-19.
[f] Or: "my."
[g] Or "but."

20 ‖My tent‖ is laid waste,
And ‖all my tent-cords‖ are broken,—
‖My children‖ are gone forth from me, and they |are not|.
There is none'
To stretch out, any more, my tent.
Or to set up my curtains.

21 For the shepherds |have become brutish|,
And <Yahweh> have they not sought,—
‖For this cause‖ have they not prospered,
And ‖all their flock‖ is scattered.

22 The noise of a rumour! lo it hath come!
Even a great commotion, out of the land of the North,—
To make the cities of Judah
A desolation,
A den of jackals.

23 I know, O Yahweh,
That <not to a son of earth> pertaineth his own path,—
Not[a] <to the man who walketh> also to direct his own steps.
24 Chastise me, O Yahweh,
But yet in measure,—
Not in thine anger, lest thou make me few.
25 Pour out thy wrath—
Upon the nations, that know thee not, and
Upon the families[b] that <upon thy Name> have not called,—
For they have devoured Jacob,
Yea they have devoured him, and consumed him,
And <his habitation> have they made desolate.

§ 10. *Suiting the Time when the Book of the Law was found* (2 K. xxii. 8; 2 Ch. xxxiv. 15), *Jeremiah recalls the People to the Sinai Covenant, appending his own "Amen" to the "Curse"* (Deu. xxvii. 16-26); *by the flagrant Breach of which Covenant the People are declared past praying for. The Prophet's own Brethren of Anathoth conspire against him; on discovering which he (the "Gentle Lamb") prays for Vengeance, though on public Grounds. The Prophet is counselled to prepare for heavier Trials. In spite of the lingering of Divine Affection, the Anger of Yahweh flames forth, and is subdued only when Israel's wicked Neighbours are brought into the account.*

11 1 The word that came unto Jeremiah, from Yahweh, saying:
2 Hear ye the words of this covenant,—and speak ye unto the men of Judah, and to the inhabitants of Jerusalem, 3 and say thou unto them,
‖Thus‖ saith Yahweh, God of Israel,—
‖Accursed‖ is the man who will not hear' the words of this covenant; 4 which I commanded your fathers—in the day when I brought them forth out of the land of Egypt, out of the smelting-pot of iron—saying,
Hearken unto my voice, and do them,
According to all that I may command you,—
So shall ye become |my' people|,
And ‖I‖ will become |your' God|:
5 That the oath may be established' which I sware to your fathers,
To give them a land flowing with milk and honey, as at this day.
Then answered I and said,
Amen, O Yahweh!

6 And Yahweh said unto me,—
Proclaim thou all these words, throughout the cities of Judah, and in the streets of Jerusalem, saying,—
Hear ye the words of this covenant, and do them,
7 For I ‖solemnly took your fathers to witness‖ in the day that I brought them up out of the land of Egypt—even until this day, <betimes> taking them to witness, saying,—
Hearken ye unto my voice.
8 Howbeit they hearkened not, neither inclined their ear, but walked severally in the stubbornness of their wicked heart,—so then I brought upon them all the words of this covenant, which I commanded them to do, but they did them not.
9 Yahweh therefore said unto me,—
There is found a conspiracy, among the men of Judah, and among the inhabitants of Jerusalem:
10 They have turned back unto the iniquities of their first fathers, who refused to hear my words, yea ‖they themselves‖ have walked after other gods, to serve them,— the house of Israel and the house of Judah have broken' my covenant, which I solemnised with their fathers.
11 |Therefore|
‖Thus‖ saith Yahweh,
Behold me! bringing upon them calamity, which they shall not be able to escape,—and <though they make outcry unto me> yet will I not hearken unto them. 12 Then shall the cities of Judah and the inhabitants of Jerusalem, go' and make outcry unto the gods, to whom they' have been burning incense,—but they will not at all ‖save‖ them in the time of their calamity; 13 for <according to the number of thy cities> have become thy gods O Judah,[a]—and <according to the number of the streets of Jerusalem> have ye set up altars to the Shameful thing, altars for burning incense to Baal.

[a] Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr. and Vul.): "Nor"—G.n.

[b] Some cod. (w. Vul.): "kingdoms." Cp. Ps. lxxix. 6—G.n.

[a] Cp. chap. ii. 28.

‖Thou‖ therefore, do not pray[a] for this people,
Neither lift thou up for them cry or prayer,—
For I am not going to hear, in the time
that they cry unto me concerning[b] their
calamity.

Why' hath the beloved <in mine own house>
done an abomination?
Shall ‖vows and holy flesh‖[c] take away from
thee thy wickednesses, or shalt thou <by
these> escape?[d]

<A green olive-tree, fair with goodly fruit>
did Yahweh call thy name, — <with the
noise of a great tumult> hath he kindled
fire upon it, and the branches thereof |shall
be broken|.

But ‖Yahweh of hosts, who planted thee‖
hath pronounced against thee |calamity|,—
on account of the wickedness of the house
of Israel and of the house of Judah, which
they have wrought[e] for themselves, provok-
ing me to anger by burning incense to Baal.

Now <when ‖Yahweh‖ let me know, and I
did know> ‖then‖ didst thou shew me
their doings.

But ‖I‖ was as a gentle lamb that is to be
led to the slaughter, — and I knew not that
<against me> they had devised devices
[saying]—
Let us destroy the tree with its fruit,[f]
Yea let us cut him off out of the land of
the living,[g]
And ‖his name‖ shall be remembered no
more!

But, O Yahweh of hosts,
Who judgest righteously,
Who triest affections and intellect,[h]—
Let me see thine avenging upon them,
For <unto thee> have I revealed my cause.

|Therefore|
‖Thus‖ saith Yahweh,
Concerning the men of Anathoth, who are
seeking thy life,[i] saying,—
Thou shalt not prophesy in the name of
Yahweh,
So shalt thou not die by our hand:[k]—

|Therefore|
‖Thus‖ saith Yahweh of hosts,—
Behold me! bringing punishment upon them,
‖The young men‖ shall die by |the sword|,
‖Their sons and their daughters‖ shall die
|by famine|;
And <remnant> shall they have none,—
For I will bring calamity against the men of
Anathoth, in the year of their visitation.

[a] Cp. chap. vii. 16, and xiv. 11.
[b] Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr. and Vul.): "in the time of." Cp. ver. 12—G.n.
[c] I.e., sacrifices: Lev. vii. 20, 21; Hag. ii. 12.
[d] Heb. text of this verse "obscure"—R.V. Above rendering is from the Sep. Cp. O.G. 273b.
[e] Or: "made"—if idols are meant.
[f] Ml.: "bread," "food." "Appar. fig. of destroying the *prophet and his house*, but read prob. *beleḥo* in its freshness (*i.e.*, untimely)" [instead of *belaḥmo*]—O.G. 537b.
[g] Cp. Is. liii. 8.
[h] Or: "reins and heart."
[i] U.: "soul."
[k] Some cod. (w. 2 ear. pr. edns., Sep., Syr. and Vul.): "hands"—G.n.

1 ‖Righteous‖ art thou', O Yahweh, when I present my pleading unto thee,— **12**
Yet <concerning the things that are right>
let me speak with thee,—
Wherefore' hath ‖the way of the lawless‖
prospered?
[Wherefore] have all ‖utter traitors‖[a] |been
at ease|?

2 Thou didst plant them, yea they took root,
They have gone on, yea' they have borne
fruit,—
|Near| art thou' |in their mouth|,
But far off from their affections.[b]

3 But ‖thou, O Yahweh‖, knowest me,
Wilt thou observe me, and try my heart
|towards thee|?
Drag them away, as sheep for slaughter,
And hallow them, for the day when they
are to be slain.[c]

4 ‖How long‖ shall the land mourn,
And ‖the herbage of the whole field‖ wither?
<For the wickedness of them that dwell
therein> beast and bird |have perished|,
For, say they,
He will not see our latter end!

5 <If |with the footmen| thou hast run, and
they have wearied thee>
How then wilt thou hotly contend |with
horses|?
<Though |in a safe land| thou' art con-
fident>
Yet how wilt thou deal with the proud
banks of the Jordan?[d]

6 For <even thy brethren and the house of thy
father>
‖Even they‖ have betrayed thee,
‖Even they‖ have cried after thee |with
full voice|,—
Do not trust in them, though they speak unto
thee |fair words|.

7 I have forsaken mine own house,
I have given up mine inheritance,—
I have delivered the dearly beloved of my
soul, into the hand of her enemies:

8 |Mine inheritance| hath become to me |as a
lion in a jungle|,—
She hath given forth against me her voice,
‖For this cause‖ have I hated her.

9 Is it ‖a variegated bird of prey‖ that mine
inheritance is to me?
‖The birds of prey‖ are round about against
her!
Go ye, assemble all the beasts of the field,
bring them to devour.

10 ‖Many shepherds‖ have laid waste my vine-
yard,
They have trampled down my portion,—
They have turned my coveted' portion into a
desert of desolation:

[a] Ml.: "traitors of treachery."
[b] Or: "reins."
[c] Ml.: "the day of slaughter."
[d] Abounding in wild beasts which there hide themselves.

11 It hath been made' a desolation,
It hath mourned unto me, as desolate,—
All the land |hath become' a desolation|,
For ‖no' man‖ layeth it to heart.
12 <On all the bare heights in the wilderness>
have come despoilers,
For ‖the sword of Yahweh‖ hath devoured
from one end of the land unto the
other,—
There is peace' for no' flesh!
13 They sowed |wheat|, but <thorns> have
they reaped,
They have put themselves to pain, they[a]
shall not be profited,—
Yea turn ye pale at your produce,
Because of the glow of the anger of Yahweh.

‖Thus‖ saith Yahweh
Concerning all my wicked' neighbours, who
have been touching the inheritance, which
I gave as an inheritance unto my people
Israel,—
Behold me! uprooting them from off their
own soil,
Whereas <the house of Judah> will I
uproot out of their' midst.
15 And it shall come to pass <after I have
uprooted them> I will again' have com-
passion upon them,—and will bring them
back—
Every man—to his own inheritance, and
Every man—to his own land.
16 And it shall come to pass—
<If they will ‖diligently learn‖ the ways
of my people—
To swear by my Name [saying],
By the life of Yahweh,
As they taught my people to swear by
Baal>
Then shall they be built' in the midst of my
people.
17 But <if they will not hearken>
Then will I Uproot that nation,
Uproot, that I may destroy,—
Declareth Yahweh.

§ 11. *By Symbolic Action with a Linen Girdle, Jeremiah is taught how Israel now failed of fulfilling Yahweh's Designs, and, by the Metaphor of Wine-jars, how the Nation must suffer Punishment. If the People will not repent, the Prophet will weep in secret. The King and Queen-Mother specially called on to humble themselves.*

13 1 ‖Thus‖ said Yahweh unto me,—
Go, and buy for thyself, a linen girdle, and
put upon thy loins,—but <in water> shalt
thou not place it.
2 So I bought a girdle, according to the word of
Yahweh,—and put upon my loins. 3 Then
came the word of Yahweh unto me, a second
time, saying:
4 Take the girdle which thou hast bought,
which is upon thy loins,—and arise, go to
the Euphrates, and hide it there, in a hole
of the cliff.
5 So I went, and hid it, by the Euphrates,—as
Yahweh had commanded me. 6 And
it came to pass, at the end of many days,—that
Yahweh said unto me,—
Arise, go to the Euphrates, and take from
thence, the girdle, which I commanded thee
to hide there.
7 So I went to the Euphrates, and digged, and
took the girdle' out of the place where I had
hidden it,—and lo! the girdle |was spoiled|, it[a]
was good for nothing. 8 Then came
the word of Yahweh unto me, saying:
9 ‖Thus‖ saith Yahweh,—
<After this manner> will I spoil the pride of
Judah, and the great pride of Jeru-
salem.
10 ‖This wicked people, who are refusing to
hear my words, who are walking in the
stubbornness of their heart, and have
gone after other gods, to serve them, and
to bow down to them‖ yea let them be
like this girdle, which is good for nothing.
11 For <as a girdle cleaveth unto the
loins of a man> ‖so‖ caused I to cleave
unto me—the whole house of Israel, and
the whole house of Judah,
Declareth Yahweh,
to become mine—
For a people, and
For a name, and
For a praise, and
For an adorning,—
but they hearkened not. 12 Therefore
shalt thou say unto them this word—
‖Thus‖ saith Yahweh,
God of Israel,
‖Every jar‖ is to be filled with wine;
and they will say unto thee,
Do we not ‖know well‖ that ‖every jar‖
is to be filled with wine?
13 Then shalt thou say unto them—
‖Thus‖ saith Yahweh—
Behold me! filling all the inhabitants of this
land—
Even the kings that are sitting for David,
upon his throne, and
the priests and
the prophets, and
all the inhabitants of Jerusalem—
with drunkenness; 14 and I will dash
them every man against his brother, even
the fathers and the sons |together|,
Declareth Yahweh,—
I will not pity,
Neither will I spare,
Neither will I have compassion,
that I should not destroy them.

[a] Some cod. (w. 3 ear. pr.edns., Syr., Vul.): "but they"—G.n.

[a] Some cod. (w. 1 ear. pr. edn.): "and was"—G.n.

Hear ye and give ear, be not haughty,—
For ‖Yahweh‖ hath spoken.
Give ye, to Yahweh your God—glory,
Before he cause darkness, and
Before your feet stumble upon the twilight mountains;
Lest <when ye wait for light>
He turn it into the shadow of death,
And change it for thick darkness.

But <if ye will not hear it>
<In secret places> shall my soul weep',
Because of the pride,—
And mine eye[a] ‖shall flow over‖ and run down |with tears|,
Because captive' hath been taken the flock of Yahweh.

Say thou to the king and
to the queen-mother,
Abase yourselves— Sit down,—
For descended' have
your Head-tires,
your Crown of adornment.
The cities of the South‖[b] are shut,
And there is none' to open,—
Judah |hath been carried away captive|,
She hath altogether' been carried away captive |in full number|.
Lift up your eyes and see
Them who are coming in from the North,—
Where is The flock that was given thee,
Thy beautiful' flock?
What wilt thou say when he shall bring punishment upon thee,
Since ‖thou thyself‖ hast accustomed them to be over thee as friends |in chief|?
Shall not ‖pangs‖ seize thee, as of a woman in childbirth?

But <if thou say in thy heart,
Wherefore' have these things befallen' me?>
For the greatness of thine iniquity‖ have
Thy skirts' been turned aside,
Thy heels' suffered violence!

Can |the Ethiopian| change' |his skin|,
Or |the leopard| |his spots|?
Even ‖ye‖ may be able to do right,
Who are accustomed[c] to do wrong.
Therefore have I scattered them,
As broken straw passing away, by the wind of the desert.

‖This‖ is thy lot,
‖Thy measured portion from me‖,
Declareth Yahweh;
For that thou didst forget me,
And confide in falsehood;
Therefore ‖even I myself‖ have drawn away thy skirts over thy face,
And thy shame |hath been seen|.
<Thine adulteries, and thy neighings, thine unchaste' wickedness>
<Upon the hills in the field> I have seen thine abominations!

Woe to thee, O Jerusalem,
Wilt thou not become pure?
After how long |yet|?

§ 12. *A Severe Drought vividly described; as to which the Prophet intercedes with God, but, for Reasons given, is forbidden to pray; howbeit, in Consideration of the Misguidance of False Prophets, he is permitted to tell the People his Grief. Venturing once more to plead with God, Jeremiah is told that even Moses and Samuel could not succeed, because of the Sin of King Manasseh. Jerusalem is pitied but cannot be spared. The Prophet in dismay apostrophises his Mother, vindicates himself, and is assured of Divine Protection.*

1 So much of the word of Yahweh as came[a] unto Jeremiah, concerning the matter of the drought:— **14**

2 Judah |mourneth|,
And ‖the gates thereof‖ pine,
They lie in gloom on the ground,—
And ‖the outcry of Jerusalem‖ hath ascended;

3 And ‖their nobles‖ have sent their menials to the waters,—
They have been to the pits,
They have[b] found no water,
They have returned, |their vessels' empty|,
They are pale and ashamed, and have covered their heads.

4 <Because ‖the ground‖ is cracked,
For there hath been no rain in the land>
The plowmen are pale,
They have[c] covered their heads.

5 For ‖even the hind of the field‖ hath calved, and forsaken,
Because there is no |young herbage|;

6 Yea ‖wild asses‖ stand still on the bare heights,
They pant for air like jackals,—
Dimmed' are their eyes,
Because there is |no grass|.

7 <Though ‖our iniquities‖ have testified[d] against us>
O Yahweh, effectually work thou, for the sake of thy Name,—
For our apostacies have abounded,
<Against thee> have we sinned.

8 Thou Hope of Israel,
His Saviour in the time of distress,—
|Wherefore| shouldst thou be as a sojourner[e] in the land?
Or as a wayfarer, who hath turned aside to lodge for the night?

[a] So in Cod. Mugah; in Cod. Hallel: "eyes"—G.n.
[b] The Negeb.
[c] Or: "taught," "schooled," "trained."
[a] Cp. O.G. 82b, 6; also chap. xlvi. 1; xlvii. 1, and xlix. 34.
[b] Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr.): "And have found"—G.n.
[c] Some cod. (w. 2 ear. pr. edns., Aram., Syr.): "And have." Cp. ver. 3—G.n.
[d] Ml.: "answered."
[e] Or: "stranger."

9 |Wherefore| shouldst thou be as a man astounded,
As a mighty man, who cannot save?
Yet ‖thou‖ art in our midst—O Yahweh,
And ‖thy Name‖ |on us| hath been called,
Do not abandon us!

10 ‖Thus‖ saith Yahweh
To this people,
‖In this way‖ have they loved to wander,
<Their feet> have they not restrained,—
‖Yahweh‖ therefore hath not accepted them,
‖Now‖ will he call to mind their iniquity,—
That he may punish their sins.

11 And Yahweh said' unto me,—
Do not pray[a] for this people, for blessing;
12 <Though they fast> I am not going to hearken unto their loud cry, and
<Though they offer ascending-sacrifice and meal-offering> I am not going to accept them,—
For <with sword, and with famine, and with pestilence> am ‖I‖ about to consume them.

13 Then said I,
Ah, My Lord, Yahweh!
Lo! ‖the prophets‖ are saying to them—
Ye shall not see the sword,
And <famine> shall ye not have,—
For <prosperity in truth> will I give you, in this place.

14 So then Yahweh said unto me,
<Falsehood> are the prophets prophesying in my name,
I have not sent them,
Neither have I commanded them,
Neither have I spoken unto them,—
<A vision of falsehood, and
A divination of worthlessness, and
A fraud of their own hearts>
‖They‖ are prophesying unto you.[b]

15 |Therefore|
‖Thus‖ saith Yahweh,
concerning the prophets who are prophesying in my Name, though ‖I‖ sent them not, and yet ‖they‖ have been saying,
‖Neither sword nor famine‖ shall there be in this land,—
<By sword or by famine> shall |those' prophets| be consumed';
16 And ‖the people to whom they' have been prophesying‖ shall be getting cast out into the streets of Jerusalem, because of the famine and the sword, and of there being none' to give burial |unto them|, ‖them, their wives, nor their sons nor their daughters‖,—
So will I pour out upon them their own wickedness.

17 Therefore shalt thou say unto them this word,
Let mine eyes |run down| with tears night and day,
And let them not rest,—
For <with a grievous injury> hath been injured the virgin, the daughter of my people,
‖With a wound, severe indeed‖!
18 <If I have gone out into the field>
Then lo! the slain of the sword!
And <if I have entered the city>
Then lo! the diseases of famine!
For ‖both prophet and priest‖ have trafficked against the land |unnoticed|.

19 Hast thou ‖utterly rejected‖ Judah?
<Zion itself> hath thy soul loathed?
|Why| hast thou smitten us, so that there is for us no' healing?
A waiting For prosperity, but no' welfare, and[a]
For a time of healing, but lo! terror![b]

20 We acknowledge, O Yahweh,
Our own lawlessness,
The iniquity of our fathers,—
For we have sinned against thee.

21 Do not despise—for the sake of thy Name,
Do not[c] treat with contempt—the throne of thy glory,—
Remember!—do not break thy covenant with us.

22 Are' there, among the vanities of the nations, senders of rain?
Or can ‖the heavens themselves‖ give myriad drops?
Art not ‖thou‖ he, O Yahweh our God?
Therefore will we wait for thee,
For ‖thou‖ hast made all these.

15 1 Then said Yahweh unto me,
<Though Moses and Samuel should stand' before me>
My soul could not' be toward this people,—
Send them away from before me,
And let them go forth.

2 And it shall come to pass <when they say unto thee,
Whither' shall we go?>
Then shalt thou say unto them,
‖Thus‖ saith Yahweh,—
‖Such as are for death‖ to death, and
‖Such as are for the sword‖ to the sword, and
‖Such as are for famine‖ to the famine, and
‖Such as are for captivity‖ to captivity.
3 And I will set in charge over them—four species, Declareth Yahweh,
The sword, to slay, and
The dogs, to trail along,— and
The bird of the heavens and
The beast of the earth, to devour and to destroy.

[a] Cp. chap. vii. 16; xi. 14.
[b] Some cod. (w. 2 ear. pr. edns.): "unto them"—G.n.
[a] Some cod. (w. 3 ear. pr. edns. and Sep.) omit: "and"—G.n.
[b] Cp. chap. viii. 15.
[c] Some cod. (w. 3 ear. pr. edns., Syr. and Vul.): "Neither"—G.n.

4 And I will make them a terror, to all the kingdoms of the earth,—
On account of Manasseh, son of Hezekiah, king of Judah,
‖For what[a] he did in Jerusalem‖.
5 For who shall have pity upon thee, O Jerusalem?
And who shall lament for thee?
And who shall turn aside, to ask for thy welfare?
‖Thou‖ hast abandoned |me|,
Declareth Yahweh,
<Backward> thou wilt go,—
Therefore have I stretched forth my hand against thee and laid thee waste,—
I am weary' of having compassion.
7 Therefore have I winnowed them with a winnowing shovel, in the gates of the land,—
I have bereaved—I have destroyed my people,
<From their own ways> have they not returned.
8 Their widows have become multiplied to me, beyond the sand of the seas,
I have brought against them—upon the mother of young men—the spoiler, in the broad noon,—
I have let fall upon her, suddenly, excitement and terrors.
9 Languisheth! she who had given birth to seven,
She hath breathed out her life,[b]
Her sun |hath gone in|, while yet it was day,
She hath turned pale, and hath turned red,—
And ‖the remnant of them‖ <to the sword> will I deliver before their enemies,
Declareth Yahweh.

10 Woe to me! my mother,
That thou didst bear me,
A man of litigation and a man of contention to all the land,—
I have not lent on interest,
Nor have they lent on interest to me,
‖Every one‖ hath treated me with contempt.

11 Said Yahweh,—
Verily, I will loose thee[c] for good!
Verily, I will intercede for thee,
In the time of calamity, and
In the time of distress, with the enemy![d]

12 Shall |iron| crush |the iron from the North| and the bronze?

13 <Thy substance, and thy treasures—for a prey> will I give, |without price|,—
‖Even for all thy sins, and in all thy bounds‖:
14 Therefore will I make thee pass,[a] with thine enemies, into[a] a land thou knowest not,—
For ‖a fire‖ hath been kindled in mine anger,
<Upon you> shall it burn.

15 ‖Thou‖ knowest—O Yahweh,
Remember me, and visit me, and avenge me upon my persecutors,
Do not <of thy longsuffering> take me away,—
Know—I have borne, for thy sake, reproach.
16 Thy words |were found|,[b] and I did eat them,
Then became thy words[c] unto me, the joy and gladness of my heart,—
For |thy Name| hath been called |upon me|, O Yahweh, God of hosts!
17 I sat not in the circle of mockers,
Nor became I uproarious,—
<Because of thy hand> |by myself| did I sit,
For <with indignation> hadst thou filled me.
18 |Wherefore| hath my pain become |perpetual|?
And my wound |incurable|?
Refuseth to be healed?
Wilt thou ‖indeed be‖ to me,
[As a brook] that disappointeth,
Waters that cannot be trusted?

19 |Wherefore|
‖Thus‖ saith Yahweh—
<If thou wouldst return> I will cause thee to return,
<Before me> shalt thou stand,
Yea <if thou wilt bring out the precious from among the vile>
‖As mine own mouth‖ shalt thou be,—
Let ‖them‖ return unto |thee|,
But ‖thou‖ shalt not return unto |them|;
20 So will I make thee, to this people, a wall of bronze |fortified|,
<When they fight against thee> they shall not prevail against thee,—
For <with thee> am |I|, to save thee and to deliver thee,
Declareth Yahweh;
21 Thus will I deliver thee out of the hand of the wicked,—
And redeem thee out of the grasp of the tyrants.

[a] Some cod. (w. Sep., Syr., Vul.): "For all that"—G.n.
[b] U.: "soul."
[c] So *read*; and in some cod. (w. 2 ear. pr. edns.) both *written* and *read*—G.n. [The form *written* in the Mass. Text prob. = the same thing.]
[d] Cp. with this, R. V. margin. Some render: "Cause the enemy to make supplication unto thee"—R. V., T. G., Davies. "Make the enemy meet thee"—Fuerst.

[a] Some cod. (w. Sep. and Syr.): "Make thee serve thine enemies in." Cp. chap. xvii. 4—G.n.
[b] "Found"—note that the word strictly applies to discovery—not revelation, and see 2 K. xxii. 8; 2 Ch. xxxiv. 14, 15.
[c] "Words," *written*; "word," *read*. In some cod. (w. 2 ear. pr. edns.): "word" both *written* and *read*—G.n.

§ 13. *Jeremiah, for Reasons given, forbidden to marry, or go to Houses of Mourning or Feasting; is charged to give the People reasons for Divine Chastisements—out of which, however, should come Blessing to Gentiles. Judah's Indelible Sin must bring its Punishment. The Accursed Man and the Blessed Man set in sharp contrast. Fragments concerning Deceitful Heart, Unjust Gain, Hope of Israel, Prayer for Healing, Prophet's Self-restraint, and Sabbath-keeping.*

16 1 And the word of Yahweh came unto me, saying:

2 Thou shalt not take to thee a wife,—
Neither shalt thou have sons or daughters, in this place.

3 For ‖Thus‖ saith Yahweh,
<Concerning the sons, and concerning the daughters, that are being born in this place,—and concerning their mothers who do bear them, and concerning their fathers who do beget them, in this land>

4 <Of deaths from diseases> shall they die,
They shall not be lamented,
Neither shall they be buried,
<As heaps of dung on the face of the ground> shall they serve,—
Yea <by sword and by famine> shall they be consumed,
And |their dead bodies| shall become |food|—
To the bird of the heavens, and
To the beast of the earth.

5 For ‖Thus‖ saith Yahweh—
Do not thou enter into the house of crying,
Neither do thou go to lament, nor do thou bemoan for them,—
For I have withdrawn my blessing[a] from this people, Declareth Yahweh.
Both lovingkindness and compassion.

6 So shall great and small die in this land,
They shall not be buried,—
Neither shall men lament for them,
Nor cut themselves,
Nor make themselves bald for them;

7 Neither shall they break bread to them in [b] mourning
To console one over his dead,—
Nor cause them to drink the cup of consolation,
Over one's father,
Or over one's mother;

8 And <the house of banqueting> shalt thou not enter,
To sit with them, To eat and to drink.

9 For ‖Thus‖ saith Yahweh of hosts‖
God of Israel,—
Behold me! causing to cease, out of this place,
Before your eyes,
And in your days,
The voice of joy, and the voice of gladness,
The voice of the bridegroom, and the voice of the bride,[a]

10 And it shall be <when thou shalt declare to this people, all these words,—and they shall say unto thee—
<For what reason> hath Yahweh pronounced against us, all this great calamity?
Or what is our iniquity, or what our sin, which we have sinned against Yahweh our God?>

11 Then shalt thou say unto them,—
<For that your fathers forsook |me|,
Declareth Yahweh,
And walked after other gods, and served them, and bowed down to them,—
Whereas <me> they forsook,
And <my law>[b] kept they not;

12 And ‖ye‖ have done more wickedly than your fathers,—for, look at you! walking every man after the stubbornness of his wicked' heart, so as not to hearken unto me>

13 Therefore will I hurl you forth, from off this land, unto a land' which ye have not known, ‖ye, nor your fathers‖,—and ye can serve there, other gods, day and night, in that I will grant you no favour.

14 |Therefore| lo! |days are coming|
Declareth Yahweh,
When it shall be said no more,
By the life of Yahweh, who brought up the sons of Israel out of the land of Egypt; but——

15 By the life of Yahweh, who hath brought up the sons of Israel out of the land of the North, and out of all the lands, whither he had driven them,—
So will I bring them back upon their own soil, which I gave to their fathers.

16 Behold me! sending for many fishers,
Declareth Yahweh,
And they shall catch them,—and ‖thereafter‖ will I send for many hunters, and they shall hunt them from off every mountain, and from off every hill, and out of the clefts of the crags.

17 For ‖mine own eyes‖ are upon all their ways, they have not been hid from my face,—neither hath their iniquity been concealed from being straight before mine eyes.

18 Thus will I recompense |first, twofold| their iniquity and their sin, because of their profaning my land,—<with the carcase of their disgusting and detestable things> have they filled mine inheritance.

19 O Yahweh, my strength, and my refuge, and my place to fly to, in the day of distress,—
<Unto thee> shall nations come in, out of

[a] Or: "prosperity," "welfare," "well-being."
[b] Or: "one who is." Suggested by O.G. p. 828[a].

[a] Cp. chap. vii. 34; xxv. 10; xxxiii. 11; also Intro., Chap. I., 3, *a*.
[b] Or: "mine instruction."

the ends of the earth, that they may say—
Surely!
<Falsehood> did our fathers inherit,
Vanity, among whom is none that can profit:

20 Shall |a son of earth| make for himself |gods|
Seeing that ‖they‖ are no-gods?

21 |Therefore| behold me! causing them to know,
|by this stroke|,
I will cause them to know my hand, and my might,—
That they may know, that |my name| is ‖Yahweh‖!

17 1 ‖The sin of Judah‖ is written
With a stylus of iron,
With the point of a diamond:
It is engraved
Upon the tablet of their heart,
And upon the horns of your[a] altars;

2 So long as their sons remember' their altars,
and their Sacred Stems,
By the[b] green tree,—
Upon[c] the high' hills.

3 O my mountain in the field!
<Thy substance, all thy treasures> |for a prey| will I give:
Thy high places for[d] sin, within all thy bounds.

4 So shalt thou, even of thyself, suffer to rest the inheritance which I gave thee,
Seeing that I will cause thee to serve thine enemies, in the land which thou knowest not;
For <a fire> have ye kindled in mine anger,
<Unto times age-abiding> shall it burn.[e]

5 ‖Thus‖ saith Yahweh—
Accursed' is the man—
Who trusteth in a son of earth,
And hath made flesh' his arm,—
And whose heart <from Yahweh> turneth aside:

6 Therefore shall he become as a shrub[f] in the waste plain,
Neither shall he perceive' when good cometh,—
But shall inhabit,
Parched places in a wilderness,
A land[g] of salt that cannot be dwelt in.

7 Blessed' is the man
Who trusteth in Yahweh,
To whom Yahweh is his ground of confidence;

8 For he shall become like a tree planted by waters,
And <by a stream> shall he send out his roots,
Neither shall he perceive when heat cometh,
But his leaf shall continue green;
Even <in a year of dearth> shall he not be anxious,
Neither shall he cease from bearing fruit.[a]

9 Deceitful' is the heart[b] above all things,
And ‖dangerously wayward‖,—
Who can know it?

10 ‖I—Yahweh‖ Searching the heart,[b]
Testing the affections;
And giving[c] to every man
According to his way,[d]
According[e] to the fruit of his doings.

11 <[As] a partridge gathereth eggs she did not lay>,
[So] is he that maketh riches, but not with justice,—
<In the midst of his days>[f] shall he leave them,
And <in his latter end> prove to have been base.

12 <A throne of glory, exalted from the beginning> hath been the place of our sanctuary.

13 Thou hope of Israel |Yahweh|,
‖All who forsake thee‖ shall turn pale,—
Yea ‖all who depart from me‖ <in the ground> shall be written,
For they have forsaken a fountain of living water, ‖even Yahweh‖.

14 Heal thou me, O Yahweh, that I may be healed,
Save me, that I may be saved,—
For <my praise> thou art'!

15 Lo! ‖they‖ are saying unto me,—
|Where| is the word of Yahweh?
Pray thee let it come to pass!

16 But <as for me>
I have neither forced myself away from tending the flock after thee,
Nor yet <for the woful day> have I longed—‖thou‖ knowest,—
‖That which came out of my lips‖ <before thy face> was uttered.

17 Do not thou become to me a terror,—
<My refuge> art thou, in the day of calamity.

[a] Some cod. (w. 2 ear. pr. edns., Syr. and Vul.): "their"; and though in some cod. it is "your," there is a Massoretic note that it shd be "their"—G.n.
[b] Some cod. (w. Aram. and Syr.): "by every green tree"—G.n.
[c] Some cod. (w 1 ear. pr. edn., Aram. and Syr.: "And upon"—G.n.
[d] Ml.: "in sin." Or perh.: "as a punishment for sin."
[e] Cp. Isa. xxxiii. 14.
[f] "Rd. prob. *Aroer*"—O.G. 792[b].
[g] Some cod. (w. Aram., Sep., Syr., Vul.): "In a land"—G.n.

[a] Cp. Ps. i. 1-3.
[b] Or: "mind," "intellect."
[c] Some cod. (w. 2 ear. pr. edns., Sep. and Vul.): "to give" (or) "that he may give"—G.n.
[d] So *written*; *read*: "ways." In some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr.): "ways"—G.n.
[e] In some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.): "And according"—G.n.
[f] *Written*: "day"; *read*: "days." In some cod. (w. 1 ear. pr. edn.): "days"—G.n.

18 Let my persecutors' |turn pale| but let not
‖me‖ turn pale,
Let ‖them‖ be terrified, but let not ‖me‖ be
terrified,—
Bring thou upon them' a day of calamity,
And <with a double fracture> destroy[a] them.

19 ‖Thus‖ said Yahweh unto me—
Go and stand in the gate of the sons of the
people, through which the kings of Judah
enter in, and through which they come out,—
also in all the gates of Jerusalem. 20 Then
shalt thou say unto them—

Hear ye the word of Yahweh,
Ye kings of Judah and all Judah,
And all ye inhabitants of Jerusalem,—who
enter in through these gates:
21 ‖Thus‖ saith Yahweh,
Take heed unto your souls,—
And do not bear any burden on the sabbath'
day,[b]
Nor bring it in through the gates of
Jerusalem,—
22 Neither shall ye take forth any burden out
of your houses, on the sabbath' day,[b]
Nor <any manner of work> shall ye do,—
But ye shall hallow the sabbath day,[b]
As I commanded your fathers.

23 Howbeit they hearkened not, neither inclined
their ear,—but stiffened their neck, that they
might not hearken, neither receive correction.

24 And it shall come to pass,—
<If ye will ‖indeed hearken‖ unto me,
Declareth Yahweh,
To bring in no burden, through the gates of
this city, on the sabbath' day,—
But to hallow the sabbath day, by not doing
thereon any manner of work>
25 Then shall enter in through the gates of this
city,
Kings and princes,
Sitting on the throne of David,
Riding in chariots and on horses,
‖They, and their princes‖,
‖The men of Judah, and the inhabitants of
Jerusalem‖,
And this city shall remain unto times age-
abiding.
26 And they shall come in—
Out of the cities of Judah, and
Out of the places round about Jeru-
salem, and
Out of the land of Benjamin, and
Out of the lowlands, and out of the hill
country, and
Out of the South,
Bringing in ascending-offering, and peace-
offering, and meal-offering, and frank-
incense,—
Even they who bring in a thankoffering into
the house of Yahweh.

27 But <if ye will not hearken unto me—
To hallow the sabbath day,
And to bear no burden and bring in through
the gates of Jerusalem |on the sabbath
day|>
Then will I kindle a fire within her gates,
And it shall devour the palaces of Jeru-
salem,
And shall not be quenched.

§ 14. *The Potter's House and its Lessons: attempting to enforce which, Jeremiah's Hearers conspire against him, and he prays against them—though once he had pleaded for them.*

18 1 The word that came unto Jeremiah' from
Yahweh, saying:
2 Arise and go down to the house of the potter,
—and ‖there‖ will I cause thee to hear my
words.
3 So I went down to the house of the potter,—
and, there he was! making a piece of work, on
the wheels.[a] 4 |Then was marred| the vessel
that he' was making, while yet it was clay in
the hand of the potter,—so he turned and made
of it another' vessel, as seemed right in the
eyes of the potter to make it. 5 Then
came the word of Yahweh' unto me,
saying:
6 <Like this potter> can I not deal with you,
O house of Israel?
Demandeth Yahweh:
Lo! <as clay in the hand of the potter>
‖So‖ are ‖ye‖ in my hand, O house of
Israel.

7 <The moment I speak, concerning a nation,
or concerning a kingdom,—to pull up and
to break down,[b] and to destroy; 8 and that
nation return' from its wickedness, against
whom I have spoken> then will I repent
concerning the calamity' which I had de-
vised to bring upon it.

9 And <the moment I speak, concerning a
nation, or concerning a kingdom,—to build,
and to plant; 10 and it commit wickedness
in mine eyes, in not hearkening unto my
voice> then will I repent concerning the
good wherewith I had said I would do it
good.

11 ‖Now‖ therefore, I pray thee, speak unto the
*men of Judah, and concerning the inhabi-
tants of Jerusalem, saying,
‖Thus‖ saith Yahweh,—
Lo! I' am fashioning against you, calamity,
and devising against you, a device,—
Return, I pray you, every man from his
wicked way,
And amend your ways, and your doings.

[a] M.: "the two stones."
[b] Some cod. (w. 2 ear. pr. edns. and Syr.): "and to tear away" [instead of "break down"]. Cp. chap. xxxi. 28.

[a] M acture." [b] Or: "day of rest."

12 And <since they will say, Hopeless!
For <after our own devices> will we walk,
And ‖every one‖ <the stubbornness of his own wicked heart> will we do!>
13 ‖Therefore‖
‖Thus‖ saith Yahweh,
Ask, I pray you, among the nations,—
Who' hath heard |such things as these|?
<A very horrible thing> hath |the virgin, Israel| done!
14 Shall the snow of Lebanon |fail from the rock of the field|?
Or shall waters from afar, deep, overflowing, |be dried up|?
15 Yet my people |have forgotten me|,
<Unto vanity> have they been burning incense;
And it hath caused them to stumble
In their ways,
The roads of age-past times,
To walk in by-paths—
A way |not cast up|.[a]
16 To make their land a desolation,
The hissings of age-abiding times,—
‖Every one that passeth by her‖ shall be astonished and wag his head.
17 <Like[b] an east wind> will I scatter them before the enemy,—
<The back and not the face> will I let them see, in the day of their distress.

18 Then said they,—
Come ye, and let us devise against Jeremiah, devices,
For |the law| shall not perish' |from the priest|,
Nor |counsel| from |the wise|,
Nor |the word| from |the prophet|:
Come and let us smite him with the tongue,
And let us not give ear to any of his words!

19 Give thou ear, O Yahweh, unto me,—
And hearken unto the voice of mine accusers.

20 Shall ‖evil‖ be recompensed' for |good|?
For they have digged a pit for my life,[c]—
Remember how I stood before thee,
To speak, in their behalf, what was good!
To turn back thine indignation from them.
21 |Therefore| give thou up their sons' to the famine,
And deliver them into the hands of the sword,
And let their |wives| become |childless and widows|,
And let ‖their men‖ be slain by death,
‖Their young men‖ be smitten by the sword in battle.
22 Let there be heard a cry out of their houses,
When thou shalt bring in upon them a troop, |suddenly|,—
Because they digged a pit to capture me,
And <snares> did they hide for my feet.

23 But |thou, O Yahweh‖ knowest all their counsels against me, to put me to death,
Put thou no propitiatory-covering over their iniquity,
And <their sin, from before thee> do not thou blot out,—
But let them be overthrown before thee,
<In the time of thine anger> deal thou effectively with them.

§ 15. *Before the Elders of People and Priests, Jeremiah symbolically breaks a Bottle in Topheth; and there, and in the Temple Court, predicts the Breaking of the People, chiefly for sacrificing their Children to Baal.*

19 1 Thus said Yahweh,[a]
Go and buy a potter's earthen bottle,[b]—and [take] of the elders of the people, and of the elders of the priests;
2 Then shalt thou go forth into the valley of Ben-hinnom, which is at the opening of the gate of potsherds; and proclaim there' the words which I shall speak unto thee; 3 and shalt say,—
Hear ye the word of Yahweh,
O kings of Judah,
And inhabitants of Jerusalem,—
‖Thus‖ saith Yahweh of hosts—
God of Israel,
Behold me! bringing in calamity upon this place, which shall cause the ears of ‖every one that heareth it‖ to tingle:
4 <Because they have forsaken me,
And have treated this as a foreign place,
And have burned incense therein to other' gods, which ‖neither they, nor their fathers, nor the kings of Judah‖ have known;
And have filled this place with the blood of innocents;
5 And have built the high places of Baal' for burning up their sons in the fire, as ascending-sacrifices to Baal,[c]—
Which I commanded not,
Nor spake,
Neither came it up on my heart>[d]
6 |Therefore| lo! |days coming|
Declareth Yahweh,
When this place shall be called no longer,
The Topheth, or
The Valley of Ben-hinnom,— but—
The Valley of Slaughter;[e]
7 And I will pour out the counsel[f] of Judah and Jerusalem, in this place,
And I will cause them to fall by the sword, before their enemies, and by the hand of them who seek their life,—
And I will give their dead bodies, for food,

[a] Cp. chap. vi. 16.
[b] Some cod. (w. 5 ear. pr. edns.): "With"—G.n.
[c] U.: "soul."
[a] Some cod. (w. 2 ear. pr. edns., Aram., Sep. and Syr.) add: "unto me"—G.n.
[b] Or: "flask."
[c] "Customary of old"—Deu. xii. 31; "strongly forbidden"—Lev. xx. 2-4.
[d] Cp. chap. xliv. 21; 1 Co. ii. 9. Mf.: "Neither came it into my mind."
[e] Cp. chap. vii. 32.
[f] "Sagacity"—O.G.

to the bird of the heavens, and to the beast of the earth;
8 And I will make this city a desolation, and a hissing,—‖every one that passeth by it‖ shall be astonished and hiss, over all her wounds;[a]
9 And I will suffer them to eat the flesh of their sons, and the flesh of their daughters, yea <every one—the flesh of his friend> will they eat,[b]—in the siege, and in the straitness, wherewith |their enemies, and they who seek their lives|, will straiten them.

10 Then shalt thou break the bottle,[c] before the eyes of the men who are walking with thee;
11 and shalt say unto them—
‖Thus‖ saith Yahweh of hosts—
‖Thus and thus‖ will I break this people, and this city,
As one breaketh the vessel of a potter, which cannot be made whole any more,—
And <in Topheth> shall they bury, for want of place to bury.
12 ‖Thus‖ will I do to this place,
Declareth Yahweh,
And to the inhabitants thereof,—
‖Even making this city like Topheth‖:
13 Yea |the houses of Jerusalem, and the houses of the kings of Judah|, shall <like the place of Topheth> be places defiled,—even all the houses, upon whose roofs they burned incense, to all the host of the heavens, and poured out drink-offerings to other gods.

14 Then entered Jeremiah out of Topheth, whither Yahweh had sent him to prophesy,—and stood in the court of the house of Yahweh, and said unto all the people:
15 ‖Thus‖ saith Yahweh of hosts,
God of Israel,
Behold me! bringing in against this city, and upon all the cities thereof,
The whole calamity which I have pronounced against her,—
Because they stiffened their neck, that they might not hear my words.

§ 16. *Jeremiah is smitten and put in the Stocks by Pashhur, priest, and overseer of the Temple. Next day, when set free, he boldly denounces Pashhur — naming him a "Terror-round-about," and dooming him to be carried Captive to Babylon. Then his Mind recoils, especially when he finds himself laughed at and nicknamed by the People: he resolves to be silent, and cannot: finally, in full Oriental style, he curses the Day he was born.*

20 1 And <when Pashhur son of Immer, the priest, who also was deputy-overseer in the house of Yahweh, heard that Jeremiah had prophesied[a] these things> 2 then Pashhur smote Jeremiah the prophet,—and put him in the stocks that were in the upper gate of Benjamin, which was in the house of Yahweh. 3 And it came to pass <on the morrow, when Pashhur brought forth Jeremiah, out of the stocks> —that Jeremiah said unto him—
<Not Pashhur> hath Yahweh called thy name,
But *Māgôr-missāviv*[="*Terror-round-about*"[b]].
4 For ‖Thus‖ saith Yahweh—
Behold me! making thee a [*māgôr*, i.e. a] *terror* to thyself and to all who love thee, and they shall fall by the sword of[c] their enemies, ‖thine own eyes also‖ beholding.
And <all Judah> will I deliver into the hand of the king of Babylon, and he will carry them captive to Babylon, and smite them with the sword.
5 And I will deliver up—
All the wealth of this city, and
All her labour and
All her precious things,—
And <all the treasures of the kings of Judah> will I deliver up into the hands of their enemies, and they will make of them a prey, and take them, and carry them into Babylon.
6 And ‖thou, Pashhur, and all who are dwelling in thy house‖ shall go into captivity,—
Yea <into Babylon> shalt thou enter,
And <there> shalt thou die,
And <there> shalt thou be buried,
‖Thou, and all who love thee, to whom thou hast prophesied |falsely|‖.

7 Thou didst persuade me, O Yahweh, and I was persuaded,
Thou didst lay firm hold on me, and didst prevail,—
I am become a mockery |all the day|,
‖Every one‖[d] is laughing at me.

8 For <as often as I speak> I make outcry,
<Violence and wasting> I proclaim,—
Yea the word of Yahweh hath become' to me a reproach and derision, |all the day|.

9 Therefore I say—[e]
I will not mention him,
Neither will I speak any more in his name,
But then it becometh in my heart, as a fire that burneth,
Shut up in my bones,—
And I am weary of restraint, and cannot refrain.

[a] Or: "scourgings." The word used means "blow," "wound" "slaughter." All the visible havoc wrought by an invading army is here comprehended.
[b] Cp. Deu. xxviii. 53–57.
[c] Or: "flask."

[a] Or: "was prophesying."
[b] Cp. chap. vi. 25, n.; also Intro., Chap. I., 3, *a*.
[c] Some cod. (w. 2 ear. pr. edns.): "at the hand of" —G.n.
[d] Cp. O.G. 482ª, d, (*b*).
[e] Or: "keep saying."

10 Because I have heard the whispering of many—
"A terror round about!"[a]
Tell ye [say they], that we may tell of him,
‖All the men I am wont to salute‖[b] do watch for my halting,—
|Peradventure| he will be persuaded, and we shall prevail over him, and take our vengeance upon him.[c]

11 But ‖Yahweh‖ is with me, as a mighty one striking terror,
‖For this cause‖ shall my persecutors stumble, and not prevail,—
They have turned very pale,
For they have not prospered,
<Confusion age-abiding> it shall not be forgotten!

12 But, O Yahweh of hosts—
Testing the righteous,
Beholding the affections[d] and the heart,—
Let me see thine avenging upon them,
For <unto thee> have I laid bare my cause.

13 Sing ye to Yahweh! Praise ye Yahweh!
For he hath delivered the soul[e] of the needy, out of the hand of evildoers.

14 ‖Accursed‖ be the day on which I was born,—
<The day when |my mother| bare me> let it not be blessed!
15 ‖Accursed‖ be the man who carried tidings to my father, saying,
There is born to thee a man'-child![f]
Making him very glad:
16 Yea let that' man be—as the cities which Yahweh overthrew' and repented not,—
And let him hear
An outcry in the morning, and
A war-shout at broad noon!
17 Because I was not slain from the womb,—
Nor did |my mother| become |my grave|,
Nor was her womb great for ever!
18 |Wherefore| was' it—
That <from the womb> I came forth, to see labour and pain; and
That |in shame| should |my days| be consumed!

§ 17. *In reply to Enquiries of Yahweh made by Jeremiah for King Zedekiah, special Answers are sent to the King, to the People, and to the House of David. Further Messages to the Royal House.*

21 1 The word which came unto Jeremiah, from Yahweh,—when King Zedekiah sent unto him Pashhur, son of Malchiah, and Zephaniah,[a] son of Maaseiah,[b] the priest, saying:
2 Enquire for us, I pray thee, of Yahweh, in that ‖Nebuchadrezzar, king of Babylon‖ maketh war against us,—|Peradventure| Yahweh will deal with us, according to all his wonders, so that he go up from us.

3 Then said Jeremiah unto them,—
‖Thus‖ shall ye say unto Zedekiah:
4 ‖Thus‖ saith Yahweh,
God of Israel—
Behold me! turning back the weapons of war that are in your hand, wherewith ‖ye‖ are fighting the king of Babylon and the Chaldeans, who are besieging you, outside the wall,—and I will gather them into the midst of this city.
5 And ‖I myself‖ will fight against you, with a hand outstretched, and with an arm of strength,—and with anger, and with wrath, and with great indignation; 6 and I will smite the inhabitants of this city, |both man and beast|,—<of a great pestilence> shall they die.
7 And <after that> Declareth Yahweh—
Will I deliver Zedekiah king of Judah, and his servants, and the people,—even such as are left in this city from the pestilence, from[e] the sword, and from the famine,—into the hand of Nebuchadrezzar king of Babylon, even into the hand of their enemies, and into the hand of them who are seeking their life,[d]—and he will smite them with the edge[e] of the sword, he will not have pity on them, nor will he spare, nor will he have compassion.

8 And <unto this people> shalt thou say,
‖Thus‖ saith Yahweh,—
Behold me! setting before you, the way |of life|, and the way |of death|:[f]
9 ‖He that remaineth in this city‖ shall die—by the sword, or[g] by the famine, or by the pestilence,—
Whereas ‖he that goeth forth and falleth unto the Chaldeans, who are besieging you‖,—then shall he live,[h] and ‖his life‖[d] shall become to him |a spoil|;
10 For I have set my face against this city, for calamity and not for blessing,
Declareth Yahweh,—
<Into the hand of the king of Babylon> shall it be given up, and he will burn it with fire.

[a] Heb.: *mâgôr-m'gavîe*, as in ver. 3; cp. chap. vi. 25, n., and Intro., Chap. I., 3, *a*.
[b] Lit.: "the men of my peace." Cp. Ps. xli. 9.
[c] Or: "take our revenge out of him."
[d] Or: "impulses." U.: "reins."
[e] Or: "life."
[f] Ml.: "a son, a male"; cp. Rev. xii. 5.
[a] Heb.: *ṣ'phanyâh*, 8; 2, *ṣ'phanyâhu*.
[b] Heb.: *ma'aseyâh*, 16; 7, *ma'aseyâhu*.
[c] Some cod. (w. Aram., Sep., Syr. and Vul.): "and from"—G.n.
[d] U.: "soul."
[e] Ml.: "mouth."
[f] N.B.: "life . . . death"; then (ver. 9): "death... life." Cp. chap. ix. 4, x 11; and Intro., Chap. I.
[g] Some cod. (w. 4 ear. pr. edns.) omit: "or." Cp. chap. xliv. 13—G.n.
[h] So *read*; but *written* simply: "shall live." Some cod. (w. 2 ear. pr. edns.) both *write* and *read*: "then (so) shall he live"—G.n.

11 Now <as to the house of the king of Judah>
—hear ye the word of Yahweh:—
12 O house of David!
‖Thus‖ saith Yahweh,
Administer justice |betimes|,[a]
And deliver the robbed out of the hand of the oppressor,—
Lest mine indignation |come forth like fire|,
And burn, and there be none to quench it,
Because of the wickedness of your[b] doings.

13 Behold me! against thee, O thou dweller in the vale, on the level rock,
Declareth Yahweh,—
Ye who are saying,
Who shall come down upon us?
Who shall enter our habitations?
14 Yet will I bring punishment upon you, according to the fruit of your doings,
Declareth Yahweh,—
and will kindle a fire in her forest, and it shall devour all things round about her.

22 1 ‖Thus‖ said Yahweh,
Go thou down to the house of king of Judah, and speak thou there' this word, 2 and say—
Hear thou the word of Yahweh, O king of Judah, who sittest upon the throne of David, —‖thou, and thy servants, and thy people, who enter in at these gates‖
3 ‖Thus‖ saith Yahweh,—
Execute ye justice, and righteousness,
And deliver the robbed, out of the hand of the oppressor,—
But <the sojourner, the[c] fatherless, and the widow> do not oppress, neither[d] commit violence,
And <the blood of the innocent> do not ye shed, in this place.
4 For <if ye ‖indeed do‖ this thing> then shall there enter into the gates of this house—kings, sitting for David upon his throne, riding in chariots and on horses, ‖he, and his servants,[e] and his people‖.
5 But <if ye will not hear' these words>
‖By myself‖ have I sworn
Declareth Yahweh—
That ‖a ruin‖ shall |this house| become.

6 For ‖Thus‖ saith Yahweh
Concerning the house of the king of Judah,—
<Though thou wast
‖Gilead‖ to me,
The summit of Lebanon>
Yet surely I will make thee,
A wilderness,
Cities |not habitable|;
7 And I will hallow against thee Destroyers,
Every man with his weapons,—
And they shall cut down of the choicest of thy cedars, and cast upon the fire.
8 Then shall many nations pass by this city,—
and shall say, every man to his neighbour,
<For what cause> hath Yahweh done ‖thus‖ unto this great city?
9 And they shall say,
Because they forsook the covenant of Yahweh, their God,—
And bowed down to other' gods,
And served them.

10 Do not ye lament for him that is dead,
Neither bemoan ye |him|,
But weep ye—weep on[a]—for him that is going away,
For he shall not return any more,
Nor see the land of his birth.

11 For ‖Thus‖ saith Yahweh—
Touching Shallum,[b] son of Josiah, king of Judah,
That reigneth instead of Josiah, his father,
Who hath gone forth out of this place,
He shall not return thither any more;
12 For[c] <in the place whither they have taken him captive>
‖There‖ shall he die,—
And <this land> shall he see no more.

13 Alas! for him who buildeth
His house without righteousness,
And his roof-chambers without justice,—
<Of his neighbour> taketh service for nought,
And <recompense for his work> giveth him not.
14 Who saith—
I will build me a roomy house, with spacious roof-chambers,—
So he cutteth him open its windows,
And it is covered in with cedar,
And he painteth it with vermilion.
15 Shalt thou reign, because ‖thou‖ art eager to excel in cedar?
<Thy father> did he not eat and drink, and do justice and righteousness,
And ‖then‖ it was well with him?
16 [Did he not] plead the cause of the oppressed and the needy,
And ‖then‖ it was well?
Was not ‖that‖ to know |me|?
Demandeth Yahweh.

17 Verily thou hast neither eyes, nor heart, save for thy plundering and for thy shedding of ‖innocent blood‖, and for oppression and for crushing, to do' them!

[a] Or: "Pronounce in the morning the sentence of justice."
[b] So *read*; but *written*: "their." Some cod. (w. 1 ear. pr. edn., Aram., Syr. and Vul.) both *write* and *read*: "your." Cp. chap. iv. 4. Some cod. however (w. 7 ear. pr. edns.) both *write* and *read*: "their"—G.n.
[c] Some cod. (w. 3 ear. pr. edns., Sep., Syr., Vul.): "and the"—G.n.
[d] So some cod. (w. 4 ear. pr. edns., Sep., Syr., Vul.); [but M.C.T. abruptly: "do not commit violence"]—G.n.
[e] So *read*; *written* (in M.C.T.): "servant." In some cod. (w. 2 ear. pr. edns.) both *written* and *read*: "servants"—G.n.

[a] See Intro., Chap. II., Synopsis, *B*, *b*, p. 16, *ante*.
[b] Cp. 1 Ch. iii. 15; 2 K. xxiii. 34.
[c] A sp. v.r. (*sevir*): "But." Some cod. (w. 6 ear. pr. edns. and Sep.) both *write* and *read*: "But"—G.n.

18 Therefore— ‖Thus‖ saith Yahweh,
<Touching Jehoiakim son of Josiah
King of Judah>
They shall not cry in lament for him
Alas, my brother! or Alas, sister!
They shall not cry in lament for him
Alas, lord! or Alas! his renown!.
19 <With the burial of an ass> shall he be buried,—
Dragged along and cast forth, beyond the gates of Jerusalem.

20 Ascend the Lebanon, and make outcry,
And <in Bashan> put forth thy voice,—
And make outcry from Abarim,[a]
For all thy lovers |are torn in pieces|.

21 I spake unto thee, in thy carelessness,—
Thou saidst, I will not hearken!
‖This‖ hath been thy way from thy youth,
That thou hast not hearkened to my voice.
22 <All thy shepherds> the wind' shall feed,
And ‖thy lovers‖ <into captivity> shall depart,—
Surely ‖then‖ shalt thou turn pale, and be confounded, by reason of all thy wickedness.

23 O inhabitress of Lebanon, that makest thy nest in the cedars,—
How hast thou bemoaned thyself,[b]
Now that pangs have overtaken thee,
Anguish, as of her that giveth birth.
24 ‖As I live‖ Declareth Yahweh,—
<Even though Coniah[c] son of Jehoiakim king of Judah were the signet-ring upon my right hand> yet ‖from thence‖ would I pull thee off; 25 and I would give thee into the hand of them who seek thy life, and into the hand of them from the face of whom ‖thou‖ dost shrink in fear,—even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans; 26 and I will hurl thee out, and thy mother who bare thee, upon another land, where ye were not born,—and ‖there‖ shall ye die. 27 But <unto the land whither they shall be lifting up their souls to return> ‖thither‖ shall they not return.
28 <An earthen vessel, to be despised, thrown about> is this man Coniah?
Or an instrument, in which is no pleasure?
|Wherefore| are they to be cast out, ‖he, and his seed‖, and to be thrown forth upon a land which they have not known?
29 O land, land, land!
Hear thou the word of Yahweh!

30 ‖Thus‖ saith Yahweh,—
Register ye this man |childless|,
A man who shall not prosper in his days,—
For there shall prosper of his seed,
No man sitting upon the throne of David,
Or ruling any more over Judah.

§ 18. *Bad Shepherds denounced: Yahweh himself will gather the Remnant of his Flock, and raise up Good Shepherds, notably One of Davidic Descent, of Saving Power, and of Divine Name; in whose Days a Wider Return than from Babylon shall furnish a new Formula for Swearing. False Prophets, Dreamers, Pretenders are to be for ever disgraced.*

23 1 Alas for the shepherds, who are destroying and scattering the sheep of my pasture,
Declareth Yahweh.
2 |Therefore|
‖Thus‖ saith Yahweh, God of Israel,
Concerning the shepherds who are tending my people,—
‖Ye‖ have scattered my flock, and have driven them away, and have not visited them,—
Behold me! visiting |upon you| the wickedness of your doings,
Declareth Yahweh.
3 ‖I myself‖ therefore, will gather the remnant of my flock, out of all the lands whither I have driven them,—
And will bring them back unto their own fold,
And they shall be fruitful and multiply;
4 And I will raise up over them shepherds, who will tend them,—
So shall they not be afraid any more, nor be dismayed, nor be missing,
Declareth Yahweh.
5 Lo! |days are coming|,
Declareth Yahweh,
when I will raise up to David
A righteous Bud[a]
And he shall reign as' king, and prosper,
And shall execute justice and righteousness in the land.
6 <In his days>
Shall Judah |be saved|,
And ‖Israel‖ abide securely,—
And ‖this‖ is his name whereby he shall be called,
‖Yahweh‖ our Righteousness.
7 |Therefore| lo! ‖days are coming‖,
Declareth Yahweh,
When it shall not be said any more,
As Yahweh liveth, who brought up the sons of Israel out of the land of Egypt;
8 but—
As Yahweh liveth, who hath brought up and who hath brought in the seed of the house of Israel out of the land of the

[a] "A range of mountains to the south of Gilead, opposite Jericho"—Student's Com.
[b] Nearly so, Davies' H.L. 221. Cp. O.G. 336.
[c] Heb.: *konyâhu*.
[a] Or: "sprout." Cp. chap. xxxiii. 15; Is. lxi. 11.

North, and out of all the lands whither I
have driven them,—
And they shall remain upon their own soil.

9 <As for the prophets> —
Broken′ is my heart within me,
Trembled′ have all my bones,
I have become as a drunken man,
And as a strong man whom wine hath over-
come,—
Because of Yahweh,
And because of his holy′ words.
10 For <with adulterers> is the land filled′,
Yea <because of cursing> doth the land
mourn,
Dried up are the oases of the desert,—
And |their oppression| hath become wicked,
And ‖their might‖ is not right.
11 For ‖both prophet and priest‖ are profane,—
<Even in my house> have I found their
wickedness, Declareth Yahweh.
12 |Therefore| shall their way become to them
like slippery places in darkness,
They shall be driven on, and shall fall
therein,—
For I will bring in upon them calamity—
The year of their visitation,
Declareth Yahweh.
13 <Even among the prophets of Samaria> had
I seen a foolish thing,—
They prophesied by Baal,
And led astray my people Israel.
14 But <among the prophets of Jerusalem>
have I seen a horrible thing,—
Committing adultery,
And walking in falsehood,
And so strengthening the hands of doers
of wickedness, not to return any man
from his wickedness:
They have |all of them| become′ to me |as
Sodom|,
And her inhabitants, |as Gomorrah|.[a]
15 |Therefore|
‖Thus‖ saith Yahweh of hosts
Concerning the prophets,—
Behold me!
Feeding them with wormwood,
And I will cause them to drink poisoned
water,[b]—
For <from the prophets of Jerusalem> hath
there gone forth profanity unto all the
land.
16 ‖Thus‖ saith Yahweh of hosts,—
Do not hearken unto the words of the
prophets who are prophesying unto you,
They′ are filling you′ ‖with vain′ hopes‖,—
<The vision of their own hearts> do they
speak,
Not from the mouth of Yahweh!
17 They keep on saying to them who despise
me,
Yahweh |hath spoken|, [saying]
<Prosperity> shall ye have!
And <to every one who is going on in the
stubbornness of his own heart> have they
said,
There shall come on you |no calamity|;
18 For who′ hath stood in the council of
Yahweh, that he should see, and hear
his word?
Who hath given ear to his[a] word, and
heard[b] it?
19 Lo! the tempest of Yahweh!
‖Indignation‖ hath come forth,[c]
Even a tempest whirling along:
<On the head of the lawless> shall it hurl
itself down.
20 The anger of Yahweh |will not return|,
Until he hath executed, nor
Until he hath established,
The purposes of his heart,—
<In the afterpart of the days> shall ye
understand it |perfectly|.[d]
21 I sent not the prophets, yet ‖they‖ ran,
I spake not unto them, yet ‖they‖ prophesied.
22 But <if they had stood in my council>
Then might they have announced my
words unto my people,
And have turned them from their wicked′
way and from the wickedness of their
doings.
23 Am I′ ‖a God at hand‖,
Demandeth Yahweh,
And not a God afar off?
24 Can any hide′ himself in secret places, that
‖I‖ shall not see him?
Demandeth Yahweh,—
<The heavens and the earth> do I′ not fill?
Demandeth Yahweh.
25 I have heard what the prophets |have said|,
who prophesy in my name falsely,
saying,—
I have dreamed! I have dreamed!
26 |How long| shall it be′ in the heart of the
prophets,
[To be] prophets of falsehood,—
And prophets of the deceit of their own
heart?
27 Who lay a plot[e] to cause my people |to
forget| my name, by their dreams which
they relate, every man to his neighbour,—
Just as their fathers forgat |my name|,
‖for[f] Baal‖.
28 <The prophet with whom is a dream>
Let him relate it as′ a dream,
And <he with whom is my word>
Let him speak my word as′ truth,—
What is the chaff′[g] to the wheat′?
Demandeth Yahweh:

[a] Cp. Isa. i. 10.
[b] Ml.: "water of gall."
[a] *Written*: "my"; *read*: "his." In the Babylonian Codex (w. 8 ear. pr. edns., Aram., Syr. and Vul.): "his"—G.n., compared with G. Intro. 439.
[b] *Gt.*: "announced." Cp. ver. 22—G.n.
[c] Some cod.: "is coming f."—G.n.
[d] Cp. chap. xxx. 24.
[e] *Gt.*: "Are they laying plot . . . ?"—G.n.
[f] Or: "in," "through."
[g] Or: "chopped straw."

Is not my word |like this|,
‖Like fire‖? Demandeth Yahweh,—
And like a hammer, that breaketh in pieces a cliff?

|Therefore| behold me! against the prophets, Declareth Yahweh,—
who steal my words, every man from his neighbour:
Behold me! against the prophets, Declareth Yahweh,
who presume with their tongue and declare, He declareth:[a]
Behold me! against such as prophesy the dreams[b] of falsehood, Declareth Yahweh,
who have related them, and led astray my people, with their falsehoods and with their recklessness,[c]—whereas ‖I‖ had not sent them, nor commanded them, so that they could be of no ‖profit‖ to this people, Declareth Yahweh.

But <when this people, or a prophet or a priest, shall ask' thee, saying
What is the oracle of Yahweh?>
Then shalt thou say unto them,
‖Ye yourselves‖[d] are the oracle,
Therefore will I reject you, Declareth Yahweh;
But <the prophet, or the priest, or the people, who shall say—
The oracle of Yahweh>
I will bring punishment upon that man, and upon his house.
‖Thus‖ shall ye say—every man unto his neighbour, and every man unto his brother,—
What' hath Yahweh |answered|? or,
What' hath Yahweh |spoken|?
but <the oracle of Yahweh> shall ye not mention |any more|, — for ‖every man's oracle‖ shall be his own word, because ye have perverted the words of a Living' God, ‖Yahweh of hosts, our God‖.
‖Thus‖ shalt thou say unto the prophet,—
What' hath Yahweh |answered thee|? or
What' hath Yahweh |spoken|?
But <since ye keep on saying
|The Oracle of Yahweh|>,
|therefore|
‖Thus‖ saith Yahweh,
<Because ye have said this word, The oracle of Yahweh, whereas I had sent unto you saying, Ye shall not say, The oracle of Yahweh> [39] |therefore| behold me! I will lift you up,[e] — and carry you away, and the city which I gave to you and to your fathers, from before my face; [40] and will give unto you reproach age-abiding,—and disgrace age-abiding, which shall not be forgotten.

[a] "And they uttered [it] as an utterance [of Y.]" —O.G.
[b] Some cod. (w. 2 ear. pr. edns., Syr., Vul.): "the prophets of dreams"—G.n.
[c] Or: "vain boasting."
[d] So it shd be (w. Sep., Vul. and Rashi). (A result reached by a different grouping of the letters) —G.n. and Intro. p. 159.
[e] So it shd be (w. Sep., Syr., Vul.)—G.n.

§ 19. *Two Baskets of Figs: the Good representing the Captives; and the Bad setting forth such as remain in Judea or dwell in Egypt.*

24 [1] Yahweh shewed' me, and lo! two baskets of figs, which had been set before the temple of Yahweh,—after that Nebuchadrezzar king of Babylon had carried away captive, Jeconiah son of Jehoiakim king of Judah, and the princes of Judah, and the carpenters and the smiths, out of Jerusalem, and had brought them into Babylon:—[2] ‖the one basket‖ was of very good figs, like the first-ripe' figs; and ‖the other basket‖ was of very bad figs, which could not be eaten |for badness|. [3] Then said Yahweh unto me,—
What canst thou' see, Jeremiah?
And I said,
Figs:
‖the good figs‖ very' good; and
‖the bad‖ very bad, which cannot be eaten |for badness|.
[4] Then came the word of Yahweh unto me, saying:

[5] ‖Thus‖ saith Yahweh God of Israel,
<Like these' good' figs> ‖so‖ will I regard them of Judah who are carried into captivity, whom I have sent out of this place into the land of the Chaldeans, |for good|. [6] Therefore will I set mine eye[a] upon them, |for good|, and will bring them back upon this land,—
and will build them up, and not pull them down,
and will plant them, and not root them up;
[7] and will give them a heart, to know |me|, that ‖I‖ am Yahweh,
So shall they become my' people,
And ‖I‖ will become their' God;
for they will return unto me with all their heart.

[8] And <like the bad figs, which cannot be eaten |for badness|>
Surely ‖thus‖ saith Yahweh—
‖so‖ will I deliver up Zedekiah king of Judah, and his princes, and the remnant of Jerusalem, that remain in this land, and them who are dwelling in the land of Egypt; [9] yea I will deliver them up, as a terror of calamity, to all the kingdoms of the earth,—as a reproach, and as a by-word, as[b] a mockery and as a contempt, in every place whither I will drive them; [10] and I will send among them, sword, famine[c] and pestilence, — until they are consumed from off the soil, which I gave to them, and to their fathers.

[a] Some cod. (w. Sep., Syr., Vul.) read; "eyes" (pl.) —G.n.
[b] Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr. and Vul.): "and as"—G.n.
[c] Some cod. (w. 1 ear. pr. edn., Sep., Syr. and Vul.): "and famine"—G.n.

§ 20. *Jeremiah sums up the Messages he had delivered against Judah and Jerusalem, from the thirteenth Year of Josiah to the fourth of Jehoiakim; declaring that, as these Messages had been unheeded, the threatened Chaldean Invasion must needs come, but the Captivity in Babylon should be limited to Seventy Years. The Prophet passes the Cup of Indignation round to the Nations, beginning at Jerusalem, and significantly ending with Sheshach (or Babylon,* chap. li. 41).

25 1 The word, which came upon[a] Jeremiah, concerning all the people of Judah, in the fourth
year of Jehoiakim son of Josiah, king of Judah,
—‖the same‖ was the first year of Nebuchadrez-
zar king of Babylon; 2 which [word] Jeremiah
the prophet spake' concerning all[b] the people
of Judah, and against[c] all the inhabitants of
Jerusalem, saying:—

3 <From the thirteenth year of Josiah son of
Amon king of Judah, even until this day,
the which is the twenty-third year> hath
the word of Yahweh come' unto me; and I
have spoken unto you, |betimes| speaking,
yet have ye not hearkened. 4 And Yahweh
sent' unto you all his servants the prophets,
|betimes| sending, though ye hearkened
not, neither inclined ye your ear' to hear:
5 saying,—
Return, I pray you, every one from his
wicked' way and from the wickedness
of your doings,
So shall ye remain on the soil which
Yahweh hath given' to you and to your
fathers,—even from age to age;
6 But do not go away after other' gods, to
serve them, and to bow down to them,—
So shall ye not provoke me to anger with
the work of your hands, and I will not
bring calamity upon you;
7 Howbeit ye hearkened not unto me,
Declareth Yahweh,—
that ye might provoke me to anger with
the work of your hands, unto your own
hurt.

8 |Therefore|
‖Thus‖ saith Yahweh of hosts,—
<Because ye have not heard my words>,
9 Behold me! sending and fetching all the
families of the North,
Declareth Yahweh,
and Nebuchadrezzar king of Babylon, my
servant,
And I will bring them in against this land,
and against its inhabitants, and against all
these nations, |round about|,—
And I will devote them to destruction, and
make them an astonishment and a hissing,
and age-abiding desolations.

10 And I will banish from among them—
The voice of joy, and the voice of gladness,
The voice of the bridegroom, and the voice of
the bride,—
The sound of the millstones, and the light of
the lamp:[a]
11 So shall all this land become a desolation, an
astonishment,[b]
And these nations shall serve the king of
Babylon, seventy years.

12 And it shall come to pass—
<When the seventy years are fulfilled>
I will visit upon the king of Babylon and
upon that nation,
Declareth Yahweh,
their iniquity, and upon the land of the
Chaldeans,—and I will turn it into age-
abiding desolations.
13 So will I bring upon that land,
All my words which I have spoken against
it,—
Even all that is written in this book, which
Jeremiah hath prophesied against all the
nations.
14 For many nations, and great kings, have
used ‖even them‖ as slaves,
So will I recompense to them—
According to their deed, and
According to the work of their own hands.

15 For ‖thus‖ said Yahweh, God of Israel unto
me,
Take this cup of indignation' wine, out of my
hand,—and cause all the nations unto whom
I' am sending thee |to drink it|:
16 Yea they shall drink, and reel to and fro, and
act as madmen, because of the sword which
I' am sending between them.

17 So I took the cup out of the hand of Yahweh,—
and caused all the nations, unto whom Yahweh
had sent me, |to drink|: 18 [to wit, said he]—
Jerusalem, and the cities of Judah, and
her kings, her[c] princes,—making them a
desolation, an astonishment, a hissing, and a
contempt, |as at this day|;
19 Pharaoh king of Egypt, and his servants, and
his princes, and all his people;
20 And all the Bedawin,[d] and all the kings of
the land of Uz,—and all the kings of the
land of the Philistines, even Ashkelon, and
Gaza, and Ekron, and the remnant of
Ashdod;
21 Edom and Moab, and the sons of Ammon;
22 And all the kings of Tyre, and all the kings
of Zidon,—and the kings[e] of the Coastland,
that is beyond the sea;

[a] Some cod. (w. 2 ear. pr. edns., Sep. and Vul.): "unto"—G.n.
[b] One school of Massorites omit this "all."
[c] A sp. v.r. (*sevir*): "and concerning"—G.n.

[a] Cp. chaps. vii. 34; xvi. 9; xxxiii. 11. Also Intro., Chap. I., 3, *a*.
[b] Some cod. (w. 3 ear. pr. edns., Syr. and Vul.): "and an a."—G.n.
[c] Some cod. (w. 5 ear. pr. edns., Aram., Sep., Syr. and Vul.): "and her"—G.n.
[d] Or: "mixed multitude." Cp. Eze. xxx. 5.
[e] So in the Mugah MS., but some cod. (w. 1 ear. pr. edn. and Aram.): "and all the kings"—G.n.

23 Dedan,[a] and Tema, and Buz, and all the clipt-beards;
24 And all the kings of Arabia, and all the kings of the Bedawin[b] who dwell in the desert;
25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes;
26 And all the kings of the North, the near and the far, every man with his brother, and all the kingdoms of the earth, which are on the face of the ground;
And |the king of Sheshach|[c] shall drink |after them|.[d]

27 Therefore shalt thou say unto them—
‖Thus‖ saith Yahweh of hosts,
God of Israel,—
Drink ye and be drunken, and vomit, and fall, and rise not,—because of the sword' which I' am sending between you.

28 And it shall be <when they shall refuse to take the cup at thy hand, to drink> then shalt thou say unto them—
‖Thus‖ saith Yahweh of hosts,
Ye shall ‖certainly drink‖;
29 For lo! <with the city on which my Name hath been called> am I' making a beginning of sending calamity,
And shall ‖ye‖ be held ‖guiltless‖?[e]
Ye shall not be held guiltless:
For <a sword> am I' proclaiming against all the inhabitants of the earth,
Declareth Yahweh of hosts.
30 ‖Thou‖ therefore, shalt prophesy against them all these words,—and shalt say unto them—
‖Yahweh‖ <from on high> will roar,
Yea <from his holy' habitation> will utter his voice,
He will ‖roar mightily‖ over his home,[f]
<With a shout as of them who tread the winepress>[g] will he answer unto all the inhabitants of the earth.

31 There hath come in a tumult, as far as the end of the earth,
For <a controversy> hath Yahweh |with the nations|,
‖Himself‖ hath entered' into judgment with all flesh,—
<As for the lawless> he hath delivered them to the sword,
Declareth Yahweh.
32 ‖Thus‖ saith Yahweh of hosts,
Lo! ‖calamity‖! going forth from nation to nation,—
And ‖a great tempest‖ shall be stirred up, out of the remote parts of the earth.

33 Then shall the slain of Yahweh <in that day> be from one end of the earth, even unto the other end of the earth,—
They shall not be lamented, nor gathered together, nor buried,
<As dung, on the face of the ground> shall they serve.

34 Howl, ye shepherds, and make outcry,
And roll in the dust, ye illustrious of the flock,
Because your days for being slaughtered |are fulfilled,—
Therefore will I break you in pieces,[a] and ye shall fall, like a precious vessel!
35 Then shall place of refuge vanish from the shepherds,
And escape, from the illustrious of the flock.
36 The voice of the outcry of the shepherds!
Yea the howling of the illustrious of the flock!—
Because Yahweh is laying waste the grounds where they fed.
37 Then shall be silenced the prosperous pastures,[b]—
Because of the fierceness of the anger of Yahweh.
38 He hath left, as a lion, his covert,
For their land hath become a horror,
Because of the fierceness of oppression,[c] and
Because of the fierceness of his anger.

§ 21. *Jeremiah, delivering his Warnings in the Temple Court, Priests, Prophets, and People seize him and threaten him with death; whereupon the Princes hear the Case: the Peril of the Prophet is noted, but Ahikam delivers Jeremiah out of his Enemies' Hands.*

26 1 <In the beginning of the reign of Jehoiakim son of Josiah, king of Judah> came this word from Yahweh, saying:
2 ‖Thus‖ saith Yahweh,—
Stand thou in the court of the house of Yahweh, and speak unto all the cities of Judah, who are entering in to bow down in the house of Yahweh, all the words' which I have commanded thee to speak unto them,
—do not thou keep back a word:
3 |Peradventure| they will hear, and return every man from his wicked' way,—and I shall repent as to the calamity which I' am devising to execute upon them, because of the wickedness of their doings:
4 Therefore shalt thou say unto them,
‖Thus‖ saith Yahweh,—
<If ye will not hearken unto me,
To walk in my law'[d] which I have set before you;

[a] Some cod. (w. 8 ear. pr. edns., Sep., Syr., Vul.): "And Dedan"—G.n.
[b] Or: "mixed people."
[c] The Massorah explains this word to = "Babel" by a species of cypher in wh. the alphabet is inverted, so that *tau* = *aleph*; *shin* = *beth*, etc. Cp. G.n. But many doubt this, and explain "Sheshak" otherwise; as *e.g.*, T.G., Fuerst, Davies' H.L.
[d] Cp. chap. l. 12, 17.
[e] Cp. 1 Pet. iv. 17.
[f] Cp. Exo. xv. 13.
[g] Cp. Is. lxiii. 1—6.

[a] So prob. In some cod. (including the celebrated Mugah, w. 3 ear. pr. edns.): "And your dispersions" [perh. = "When ye are dispersed"]—G.n.
[b] "Meadows of peace"—O.G. 627[b].
[c] Some cod. (w. 1 ear. pr. edn., Aram., Sep.): "Because of the sword of oppressors." Cp. chaps. xlvi. 16; l. 16—G.n. Cp. O.G. 413[a].
[d] Or: "mine instruction."

5 To hearken unto the words of my servants
the prophets, whom I' am sending unto
you, even[a] |betimes| sending, though ye
have not hearkened>
6 Then I will make this house like Shiloh,[b]—
And <this city> will I make a contempt'
to all the nations of the earth.

7 So the priests and the prophets, and all the
people, heard' Jeremiah, speaking these words
in the house of Yahweh. 8 And it came to
pass <when Jeremiah had made an end of
speaking all that Yahweh had commanded
[him] to speak unto[c] all the people> that the
priests, and the prophets, and all the people,
|laid hold of him|, saying—
Thou shalt ‖surely die‖!
9 |Why| hast thou prophesied in the name of
Yahweh, saying,
<Like Shiloh>[d] shall this house become,
And ‖this city‖ shall be desolate, without
inhabitant?
And all the people |were gathered together|
unto Jeremiah, in the house of Yahweh.
10 <When the princes of Judah heard' these
things> then came they up out of the house of
the king, [unto] the house of Yahweh,—and
took their seats in the opening of the new gate
of Yahweh.[e] 11 Then spake the priests
and the prophets unto the princes, and unto all
the people, saying,—
<Worthy of death> is this man,[f] because he
hath prophesied against this city, as ye
have heard, with your own ears.
12 Then spake Jeremiah, unto all the princes'
and unto all the people, saying,—
‖Yahweh‖ sent me to prophesy against this
house, and against this city, all the words
that ye have heard.
13 ‖Now‖ therefore, amend your ways, and your
doings, and hearken' unto the voice of
Yahweh your God,—that Yahweh may
repent him, as to the calamity' which he
hath spoken concerning you.
14 But <I> behold me! in your hand,—do
with me as may be good and right in your
eyes;
15 |Only|, ye must ‖know‖ that
<If |ye| do put |me| to death> verily
<innocent blood> are ye' laying upon
yourselves, and against this city, and
against her inhabitants,—for <of a truth>
did Yahweh send' me unto you, to speak in
your ears, |all these words|.
16 Then said the princes, and all the people, unto
the priests, and unto the prophets,—
There is nothing in this man, worthy of death,
for <in the name of Yahweh our God>
hath he spoken unto us.

17 Then rose up men, from among the elders of
the land, and spake unto all the convocation of
the people, saying:
18 ‖Micah[a] the Morashtite‖ was prophesying, in
the days of Hezekiah king of Judah,—and
he spake unto all the people of Judah, saying,
‖Thus‖ saith Yahweh of hosts—
‖Zion‖ <as a field> shall be plowed',
And ‖Jerusalem‖ <into heaps of ruins>
shall be turned,
And ‖the mountain of the house‖ [be]
like mounds in a jungle.[b]
19 Did Hezekiah king of Judah and all Judah
‖put him to death‖? Did he not revere
Yahweh, and appease the face of Yahweh?
And did not Yahweh repent' him, as to the
calamity which he had spoken against them?
‖We‖ therefore, are doing a great wicked-
ness,[c] against our own lives![d]
20 There was', however, ‖a man‖ prophesying
in the name of Yahweh, Urijah, son of
Shemaiah,[e] of Keriath-jearim,—who prophesied,
against this city, and against this land, ac-
cording to all the words of Jeremiah. 21 And
<when King Jehoiakim, and all his mighty
men, and all the princes, heard' his words>
then the king sought' to put him to death,—
but Urijah heard', and feared, and fled, and
entered Egypt. 22 Then did King Jehoiakim
send men to Egypt,—even Elnathan son of
Achbor, and certain men with him, into Egypt,
23 and they brought forth Urijah out of Egypt,
and took him in unto King Jehoiakim, who
smote him with the sword,—and cast out his
dead body among the graves of the sons of the
people.[f]
24 |Howbeit| ‖the hand of Ahikam, son of
Shaphan‖ turned out to be with Jeremiah,—
so as not to give him up into the hand of the
people, to put him to death.

§ 22. *Jeremiah, making Symbolic Bonds and Bars, prophetically charges the Kings of Edom, Moab, Ammon, Tyre and Zidon to submit to Nebuchadnezzar, in spite of False Prophets counselling resistance. A similar Charge to the Priests and People of Jerusalem to disregard their False Prophets: the Temple Vessels shall not soon be brought back; but those still left shall be taken.*

1 <In the beginning of the reign of Jehoiakim[g] **27**
son of Josiah, king of Judah> came this word
unto Jeremiah,[h] from Yahweh, saying:
2 ‖Thus‖ said Yahweh unto me,
Make thee, bonds and bars, and put them
upon thine own neck.

[a] Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr. and Vul.) omit this "even." Cp. chap. xxv. 4—G.n.
[b] Cp. chap. vii. 12.
[c] One school of Massorites: "concerning"—G.n.
[d] Cp. ver. 6.
[e] Some cod. (w. Aram., Syr., Vul.): "new g. of the house of Y."—G.n.
[f] Ml.: "Just cause of death pertaineth to this man."
[a] "Micaiah," *written*; "Micah," *read*. In some cod. (w. 3 ear. pr. edns.): "Micah" both *written* and *read*—G.n.
[b] See Mi. iii. 12.
[c] Or: "wrong."
[d] U.: "souls."
[e] Heb.: *sh*ema'yahu*, 7; 34, *sh*ema'yâh*.
[f] Prob. = "graves of the common people."
[g] Some cod. (w. Syr.): "Zedekiah." Cp. verses 3 and 12—G.n.
[h] Heb.: *yirm*yah*, 17; 130, *yirm*yahu*.

3 Then shalt thou send them unto the king of Edom, and unto the king of Moab, and unto the king of the sons of Ammon, and unto the king of Tyre, and unto the king of Zidon,—by the hand of messengers[a] coming into Jerusalem, unto Zedekiah king of Judah. 4 And thou shalt give them charge, unto their lords, saying,—

‖Thus‖ saith Yahweh of hosts,
God of Israel,
‖Thus‖ shall ye say unto your lords:—

‖I‖ made The earth—
The man and the beast that are on the face of the[b] earth—
By my great power,
And by mine outstretched arm,—
And gave it to whomsoever was right in mine own eyes.

5 ‖Now‖ therefore, ‖I‖ have given all these lands, into the hand of Nebuchadnezzar[c] king of Babylon, my servant,—

|Moreover also| <the wild beast of the field> have I given him, to serve him.

7 Therefore shall all the nations |serve him|, and his son, and his son's son,—until the time even of his own land ‖itself‖ arrive, when many nations and great kings |shall use him as a slave|.

8 And it shall come to pass, that <the nation or kingdom which will not serve him, even Nebuchadnezzar[d] king of Babylon, and that will not put its neck under the yoke of the king of Babylon>,—<with sword, and with famine, and with pestilence> will I bring punishment upon that nation,
Declareth Yahweh,
until I have consumed them by his hand.

9 ‖Ye‖ therefore, do not ye hearken unto your prophets, nor unto your diviners, nor unto your dreams, nor unto your users of hidden arts, nor unto your mutterers of incantations,—in that ‖they‖ are speaking unto you, saying,

Ye shall not serve the king of Babylon;

10 <for falsehood> are they' prophesying unto you,—that ye may be far removed from off your own soil, and I drive you out, and ye be destroyed.

11 But <the nation that shall bring its neck into the yoke of the king of Babylon, and serve him> I will let them remain in quietness upon their own soil,
Declareth Yahweh,
and they shall till it, and dwell therein.

12 So <unto Zedekiah king of Judah> spake according to all these words, saying,—

Bring your necks into the yoke of the king of Babylon, and serve him and his people, |and live|!

13 |Wherefore| should ye die, ‖thou, and thy people‖, by sword, by[a] famine, and by pestilence, — as Yahweh hath spoken, against the nation that will not serve the king of Babylon?

14 Do not, then, hearken unto the words of the prophets who are speaking unto you, saying—

Ye shall not serve the king of Babylon,—

for <falsehood> are they' prophesying unto you. 15 For I have not sent them,
Declareth Yahweh,
but they' are prophesying in my name, |falsely|,—to the end I may drive you out and ye be destroyed, ‖ye, and the prophets who are prophesying unto you‖.

16 Also <unto the priests, and unto all this people> spake I, saying,

‖Thus‖ saith Yahweh,
Do not hearken unto the words of your prophets, who are prophesying unto you, saying,
Lo! ‖the vessels of the house of Yahweh‖ are to be brought back out of Babylon, |now, quickly|;
for <falsehood> are they' prophesying unto you. 17 Do not hearken unto them, serve the king of Babylon, |and live|! |wherefore| should this city become a desolation?

18 But <if ‖prophets‖ they are', and if the word of Yahweh is' with them> let them intercede, I pray you, with Yahweh of hosts, that the vessels which are left remaining in the house of Yahweh, and the house of the king of Judah, and in Jerusalem,[b] |come not| into Babylon. 19 For

‖Thus‖ saith Yahweh of hosts—

<Concerning the pillars, and concerning the sea, and concerning the stands,—and concerning the residue of the vessels that remain in this city[c] 20 which Nebuchadnezzar[d] king of Babylon took not, when he carried away captive Jeconiah[e] son of Jehoiakim king of Judah, from Jerusalem to Babylon,—with all the nobles of Judah and Jerusalem> 21 Yea—

‖Thus‖ saith Yahweh of hosts,
God of Israel—

<Concerning the vessels that are left, [in] the[f] house of Yahweh, and the house of the king of Judah, and Jerusalem>

22 <Into Babylon> shall they be taken,
And <there> shall they remain,
Until the day that I visit |them|,
Declareth Yahweh,
When I will bring them up, and restore them unto this place.

[a] So cod. *read*: "the messengers." In some (w. 4 ear. pr. edns.): "the III." is both *written* and *read*—G.n.
[b] So cod.: "the f. of all the"—G.n.
[c] Some cod. (w. 2 ear. pr. edns.): "Nebuchadrezzar"—G.n.
[d] Some cod.: "Nebuchadrezzar"—G.n.

[a] Some cod. (w. Aram., Syr., Vul.): "and by." Cp. ver. 8—G.n.
[b] Some cod. (w. 3 ear. pr. edns.): "and J.," omitting "in." Cp. ver. 21—G.n.
[c] So Ben Asher; Ben Naphtali: "this land."
[d] Some cod.: "Nebuchadrezzar"—G.n.
[e] Heb.: *yekhonyâh*, 6; 1, *yekhonyâhu* (chap. xxiv. 1).
[f] Some cod. (w. 3 ear. pr. edns.): "in the"—G.n.

§ 23. *The Prophet Hananiah, daring to foretell in the Divine Name, the Breaking of Nebuchadnezzar's Yoke within two Years, Jeremiah is charged to confront and contradict him, and to foretell Hananiah's Death that Year—which comes to pass.*

28 1 And it came to pass <in that year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, in the fifth month> that Hananiah[a] son of Azzur, the prophet who was of Gibeon, |spake unto me| in the house of Yahweh, before the eyes of the priests and all the people, saying:

2 ‖Thus‖ speaketh Yahweh of hosts,
God of Israel, saying,—
I have broken the yoke of the king of Babylon:
3 <within the space of two years> I' am bringing back into this place, all the vessels of the house of Yahweh,—which Nebuchadnezzar[b] king of Babylon |hath taken away| from this place, and carried into Babylon. 4 <Jeconiah also, son of Jehoiakim king of Judah, with all the captives[c] of Judah who have entered Babylon> am I' bringing back into this place,
Declareth Yahweh,—
for I will break the yoke of the king of Babylon.

5 Then said Jeremiah the prophet, <unto Hananiah the prophet, in the presence[d] of the priests, and in the presence[d] of all the people, who were standing in the house of Yahweh> 6 then said Jeremiah the prophet,—
Amen! ‖So‖ may Yahweh do! Yahweh establish' thy words[e] which thou hast prophesied, by bringing back the vessels of the house of Yahweh and all them of the captivity, from Babylon, unto this place.
7 |Nevertheless| hear thou, I pray thee, this word, which I' am speaking in thine ears,—and in the ears of all the people:
8 ‖The prophets who were before me and before thee, from age-past times‖ <when they prophesied against many lands, and concerning great kingdoms, of war, and of calamity,[f] and of pestilence> 9 ‖the prophet who prophesied of peace‖ <when the word of the prophet was fulfilled'> then was known' the prophet, whom Yahweh had sent |in truth|.

10 Then Hananiah the prophet took the yoke' from off the neck of Jeremiah the prophet,—and brake it. 11 And Hananiah spake before the eyes of all the people, saying,
‖Thus‖ saith Yahweh,—
<In like manner> will I break the yoke of Nebuchadnezzar king of Babylon, within the space of two years, from off the neck of all the nations.
And Jeremiah the prophet |went his way|.

12 Then came the word of Yahweh unto Jeremiah <after that Hananiah the prophet had broken the yoke from off the neck of Jeremiah the prophet> saying:
13 Go and speak unto Hananiah, saying—
‖Thus‖ saith Yahweh,
<Yokes of wood> thou hast broken,—
But thou shalt make, in their stead, yokes of iron!
14 For ‖Thus‖ saith Yahweh of hosts,
God of Israel,—
<A yoke of iron> have I put upon the neck of all these nations, to serve Nebuchadnezzar king of Babylon, and they shall serve him!
|Moreover also| <the wild beast of the field> have I given to him.
15 Then said Jeremiah the prophet unto Hananiah the prophet,—
Hear, I pray thee, Hananiah:
Yahweh |hath not sent thee|,
‖Thou‖ therefore, hast caused this people to trust in falsehood! 16 |Therefore|
‖Thus‖ saith Yahweh,
Behold me! driving thee away from off the face of the ground,—
<This year> art thou' to die,
Because <revolt> hast thou spoken against Yahweh.
17 So Hananiah the prophet |died| the same year, in the seventh' month.

§ 24. *Jeremiah's Letter to the Captives in Babylon, charging them to settle down and seek the Welfare of the City where they sojourn, assuring them of a Return after Seventy Years, and warning them against False Prophets—naming Ahab, Zedekiah, and Shemaiah.*

29 1 Now ‖these‖ are the words of the letter which Jeremiah the prophet sent' from Jerusalem,—unto the residue of the elders of the captivity, and unto the priests, and unto the prophets, and unto all the people, whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon; 2 after that Jeconiah the king and the queen-mother and the eunuchs, the princes of Judah and Jerusalem and the craftsmen and the smiths, |had gone forth| from Jerusalem;— 3 by the hand of Elasah son of Shaphan and Gemariah[a] son of Hilkiah, whom Zedekiah king of Judah sent' unto Babylon, to Nebuchadnezzar king of Babylon, saying:—

4 ‖Thus‖ saith Yahweh of hosts,
God of Israel,
Unto all the captivity whom I have suffered to be carried away captive from Jerusalem to Babylon:

[a] Heb.: *hănanyâh*, 26; 3, *hănanyâhu*.
[b] Some cod.: "Nebuchadrezzar"—G.n.
[c] Ml.: "the captivity."
[d] Ml.: "eyes."
[e] Some cod. (w, 3 ear. pr. edns., Aram. and Sep.): "word" (sing.)—G.n.
[f] Some cod. (w. 1 ear. pr. edn.): "famine," instead of "calamity." Cp. chaps. xxvii. 8; xxix. 17—G.n.

[a] Heb.: *ʾelʿasah*, here only; 4, *ʾelʿāzâr*.

5 Build ye houses, and dwell [in them],—
And plant ye gardens, and eat the fruit thereof;
6 Take ye wives, and beget sons and daughters,
And take wives ‖for your sons‖ and <your daughters> give ye to husbands,
That they may bear sons and daughters,—
And so become ye many there, and do not become few;
7 And seek the welfare of the city whither I have caused you to be carried away captives,
and pray for her unto Yahweh,—
For <in her welfare> shall ye' have welfare.
8 For ‖thus‖ saith Yahweh of hosts,
God of Israel,
Let not your prophets that are in your midst, nor your diviners, beguile' you,—
Neither hearken ye unto your dreams, which ye' are dreaming;[a]
9 For <falsely> are they' prophesying unto you, in my name,—
I have not sent them, Declareth Yahweh.
10 For ‖thus‖ saith Yahweh,—
That <as soon as there are fulfilled to Babylon seventy years>[b] I will visit you, — and establish for you, my good word, by causing you to return unto this place.
11 For ‖I‖ know the plans which I' am planning for you, Declareth Yahweh,—
Plans of welfare, and not of calamity,
To give you a future and a hope.[c]
12 So shall ye call upon me,—
And go and pray unto me,—
And I will hearken unto you;
13 So shall ye seek me, and find,
For[d] ye will enquire after me, with all your heart;
14 And I will be found of you, Declareth Yahweh,
And will turn back your captivity,[e]
And will gather you out of all the nations, and out of all the places, whither I have driven you, Declareth Yahweh,
And will bring you back into the place whence I had caused you to be carried away captive:
15 Because ye have said,—
Yahweh hath raised us up prophets in Babylon.
16 For ‖Thus‖ saith Yahweh,
Against the king who is sitting on the throne of David, and
Against all the people who are remaining in this city,—your brethren who have not gone forth with you into captivity:
17 ‖Thus‖ saith Yahweh of hosts,
Behold me! sending upon them, sword, famine,[f] and pestilence,—
So will I make them like the horrid figs,[g] that cannot be eaten for badness;
18 Therefore will I pursue them, with sword, with famine,[a] and with pestilence,—
And will make them a terror to all the kingdoms of the earth,
A curse and an astonishment and a hissing and a reproach, among all the nations whither I have driven them:
19 Because they hearkened not unto my words, Declareth Yahweh,—
which I sent unto them[b] by my servants the prophets, |betimes| sending them, yet hearkened they not, Declareth Yahweh.
20 ‖Ye‖ therefore, hear ye the word of Yahweh, all ye of the captivity, whom I have sent[c] from Jerusalem to Babylon:
21 ‖Thus‖ saith Yahweh of hosts, God of Israel,
Concerning Ahab son of Kolaiah, and concerning Zedekiah son of Maaseiah, who are prophesying to you in my name |a falsehood|,
Behold me! delivering them into the hand of Nebuchadrezzar[d] king of Babylon, and he will smite them before your eyes:
22 So shall there be taken up—from them—a curse,[e] by all of the captivity of Judah who are in Babylon, saying,—
Yahweh |make thee| like Zedekiah and like Ahab,
Whom the king of Babylon roasted in the fire!
23 Because they have committed vileness in Israel,
And have committed adultery with the wives of their neighbours,
And have spoken, as a word in my name, ‖a falsehood‖ |which I commanded them not|,—
And ‖I‖ am one who knoweth—and a witness, Declareth Yahweh.
24 Also <unto Shemaiah the Nehelamite> shalt thou speak, saying:
25 ‖Thus‖ speaketh Yahweh of hosts, God of Israel, saying,—
<Because ‖thou‖ hast sent, in thine own name, |letters|, unto all the people who are in Jerusalem, and unto Zephaniah son of Maaseiah the priest, and unto all the priests, saying:
26 ‖Yahweh‖ hath made thee priest, instead of Jehoiada the priest, that ye should be deputies in the house of Yahweh, to any man who is raving and prophesying, so shalt thou put him into the stocks and into the pillory:
27 ‖Now‖ therefore, |why| hast thou not rebuked Jeremiah of Anathoth, who is

[a] Or: "causing to dream"; but cp. O.G. 321[b].
[b] Cp. chap. xxv. 12.
[c] Cp. chap. xxxi. 17.
[d] Or: "when."
[e] That is: "bring back your captives."
[f] Some cod. (w. 3 ear. pr. edns., Aram., Syr. and Vul.): "and famine"—G.n.
[g] Cp. chap. xxiv. 2, etc.
[a] Some cod. (w. 1 ear. pr. edn.): "and with f."—G.n.
[b] Some cod. (w. 4 ear. pr. edns.): "unto you"—G.n.
[c] Some cod. (w. Aram.): "suffered to be carried captive." Cp. ver. 4—G.n.
[d] Some cod.: "Nebuchadnezzar"—G.n.
[e] "Curse-formula"—O.G.

prophesying unto you? 28 For <on this account> hath he sent unto us in Babylon, saying,—
'Tis |long|!
Build ye houses, and dwell [in them],
And plant gardens, and eat the fruit thereof.

29 And Zephaniah the priest hath read this letter in the ears of Jeremiah the prophet>

30 Therefore hath the word of Yahweh come unto Jeremiah, saying:

31 Send thou unto all them of the captivity, saying,
‖Thus‖ saith Yahweh,
Concerning Shemaiah the Nehelamite,—
<Because Shemaiah |hath prophesied to you|, when ‖I‖ had not sent him,
And hath caused you to trust in falsehood>

32 |Therefore|
‖Thus‖ saith Yahweh,—
Behold me! bringing punishment upon Shemaiah the Nehelamite, and upon his seed,
He shall have no man to dwell in the midst of this people,
Nor shall he see the good that I am about to do for my people,
Declareth Yahweh;
Because <revolt> hath he spoken against Yahweh.

§ 25. *A Scroll of Consolation. With brief Allusions to Israel's Sin and Punishment are given glowing Promises of her Deliverance, Healing, Return, and Permanent Rest, the Appearance of her Illustrious Ruler, the Inclusion of Samaria and Ephraim, the Consoling of Weeping Rachel, and finally a Refrain of Coming Days when there shall be a re-sowing of both Israel and Judah with Men; and a making, with both, a New Covenant, which, even in its outward Provisions, is confirmed by reference to the Stability of the Ordinances of Heaven.*

30 1 The word which came unto Jeremiah, from Yahweh, saying:—

2 ‖Thus‖ speaketh Yahweh,
God of Israel, saying,—
Write thee all the words which I have spoken unto thee, in a scroll;

3 For *lo!* |*days are coming*|,
Declareth Yahweh,
when I will turn the captivity of my people Israel and Judah,
Saith Yahweh,—
and will bring them back into the land which I gave to their fathers, that they might possess it.

4 Now ‖these‖ are the words which Yahweh hath spoken against Israel and against Judah:

5 Yea ‖thus‖ saith Yahweh,
<A voice of trembling> have we heard,
Dread, and not welfare!

6 Ask, I pray you, and see, whether a male |travaileth with child|!
Why' have I seen
Every man with his hands upon his loins, like a woman in travail, and
Every face turned into ghastliness?

7 Alas! for ‖great‖ is that day, so that none is like it,[a]—
Yea |a time of anguish| it is' for Jacob,
But <out of it> shall he be saved.

8 And it shall come to pass, in that day,
Declareth Yahweh of hosts,
That I will break his yoke from off thy neck,
And <thy bonds> will I tear off,—
And foreigners [shall use him as a slave no more|;

9 But they shall serve Yahweh their God,—and David their king, whom I will raise up unto them.

10 ‖Thou‖ therefore, do not fear, O my Servant Jacob,
Urgeth Yahweh,
Neither be thou dismayed, O Israel,
For behold me! saving thee from afar,
And thy seed out of the land of their captivity,—
Then shall Jacob return, and rest[b] and be quiet,
And there shall be none to make him afraid;

11 For <with thee> am I,
Declareth Yahweh,
To save thee,—
<Though I make an end of all the nations whither I have scattered thee>[c]
Yet' will I not <of thee> make an end,
But will chastise thee in measure, not holding thee ‖guiltless‖![d]

12 For ‖thus‖ saith Yahweh—
Incurable' is thine injury,—
Grievous' is thy wound:

13 There is none' to plead thy cause, for binding thee up,[e]—
<Healing bandages> hast thou none:

14 ‖All thy lovers‖ have forgotten thee,
<Thyself> do they not seek,—
For <With the wounding of an enemy> have I wounded thee,
|With the correction of one who is cruel|,
Because of the abounding of |thine iniquity|,
[Because] numerous' have been thy sins.

15 Why' shouldst thou make outcry over thine injury,
Incurable' is thy pain?
<Because of the abounding of thine iniquity,
[Because] numerous' have been thy sins>
Have I done these things unto thee.

[a] Or: "too great to have one like it."
[b] Or: "again' rest."
[c] N.B.: An example of statements seemingly absolute which yet are only relative. Cp. Isa. xxiv. 16; xxv. 7.
[d] Cp. Exo. xxxiv. 7.
[e] Some scholars place this clause at the head of next line.

16 ‖Therefore‖ ‖all who devour thee‖ shall be devoured,
And ‖all thine adversaries—all of them‖ <into captivity> shall depart,—
So shall |they who plundered thee| |be plundered|,
And <all who preyed upon thee> will I deliver up as a prey.
17 For I will put a bandage upon thee,
And <from thy wounds> will I heal thee,
Declareth Yahweh,—
<Because <An outcast> they called thee,
'Tis ‖Zion‖! who hath |none to ask for her welfare|>
18 ‖Thus‖ saith Yahweh—
Behold me! bringing back the captivity of the tents of Jacob,
And <on his habitations> will I have compassion,—
So shall the city be built, |upon her own mound|,
And ‖the citadel‖[a] <upon its own site> shall remain:
19 So shall there proceed from them Thanksgiving,[b] and
The sound of them who make merry,—
And I will multiply them, and they shall not become few,
And will make them honourable, and they shall not be despised:[c]
20 And |his sons| shall come to be |as aforetime|,
And ‖his assembly‖ <before me> shall continue,—
And I will bring punishment on all his oppressors;
21 And |his illustrious one| shall spring |from himself|,
And ‖his ruler‖ <from his own midst> shall proceed,
And I will bring him near, and he shall approach unto me,—
For who is' there that hath pledged[d] his own heart to approach unto me?
Demandeth Yahweh:
22 So shall ye become my' people;
And ‖I‖ will become your' God.

23 Lo! |the tempest of Yahweh|!
‖Indignation‖ hath come forth,
‖A tempest rolling itself upward‖,[e]—
<Upon the head of the lawless ones> shall it hurl itself down!
24 The fierceness of the anger of Yahweh will |not turn back|,
Until he hath executed, nor
Until he hath established
The purposes of his heart,—
<In the afterpart of the days> shall ye understand it.[f]

[a] Or: "castle," "palace."
[b] "Prob. = 'a thanksgiving choir'"—O.G.
[c] Observe: complete double parallelism.
[d] Or: "For ‖who‖, now, hath pledged." Cp. O.G. 216, 4b, β.
[e] So Fuerst. Or: "a (sweeping) roaring whirlwind"—O.G.
[f] Cp. chap. xxiii. 20.

31 1 <At that time> Declareth Yahweh,
I will become a God, to all the families of Israel;
And ‖they‖ shall become my' people.
2 ‖Thus‖ saith Yahweh,—
There hath found favour in the desert, a people escaped from the sword,—
I must go to cause him, |even Israel|, to rest.

3 <From afar> |Yahweh| hath appeared unto me.
Yea <with an age-abiding love> have I loved thee,
<For this cause> have I prolonged to thee lovingkindness.
4 <Again> will I build thee, and thou shalt be built, thou virgin, Israel,—
<Again> shalt thou deck thyself with thy timbrels,
And go forth in the dance of them that make merry:
5 <Again> shalt thou plant vineyards' in the mountains[a] of Samaria,—
The planters have planted, and have laid open [the vineyards].[b]
6 For it is' a day the watchmen have proclaimed throughout the hill country of Ephraim,—
Arise ye, and let us go up to Zion, unto Yahweh our God.

7 For ‖thus‖ saith Yahweh—
Shout ye for Jacob, with gladness,
Make shrill thy voice, as the head of the nations,—
Publish ye, praise ye, and say,
Save thou, O Yahweh, thy people, the remnant of Israel.

8 Behold me! bringing them in out of the land of the North,
And I will gather them out of the remote parts of the earth,
<Among them> the blind and the lame,
The woman with child and she that giveth birth |together|,—
‖A great convocation‖[c] shall return hither:
9 <With weeping> shall they come in,
And <with supplications> will I lead them,
I will bring them unto rivers of waters,
By a smooth way, wherein they shall not stumble,—
For I have become |to Israel| ‖a father‖,
And <as for Ephraim>[d] ‖my firstborn‖ is he!

10 Hear ye the word of Yahweh, O ye nations,
And declare ye in the Coastlands, afar off,—
And say—
‖He that scattereth Israel‖ will gather him,
And watch over him, as a shepherd his flock;
11 For Yahweh hath ransomed' Jacob,—
And redeemed him from the hand of one stronger than he.

[a] A sp. v.r. (*sevir*): "cities"—G.n
[b] See Deu. xx. 6.
[c] Or: "gathered host." Heb.: *ḳâhâl*.
[d] Cp. ver. 20; Hos. x.-xii.

12 Then shall they come in, and shall shout in triumph on the height of Zion,
And shall stream[a] unto the goodness of Yahweh,
To the wheat, and to the new wine, and to the oil, and to the young of the flocks and of the herds,—
So shall their soul become like a garden well watered,
And they shall not again' languish |any more|.
13 ‖Then‖ shall |the virgin| rejoice |in the dance|,
And young men and elders, [rejoice] |together|,—
And I will turn their mourning into gladness, and will comfort them,
And will make them rejoice from their sorrow;
14 Then will I satiate the soul of the priests, |with fatness|,
And ‖my people‖ <with my goodness> shall be satisfied, Declareth Yahweh.

15 ‖Thus‖ saith Yahweh—
‖A voice‖ <in Ramah> is heard,
Wailing, bitter weeping,
Rachel, weeping for her children,—
She refuseth to be comforted for her children,
For they are' not!

16 ‖Thus‖ saith Yahweh—
Restrain thy voice from weeping,
And thine eyes from tears,—
For there is' a reward for thy labour, Declareth Yahweh,
So they shall return from the land of the enemy:
17 Yea there is hope for thy future,[b] Declareth Yahweh,—
And thy sons shall return to their own boundary.

18 I have ‖heard‖ Ephraim, bemoaning himself,
Thou hast chastised me, and I have been chastised,
Like a bullock |not broken in|.
Suffer[c] me to return, that I may' return,
For ‖thou‖ art Yahweh my God.

19 Surely <after my return> I was filled with regret,
And <after I came to know myself> I smote upon the thigh,—
I turned pale, and was even confounded,
For I had borne the reproach of my youthful days.

20 Was Ephraim ‖a very precious son to me‖?
Was he a most delightful' child?
For <as often as I have spoken against him> I have ‖remembered‖ him |again|!
<For this cause> have my affections been deeply moved for him,
I must have ‖compassion‖ upon him, Declareth Yahweh.

21 Erect thee waymarks,
Set thee up finger-posts,
Apply thy heart to
The highway—
The road by which thou didst depart,—
Return, O virgin of Israel,
Return unto these thy cities.
22 |How long| wilt thou turn hither and thither,
O apostate daughter?
For Yahweh hath created' a new thing in the earth,
‖A female‖ defendeth |a strong man|!

23 ‖Thus‖ saith Yahweh of hosts, God of Israel,
‖Again‖ shall they say this word, in the land of Judah and in the cities thereof, when I cause their captivity to return,
Yahweh |bless thee|,
Thou home of righteousness!
Thou mountain of holiness!
24 Then shall there dwell throughout Judah itself and all the cities thereof, |together|,—
Husbandmen, who shall move about with a flock;
25 For I have satiated the weary soul,—
And <every languishing soul> have I filled.
26 <Upon this> I awoke and considered,—
And ‖my sleep‖ had been sweet to me![a]

27 *Lo! |days are coming|,* Declareth Yahweh—
That I will sow
The house of Israel, and
The house of Judah,
With the seed of men, and
With the seed of beasts;
28 And it shall come to pass, that—
<Just as I watched[b] over them, to root up and to break down and to tear out and to destroy, and to break in pieces>
‖So‖ will I watch[b] over them, to build and to plant, Declareth Yahweh.
29 <In those days> shall they say no more,
‖Fathers‖ did eat sour grapes,—
And ‖children's teeth‖ are blunted![c]
30 But ‖every one‖ <for his own iniquity> shall die,—
<Any human being who eateth the sour grapes> ‖his own teeth‖ shall be blunted.[c]

31 *Lo! |days are coming|,* Declareth Yahweh,—
When I will solemnise—
With the house of Israel, and
With the house of Judah,
A new' covenant:

[a] Same word as in Is. ii. 2; Mi. iv. 1, and chap. li. 44.
[b] Cp. chap. xxix. 11.
[c] Or: "Cause."
[a] Had the foregoing prophecy, then, been conveyed in a dream? It would appear so.
[b] Cp. chap. i. 12 (same word).
[c] Cp. Exe. xviii. 2, 3.

Not like the covenant which I solemnised
with their fathers,
In the day when I grasped their hand, to
bring them forth' out of the land of
Egypt,—
In that ‖they‖ brake my covenant,
Though ‖I‖ had become a husband unto
them.[a] Declareth Yahweh.
For ‖this‖ is the covenant which I will
solemnise with the house[b] of Israel, after
those days. Declareth Yahweh,
I will put my law[c] within' them,
Yea <on their heart> will I write it,—
So will I become their' God,
And ‖they‖ shall become my' people.
Then shall they no longer teach
Every man his neighbour, and
Every man his brother, saying,
Know ye Yahweh,—
For ‖they all‖ shall know |me|,
From the least of them,
Even unto the greatest of them,
Declareth Yahweh,
For I will forgive their iniquity,
And <their sin> will I remember |no
more|.

‖Thus‖ saith Yahweh—
Who hath given the sun' for a light by
day,
The ordinances[d] of the moon and the stars,
for a light by night,—
Who excited the sea, and the waves thereof
roared'
‖Yahweh of hosts‖ is his name:—
<If these ordinances depart from before me>
Declareth Yahweh,—
‖The seed of Israel also‖ may cease from being
a nation before me, |all the days|.

‖Thus‖ saith Yahweh—
<If the heavens above |can be measured|,
Or the foundations of the earth beneath |be
searched out|>
‖I also‖ may reject all the seed of Israel, for
all that they have done,
Declareth Yahweh.

Lo! |days are coming|,[e]
Declareth Yahweh,
That the city' shall be built for Yahweh,
From the tower of Hananeel,
[As far as][f] the gate of the corner;
Then shall go forth again the measuring-line
straight forward,
Over the[g] hill Gareb,
And it shall go round to Goah;

40 And ‖all the vale of the dead bodies, and of[f]
the ashes, and all the fields[a] as far as the
Kidron torrent-bed, as far as the horse-
gate corner on the east‖,
Shall be holy unto Yahweh,—
It shall not be rooted up, nor thrown down,
any more, |unto times age-abiding|.

§ 26. *When requested by King Zedekiah to say why he had been prophesying against Jerusalem and the King, Jeremiah narrates how he had, under Divine Guidance, redeemed his Family's Property at Anathoth: this enables him to return to his Royal Questioner a circumstantial though indirect Reply.*

32 1 The word which came unto Jĕremiah from
Yahweh, in the tenth year of Zedekiah king of
Judah,—‖the same‖ was the eighteenth year of
Nebuchadrezzar; 2 and ‖then‖ |the forces of
the king of Babylon| were besieging Jerusalem,
—and ‖Jeremiah the prophet‖ had been shut
up in the guard-court, which was in the house
of the king of Judah; 3 whom Zedekiah king of
Judah |had shut up|, saying,—
Why' art thou' prophesying, saying,—
‖Thus‖ saith Yahweh,
Behold me! giving up this city into the
hand of the king of Babylon, and he shall
capture it; 4 and ‖Zedekiah king of
Judah‖ shall not be delivered out of the
hand of the Chaldeans,—for he shall be
‖wholly given up‖ into the hand of the
king of Babylon, and shall speak—the
mouth of the one to the mouth of the
other, and the eyes of the one <into the
eyes of the other> shall look; 5 and
<into Babylon> shall he lead Zedekiah,
and ‖there‖ shall he remain, until* I
visit him, Declareth Yahweh,—
<though ye fight with the Chaldeans>
ye shall not prosper?

6 And Jeremiah said',—
The word of Yahweh came' unto me, saying:
7 Lo! ‖Hanameel son of Shallum thine uncle‖
hath come unto thee, saying,—
Buy thee my field that is in Anathoth,
for ‖thine‖ is the right of redemption,
to buy it.
8 So Hanameel son of mine uncle |came unto
me|, according to the word of Yahweh, into
the guard-court, and said unto me,
Buy, I pray thee, my field that is in
Anathoth, which is in the land of
Benjamin, for ‖thine‖ is the right of
inheritance, and ‖thine‖ the redemption,—buy it for thyself.

[a] And ‖I‖ abhorred —G.n.
cod. (w. 4 ear. pr. : "sons"—G.n.
mine instruc- statutes."
some cod., both and *rest* (w. 3 pr. edns., Aram., Syr. and Vul.). [But "saying" is absent from M.C.T.; yet is it to be *read* though not *written*] —G.n.; G. Intro. 308, 310, 888.

[b] Not expressed in M.C.T., nor in some cod., nor in 3 ear. pr. edns.; but is expressed in other cod. (w. 8 ear. pr. edns.)—G.n., G. Intro. 315.

[c] A sp. v.r. (*sevir*): "as far as." In some cod. (w. Aram. and Sep.) both *written* and *read*: "as far as"—G.n.

[d] So in some cod. (w. 7 ear. pr. edns.) both *written* and *read*. M.C.T. *writes*: "dry places"; but *reads*: "fields." Cp. 2 K. xxiii. 4.

So I knew, that <the word of Yahweh> it was'. 9 And I bought the field, from Hanameel son of mine uncle, that was in Anathoth,—and weighed him the silver, <seventeen shekels> was the silver; 10 and I wrote in the scroll, and sealed it, and took in attestation |witnesses|,— and weighed the silver in the balances. 11 Then took I the scroll of purchase', both that which was sealed — the title and the conditions — and that which was open; 12 and gave the scroll of purchase', unto Baruch son of Neriah[a] son of Mahseiah, in the sight of Hanameel mine uncle['s son],[b] and in the sight of the witnesses, who subscribed[c] the scroll of purchase, — in[d] the sight of all the Jews, who were sitting in the guard-court. 13 Then charged I Baruch, in their sight, saying:

14 ||Thus|| saith Yahweh of hosts,
God of Israel,
Take thou these scrolls, this scroll of purchase, even that which is sealed, and this scroll that is open, and put them in an earthen vessel,—that they may remain many days.

15 For
||Thus|| saith Yahweh of hosts,
God of Israel:
||Again|| shall houses and fields and vineyards, be bought, in this land.

16 Then prayed I unto Yahweh,—after I had delivered the scroll of purchase, unto Baruch son of Neriah, saying:—

17 Alas! My Lord, Yahweh!
Lo! ||thou thyself|| didst make the heavens, and the earth, by thy great might, and by thine outstretched arm,—
There is |nothing| ||too wonderful for thee||:

18 *Executing lovingkindness unto thousands,*
But recompensing the iniquity of fathers, into the bosom of their children |after them|,[e]
Thou GOD, the great, the mighty,
||Yahweh of hosts|| is his name:

19 Great in counsel, and mighty in deed,—
Whose eyes are open on all the ways of the sons of men, to give unto every one
According to his ways, and
According to the fruit of his doings:

20 Who didst set signs and wonders, in the land of Egypt, |unto this day|, and in Israel, and among mankind,[f]—
And didst make for thyself a name, |as at this day|;

21 And didst bring forth thy people Israel, out of the land of Egypt,
With signs and with wonders, and
With a strong' hand, and
With an outstretched' arm, and
With great' terror;

22 And didst give unto them this land, which thou hadst sworn to their fathers to give unto them,—a land flowing with milk and honey;

23 And they came in and took possession of it,
But hearkened not unto thy voice,
Nor <in thy law>[a] did they walk,
<Nought of what thou hadst commanded them to do> did they do,—
And so thou hast caused to befall them, |all this calamity|.

24 Lo! the earthworks! they have entered the city, to capture it,
And ||the city|| hath been given into the hand of the Chaldeans, who are fighting against it, because of the sword and the famine and the pestilence, —
And so ||what thou didst speak|| hath come to pass,
And there' thou art, looking on!

25 Yet ||thou thyself|| saidst unto me, O My Lord, Yahweh,
Buy thee the field for silver,
And take in attestation ||witnesses||,—
Whereas ||the city|| hath been given into the hand of the Chaldeans!

26 Then came the word of Yahweh, unto Jeremiah,[b] saying:—

27 Lo! ||I|| am Yahweh, God of all flesh.—
<For me> is |any thing| too wonderful?

28 |Therefore|
||Thus|| saith Yahweh.—
Behold me! giving this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall capture it;

29 And the Chaldeans, who are fighting against this city,
|Shall enter|, and
Shall set this city on fire and
Shall consume it,—
With the houses on whose roofs they burned incense to Baal, and poured out drink-offerings to other' gods, that they might provoke me to anger;

30 For the sons of Israel and the sons of Judah have been nothing but doers of wickedness in my sight, from the days of their youth,—
For the sons of Israel have been doing

[a] Heb.: *nĕrîyâh*, 7; 3, *nerîyâhu*.
[b] [M.C.T.: "mine uncle."] Some cod. (w. Sep., Syr. and Vul.): "mine uncle's son." Cp. vers. 8, 9—G.n.
[c] *Some cod.* (w. 3 ear. pr. edns., Aram., Syr. and Vul.): "who were written"—G.n.
[d] Some cod. (w. Sep., Syr., Vul.): "and in"—G.n.
[e] Cp. Exo. xxxiv. 6, 7.
[f] Cp. Zech. ix. 1.

[a] M.C.T. *writes*: "law"; *reads*: "laws." Some cod. (w. 3 ear. pr. edns.) have "law" *written* and *read*—G.n.
[b] On due consideration we may feel certain that Jeremiah's answer to Zedekiah included not only a rehearsal of the prophet's prayer (verses 16-25), but took in as well the answer of Yahweh (verses 27-44): in which case it is easy to conclude that the pronoun "me" must have originally appeared (in verse 26) where "Jeremiah" now stands; and where "me" still stands in Sep. and Vul.

nothing but provoke me to anger by the workmanship of their hands,
Declareth Yahweh;
31 For <According to mine anger, and According to mine indignation> hath been to me this city, from the day when they built it, even unto this day,—that I should pull it down from before my face: 32 because of all the wickedness of the sons of Israel and the sons of Judah, which they have done to provoke me to anger, ‖they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem‖:
33 Thus have they turned unto me the back, and not the face,—
<Though I instructed them, |betimes| instructing them>
Yet have they not' been hearkening, to receive correction;
34 But have set their abominations' in the house on which my name hath been called, |to defile it|;
35 And have built the high places of Baal, which are in the valley of Ben-hinnom,
To cause their sons and their daughters to pass through unto Molech,
Which I commanded them not,
Neither came it up on my heart,[a]
That they should do this horrible thing,—
Causing |Judah| to sin!
36 Now therefore‖ <because of this>—
‖Thus‖ saith Yahweh,
God of Israel,—
Concerning this city, whereof ye' are saying, It hath been delivered into the hand of the king of Babylon, by sword, and by famine, and by pestilence:
37 Behold me! gathering them out of all the lands, whither I have driven them—
In mine anger, and
In mine indignation, and
In great vexation,—
And I will cause them to return into this place,
And will make them dwell |securely|;
38 And they shall become my' people,—
And ‖I‖ will become their' God;
39 And I will give them one heart, and one way,
That they may revere |me|, all the days,—
For the good of them, and of their children after' them;
40 And I will solemnise to them, an age-abiding covenant,
That I will not turn away from following them, to do them good,—
But <the reverence of myself> will I put in their heart, so that they shall not turn away from me.
41 And I will rejoice over them, to do them good,—
And will plant them in this land, |in truth|, ‖with all my heart, and with all my soul‖.
42 For ‖Thus‖ saith Yahweh,
<Like as I have brought upon this people' all this great calamity>
‖So‖ am I' bringing upon them all the good that I' am speaking concerning them.
43 Therefore shall fields be bought in this land,—whereof ye' are saying,
It is ‖a desolation‖,
Without man or beast,
It hath been given into the hand of the Chaldeans:
44 <Fields—for silver> shall men buy,
And write in scrolls,
And seal them,
And take in attestation ‖witnesses‖,
In the land of Benjamin, and
In the places round about Jerusalem, and
In the cities of Judah, and
In the cities of the hill country, and
In the cities of the lowland, and
In the cities of the South,—
For I will cause them of their captivity to return, Declareth Yahweh.

§ 27. *More Consolation through the Imprisoned Prophet: Promises (with striking Change of Refrain) directed to both Israel and Judah, concerning David's Righteous Offspring, and concerning the Fulfilment of both the Davidic and Levitical Covenants—confirmed by the Covenant of Day and Night.*

33 1 And the word of Yahweh came unto Jeremiah, the second time, when he' was yet' imprisoned in the guard-court, saying:
2 ‖Thus‖ saith Yahweh, who doeth it,—
|Yahweh|,[a] who fashioneth it,
to establish it,
‖Yahweh‖ is his name:
3 Call unto me, that I may answer thee,—and tell thee things great and inaccessible, which thou hast not known.
4 For ‖Thus‖ saith Yahweh,
God of Israel.
Concerning the houses of this city, and concerning the houses of the kings of Judah,—which are thrown down against the earthworks and against the sword:
5 ‖In entering to fight with[b] the Chaldeans‖ it is to fill them with the dead bodies of men, whom I have smitten in mine anger and in mine indignation, — and because of whom I have hidden my face

[a] Cp. chaps. vii. 30, 31; xix. 5.

[a] In some cod. (w. Sep., Syr., Vul.) is found no sign of the word "Y." (thus repeated)—G.n.

[b] Some cod. (w. 2 ear. pr. edns. and Sep.): "against"—G.n.

from this city,—|by reason of all their wickedness|.
6 Behold me! laying upon her a bandage of healing, so will I heal them,—
And will reveal to them abundance of prosperity and truth;
7 And I will bring back
Them of the captivity of Judah, and
Them of the captivity of Israel,—
And I will build them, |as at the first|;
8 And I will purify them, from all their iniquity wherewith they have sinned against me,—
And I will grant pardon for all their iniquities,
Wherewith they have sinned against me, and
Wherewith they have transgressed against me;
9 So shall she become to me,—
A name of joy,
A praise, and
An adorning,
To all the nations of the earth,—
Who will hear all the good which I' am doing them,
And will dread and be deeply moved, over all the good' and over all the prosperity' which I' am causing her.

10 ‖Thus‖ saith Yahweh—
|Again| shall be heard in this place, <as to which ye' are saying,
‖Deserted‖ it is', without man or beast,
In the cities of Judah, and in the streets of Jerusalem,
Which are desolate without man or inhabitant or beast>
11 *The voice of joy, and the voice of gladness,*
The voice of the bridegroom, and the voice of the bride,[a]
The voice of them who are saying,
Praise ye Yahweh of hosts,
For good' is Yahweh,
For age-abiding' is his lovingkindness,[b]
[The voice] of them who are bringing a thank-offering into the house of Yahweh,—
For I will bring back the captives[c] of the land, |as at the first|, Saith Yahweh.

12 ‖Thus‖ saith Yahweh of hosts,
‖Again‖ shall there be in this place—
Which is deserted, without man or even beast—
And all the cities thereof,—
The home of shepherds, causing |flocks| to lie down.
13 <In the cities of the hill country,
In the cities of the lowland, and
In the cities of the South, and
In the land of Benjamin, and
In the places round about Jerusalem, and
In the cities of Judah>
|Again| shall the flock pass over the hands of the numberer, Saith Yahweh.

14 *Lo! |days are coming|,* Declareth Yahweh,—
when I will establish my good word, which I have spoken—
As to the house of Israel,
And concerning the house of Judah:
15 <In those days, and at that time> will I cause to bud unto David,
A Bud[a] of righteousness,—
And he shall execute[b] justice and righteousness, in the land:
16 <In those days>
Judah shall be saved', and
‖Jerusalem‖ abide |securely|,—
And ‖this‖ is that which shall be proclaimed to her—
‖Yahweh‖ our righteousness![c]

17 For ‖Thus‖ saith Yahweh,—
There shall not be wanting[d] to David,—
A man to sit upon the throne of the house of Israel;
18 Nor <to the priests the Levites> shall there be wanting—
A man, |before me|,
To offer an ascending-sacrifice, or
To make a perfume with a gift, or
To offer a [peace-] offering,[e] |all the days|!

19 And the word of Yahweh came unto Jeremiah, saying:
20 ‖Thus‖ saith Yahweh,
<If ye can break,
My covenant of the day, and
My covenant of the night,
That there be not day and night in their season>
21 ‖My covenant also‖ may be broken,
|With David my servant|,
That he shall not have a son, to reign upon his throne,—
And with the Levites[f] the priests, mine attendants:
22 <As |the host of the heavens| cannot be recorded',
Nor |the sand of the sea| be measured'>
‖So‖ will I multiply,
The seed of David my servant,
And the Levites who attend upon |me|.

23 And the word of Yahweh came unto Jeremiah, saying:
24 Hast thou not observed, what |this people| have spoken, saying,
<The two families which Yahweh did choose'> he hath even cast them off?

[a] Cp. chaps. vii. 34; xvi. 9; xxv. 10; Intro., Chap. I., 3, *a*.
[b] Cp. Ps. cxxxvi.
[c] Ml.: "captivity."

[a] Or: "sprout." Cp. chap. xxiii. 5; Is. lxi. 11.
[b] Some cod. (w. 3 ear. pr. edns. and Syr.):—
"And shall reign as king and prosper,
And shall execute," etc.
Cp. chap. xxiii. 5.
[c] "As her name" may be implied, but is not expressed. The variation from chap. xxiii. 6 is marked, and shd in some way be preserved.
[d] Or: "be cut off."
[e] Cp. O.G. 257b, 5.
[f] Cp. Num. xxv. 10-15; Mal. ii. 5.

And so <my people> they despise, as though
they could not again' become a nation in
their sight!

25 ‖Thus‖ saith Yahweh,
<If <my covenant of day and night, the
ordinances of the heavens and the earth>
I did not appoint>

26 <The seed of Jacob also, and of David my
servant> might I cast off, so as not to
take of his seed as rulers' unto the seed
of Abraham, Isaac and Jacob,—
For I will bring back them of their
captivity, and will have compassion upon
them.

§ 28. *Two further Messages to King Zedekiah—the Latter based upon the Breach of Covenant by Princes and People as to letting their Bond-servants go free. The Solemnity of Covenanting portrayed.*

34 1 The word which came unto Jeremiah, from
Yahweh, — when Nebuchadnezzar[a] king of
Babylon and all his force and all the kingdoms
of the earth the dominion of his hand, and all
the peoples, were fighting[b] against Jerusalem
and against all her cities, saying:

2 ‖Thus‖ saith Yahweh
God of Israel,
Go and speak unto Zedekiah, king of Judah,
—and say unto him—
‖Thus‖ saith Yahweh,
Behold me! giving this city into the hand of
the king of Babylon, and he will burn it
with fire;

3 And ‖thou‖ shalt not escape out of his
hand,
For thou shalt be ‖taken‖,
And <into his hand> shalt thou be
delivered,—
And ‖thine own eyes‖ <into the eyes of
the king of Babylon> shall look,
And ‖his mouth‖ <with thy mouth> shall
speak,
And <Babylon> shalt thou enter.

4 |Nevertheless| hear the word of Yahweh,
O Zedekiah, king of Judah,—
‖Thus‖ saith Yahweh,
Concerning thee,
Thou shalt not die by the sword;

5 <In peace> shalt thou die,
And <with[c] the burnings made for thy
fathers, the former kings who were before
thee> ‖so‖ shall they make a burning
unto thee,
And <with an Alas lord! shall they
lament thee,—
Because of the word ‖I‖ have spoken,
Declareth Yahweh.

6 Then spake Jeremiah the prophet, unto
Zedekiah king of Judah, all these words, in
Jerusalem; 7 when ‖the force of the king of
Babylon‖ was fighting[a] against Jerusalem, and
against all the cities of Judah that were left,—
against Lachish and against Azekah, for ‖they‖
remained among the cities of Judah, as fortified'
cities.

8 The word which came unto Jeremiah, from
Yahweh, — <after that King Zedekiah had
solemnised a covenant with all the people
who were in Jerusalem, proclaiming unto them
|liberty|: 9 that every man should let his
servant and every man his handmaid, ‖being
a Hebrew or a Hebrewess‖ |go free|,—so that
no man should use them as slaves,[b] ‖to wit
a Jew his brother‖; 10 so then they hearkened
—even all the princes and all the people who
had entered into the covenant, that every man
should let his servant and every man his hand-
maid |go free|, so as not to use them as
slaves[b] |any longer|,—yea they hearkened, and
let them go, 11 howbeit they turned, after that,
and brought back the servants and the hand-
maids whom they had let go |free|, and brought
them into subjection as servants and as hand-
maids> 12 So then the word of Yahweh
came unto Jeremiah, from Yahweh, saying:

13 ‖Thus‖ saith Yahweh,
God of Israel,—
‖I myself‖ solemnised a covenant with your
fathers, in the day when I brought them
forth out of the land of Egypt, out of the
house of slaves, saying:

14 <At the end of seven years> shall ye let
go, every man his brother, ‖being a
Hebrew‖, who shall sell himself unto
thee, and serve thee |six years|, then
shalt thou let him go |free| from thee.
Howbeit your fathers hearkened not unto me,
neither inclined their ear.

15 And <though ‖ye‖ just now turned, and did
that which was right in mine eyes, by pro-
claiming liberty, every man to his neigh-
bour,—and solemnised a covenant |before
me|, in the house on which my Name hath
been called> 16 yet have ye turned and
profaned my Name, and brought back, every
man his servant, and every man his hand-
maid, whom ye had let go |free|, ‖at their
own desire‖,[c]—and have brought them into
subjection, to become your' servants and
handmaids. 17 |Therefore|—
‖Thus‖ saith Yahweh,
‖Ye‖ have not hearkened unto me, in pro-
claiming liberty, every man to his brother
and every man to his neighbour:
Behold me! proclaiming |to you| ‖a liberty‖
Declareth Yahweh,
unto the sword, unto[d] the pestilence, and

[a] So Ben Asher; Ben Naphtali has: "Nebu-chadrezzar."
[b] Or: "about to fight."
[c] Some cod. (w. Sep., Syr., Vul.): "like"—G n.

[a] Or: "about to fight."
[b] So O.G.
[c] Ml.: "at their own soul."
[d] Some cod. (w. 3 ear. pr. edns., Aram., Sep. and Syr.): "and unto"—G.n.

unto the famine, so will I make you a terror to all the kingdoms of the earth;
18 and will give the men who are transgressing my covenant <in that they have not confirmed the words of the covenant, which they solemnised |before me|, when they cut ‖the calf‖ in twain, and passed between the parts thereof;[a] 19 even the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land,—who passed between the parts of the calf> 20 yea I will give them into the hand of their enemies, and into the hand of them who are seeking their life,[b]—and their dead bodies shall become food, for the birds of the heavens, and for the beasts of the earth.
21 <Zedekiah king of Judah also, with his princes> will I give into the hand of their enemies, and into the hand of them who are seeking their life,[b]—even into the hand of the force of the king of Babylon, who are going up from you. 22 Behold me! giving command, Declareth Yahweh, and I will bring them back unto this city, and they will fight against it, and capture it, and consume it with fire,—and <the cities of Judah> will I make too desolate to have an inhabitant.[c]

§ 29. *The Rechabites. Their Persistent Obedience to their father Jonadab used for reproving Judah and Jerusalem, and as a ground of Promise to themselves.*

35 1 The word which came unto Jeremiah, from Yahweh,—in the days of Jehoiakim son of Josiah king of Judah, saying:
2 Go unto the house of the Rechabites, and speak with them, and bring them into the house of Yahweh, into one of the chambers,—and give them |wine| to drink.
3 So I took Jaazaniah,[d] son of Jeremiah, son of Habazziniah, and his brethren, and all his sons,—and all the house of the Rechabites;
4 and brought them into the house of Yahweh, into the chamber of the sons of Hanan son of Igdaliah,[e] a man of God,—which was beside the chamber of the princes, which was above the chamber of Maaseiah[f] son of Shallum, keeper of the porch;[g] 5 and I set before the sons of the house of the Rechabites, bowls full of wine, and cups,—and said unto them,
Drink ye wine.
6 Then said they,—
We will not drink wine,—for ‖Jonadab son of Rechab, our father‖ laid command upon us, saying,
Ye shall not drink wine, ‖ye, nor your sons‖, unto times age-abiding; 7 nor <house> shall ye build, nor ‖seed‖ shall ye sow, nor <vineyard> shall ye plant, neither shall ye have' them, —but <in tents> shall ye dwell, all your days, that ye may live many days, on the face of the soil' where ye are sojourning.
8 So we have hearkened unto the voice of Jonadab[a] son of Rechab, our father, in all that he commanded us,—not to drink wine' all our days, ‖we, our wives, our sons, nor our daughters‖; 9 and not to build houses for us to dwell in,—and so <vineyard or field or seed> have we none; 10 but we have dwelt in tents,—and have hearkened and done, according to all that Jonadab our father commanded' us. 11 And so it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said,—
Let us ‖even enter‖ Jerusalem, because of the force of the Chaldeans and because of the force of the Syrians:
So have we dwelt in Jerusalem.

12 Then came the word of Yahweh unto Jeremiah, saying:
13 ‖Thus‖ saith Yahweh of hosts,
God of Israel,
Go and say to the men of Judah, and to the inhabitants of Jerusalem,—
Will ye not receive correction, by hearkening unto my words? Demandeth Yahweh:
14 Confirmed' are the words of Jonadab[a] son of Rechab—which he commanded his sons, that they should not drink |wine|, and they have not' drunk, until this day, for they have hearkened unto the command of their father.
But ‖I‖ have spoken unto you, |betimes| speaking, and ye have not hearkened |unto me|.
15 And I sent unto you all my servants the prophets, |betimes| sending, saying,
Return, I pray you—every man from his wicked' way,
And amend your doings,
And do not go after other' gods to serve them,
So shall ye remain on the soil, which I gave to you, and to your fathers,—
but ye have not inclined your ear, nor hearkened |unto me|.
16 <Because the sons of Jonadab[a] son of Rechab have |confirmed| the commandment of their father, which he commanded them,—whereas ‖this people‖ have not hearkened |unto me|>
17 |Therefore|
‖Thus‖ saith Yahweh, God of hosts,
God of Israel,
Behold me! bringing in against Judah, and

[a] Cp. Gen. xv. 10-17 (? Deu. xxix. 12).
[b] U.: "soul."
[c] Or: "desolate through having no inhabitant." Cp. Is. vi. 11.
[d] Heb.: *yaʾazanyâh*, 2; 2, *yaʾazanyâhu*.
[e] Heb.: *ighdalyâhu*.
[f] Heb.: *maʿaśêyâhu*, 7; 16, *maʿaśêyâh*.
[g] Ml.: "threshold."
[a] Heb.: *jehonadab*.

against all the inhabitants of |Jerusalem, all the calamity, which I have spoken concerning them,—
Because I spake unto them, and they did not hearken,
And I called to them, and they did not answer.

18 But <to the house of the Rechabites> said Jeremiah:
‖Thus‖ saith Yahweh of hosts,
God of Israel,
<Because ye have hearkened unto the commandment of Jonadab[a] your father, and have kept all his commandments, and done' according to all that he commanded you>

19 |Therefore|
‖Thus‖ saith Yahweh of hosts,
God of Israel,—
Jonadab son of Rechab shall not want one to stand before me, |all the days|!

§ 30. *By Divine Command, Jeremiah, through Baruch, writes in a Scroll all the Words he has hitherto spoken concerning Israel, Judah and the Nations; after which Baruch reads the Scroll first to all the People, then to the Princes; next, Jehudi begins to read it to King Jehoiakim, who, having heard a Portion, angrily cuts up the Scroll and consumes it in the Fire; for which he is denounced by Yahweh, and the Scroll is rewritten—with Additions.*

36 1 And it came to pass, in the fourth year of Jehoiakim son of Josiah, king of Judah, that this word came unto Jeremiah, from Yahweh, saying:

2 Take thee a scroll,[b] and write therein, all the words which I have spoken unto thee,
concerning Israel, and
concerning Judah, and
concerning all the nations,—
from the day I began to speak unto thee,
from the days of Josiah, even until this day:

3 |Peradventure| the house of Judah will hearken' unto all the calamity, which I' am devising to execute against them,—to the end they may return, every man from his wicked' way, whereupon I will forgive their iniquity, and their sin.

4 So Jeremiah called' Baruch, son of Neriah,—and Baruch wrote', from the mouth of Jeremiah, all the words of Yahweh which he had spoken unto him, upon a scroll. 5 Then did Jeremiah command Baruch, saying,—
‖I‖ am hindered, I cannot' enter the house of Yahweh;

6 ‖Thou‖ therefore shalt enter, and read in the roll which thou hast written from my mouth, the words of Yahweh, in the ears of the people, in the house of Yahweh, on the day of a fast,— moreover also <in the ears of all Judah who are coming in out of their cities> shalt thou read them:

7 |Peradventure| their supplication |will fall prostrate|, before Yahweh, and they return' every man from his wicked way,—
For ‖great‖ are the anger and the indignation, which Yahweh hath spoken' against this people.

8 So then Baruch son of Neriah did' according to all which Jeremiah the prophet commanded him, reading in the book the words of Yahweh, in the house of Yahweh. 9 And it came to pass in the fifth year of Jehoiakim son of Josiah king of Judah, in the ninth month, that all the people of Jerusalem, and all the people who were coming in out of the cities of Judah, into Jerusalem, |had proclaimed a fast before Yahweh|; 10 Baruch, therefore, read in the book, the words of Jeremiah, in the house of Yahweh,—in the chamber of Gemariah son of Shaphan—the scribe, in the upper court, at the opening of the new gate of the house of Yahweh, in the ears of all the people.

11 <When Micaiah, son of Gemariah son of Shaphan, heard' all the words of Yahweh, out of[a] the book> 12 then went he, down unto the house of the king up to the chamber of the scribe, and lo! ‖there‖ all the princes sitting,—Elishama the scribe, and Delaiah son of Shemaiah, and Elnathan son of Achbor, and Gemariah son of Shaphan, and Zedekiah son of Hananiah, and all the princes. 13 So Micaiah told' them all the words which he heard,—when Baruch read in the book, in the ears of the people. 14 All the princes, therefore, sent' unto Baruch, Jehudi, son of Nethaniah son of Shelemiah[b] son of Cushi, saying,
<The roll, wherein thou didst read in the ears of the people> take it in thy hand, and come.
So Baruch son of Neriah[c] took' the roll in his hand, and came in unto them. 15 Then said they unto him,

15 Sit down, we pray thee, and read it in our ears.
So Baruch read' it in their ears. 16 And it came to pass <when they heard all the[d] words> that they turned with fear one to another,—and said unto Baruch,
We must ‖surely tell‖ the king, all these words!

17 Then <unto Baruch> put they questions, saying,—
Tell us, we pray thee, |How| didst thou write all these words at his mouth?

18 So Baruch said' unto them,
<With his own mouth> used he to proclaim unto me' all these words,—and I kept on writing in the book, |with ink|.[e]

[a] Heb.: *jehonadab*.
[b] Ml.: "a writing roll."
[a] Ml.: "from upon," "from off."
[b] Heb.: *shelemyâhu*, 5; 5, *shelemyâh*.
[c] Heb.: *nerîyâhu*, 3; 7, *nerîyâh*.
[d] Some cod. (w. 2 ear. pr. edns.): "these"—G.n.
[e] Or: "fluid." "Not necessarily black, for Jose-

19 Then said the princes unto Baruch,
Go hide thee, ‖thou and Jeremiah‖, and let
‖no man‖ know where ye |are|!
20 Then went they in unto the king, into the
court, but <the roll> had they put in charge,
in the chamber of Elishama the scribe,—so
they declared, in the ears of the king' all the[a]
words. 21 |The king|, therefore, sent |Jehudi|,
to fetch the roll, and he fetched it, out of the
chamber of Elishama the scribe,—and Jehudi
read' it in the ears of the king, and in the ears of
all the princes, who were standing near the king.
22 Now ‖the king‖ was sitting in the winter'
house, in the ninth' month,—|with the fire-
stove before him burning|. 23 So then it came
to pass <when Jehudi had read three or four
columns, that he cut it up into fragments with
a scribe's knife, and cast them into the fire
that was in the stove,—until |all the roll|
was consumed on the fire that was on the
stove. 24 Yet were they not in dread,
neither rent they their garments,—‖the king,
nor any of his servants that were hearing all
these words‖. 25 |Nevertheless| ‖Elnathan
and Delaiah and Gemariah‖ interceded with
the king, not to burn the roll,—but he hearkened
not unto them.
26 Then did the king command Jerahmeel son
of the king, and Seraiah[b] son of Azriel, and
Shelemiah son of Abdeel, to fetch Baruch
the scribe, and Jeremiah the prophet,—but
Yahweh had hid' them.
27 Then came the word of Yahweh unto Jere-
miah,—after the king had burned the roll, and
the words which Baruch had written from the
mouth of Jeremiah, saying:
28 |Again| take thee another' roll, and write
thereon, all the former' words which were
on the first roll, which Jehoiakim king of
Judah hath burned.
29 But <unto Jehoiakim king of Judah> shalt
thou say,
‖Thus‖ saith Yahweh,—
‖Thou‖ hast burned this roll, saying,
Why' hast thou written thereon—saying,
The king of Babylon shall ‖certainly
come‖ and lay waste this land, and
cause to cease therefrom, man and
beast?
30 |Therefore|
‖Thus‖ saith Yahweh
Concerning Jehoiakim king of Judah,—
He shall have none to sit upon the throne of
David,—
And ‖his dead body‖ shall be cast out—to
the heat by day, and to the frost by night;
31 And I will visit upon him' and upon his seed'
and upon his servants', the punishment of
their iniquity,—and will bring upon them,
and upon the inhabitants of Jerusalem, and
against[a] the men of Judah, all the calamity,
which I have spoken against them, but they
have not hearkened.
32 So ‖Jeremiah‖ took another roll' and gave it
unto Baruch son of Neriah, the scribe, who
wrote thereon, from the mouth of Jeremiah'
all the words of the book, which Jehoiakim
king of Judah had burned' in the fire,—and
further' were added thereunto, many words
|like unto them|.

§ 31. *King Zedekiah, at the Beginning of his Reign, asks for Jeremiah's Prayers; and, in answer, is warned not to count on Nebuchadrezzar's permanent Departure from Jerusalem. During a temporary Withdrawal of the Chaldeans, Jeremiah is caught going out to Anathoth, falsely accused, smitten, and cast into Prison. The King, secretly consulting the Prophet, reduces his sentence to Confinement in the Guard-court, appointing him a Cake per Day while Bread lasted in the City.*

37 1 And Zedekiah son of Josiah |reigned as king|
instead of Coniah son of Jehoiakim, whom
Nebuchadrezzar king of Babylon |made king| in
the land of Judah. 2 But neither he, nor his
servants, nor the people of the land, had
hearkened' unto the words of Yahweh, which
he had spoken' through[b] Jeremiah the pro-
phet. 3 And King Zedekiah sent
Jehucal son of Shelemiah,[c] and Zephaniah son
of Maaseiah the priest, unto Jeremiah the
prophet, saying,—
Pray thou, I beseech thee, in our behalf, unto
Yahweh, our God.
4 Now ‖Jeremiah‖ was coming in and going out
in the midst of the people, for they had not put
him into prison. 5 And ‖the force of Pharaoh‖
had come forth out of Egypt,—and <when the
Chaldeans who were besieging Jerusalem heard
the tidings of them> they went up from Jeru-
salem. 6 Then came the word of
Yahweh unto Jeremiah the prophet, saying:
7 ‖Thus‖ saith Yahweh,
God of Israel,
‖Thus‖ shall ye say unto the king of Judah,
who sent you unto me to enquire of me,—
Lo! ‖the force of Pharaoh, which is coming
out to you to help‖ is about to return to its
own land, |to Egypt|;
8 Then will the Chaldeans come back, and fight
against this city,—and capture it, and burn
it with fire.
9 ‖Thus‖ saith Yahweh,—
Let not your own souls[d] deceive you, saying,
The Chaldeans will ‖surely depart‖ from
us!
For they will not depart;

phus says the Hebrews made use of various colours for writing"—Davies' H.L.
[a] Some cod. (w. 3 ear. pr. edns., Sep. and Syr.): "these." Cp. ver. 16—G.n.
[b] Heb.: *s'rayâhu*, 1; 19, *s'rayâh*.

[a] A sp. v.r. (*sevir*): "upon." Some cod. both *read* and *write*: "upon"—G.n.
[b] Ml.: "at the hand of."
[c] Heb.: *shelemyâh*, 5; 5, *shelemyâhu*.
[d] Prob. = "wishes."

For <though ye had smitten all the force of the Chaldeans who are fighting with you, and there had remained of them only desperately wounded' men> yet ‖every man in his tent‖ should have arisen and burnt this city |with fire|.

Now it came to pass <when the army of the Chaldeans |had gone up| from Jerusalem,— because of the force of Pharaoh> 12 then went forth Jeremiah out of Jerusalem, to go into the land of Benjamin, — to receive a portion from thence in the midst of the people. 13 And so it came to pass <he' being in the gate of Benjamin, and there being there' a ward-master whose name was Irijah son of Shelemiah son of Hananiah> that he seized Jeremiah the prophet, saying,

<Unto the Chaldeans> art thou' falling away!

14 Then said Jeremiah,

False! I am not falling away unto the Chaldeans!

Howbeit he hearkened not unto him,—so Irijah seized Jeremiah, and brought him in unto the princes. 15 Then were the princes wroth' against Jeremiah, and smote him,— and put him in prison, in the house of Jonathan the scribe, for <that> had they made the prison. 16 <When Jeremiah had entered into the dungeon-house and into the cells, and Jeremiah |had remained there| many days> 17 then sent King Zedekiah—and fetched him, and the king |asked him|, in his own house, |secretly|, and said,—

Is' there a word from Yahweh?

And Jeremiah said,—

There is, for (said he),

<Into the hand of the king of Babylon> shalt thou be delivered!

18 And Jeremiah said' unto King Zedekiah,—

What sin have I committed against thee, or against thy servants, or against this people, that ye have delivered me' up into prison?

19 |Where|, then, are your prophets, who prophesied unto you, saying,—

The king of Babylon |shall not come| against you, nor against this land?

20 ‖Now‖ therefore, hear, I beseech thee, O my lord the king,—

Let my supplication, I pray thee, fall prostrate before thee, and do not cause me to return unto the house of Jonathan the scribe, lest I die there!

21 Then King Zedekiah gave command, and they committed Jeremiah into the guard-court, and [said] that there should be given him a cake of bread daily, out of the bakers' street, until all the bread out of the city |should be spent|. So Jeremiah remained' in the guard-court.

§ 32. *The Princes again conspiring against Jeremiah, King Zedekiah weakly delivers him into their Hands, and they let him down with ropes into a miry Dungeon; from which Ebed-melech the Ethiopian, having interceded with the King, and taking with him thirty Men, delivers him; and Jeremiah, meanwhile giving good but unheeded Counsel to the King, remains in the Guard-court until Jerusalem is captured.*

38 1 And <when Shephatiah son of Mattan, and Gedaliah son of Pashhur, and Jucal son of Shelemiah, and Pashhur son of Malchiah, heard' the words which Jeremiah' was speaking unto all the people, saying:

2 ‖Thus‖ saith Yahweh,

‖He that remaineth in this city‖ shall die, by sword, by famine, or by pestilence,— whereas ‖he that goeth forth[a] unto the Chaldeans‖ shall live, so shall he have his life[b] for a spoil, ‖and shall live|.

3 ‖Thus‖ saith Yahweh,—

This city shall ‖surely be given‖ into the hand of the force of the king of Babylon, and he shall capture it>

4 Then said the princes unto the king,—

Let this man, we pray thee, |be put to death|, for <in this way> is he' weakening the hands of the men of war who are left in this city, and the hands of all the people, by speaking unto them' such words as these; for ‖this man‖ is not' seeking |prosperity| for this people, but |misfortune|.

5 Then said King Zedekiah,—

Lo! he' is in your hand; for |the king| is not' one who is able to do anything' against' you.

6 Then took they Jeremiah, and cast him into the dungeon[c] of Malchiah[d] son of the king, which was in the guard-court, and they let Jeremiah down with ropes,—now <in the dungeon> was no' water, |only mire|, so Jeremiah sank' in the mire.

7 <When Ebed-melech the Ethiopian, one of the eunuchs, he' being in the house of the king, heard' that they had delivered Jeremiah into the dungeon,—|the king' being seated in the gate of Benjamin|> 8 then went forth Ebed-melech,[e] out of the house of the king, and spake unto the king, saying:

9 My lord, O King! wickedly' have these men done all that they have done to Jeremiah the prophet, whom indeed they have cast into the dungeon,—since he would have died where he was, because of the famine, for there is no' bread any longer' |in the city|.

[a] Some cod. add: "and falleth"—G.n.

[b] U.: "soul."

[c] Or: "cistern." "So large were they that when dry they seem to have been used for prisons (Zech. ix. 11)"—Speaker's Com.

[d] Heb.: *malkiyâhu*, 1; 15, *malkîyah*.

[e] Some cod. add: "the Ethropian." Cp. ver. 7—G.n.

10 Then the king commanded' Ebed-melech the Ethiopian, saying,—
Take with thee[a] from hence, thirty men, and lift Jeremiah the prophet out of the dungeon, before he die.
11 So Ebed-melech took' the men with him,[b] and went into the house of the king, under the treasury, and took thence, pieces of cast-off clothes, and old rags,—and let them down unto Jeremiah in the dungeon, with the ropes. 12 Then said Ebed-melech the Ethiopian unto Jeremiah,—
Put, I pray thee, the pieces of cast-off clothes and the old rags, under thine arm-joints, under the ropes.
And Jeremiah did' so. 13 Then drew they Jeremiah, with the ropes, and lifted him up out of the dungeon,—and Jeremiah remained in the guard-court. 14 Then King Zedekiah sent' and fetched Jeremiah the prophet unto him, in the third' entrance, which is in the house of Yahweh,—and the king said' unto Jeremiah—
I' am going to ask thee a thing, do not hide anything' from me.
15 Then said Jeremiah unto Zedekiah,
<When I tell thee> wilt thou not ‖surely put me to death‖?
And <when I counsel thee> thou wilt not hearken unto me.
16 So King Zedekiah sware unto Jeremiah, secretly saying,—
<By the life of Yahweh, who made for us, this soul>[c]
I will in no wise put thee to death,
Neither will I deliver thee into the hand of these men, who are seeking thy life.[d]
17 Then said Jeremiah unto Zedekiah—
‖Thus‖ saith Yahweh,
God[e] of hosts, God of Israel—
<If thou wilt ‖indeed go forth‖ unto the princes of the king of Babylon> then shall thine own soul live, and ‖this city‖ shall not be burned with fire,—but thou shalt live, ‖thou, and thy house‖.
18 But <if thou wilt not go forth unto the princes of the king of Babylon> then shall this city be delivered into the hand of the Chaldeans, and they shall burn it with fire, and ‖thou‖ shalt not escape out of their hand.
19 Then said King Zedekiah, unto Jeremiah:
I' am afraid of the Jews, who have fallen away unto the Chaldeans, lest they deliver |me| into their hand, and they maltreat me.
20 But Jeremiah said,
They shall not deliver!—
Hearken, I pray thee, unto the voice of Yahweh, in what I' am speaking unto thee, that it may be well with thee, and thy soul live'.
21 But <if thou' art refusing to go forth> ‖this‖ is the thing which Yahweh hath shewed' me:—22 behold, then, ‖all the women that are left in the house of the king of Judah‖ brought forth unto the princes of the king of Babylon,—and ‖those very women‖ saying,
The men thou wast wont to salute[a] |have goaded thee on, and prevailed upon thee|,—
<Thy foot[b] |having sunk in the mire|> they have turned away |back|.
23 Yea [thou shalt behold] all thy wives and thy children, brought forth unto the Chaldeans, and ‖thou‖ shalt not escape out of their hand,—but <by the hand of the king of Babylon> shalt thou be taken, and ‖this city‖ shall be burned[c] with fire.
24 Then said Zedekiah unto Jeremiah—
Do not let ‖any man‖ know of these words, and thou shalt not die.
25 But <when the princes hear' that I have spoken with thee, and they come in unto thee and say unto thee—
Do tell us, we pray thee, what thou didst speak unto the king, do not hide it from us, so will we not put thee to death,—and what spake ‖the king‖ unto |thee|?>
26 Then shalt thou say unto them,—
I' was causing my supplication to fall prostrate before the king, — that he would not cause me to return to the house of Jonathan, |to die there|.
27 Then came in all the princes unto Jeremiah, and asked him, and he told them, according to all these words which the king |had commanded|,[d] —so they turned in silence from him, for the matter |had not been reported|. 28 So Jeremiah remained in the guard-court, until the day when Jerusalem |was captured|; ‖thus‖ it fell out, when Jerusalem |was captured|.

§ 33. *After an eighteen Months' Siege, Jerusalem is taken; King Zedekiah flees to the Waste Plains of Jericho, is captured, brought to Nebuchadrezzar at Riblah, his Sons and Nobles are slain in his presence, his Eyes are put out, and he is taken in Fetters to Babylon. Jerusalem burned, her Walls thrown down, and her Inhabitants carried captive to Babylon—saving some of the Poor, who are left to till the Soil.*

39 1 <In the ninth year of Zedekiah king of Judah, in the tenth month> came Nebuchadrezzar king of Babylon and all his force against Jerusalem, and they besieged it. 2 <In the eleventh year of Zedekiah, in the fourth month,

[a] Lit.: "in thy hand."
[b] Lit.: "in his hand."
[c] Or: "life."
[d] *U.*: "*soul.*"
[e] Some cod. (w. Aram., Sep., Syr. and Vul.) omit the word "God" here—G.n.

[a] Ml.: "men of thy peace (or salutation)."
[b] Some cod. (w. Syr. and Vul.): "feet"—G.n.
[c] M.C.T.: "shalt thou burn"; but some cod. (w. Aram., Sep. and Syr.) [lit.]: "shall be burned" —G.n.
[d] Some cod. (w. Sep., Syr., and Vul.) add: "him"—G.n.

on the ninth of the month> was the city |broken into|. 3 Then came in all the princes of the king of Babylon, and sat in the middle gate, —Nergal-sharezer, Samgar-nebo, Sarsechim,[a] chief eunuch, Nergal-sharezer, chief soothsayer, and all the residue' of the princes of the king of Babylon.

4 And it came to pass <as soon as Zedekiah king of Judah and all the men of war saw' them> that they fled, and went forth by night out of the city, by way of the king's garden, through the gate between the two walls,—and he[b] went forth by way of the waste plain.[c] 5 But the force of the Chaldeans pursued' them, and overtook Zedekiah, in the waste plains of Jericho, and when they had taken him, they brought him up unto Nebuchadrezzar king of Babylon, to Riblah, in the land of Hamath,—and pronounced upon him sentences of judgment. 6 And the king of Babylon slew the sons of Zedekiah, in Riblah, before his eyes,—and <all the nobles of Judah> did the king of Babylon slay; 7 and <the eyes of Zedekiah> did he put out, and bound him with fetters of bronze, to bring him into Babylon. 8 And <the house of the king, and the houses[d] of the people> did the Chaldeans burn with fire,—and <the walls of Jerusalem> brake they down; 9 and <the remnant of the people who were left in the city, and the disheartened, who fell away unto him, and the remnant of the people who were left> did Nebuzaradan chief of the royal executioners,[e] take captive to Babylon. 10 But <of the poor people, who had |nothing|> did Nebuzaradan chief of the royal executioners, leave remaining in the land of Judah, and gave them vineyards and ploughed fields, |on the same day|.

§ 34. *By Nebuchadrezzar's Command Jeremiah is to be well treated: he is taken out of the Guard-court.*

11 Then Nebuchadrezzar king of Babylon |gave command|, concerning Jeremiah, — through[f] Nebuzaradan chief of the royal executioners, saying:

12 Take him, and <thine eyes> set thou upon him, and do not unto him any' harmful thing,—but <just as he shall speak unto thee> ‖so‖ shalt thou do with him.

13 So Nebuzaradan, chief of the royal executioners, |sent|, also Nebushazban,[g] chief of the eunuchs, and Nergal-sharezer,[h] chief of the magi, and all the chiefs of the king of Babylon; 14 yea they sent and fetched Jeremiah out of the guard-court, and delivered him unto Gedaliah son of Ahikam son of Shaphan, to bring him forth into a home,[a]—so he dwelt in the midst of the people.

§ 35. *A Divine Message to Ebed-melech the Ethiopian, recognising his Faith and assuring him of his Life.*

15 Now <unto Jeremiah> had come the word of Yahweh, while he was yet shut up' in the guard-court, saying:

16 Go! and speak to Ebed-melech the Ethiopian, saying,—

‖Thus saith Yahweh of hosts,
God of Israel,
Behold me! bringing about my words against this city, for calamity—and not for blessing, —and they shall come to pass before thee, |in that day|.

17 But I will deliver thee in that day,
Declareth Yahweh,—
and thou shalt not be given up into the hand of the men' from the face of whom ‖thou‖ mightest shrink with fear.

18 For I will ‖surely deliver‖ thee, and <by the sword> shalt thou not fall,—but thou shalt have thine own life[b] |as a spoil|,
Because thou hast trusted in me,
Declareth Yahweh.

§ 36. *Nebuzaradan giving Jeremiah his Choice, of going down to Babylon or remaining in the Land, the Prophet decides to dwell at Mizpah with Gedaliah, who had been appointed Governor of the Cities of Judah.*

40 1 The thing that happened[c] unto Jeremiah, from Yahweh, after Nebuzaradan chief of the royal executioners had let him go from Ramah, —when he had taken him, he having been bound in fetters in the midst of all the captive-host[d] of Jerusalem, and Judah, who were being carried away captive to Babylon. 2 So then the chief of the royal executioners[e] took Jeremiah,—and said unto him,

‖Yahweh thy God‖ had threatened this' calamity' against this place; 3 and so Yahweh hath brought it about and done it, just as he threatened,—for ye have sinned against Yahweh, and have not hearkened unto his voice, and so this thing hath befallen' you.

4 ‖Now‖ therefore, lo! I have loosed thee to-day, from the fetters which were upon thy hand:[f] <If it be good in thine eyes to come with me into Babylon> come, and I will set mine eyes upon thee, but <if evil in thine eyes to come with me into Babylon>

[a] Some cod. (w. 4 ear. pr. edns.): "Sar-sechim" —G.n.
[b] Some cod. (w. 1 ear. pr. edn., Syr. and Vul.): "they"—G.n.
[c] Heb.: *'arabah*.
[d] Lit.: "house."
[e] Or: "chief of the guards-men"; originally: "royal slaughterers"—O.G. 371.
[f] Ml.: "by the hand of."
[g] *Written*: "Nebushazbax" (with "z"); *read*: "Nebushazban" (with "n"). In some cod. is a Mas. note, small "n"—G.n.
[h] One school of Massorites *write* this as two words: "Sar-ezer"—G.n.

[a] Some cod. (w. 1 ear. pr. edn. [*Rabb.*]: "out of the [prison-] house"—G.n.
[b] U.: "soul."
[c] Or: "The word that came."
[d] Ml.: "captivity."
[e] Cp. chap. xxxix.—G.n.
[f] In some cod. (w. 8 ear. pr. edns., Sep., Syr. and Vul.): "hands"—G.n.

forbear,—see! ‖all the land‖ is before thee, <whither it may be good and right in thine eyes to go> ‖thither‖ go!

5 And ere yet' he could make reply—

Go thou back then unto Gedaliah[a] son of Ahikam son of Shaphan, whom the king of Babylon hath set in charge over the cities of Judah, and dwell thou with him in the midst of the people, or <whithersoever it may be right in thine eyes to go> go!

So the chief of the royal executioners gave him an allowance and a present, and let him go. 6 Then came' Jeremiah unto Gedaliah son of Ahikam, to Mizpah,[b] and dwelt with him in the midst of the people who were left in the land.

§ 37. *All the Hebrew Captains left in the Field, with Jews out of Moab, Ammon and Edom, gather unto Gedaliah; among them a Traitor, Ishmael, of whom the Governor is warned; but Gedaliah refusing credence, is cruelly murdered, with the Jews and Chaldeans who are with him. After further Treacheries, Ishmael is pursued by Johanan and others, and his Captives are rescued, but himself escapes. Johanan and those with him, fearing the Wrath of the Chaldeans, dwell at the khan of Chimham, ready to go down into Egypt.*

7 Now <when all the captains of the forces which were in the field—‖they and their men‖, heard' that the king of Babylon had set Gedaliah son of Ahikam in charge over the land,—and that he had committed to him men and women and children, and the poor of the land' of those who had not been carried away captive to Babylon> 8 then came they in unto Gedaliah in Mizpah,—both Ishmael son of Nethaniah, and Johanan and Jonathan sons[c] of Kareah, and Seraiah son of Tanhumeth, and the sons of Ephai[d] the Netophathite, and Jezaniah[e] son of the Maachathite, ‖they and their men‖. 9 Then Gedaliah son of Ahikam son of Shaphan, sware' unto them, and to their men, saying,

Do not be afraid of serving the Chaldeans,—dwell in the land, and serve the king of Babylon, that it may be well with you.

10 But <as for me> behold me! remaining in Mizpah, to stand before the Chaldeans' who may come unto us.

‖Ye‖ however, gather ye wine and summer fruits and oil, and put [them] in your vessels, and dwell in your cities which ye have seized.

11 |Likewise also| ‖all the Jews, who were in Moab and among the sons of Ammon and in Edom, and who were in any of the lands‖ <when they heard that the king of Babylon had granted a remnant to Judah, and that he had set in charge over them, Gedaliah son of Ahikam son of Shaphan> 12 yea, then returned all the Jews, out of all the places whither they had been driven, and came into the land of Judah, unto Gedaliah, in Mizpah, — and gathered wine and summer fruits, in great abundance.

13 But ‖Johanan son of Kareah, and all the princes of the forces which were in the field‖ came unto Gedaliah, in Mizpah, 14 and said unto him—

Dost thou ‖at all know‖ that ‖Baalis,[a] king of the sons of Ammon‖ hath sent Ishmael son of Nethaniah, to smite thee to death?[b]

But Gedaliah son of Ahikam |believed them not|. 15 Then ‖Johanan son of Kareah‖ spake unto Gedaliah |secretly, in Mizpah|, saying,—

Let me go, I pray thee, and smite Ishmael son of Nethaniah, and not ‖a man‖ shall know it,—wherefore' should he smite thee to death,[b] and all Judah who have gathered themselves unto thee, be dispersed, and the remnant of Judah perish'?

16 Then said Gedaliah son of Ahikam, unto Johanan son of Kareah,

Thou mayest not do this thing,—for ‖falsely‖ art thou' speaking against Ishmael.

41 1 And it came to pass <in the seventh month> that Ishmael son of Nethaniah son of Elishama of the seed royal and chiefs of the king, and ten men with him, |came in| unto Gedaliah son of Ahikam, at Mizpah,—and they did there' eat bread together, in Mizpah. 2 Then arose Ishmael son of Nethaniah—and the ten men who were with him, and they smote Gedaliah son of Ahikam son of Shaphan—with the sword, and slew him' whom the king of Babylon |had set in charge| over the land. 3 And Ishmael smote ‖all the Jews who were with him, even with Gedaliah in Mizpah, and the Chaldeans who were found there, the[c] men of war‖.

4 And it came to pass <on the second day, after he had slain Gedaliah, not ‖a man‖ knowing it> 5 that men came in from Shechem, from Shiloh, and from Samaria,—eighty men, with beards shaven and clothes rent, who also had cut themselves, with a meal-offering and frankincense in their hand, to bring them into the house of Yahweh. 6 Then went forth Ishmael son of Nethaniah to meet them, out of Mizpah, weeping all along as he went,[d]—and it came to pass <when he fell in with them> that he said unto them,

Come ye in unto Gedaliah son of Ahikam.

[a] Heb.: *g'dhalyâh*, 5; 27, *g'dhalyâhu*.
[b] Or: "the watch-tower."
[c] Some cod. (w. Aram. and Sep.) have: "son." Cp. ver. 13—G.n.
[d] "Ophai," *written*; "*Ephai*," *read*. Some cod. (w. 2 ear. pr. edns., Aram., Syr.) both *write* and *read*: "Ephai." Others (w. Sep. and Vul.) *write* and *read*: "Ophai"—G.n.
[e] Heb.: *y'zanyâhu*, 1; 1, *y'zanyâh* (chap. xlii. 1).

[a] So in many MSS. and 6 ear. pr. edns.; but some cod. (w. 4 ear. pr. edns. [1 *Rabb.* 1517]): "Baalim"—G.n.
[b] Ml.: "to smite thee as to the soul (life)."
[c] Some cod. (w. 3 ear. pr. edns., Syr., Vul.): "and (even) the"—G.n.
[d] Ml.: "going on and on and weeping."

7 And so it was <when they had come into the midst of the city> that Ishmael son of Nethaniah slew' them [and cast them] into the midst of a pit, ‖he, and the men who were with him‖. 8 But ‖ten men‖ were found among them, who said unto Ishmael—

Do not put us to death, for we have secret treasures in the field, wheat and barley and oil and honey.

So he forbare, and put them not to death, in the midst of their brethren. 9 Now <the pit, whereinto Ishmael cast all the dead bodies of the men whom he had smitten> was a large pit[a] which King Asa had made for fear of Baasha king of Israel, — ‖the same‖ did Ishmael son of Nethaniah fill with the slain. 10 Then did Ishmael take captive all the remnant of the people that was in Mizpah,—the daughters of the king, and all the people that were left remaining in Mizpah, whom Nebuzaradan chief of the royal executioners had committed unto Gedaliah son of Ahikam,—yea Ishmael son of Nethaniah |took them captive|, and departed, to pass over unto the sons of Ammon.

11 But <when Johanan son of Kareah, and all the captains of the forces who were with him, heard' of all the wickedness which Ishmael son of Nethaniah had done'> 12 then took they all the men, and went their way to fight with Ishmael son of Nethaniah,—and found him near the many waters which were in Gibeon. 13 And it came to pass <when all the people who were with Ishmael saw' Johanan son of Kareah, and all the captains of the forces who were with him> then were they glad. 14 So all the people whom Ishmael had carried away captive out of Mizpah, |compassed about|, and returned, and went their way' unto Johanan son of Kareah. 15 But ‖Ishmael son of Nethaniah‖ escaped, with eight men, from the face of Johanan,—and departed unto the sons of Ammon.

16 Then did Johanan son of Kareah, and all the captains of the forces who were with him, take' all the remnant of the people whom he had recovered from Ishmael son of Nethaniah out of Mizpah, after he had smitten Gedaliah son of Ahikam,—mighty men, men of war, and women and children, and eunuchs, whom he had recovered out of Gibeon; 17 and they departed, and dwelt in the khan[b] of Chimham,[c] which is near Bethlehem,—that they might go to enter Egypt; 18 because of the Chaldeans, for they were afraid of them,—because Ishmael son of Nethaniah had smitten' Gedaliah son of Ahikam, ‖whom the king of Babylon had set in charge' over the land‖.

[a] So it shd be (w. Sep.)—G.n. Result of regrouping the letters. Cp. G. Intro. p. 158–162.

[b] "Inn"—Fu. H.L., Davies' H.L.; "lodging(-place)"—O.G.

[c] *Written*: "Chemoham"; *read*: "Chimham." In some cod. (w. 3 ear. pr. edns.) both *written* and *read*: "Chimham"—G.n. [Cp. 2 S. xix. 37, 38.]

§ 38. *The Spared and Rescued Remnant of Jews solicit Jeremiah's Intercession with Yahweh in their behalf, solemnly pledging themselves to abide the Result; yet, when the Answer proves adverse to their Wishes, they stubbornly disobey, and go down into Egypt as far as Tahpanhes, carrying Jeremiah and Baruch with them. Here the Prophet, with accompanying symbolic Action, foretells an Invasion of Egypt by Nebuchadrezzar King of Babylon.*

42 1 Then drew near, all the captains of the forces, and Johanan son of Kareah, and Jezaniah son of Hoshaiah,—and all the people, from the least even unto the greatest; 2 and said unto Jeremiah the prophet—

Let our supplication, we beseech thee, fall prostrate before thee, and pray thou in our behalf, unto Yahweh thy[a] God, in behalf of all this remnant,—for we are left, a few out of many, |just as thine own eyes' do behold us|: 3 that Yahweh thy[b] God may tell' us, the way wherein we should walk,—and the thing that we should do.

4 And Jeremiah the prophet said' unto them,

I have heard; behold me! praying unto Yahweh your God, according to your words,—and it shall come to pass, that <the whole thing that Yahweh shall answer you> I will tell you, I will keep back from you, |nothing|.

5 ‖They‖ therefore, said unto Jeremiah,

Yahweh be against us, as a witness, |true and faithful|,—if <according to all the word which Yahweh thy God shall send' thee unto us> ‖so‖ we do not perform: 6 ‖whether for good or for ill‖, <unto the voice of Yahweh our God for which we' are sending thee unto him> will we hearken,—to the end it may be well with us, |because we will hearken' unto the voice of Yahweh our God|.

7 And it came to pass <at the end of ten days> that the word of Yahweh came' unto Jeremiah. 8 Then called he for Johanan son of Kareah, and for all the princes of the forces' who were with him,—and for all the people, |from the least even unto the greatest|; 9 and said unto them,

‖Thus‖ saith Yahweh, God of Israel,—unto whom ye sent me, to cause your supplication to fall prostrate before him:—

10 <If ye will ‖indeed abide‖ in this land> then will I build you up, and not pull [you] down, and plant you, and not uproot [you],—for I have compassion, as touching the calamity' which I have caused you. 11 Do not fear the face of the king of Babylon, of whose face ye' are afraid,—do not fear him,

Urgeth Yahweh,

[a] Sp. v.r. (*sevir*): "our." Cp. ver. 20—G.n.

[b] Sp. v.r. (*sevir*): "our." In some cod. (w. 1 ear. pr. edn.): "our" both *written* and *read*—G.n.

for <with you> am I', to save you, and to deliver you out of his hand: 12 that I may grant you compassions, and he may have compassion upon you,—and suffer you to return unto your own soil.

13 But <since ye' are saying,—
We will not dwell in this land,—nor hearken' unto the voice of Yahweh your God: 14 saying,—
No! for <into the land of Egypt> will we go, where we shall not see war, nor <the sound of a horn> shall we hear,—nor <for bread> shall we be famished,—‖there‖ then will we dwell>

15 ‖Now‖ therefore, ‖for this cause‖ hear ye the word of Yahweh, O remnant of Judah,—
‖Thus‖ saith Yahweh of hosts,
God of Israel,—
<If ‖ye' do indeed set‖ your faces, to enter Egypt, and do enter to sojourn there> 16 then shall it come to pass that ‖the sword which ye' are fearing‖ shall |there| overtake you, in the land of Egypt,—and ‖the famine which ye' are dreading‖ shall |there| lay fast hold of you, ‖in Egypt‖, and |there| shall ye die. 17 So shall it be with all the men who have set their faces to enter Egypt, to sojourn there, they shall die, by sword, by famine, or by pestilence,—and they shall have neither survival nor escape, from the face of the calamity' which I' am about to bring in upon them. 18 For—
‖Thus‖ saith Yahweh of hosts,
God of Israel,—
<Just as mine anger and mine indignation |have been poured out| upon the inhabitants of Jerusalem> ‖so‖ shall mine indignation be poured out upon you' when ye enter into Egypt,—thus shall ye become a curse, and an astonishment, and a contempt, and a reproach, and ye shall no more' see |this place|.

19 Yahweh hath spoken' concerning you, O ye remnant of Judah,
Do not enter into Egypt:
‖Know certainly‖ that I have taken you to witness to-day. 20 For ye have deceived yourselves at the cost of your lives,[a] for ‖ye yourselves‖ sent me unto Yahweh your God, saying,—
Pray thou in our behalf, unto Yahweh our God,—and <according to all that Yahweh our God shall say'> ‖so‖ tell us, and we will do it.

21 Therefore have I told you to-day,—and yet ye have not hearkened unto the voice of Yahweh your God, ‖even in any thing for which he hath sent me unto you‖.

22 ‖Now‖ therefore, ‖know ye certainly‖, that <by sword, by[a] famine, or by pestilence> shall ye die,—in the place whither ye have desired to go, to sojourn.

[a] U.: "souls."

43 1 And it came to pass <when Jeremiah had made an end' of speaking unto all the people all the words of Yahweh their God, with which Yahweh their God had sent' him unto them,—even all these words> 2 then spake Azariah son of Hoshaiah, and Johanan son of Kareah, and all the proud men,—saying unto Jeremiah—
‖Falsely‖ art thou' speaking,
Yahweh our God |hath not sent thee| to say,
Ye shall not enter Egypt, to sojourn there;
3 but ‖Baruch son of Neriah‖ is goading thee on against us,—that he may deliver us into the hand of the Chaldeans, to put us to death, or take us away captive to Babylon.
4 So Johanan son of Kareah, and all the captains of the forces, and all the people, |hearkened not| unto the voice of Yahweh,—by remaining in the land of Judah; 5 but Johanan son of Kareah, and all the captains of the forces, took' all the remnant of Judah, who had returned, out of all the nations whither they had been driven, to sojourn in the land of Judah: 6 both the men and the women and the children, and the daughters of the king, and every soul that Nebuzaradan chief of the royal executioners |had left| with Gedaliah son of Ahikam son of Shaphan,—and Jeremiah the prophet, and Baruch son of Neriah; 7 and entered the land of Egypt, for they hearkened not unto the voice of Yahweh,—yea entered as far as Tahpanhes. 8 Then came the word of Yahweh unto Jeremiah, in Tahpanhes, saying:
9 Take in thy hand great stones, and hide them in the mortar, that is in the brick-yard' which is at the entrance of the house of Pharaoh, in Tahpanhes,—before the eyes of the men of Judah. 10 Then shalt thou say unto them—
‖Thus‖ saith Yahweh of hosts,
God of Israel—
Behold me! sending and fetching Nebuchadrezzar king of Babylon, my servant, and I will set his throne' over these stones, which I have hid,—and he shall spread his canopy over them. 11 And <when he entereth> then will he smite the land of Egypt [and deliver]
Him who is for death' to death, and
Him who is for captivity' to captivity, and
Him who is for the sword' to the sword.
12 So will I kindle a fire in the houses of the gods of Egypt, and he shall burn them and carry them away captive,—and shall wrap the land of Egypt about him, just as a shepherd |wrappeth about|

[a] Some cod. (w. 3 ear. pr. edns.): "and (or) by famine"—G.n.

him his garment, and shall go forth from thence in peace;

13 And he shall break in pieces the pillars of Beth-shemesh,[a] which is in the land of Egypt,—
And <the houses of the gods of Egypt> shall he burn with fire.

§ 39. *Against Jeremiah's Denunciation of his Countrymen's renewed Idolatries in Egypt, they perversely defend themselves; calling forth from the Prophet a Crushing Reply by reference to the Fate of Jerusalem, and a specific Prediction of the Capture of Pharaoh-hophra King of Egypt.*

44 1 The word which came to Jeremiah, against all the Jews who were dwelling in the land of Egypt,—who were dwelling in Migdol, and in Tahpanhes, and in Noph, and in the land of Pathros, saying:

2 ‖Thus‖ saith Yahweh of hosts,
God of Israel,
‖Ye yourselves‖ saw all the calamity' which I brought in upon Jerusalem, and upon all the cities of Judah,—and there' they are, a desolation, this day, and there is not' in them an inhabitant: 3 because of their wickedness' which they committed, provoking me to anger, by going to burn incense, to serve other' gods,—whom they had not known, ‖they, ye, nor your fathers‖; 4 yet I sent unto you all my servants the prophets, betimes' sending them, saying,—
Do not, I pray you, commit this abominable thing, which I hate!
5 but they hearkened not, neither inclined their ear, by turning from their wickedness,—so as not to burn incense to other' gods. 6 Therefore were mine indignation and mine anger |poured out|, and a fire was kindled in the cities of Judah, and in the streets of Jerusalem, — and they became waste and desolate, |as at this day|. 7 ‖Now‖ therefore,
‖Thus‖ saith Yahweh, God[b] of hosts,
God of Israel—
|Wherefore| are ye' committing a great wickedness against your own lives,[c] that ye should cut off from you man and woman, child and suckling, out of the midst of Judah,—so that there should not be left you |a remnant|: 8 in that ye provoke me to anger by the works[d] of your own hands, burning incense to other' gods, in the land of Egypt, which ye' have been entering to sojourn,—that ye should cut [them] off' from you, and that ye should become a contempt and a reproach' among[a] all the nations of the earth? 9 Have ye forgotten the wicked ways of your fathers, and the wicked ways of the kings of Judah, and the wicked ways of his wives,[b] and your own wicked ways, and the wicked ways of your own wives,—which they committed in the land of Judah, and in the streets of Jerusalem?
10 They have not been crushed, unto this day; neither have they been afraid, neither have they walked in my law,[c] and in my statutes, which I set before you, and before your fathers. 11 Therefore'
‖Thus‖ saith Yahweh of hosts,
God of Israel,
Behold me! setting my face against you, for calamity,—even to cut off all Judah;
12 and I will take the remnant of Judah who did set their faces, to enter the land of Egypt, to sojourn there, and they shall all be consumed, <in the land of Egypt> shall they fall by the sword, <by[d] famine> shall they be consumed, ‖from the least even unto the greatest‖, <by sword and by famine> shall they die,—so shall they become a curse, and an astonishment, and a contempt, and a reproach; 13 and I will bring punishment upon them who are dwelling in the land of Egypt, just as I brought punishment upon Jerusalem,—by sword, by famine, and by pestilence; 14 and there shall be neither escape nor survival, unto the remnant of Judah, who have been entering, to sojourn there, into the land of Egypt,—that they should return to the land of Judah, |even when they' are lifting up their soul to return to dwell there, for none shall return, |saving fugitives|.

15 Then all the men who knew that their wives were burning incense to other' gods, and all the women standing by, a great convocation,—with all the people who were dwelling in the land of Egypt, in Pathros, |made answer unto Jeremiah|, saying:

16 <As touching the word which thou hast spoken unto us, in the name of Yahweh> we are not going to hearken unto thee;
17 but ‖we will certainly do‖ the whole thing that hath gone forth out of our own mouth, by burning incense to the queen of the heavens, and pouring out to her drink-offerings, just as ‖we and our fathers, and our kings and our princes‖ did, in the cities of Judah, and in the streets of Jerusalem,—then were we filled with bread, and became prosperous, and <calamity> saw we none;
18 whereas <from the very time we ceased burning incense to the queen of the heavens

[a] =“Sun-temple” =“Onheliopolis”—O.G. 113.
[b] Some cod. (w. 2 ear. pr. edns., Sep., Syr. and Vul.) omit: “God” before “of hosts.” Cp. ver. 11—G.n.
[c] U.: “souls.”
[d] In some cod. (w. 5 ear. pr. edns. and Syr.): “work” (sing.)—G.n.

[a] Some cod. (w. 3 ear. pr. edns., *Sep.* and Vul.): “to”—G.n.
[b] So lit., and the ref. may be to an individual king; but Sep. has: “your princes.”
[c] Or: “instruction.”
[d] Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr., Vul.): “and (or) by”—G.n.

and pouring out to her drink-offerings> we have lacked |everything|,—and <by sword and by famine> have we been consumed.

19 And <though we' are burning incense to the queen of the heavens and pouring out to her, drink-offerings> is it ‖without our men‖ that we have made to her sacrificial cakes as images of her, and poured out to her, drink-offerings?

20 Then spake Jeremiah unto all the people,—against the men, and against the women, and against all the people who had been making any answer unto him, saying:

21 Was it not <the very incense which ye burned in the cities of Judah, and in the streets of Jerusalem, ‖ye, and your fathers, your kings and your princes, and the people of the land‖> was it not ‖those very things‖ that Yahweh did remember, and that came up on his heart;[a] 22 so that Yahweh could' no' longer[b] forbear, because of the wickedness of your doings, because of the abominations which ye committed,—and your land became' a desolation, and an astonishment, and a contempt, without inhabitant—|as at this day|?

23 <Because that ye burned incense, and that ye sinned against Yahweh, and hearkened not unto the voice of Yahweh, and ‖in his law[c] and in his statutes and in his testimonies‖ did not walk> ‖for this cause‖ did this calamity befall' you—|as at this day|.

24 And Jeremiah said' unto all the people, and unto all the women,—
Hear ye the word of Yahweh, all Judah, who are in the land of Egypt,—

25 ‖Thus‖ saith Yahweh of hosts,
God of Israel, saying,
‖Ye and your wives‖ have both spoken with your mouth and <with your hands> have ye fulfilled, saying,
We will ‖certainly perform‖ our vows which we have vowed, to burn incense to the queen of the heavens, and to pour out to her, drink-offerings:
the women ‖will certainly confirm'‖ your vows, and ‖certainly perform'‖ your vows.

26 |Therefore| hear ye the word of Yahweh, all Judah, who are dwelling in the land of Egypt,—
Behold me! I have sworn by my great Name, Saith Yahweh,
That my Name |shall no more| be invoked by the mouth of any man of Judah, saying—
By the life of My Lord, Yahweh,[d]
in all the land of Egypt.

27 Behold me! watching[a] over them |for calamity, and not for blessing|,—so shall all the men of Judah who are in the land of Egypt |be consumed| by sword and by famine, until there be an end of them. 28 Yet ‖the fugitives of the sword‖ shall certainly return' out of the land of Egypt into the land of Judah, men easily counted,—that all the remnant of Judah who are entering Egypt to sojourn there |may know|, ‖whose word‖ shall stand, ‖mine or theirs‖!

29 And ‖this‖ <to you> shall be the sign,
Declareth Yahweh,
that I' am about to bring punishment upon you in this place,—that ye may know that my words shall ‖certainly stand‖ against you, |for calamity|:

30 ‖Thus‖ saith Yahweh,
Behold me! delivering up Pharaoh-hophra king of Egypt, into the hand of his enemies, yea into the hand of them who are seeking his life,[b]—just as I delivered Zedekiah king of Judah, into the hand of Nebuchadrezzar king of Babylon his enemy, and one seeking his life.

§ 40. *Jeremiah's faithful but regretful Scribe, Baruch, is, by Divine Message, reminded that his Ambition for great Things is ill-timed, and he is simply assured of his Life.*

45 1 The word which Jeremiah the prophet' spake unto Baruch son of Neriah,—when he had written these words upon a book from the mouth of Jeremiah, in the fourth year of Jehoiakim son of Josiah, king of Judah, saying—

2 ‖Thus‖ saith Yahweh,
God of Israel,
Unto thee, O Baruch,—

3 Thou didst say,
Surely woe to me!
For Yahweh hath added' sorrow unto my pain,—
I am weary with my moaning,
And <rest> have I not found!

4 ‖Thus‖ shalt thou say unto him,
‖Thus‖ saith Yahweh,—
Lo, <what I had built> I' am pulling down,
And <what I had planted> I' am rooting up,—
And that' is ‖all the land‖:[c]

5 Wouldst ‖thou‖ then seek to secure[d] for thyself great things?
Do not seek!
For, behold me! bringing in calamity upon all flesh, Declareth Yahweh,

[a] Cp. chap. xix. 5; 1 Co. ii. 9.
[b] Or: "was unable any longer to forbear."
[c] Or: "instruction."
[d] Or transfer both names: "Adonây, Yahweh."
[a] N.B.: Same word as in chap. i. 11, 12, and xxxi. 28.
[b] U.: "soul."
[c] Some cod. (w. 3 ear. pr. edns.): "And all the land (earth) is mine"—G.n.
[d] Cp. O.G. 134.

Nevertheless I will give thee thine own
life[a] as a spoil, in all places whithersoever
thou goest.

§ 41. *The Nations* (chaps. i. 10; xxv. 15):—*Egypt.*

46 1 So much of the word of Yahweh as came
unto Jeremiah the prophet, concerning the[b]
nations.

2 ‖Of Egypt‖
Concerning the force of Pharaoh-necho, king
of Egypt, which was by the river Euphrates,
in Carchemish,—which Nebuchadrezzar king
of Babylon |smote|, in the fourth year of
Jehoiakim son of Josiah, king of Judah:—

3 Prepare ye buckler and shield,
And draw near to battle:
4 Harness the horses, and mount, ye horsemen,
Stand forth in helmets,—
Polish the lances, put on the coats of mail.

5 Why' have I seen it?
‖They‖ <panic-struck> are drawing back,
Yea ‖their heroes‖ are crushed,
Yea they have ‖fled‖,[c] and not turned,—
Terror round about![d] Declareth Yahweh.

6 Let not the swift |flee|,
Nor let the hero |escape|,—
<Northward, beside the river Euphrates>
have they stumbled, and fallen.

7 Who is' it that is like the Nile when it riseth,
Like rivers when his waters are tossed?
8 ‖Egypt‖ was like the Nile when it riseth,
And like rivers, when the waters are tossed:
So he said—
I will rise,
I will cover the earth,
I will destroy the city, and the dwellers
therein.
9 Mount the horses,
And drive the chariots madly on,
So let the heroes |go forth|,—
Ethiopians and Libyans that grasp the
buckler,
And Lydians, that grasp—that tread—the
bow.

10 But ‖that day‖ belongeth to My Lord,
Yahweh of hosts[e]—
A day of avenging, to avenge him of his
adversaries,
When the sword shall devour' and be filled,
and be sated with their blood,—
For ‖a sacrifice‖ hath My Lord, Yahweh of
hosts,[e]
In the land of the North,
Towards the river Euphrates.

11 Go up to Gilead, and fetch balsam,
O virgin, daughter of Egypt!
<In vain> hast thou multiplied remedies,
<Healing> there is none' for thee.[a]
12 The nations have heard' of thy disgrace,
And ‖thine outcry‖ hath filled the earth,—
For <hero against hero> have they stumbled,
<Together> have fallen |the twain|!

13 The word which Yahweh spake, unto Jeremiah
the prophet,—as to the coming of Nebuchad-
rezzar, king of Babylon, to smite the land of
Egypt:—

14 Tell ye it in Egypt,
And let it be heard in Migdol,
Yea let it be heard in Noph, and in Tah-
panhes,—
Say ye—
Stand thou forth, and prepare thyself,
For a sword hath devoured round about thee.

15 Wherefore' have thy valiant ones[b] been laid
prostrate?
He hath made no stand, because ‖Yahweh‖
hath driven him back:
16 Hath made many a one to be stumbling,
Yea fallen' is every one against his neigh-
bour,
So they have said—
Arise and let us return to our own
people,
And unto the land of our birth,
From the face of the sword of the
oppressor.
17 Proclaim ye a name,[c]—
‖Pharaoh, king of Egypt‖—a Sound!
He hath overstepped the time appointed!
18 <As I live> saith the King,
‖Yahweh of hosts‖ is his name:
<‖Though
Like Tabor' among mountains,
Like Carmel>
Into the sea shall he go![d]

19 <Baggage for captivity>[e] prepare thee,
O inhabitress, daughter of Egypt;
For ‖Noph‖ shall become |a desolation|,
And be burned, without inhabitant.

20 <A calf of great beauty>[f] is Egypt:
‖The gad-fly‖ <out of the North> cometh—
cometh.[g]
21 ‖Even her hirelings, in her midst‖ are like
fatted calves,
For ‖even they‖
have turned—
have fled at once!
have[h] made no stand!
For ‖their day of doom‖ hath come upon them,
The time of their visitation.

[a] U.: "soul."
[b] Some cod. (w. 6 ear. pr. edns. [1 *Rabb.*]): "all the"—G.n.
[c] Ml.: "Yea a flight have they fled."
[d] Heb.: *mágōr miṣṣaviv*; as in chaps. v. 25; xx. 3, 10; xlix. 29. Lam. ii. 22. Cp. Intro., Chap. I., 3, *a*.
[e] Or: "Adonáy, Yahweh of hosts."
[a] Cp. chap. viii. 22; li. 8.
[b] Some cod. (w. 2 ear. pr. edns., Sep., Vul.): "one" (sing.)—G.n. ["Or *thy bull*, *i.e.* Apis"—O.G. 695.]
[c] So it shd be (w. Sep. and Vul.)—G.n.
[d] So many MSS. and 9 ear. pr. edns. punctuate; but some cod. point thus: "<As Carmel in the sea>"—G.n.
[e] Cp. Eze. xii. 2.
[f] "A pretty heifer"—O.G.
[g] Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr., Vul.) have: "cometh at her," "attacketh her"—G.n. [Instead of repeating the word "cometh."]
[h] Some cod. (w. 2 ear. pr. edns., Syr. and Vul.): "And have"—G.n.

22 ‖Her noise‖ <like a serpent> departeth,—
For <with a force> they advance,
And <with axes> have they come against her, |like them who fell trees|:
23 They have cut down her forest,
Declareth Yahweh,
Surely he cannot be searched out,[a]—
For they have outnumbered locusts, and cannot |be counted|.
24 Put to shame, is the daughter of Egypt,—
She hath been delivered into the hand of the people of the North.

25 Saith Yahweh of hosts,
God of Israel,—
Behold me! bringing punishment—against Amon of No,[b] and upon Pharaoh, and upon Egypt, and upon her gods, and upon her kings,—
Even upon Pharaoh, and upon all that trust in him;
26 And I will deliver them—
Into the hand of them who are seeking their life,[c]
Even into the hand of Nebuchadrezzar king of Babylon,
And into the hand of his servants,—
And <after that> shall it be inhabited as in the days of old, Declareth Yahweh.

27 ‖Thou‖ therefore, do not fear, O my Servant Jacob,
Nor be dismayed, O Israel,
For behold me!
Saving thee from afar,
And thy seed, from the land of their captivity,—
So shall Jacob return, and be quiet, and shall rest,
With none' to occasion alarm.
28 ‖Thou‖[d] do not fear, O my Servant Jacob,
Urgeth Yahweh,
For ‖with thee‖ am I':
<Though I make an end of all the nations whither I have driven thee>
Yet <of thee> will I not make an end,
But will correct thee in |measure|,
And not hold thee ‖guiltless‖![e]

§ 42. *The Nations:—The Philistines.*

47 1 So much of the word of Yahweh as came unto Jeremiah the prophet,
Against the Philistines,—
before Pharaoh smote Gaza:

2 ‖Thus‖ saith Yahweh—
Lo! |waters rising from the North|
And they shall become a torrent overflowing,
Which shall overflow
The land and the fulness thereof,
The city, and the dwellers therein,—
Then shall men |make outcry|,
And all the inhabitants of the land |howl|.
3 <Because of the sound of the tramping of the hoofs of his chargers,
Because of the rushing of his chariots, the rumbling of his wheels>
|Fathers| shall not turn' |to children|,
Because of the unnerving of their hands;
4 On account of the day that cometh to lay waste all the Philistines,
To cut off from Tyre, and Zidon, every escaped one that could have helped,—
For Yahweh |is laying waste| the Philistines,
The remnant of the Coastland of Caphtor.
5 |Baldness| hath come |upon Gaza|,
Silenced' is Ashkelon, the remnant of their vale,—
|How long| wilt thou cut thyself?

6 Ah! thou sword of Yahweh,
|How long| wilt thou not be quiet?
Withdraw into thy scabbard,
Rest thyself, and be still.

7 |How| can it be quiet, when ‖Yahweh‖ hath given it a charge,—against Ashkelon, and against the shore of the sea?
‖There‖ hath he appointed it!

§ 43. *The Nations:—Moab.*

48 1 ‖Of Moab‖—

‖Thus‖ saith Yahweh of hosts,
God of Israel,—
Alas for Nebo, for it is laid waste,
Put to shame'—captured', is Kiriathaim:
Put to shame' is Misgab, and dismayed.
2 <No more> is the praise of Moab,
<In Heshbon> have they devised against her, |calamity|,
Come, and let us cut her off from being a nation,—
Even' thou ‖Madmēn also‖ shalt be silenced,
<After thee> shall march the sword.
3 A voice of outcry, from Horonaim,—
Wasting and great destruction!
4 Moab is broken:
Her little ones |have caused to be heard an outcry|.
5 For <the ascent of Luhith> |with weeping| one ascendeth—with weeping,—
For ‖in the descent of Horonaim‖ <the distress of the outcry of destruction> have they heard:
6 Flee, deliver your own lives,—
Then shall the women be as a shrub in the desert.
7 For <seeing thou hast trusted in thy works and in thy treasures>
‖Thou too‖ shalt be captured,—
Then shall Chemosh go forth into captivity,
‖His priests and his princes together‖.

[a] *I.e.*: "reconnoitred."
[b] Chief god of Thebes.
[c] U.: "soul."
[d] *Some cod.* (w. *Sep.*, Syr., Vul.): "‖Thou‖ therefore"—G.n.
[e] Exo. xxxiv. 6, 7, n.

8 And the spoiler shall enter' into every city,
And not ‖a city‖ shall escape,
Then shall perish' the vale,
Then be destroyed' the table-land,—
‖As Yahweh hath said‖.
9 Give wing to Moab,
For she must ‖fly away‖;
And ‖her cities‖
<To desolation> shall be turned,
‖With no inhabitant therein‖.
10 |Accursed| be he that doeth the business of Yahweh, |carelessly|;
And, |accursed| be he that withholdeth his sword |from blood|!
11 Moab |hath been at ease| from his youth,
And ‖settled‖ is he' upon his lees,
And hath not been poured out from vessel to vessel,
Nor <into captivity> hath gone,—
|For this cause| hath his flavour stood still' within him,
And ‖his scent‖ is unchanged.
12 |Therefore| lo! |days are coming|,
Declareth Yahweh,
When I will send to him tilters, and they shall tilt him,—
And <his vessels> shall they empty,
And <their jars> shall they dash in pieces.
13 Then shall |Moab| be ashamed, of |Chemosh|,—
Just as |the sons of Israel| were ashamed of |Bethel, their confidence|.
14 How' can ye say,
‖Heroes‖ are we'? and
Men of might for the war?
15 Spoiled' is Moab,
And <her cities> hath he ascended,
And ‖the choice of his young men‖ have gone down to the slaughter,—
Declareth The King,
‖Yahweh of hosts‖ is his Name.
16 Near' is the doom of Moab, to come,—
And ‖his calamity‖ hasteth |greatly|.
17 Lament ye for him—
All that are round about him, and
All that know his name,—
Say, How' is broken—
The staff of strength!
The rod of beauty!
18 Come down from glory, and sit in thirst,
O inhabitress, daughter of Dibon;
For ‖the spoiler of Moab‖ hath come up against thee,
He hath laid in ruins thy strongholds.
19 <Near the way> take thy stand and keep outlook,
O inhabitress of Aroer:
Ask— Him that fleeth, and
Her that hath escaped,
Say, What hath happened?
20 Confounded' is Moab! For it is broken down!
Howl and make outcry,—
Tell ye in Arnon',
That Moab |is spoiled|;

21 And ‖judgment‖ hath come
Upon the country of the table-land,—
Upon Holon, and
Upon Jazer, and
Upon Mephaath; 22 and
Upon Dibon, and
Upon Nebo, and
Upon Beth-diblathaim; 23 and
Upon Kiriathaim, and
Upon Beth-gamul, and
Upon Beth-meon; 24 and
Upon Kerioth, and
Upon Bozrah,—
Yea ‖upon all the cities of the land of Moab, far, and near‖.
25 Cut off' is the horn of Moab,
Yea ‖his arm‖ is broken,—
Declareth Yahweh.
26 Make ye him drunken,
Because <against Yahweh> hath he magnified himself;
So shall |Moab| stagger[a] |into his own vomit|,
And shall become a derision, ‖even he‖!

27 And was it not ‖a derision‖ that Israel |became to thee|?
And was it not <among thieves> he was found?
For <as often as thou didst speak of him> thou didst wag the head![b]

28 Leave ye the cities, and dwell in the cliff,
Ye inhabitants of Moab;
And become ye as a dove, that maketh her nest in the further-side of the fissure's mouth.

29 We have heard the arrogance of Moab—proud exceedingly:
His loftiness and his arrogance and his majesty, and his elevation of heart!
30 ‖I‖ know— Declareth Yahweh,
His passion—that 'tis Unjust!
‖His boastings‖, that Untrue have they made [them]!
31 |For this cause| <over Moab> will I howl,
And <for all' Moab> will I make outcry,—
<For the men of Kir-heres> must one[c] moan!
32 <Beyond the weeping of Jazer> will I weep for thee, O vine of Sibmah,[d]
‖Thy tendrils‖ have gone over the sea,[e]
<Unto the sea of Jazer> have they reached,
<Upon thy summer fruits,
And upon thy vintage> |the spoiler| hath fallen.

[a] "*Splash* (fall with a splash)"—O.G.
[b] Or (more generally): "*shake thyself* in excitement (perh. of scorn = wag the head")—O.G. 627*.
[c] So one school of Massorites; another school: "I"—G.n.
[d] Cp. Is. xvi. 9.
[e] Prob.: the Dead Sea. Fuerst (H.L. 583) thinks = "pool." Cp. Is. xvi.

33 So shall be withdrawn gladness and exultation—
From the fruitful field, and
From the land of Moab,—
And <wine from the vats> have I caused to fail,
They shall not tread with shouting,
‖The shouting‖ shall be no' shouting!

34 <From[a] the outcry of Heshbon,
Even unto Elealeh,
Even unto Jahaz> have they given forth their voice,
<From Zoar even unto Horonaim> the third[b] Eglath,—
For ‖even the waters of Nimrim‖ <to utter desolation> have been turned:

35 Then will I cause to cease, from Moab,
Declareth Yahweh,—
Him that offereth at a high-place, and
Him that burneth incense to his gods.

36 |For this cause| ‖my heart, for Moab‖ <like flutes> shall make plaintive sounds,
Yea ‖my heart, for the men of Kir-heres‖ <like flutes> shall make plaintive sounds,
|Because| ‖the abundance he hath gotten‖ is lost!

37 For ‖every[c] head‖ is baldness,
And ‖every beard‖ clipped:
<Upon all hands> are gashes,
And <upon the[d] loins> |sackcloth|!

38 <Upon all the housetops of Moab,
And in her broadways> it is all lamentation,—
For I have broken Moab—
Like a vessel wherein is no' pleasure,
Declareth Yahweh.

39 <How' it is broken down!>
They have howled,
How' hath Moab turned the back |for shame|,—
So shall Moab become a derision and a terror, to all round about him.

40 For ‖thus‖ saith Yahweh,
Lo! <as an eagle> shall one dart along,—
And shall spread out his wings towards Moab.

41 Captured' is Kerioth,
And ‖the fortresses‖ are seized,—
Then shall the heart of the heroes of Moab become in that' day,
As the heart of a woman in her pains.

42 Then shall |Moab| be destroyed |from being a people|,—
Because <against Yahweh> hath he magnified himself.

43 ‖Terror, and pit, and snare‖[a] are upon thee, O inhabitant of Moab,
Declareth Yahweh:

44 ‖He that fleeth from the face of the terror‖ Shall fall into the pit,
And ‖he that getteth up out of the pit‖[b] Shall be captured by the snare,—
For I will bring against her—|against Moab|, The year of their visitation,
Declareth Yahweh.

45 <In the shadow of Heshbon> stand |strengthless| ‖the fugitives‖,—
For ‖a fire‖ hath gone forth out of Heshbon,
And shall flame out of the midst of[c] Sihon,
And shall devour the beard of Moab,[d]
And the crown of the head of the proudly tumultuous.[e]

46 Woe to thee, Moab!
Lost' are the people of Chemosh,—
For thy sons |have been taken| into captivity,
And thy daughters into captivity.[f]

47 Yet will I bring back the captivity of Moab, In the afterpart of the days,
Declareth Yahweh.
<Thus far> is the sentence of Moab.

§ 44. *The Nations:—The Sons of Ammon.*

49 1 ‖Of the sons of Ammon‖—
‖Thus‖ saith Yahweh:
Hath Israel no' ‖sons‖?
Hath he no' ‖heir‖?
Why hath |Malkam|[g] taken possession' of |Gad|,
Or have ‖his people‖ <in the cities thereof> made their dwelling?

2 |Therefore| lo! |days are coming|,
Declareth Yahweh,
When I will cause to be heard against Rabbah of the sons of Ammon, |an alarm of war|,
So shall she become a mound of desolation,
And ‖her villages‖[h] <with fire> shall blaze,—
Then shall |Israel| inherit them' who inherited him',
Saith Yahweh.

3 Howl, O Heshbon, for Ai is spoiled,
Make outcry, ye daughters of Rabbah,
Gird you with sackcloth,
Lament ye, and run to and fro among the fences,—
For ‖Malkam‖[i] <into captivity> shall go,
His priests and his princes, |together|.

[a] Or: "beyond."
[b] "To distinguish it from two other Eglaths"—Fuerst.
[c] Some cod. (w. 4 ear. pr. edns.): "For upon every"—G.n.
[d] Some cod. (w. 3 ear. pr. edns., Sep. and Vul.): "And upon all loins"—G.n.
[a] Cp. Is. xxiv. 17, 18; Lam. iii. 47.
[b] Some cod. (w. 3 ear. pr. edns.): "out of the midst of the pit." Cp. Is. xxiv. 18—G.n.
[c] Ml.: "from between."
[d] Cp. Nu. xxiv. 17.
[e] Ml.: "the sons of tumult."
[f] In the previous line masculine; but here feminine—qy. whether giving a hint as to the well-known incidents of female captivity.
[g] Or: "their king-idol" = "their Molech." See G. Intro., 460-1.
[h] Lit.: "daughters."
[i] As in ver. 1 (notes).

4 Why shouldst thou glory in the vales,
The flowing of thy vale,[a] O apostate' daughter?
She who is trusting in her treasures, [saying],[b]
Who' shall invade |me|?

5 Behold me! bringing upon thee, terror,
Declareth My Lord, Yahweh[c] of hosts,
From all who are round about thee,—
And ye shall be driven out every man before it,
And there shall be none to bring home the wanderer;

6 But <afterwards> will I bring back the captivity of the sons of Ammon,[d]
Declareth Yahweh.

§ 45. *The Nations:—Edom.* (Cp. Isa. lxiii.)

‖Of Edom‖—

‖Thus‖ saith Yahweh of hosts,
Is there |no longer| wisdom in Teman?
Hath counsel perished from the discerning?
Is ‖their wisdom‖ corrupt?

8 Flee ye, turn, go down deep to dwell, O inhabitant of Dedan,—
For <the doom of Esau> have I brought in upon him,
The time of his visitation.

9 <If ‖grape-gatherers‖ came to thee>
Would they not leave |gleanings|?
<If ‖thieves in the night‖>
Would they not have taken away what sufficed them?

10 But ‖I‖ have stripped Esau bare,
I have uncovered his secret places,
And <to conceal himself> shall he not be able!
Spoiled, are his seed, and his brethren, and his neighbours, and he is' not.

11 Leave thy fatherless children
‖I‖ will preserve them alive,—
And ‖thy widows‖
<In me> let them trust.

12 For ‖thus‖ saith Yahweh—
Lo! ‖they who had not been adjudged to drink the cup‖ ‖shall surely drink‖,
And art ‖thou‖ the one to go ‖unpunished‖?
Thou shalt not go unpunished, but ‖shalt surely drink‖.

13 For <by myself> have I sworn,
Declareth Yahweh,
That |Bozrah|[e] shall become ‖an astonishment, a reproach, and a desolation, and a contempt‖,—
And ‖all her cities‖ shall become age-abiding desolations.

14 <A report> have I heard from Yahweh,
Yea ‖an envoy‖ <throughout the nations> hath been sent,—
Gather yourselves together, and come against her,
And arise to the battle.

15 For lo! ‖Small‖ have I made thee among the nations,—
Despised among men!

16 ‖Thy monstrous thing‖[a] hath deceived thee,
The insolence[b] of thy heart,
O thou that inhabitest the hidden recesses of the cliff,
That holdest fast the height of the hill,—
<Though thou set high, as an eagle,[c] thy nest>
‖From thence‖ will I bring thee down,
Declareth Yahweh;

17 So shall |Edom| become |an astonishment|,—
‖Every one passing by her‖ will be astonished and hiss,[d] over all her plagues:

18 <Like the overthrow of Sodom and Gomorrah[e] and her neighbours>,
Saith Yahweh,—
There shall not dwell there—a man,
Nor sojourn therein—any son of the earth-born.

19 Lo! <like a lion> will he come up from the majesty of the Jordan, unto the pasture[f] perennial,
But I will wink—I will make him run away therefrom,
Who' then shall be the Chosen One whom <over it> I may set in charge?
For who' shall be like unto |me|?
And who' shall appoint |me| a |time|?[g]
And who' is' the Shepherd, that shall stand before |me|?

20 |Wherefore| hear ye
The counsel of Yahweh, which he hath counselled against Edom,
And his devices which he hath devised against the inhabitants of Teman,—
Surely the little ones of the flock |shall drag them away|,
Surely he will cause their fold[h] to be astounded over them.

21 <At the noise of their fall> hath trembled the earth,
‖At the outcry‖ <in the Red Sea> was heard its[i] noise.

22 Lo! <as an eagle> he shall mount and dart, and spread his wings over Bozrah,—
So shall the heart of the heroes of Edom, in that day, become as the heart of a woman in her pain.

[a] "Melts in ruin"—Fu. H. L.; "Flows (with blood)"—T. G., Da. H. L.
[b] Some cod. (w. 3 ear. pr. edns.): "She who is saying in her heart, "Who," etc. Cp. Zeph. ii. 15—G.n.
[c] Or: "Adonây Yahweh."
[d] Cp. chap. xlviii. 47.
[e] Cp. Is. lxiii. 1—6.
[a] Prob.: "to denote an Edomite idol in the form of a phallus-image."
[b] Cp. chap. l. 31, 32.
[c] Or: "vulture."
[d] Or: "whistle."
[e] Cp. chap. l. 40; Isa. xiii. 19.
[f] Or: "dwelling-place," "home."
[g] *I.e.*: "who will summon or arraign me"—O.G. 417.
[h] Some cod. (w. 5 ear. pr. edns., Aram.): "folds" (pl.)—G.n.
[i] Some cod. (w. 8 ear. pr. edns. and Aram.): "their"—G.n.

§ 46. *The Nations:—Damascus.*

23 ‖Of Damascus‖

Turned pale' have Hamath and Arpad,
For <a calamitous report> have they heard—they tremble,—
<In the sea> is anxiety, it cannot ‖rest‖.
24 Enfeebled' is Damascus,
She hath turned to flee,
But ‖terror‖ hath seized her,—
‖Anguish and pangs‖ have seized her, as a woman in childbirth.
25 Alas! is she not forsaken[a]—
The city so praised!
The citadel I rejoiced in!
26 |Therefore| shall her young men fall' in her broadways,—
And ‖all her men of war‖ shall be silent in that day, Declareth Yahweh of hosts;
27 Then will I kindle a fire in the walls of Damascus,—
And it shall devour the palaces of Ben-hadad.

§ 47. *The Nations:—Kedar.*

28 ‖Of Kedar‖,
And of the kingdoms of Hazor
Which Nebuchadrezzar king of Babylon smote—

‖Thus‖ saith Yahweh,—
Arise ye, go up against Kedar,
So shall they spoil the sons of the East:
29 <Their tents and their flocks> shall they take,
And <their curtains, and all their baggage,[b] and their camels> shall they carry off for themselves,—
And shall cry out unto them,
Terror round about![c]

30 Flee, remove far away, go deep to dwell,
Ye inhabitants of Hazor,
Urgeth Yahweh;
For Nebuchadrezzar king of Babylon—
|Hath counselled against you| a counsel,
And devised against you[d] a device.
31 Arise ye, go up against a nation at ease—dwelling securely,
Commandeth Yahweh,—
Having neither doors nor bars,
<Alone> do they dwell:
32 So shall |their camels| become |a prey|,
And |the throng of their cattle| |a spoil|,
Then will I scatter them to every wind, even the clipt-beards,—
And <from all sides of him> will I bring in their doom, Declareth Yahweh.
33 So shall Hazor become
A habitation of jackals,
An astonishment, unto times age-abiding:
There shall not dwell there—a man,
Nor sojourn therein—a son of the earth-born.

§ 48. *The Nations:—Elam.*

34 So much of the word of Yahweh as came unto Jeremiah the prophet,
Against Elam,—
in the beginning of the reign of Zedekiah king of Judah, saying:—

35 ‖Thus‖ saith Yahweh of hosts,—
Behold me! breaking the bow of Elam,—
The beginning' of their might;
36 Then will I bring in against Elam, four winds, from the four quarters of the heavens,
And will scatter' them to all these winds,—
And there shall be no nation' whither the outcasts of Elam |shall not come|;
37 And I will cause Elam[a] to be dismayed
Before their enemies,
Even before them who are seeking their life,[b]
So will I bring upon them calamity,
Even the glow of mine anger,
Declareth Yahweh,—
And will send after them the sword, until I have made an end of them;
38 And I will set my throne in Elam,—
And will destroy, from thence, king and princes, Declareth Yahweh;
39 But it shall come to pass,
In the after-part of the days,
That I will bring back the captivity of Elam,
Declareth Yahweh.

§ 49. *The Nations:—Babylon.*

50 1 The word which Yahweh spake
Against Babylon,
Against[c] the land of the Chaldeans,
through[d] Jeremiah the prophet:

2 Tell ye among the nations,
And let it be heard,
And lift ye up a standard,
Let it be heard, do not conceal:
Say ye—
Captured' is Babylon,
Confounded' is Bel,[e]
Broken in pieces' is Merodach,
Confounded' are her images,
Broken down' her manufactured gods;[f]

[a] "Inviting an affirmative answer." Cp. O.G. 520, 4, *b*.
[b] Or: "vessels," "jewels," "furniture."
[c] Heb.: *mâgôr missâviv*, as in chaps. vi. 25; xxii. 3, 10; xlvi. 5; Lam. ii. 22. Cp. Intro., Chap. I., 3, *a*.
[d] *Written*: "them"; *read*: "you." In some cod. (w. 4 car. pr. edns.) both *written* and *read*: "you"—G.n.

[a] So *read*; "Olam" *written*. In some cod. (w. 2 car. pr. edns.): "Elam" *written* and *read*—G.n.
[b] U.: "soul."
[c] Some cod. (w. 3 car. pr. edns., Aram., Syr., Vul.) "and against"—G.n.
[d] Ml.: "in the hand of."
[e] = "Baal"—T.G.; O.G. G. Intro. 14?.
[f] See Lev. xxvi. 30, n.

3 For there hath come up against her—a nation out of the North,
‖The same‖ shall make her land an astonishment,
And there shall be none to dwell therein,—
‖Both man and beast‖ have removed—have gone!

4 <In those days, and at that time>
Declareth Yahweh,
Shall the sons of Israel come in,
‖They‖ and the sons of Judah' |together|:
<Weeping as they travel> so shall they journey on,[a]
And <Yahweh their God> shall they seek;
5 <To Zion> shall they ask the way,
<Hitherward> their faces![b]
Come and let us join ourselves unto Yahweh,
In a covenant age-abiding, which shall not be forgotten.

6 <Wandering sheep> have |my people| been,
‖Their own shepherds‖ led them astray,
<On the mountains> they seduced them,[c]
<From mountain to hill> have they gone,
They have forgotten their couching-place.
7 ‖All who found them‖ devoured them,
And ‖their adversaries‖ said—
We shall not be guilty,—
Because they have sinned
Against Yahweh, the pasturage of righteousness,[d]
Yea ‖the hope of their fathers—Yahweh‖.

8 Remove ye out of the midst of Babylon,
And <out of the land of the Chaldeans> come ye forth,[e]—
And become ye like he-goats before the flock;
9 For lo! I' am rousing and bringing up against Babylon, a gathered host[f] of great nations, out of the land of the North,
And they shall array themselves against her,
<From thence> shall she be captured,—
‖His arrows‖ are as of a hero making childless,[g]
None shall return |empty|.
10 So shall the Chaldeans become a spoil,—
‖All her spoilers‖ shall be satisfied,
Declareth Yahweh;
11 Because they used to be glad,
Because they used to be uproarious,
When plundering mine inheritance,—
Because they used to caper about as a heifer at grass,
And bellow like bulls.

12 Your mother |hath turned very pale|,
She that bare you |hath turned red|,—
Lo! ‖the last of nations‖[a] is—
A desert,
A parched land, and
A waste plain.
13 <Because of the vexation of Yahweh> she shall not be inhabited,
But shall become a complete' desolation,—
‖Every one passing by Babylon‖ shall be astonished and hiss, over all her plagues.
14 Set yourselves in array against Babylon round about,
All ye who tread the bow,
Shoot at her, do not spare so much as an arrow,—
For <against Yahweh> hath she sinned.
15 Raise a shout against her round about,
She hath stretched forth her hand,[b]
Fallen' are her buttresses,
Torn down' are her walls,—
<Because ‖the avenging of Yahweh‖ it is'>
Take ye vengeance upon her,
<As she hath done> do ye |unto her|.[c]
16 Cut ye off the sower from Babylon,
And him that graspeth the sickle, in the time of harvest.
<From the face of the sword of the oppressor>
‖Each‖ |to his own people| will they turn, and
‖Each‖ |to his own land| will they flee.[d]

17 <A sheep all alone> is Israel,
‖Lions‖ have driven him away,—
<At the first> |the king of Assyria| devoured him,
And <here, at the last>[e] |Nebuchadrezzar king of Babylon| hath broken his bones!

18 |Therefore|
‖Thus‖ saith Yahweh of hosts,
God of Israel,
Behold me! bringing punishment against the king of Babylon, and against his land,—
Just as I brought punishment against the king of Assyria.
19 So will I bring back Israel unto his own pasture,
And he shall feed upon Carmel and Bashan;
And <in the hill country of Ephraim and Gilead> shall |his soul| be satisfied'.

20 <In those days, and in that time>
Declareth Yahweh,
The iniquity of Israel |shall be sought| and |there shall be' none|,
And the sins of Judah, and they shall not be found;
For I will grant pardon to them whom I suffer to remain.

[a] "Continually weeping shall they go"—O.G.
[b] Or:— "<For Zion> shall they ask,
<The way hither> their faces."
A question of punctuation—authorities differ—G.n.
[c] Or: "The mountains seduced them"; *i.e.*, the mountains on which idolatrous rites were performed. There are several minute variations in the texts.
[d] "In chap. xxxi. 23 applied to Jerusalem; here, Jehovah alone is the true pasturage, in whom His people will find safety, rest and plenty"—Sp. Com.
[e] So *read*; *written*: "they shall come forth." In some cod. (w. 2 ear. pr. edns.) both *written* and *read*: "come ye forth"—G.n.
[f] Or: "convocation." Heb.: *kâhâl*.
[g] Some cod. (w. 6 ear. pr. edns., Sep., Syr.): "a hero discreet"—G.n.

[a] Cp. ver. 17; chap. xxv. 26.
[b] As if imploring mercy. Or: "she hath delivered up her power."
[c] Cp. Rev. xviii. 6, 7.
[d] Cp. Is. xiii. 14.
[e] Cp. ver. 12; chap. xxv. 26.

21 <Against the land of Merathaim> go thou up against her,
And against the inhabitants of Pekod,—
Lay waste and devote to destruction after them, Declareth Yahweh,
And do according to all which I have commanded thee.

22 The ‖sound of battle‖ is in the earth,—
And a great destruction.[a]

23 How' is cut and broken, the hammer of all the earth![b]
How hath |Babylon| become an astonishment |among the nations|!

24 I laid a snare for thee, yea' and thou wast captured, O Babylon, when ‖thou‖ wast not aware,—
Thou wast found out, yea and taken,
For <with Yahweh> hadst thou contended.

25 Yahweh opened' his armoury, and brought out his weapons of indignation,—
For ‖a work‖ it is' pertaining to My Lord, Yahweh[c] of hosts, in the land of the Chaldeans.

26 Come ye against her from farthest parts,
Throw open her granaries,
Cast her up as heaps, and devote her to destruction,—
Do not let her have |a remnant|.

27 Cut up all her bullocks,
Let them go down to the slaughter,—
Alas for them!
For their day |hath come|,
Their time for punishment.

28 The voice
Of them who are in flight, and
Of such as are escaping, out of the land of Babylon,—
To tell in Zion,
The avenging of Yahweh our God,
The avenging of his temple.[d]

29 Publish against Babylon, ye chiefs of all who tread the bow—
Encamp against her round about,
Let there be none[e] to escape,
Recompense to her according to her work,[f]
<According to all which she did> do ye to her,—
For <Against Yahweh> hath she acted presumptuously,
‖Against the Holy One of Israel‖.

30 |Therefore| shall her young men fall in her broadways,—
And ‖all her men of war‖ be silenced in that day, Declareth Yahweh.

31 Behold me! against thee, most insolent one,
Declareth My Lord, Yahweh[a] of hosts;
For thy day |hath come|,
Thy time for punishment;

32 So shall the most insolent one stumble' and fall,
And he shall have none' to lift him up,—
And I will kindle a fire in his cities, which shall devour all who are round about him.

33 ‖Thus‖ saith Yahweh of hosts—
Oppressed' were the sons of Israel and the sons of Judah, |together|,—
And ‖all who took them captive
Held them fast,
Refused to let them go:—

34 ‖Their Redeemer‖ can hold fast,
‖Yahweh of hosts‖ is his name,
He will ‖thoroughly plead‖ their plea,—
That he may quiet the earth,
And disquiet the inhabitants of Babylon.

35 ‖A sword‖ is over the Chaldeans, Declareth Yahweh,—
And against the inhabitants of Babylon,
And against her princes,
And against her wise men:

36 ‖A sword‖ is against the praters,
And they shall be shewn to be foolish,—
‖A sword‖ is against her heroes,
And they shall be dismayed:

37 ‖A sword‖ is against his horses and against his chariots, and against all the rabble that are in her midst,
And they shall become women,—
‖A sword‖ is against her treasures,
And they shall be made a prey:

38 ‖A drought‖ is against her waters,
And they shall be dried up,—
For <a land of images>[b] it is',
And <with their shocking things>[c] they act as men who are mad:

39 |Therefore| shall the |criers| dwell with |the howlers|,
Yea ostriches |shall dwell therein|,—
So shall it be dwelt in no more for ever,
Neither shall it be inhabited, unto generation after generation.

40 <Like the divine overthrow of Sodom and Gomorrah[d] and her neighbours>
Declareth Yahweh,—
There shall not dwell there—a man,
Nor sojourn therein—a son of the earth-born.

41 Lo! a people coming in from the North,—
Yea ‖a great nation, and many kings‖ shall be roused up out of the remote parts of the earth:

42 <Bow and javelin> shall they grasp,
‖Cruel‖ are they' and will not have compassion,

[a] Ml.: "smash."
[b] Cp. Isa. xiv. 6.
[c] Or: "Adonây, Yahweh."
[d] Cp. chap. li. 11.
[e] So *written*; *read*: "Let her have none." Some cod. (w. 4 ear. pr. edns.) both *write* and *read*: "Let her have none"—*G.n.*
[f] Cp. ver. 15.

[a] Or: "Adonây, Yahweh."
[b] Carved, or graven, or even molten. Cp. Exo. xx. 4, n.
[c] Cp. chap. xlix. 16.
[d] Cp. Is. xiii. 19; chap. xlix. 18.

‖Their voice‖ <like the sea> will roar,[a]
And <on horses> will they ride,—
Set in array, as one man, for battle,
Against thee, O daughter of Babylon!

43 The king of Babylon hath heard' the report of them,
And unnerved' are his hands,—
‖Anguish‖ hath seized him,
‖Writhing pain‖, as a woman in child-birth.

44 Lo! <as a lion> shall he come up from the majesty of the Jordan,[b]
Unto the pasture perennial,
But I will wink—I will make them run away therefrom,
Who' then shall be the Chosen One whom <against it> I may set in charge?[c]
For who' shall be like unto |me|?
And who' shall appoint |me| a |time|?
And who' is' the Shepherd that shall stand before |me|?

45 |Therefore| hear ye
The counsel of Yahweh, which he hath counselled against Babylon,
And his devices which he hath devised against the land[d] of the Chaldeans,—
Surely the little ones of the flock |shall drag them away|,
Surely he will cause the pasture to be astounded over them.

46 <At the noise of the taking of Babylon> the earth' trembled,—
And ‖the outcry‖ <among the nations> was heard.

51 1 ‖Thus‖ saith Yahweh—
Behold me! stirring up against Babylon,
And against the inhabitants of the centre[e] of them who rise up against me,[f]—
A wind that destroyeth;

2 And I will send to Babylon winnowers,
And they shall winnow her,
And shall empty her land,—
For they are against her round about, in the day of calamity.

3 Let not the archer tread his bow,
Nor lift himself up in his coat of mail,[g]—
And do not spare her young men,
Devote to destruction all her host.

4 So shall they fall wounded, in the land of Chaldea,—
Yea thrust through, in her streets,

5 For Israel and Judah have not been widowed[h]
Of their God,
Of Yahweh of hosts,—
But ‖their land‖ hath been filled with punishment for guilt, from the Holy One of Israel.

6 Flee out of the midst of Babylon,
And deliver ye every man his own life,[a]
Be not cut off in her punishment,[b]—
For it is Yahweh's ‖time of avenging‖,
<A recompense> is he' repaying unto her.

7 <A cup of gold> was Babylon, in the hand of Yahweh,
Making drunk all the earth,[c]—
<Of her wine> have the nations drunk,
|For this cause| have the nations been acting as men who are mad.

8 ‖Suddenly‖ hath Babylon fallen, and been broken,—
Howl ye over her,
Fetch balsam for her pain,[d]
|Peradventure| she shall be healed!

9 We would have healed Babylon, but she is not healed,
Leave her, and let us go every one to his own land,—
For her judgment |reacheth unto the heavens|,
And mounteth as far as the skies.[e]

10 Yahweh hath brought forth our righteousnesses,—
Come and let us relate in Zion, the work of Yahweh our God.

11 Polish the arrows,
Lay hold of[f] the shields,—
Yahweh hath roused the spirit of the kings of the Medes,
For <against Babylon> his purpose is, to destroy her,—
For it is ‖*The avenging of Yahweh*‖,
‖*The avenging of his temple*‖.[g]

12 <Against the walls of Babylon>
Lift ye up a standard,
Strengthen ye the watch,
Station the watchmen,
Make ready the ambuscades,—
For Yahweh hath both planned' and also performed' that which he had spoken against the inhabitants of Babylon.

13 O thou who dwellest upon many waters,[h]
Who aboundest in treasures,—
Come' hath thine end!
The measure of thine unrighteous gain!

14 Yahweh of hosts |hath sworn|, by his own soul:
Surely I have filled thee with men, as with locusts,
And they have answered against thee, |with a shout|.[i]

[a] Cp. Is. v. 30.
[b] Here again Edom and Babylon are united; cp. chap. xlix. 19. Cp. also Is. xiii., xiv., xxxiv., and lxiii. 1-6.
[c] Or: "whom for her I may punish."
[d] Some cod. (w. 3 ear. pr. edns., Aram.): "against the inhabitants of the land"—G.n.
[e] Lit.: "heart."
[f] Massoretic note: "inhabitants of Chaldea—by cryptographic writing"—G.n. Cp. chap. xxv. 26, n.
[g] The probable result of various readings. Cp. G.n.
[h] Or: "forsaken."

[a] U.: "soul."
[b] Cp. Rev. xviii. 4.
[c] Cp. Rev. xvii. 4.
[d] Cp. chap. viii. 22; xlvi. 11.
[e] Cp. Rev. xviii. 5.
[f] Ml.: "fill."
[g] Cp. chap. l. 28.
[h] Cp. Rev. xvii. 1.
[i] Or render: "Though I have filled thee with men as with locusts, Yet have they (the assailants) answered," etc. — Cp. O.G. 475a.

15 <He that
Made the earth in his might,
Established the world in his wisdom,—
And <in his understanding> stretched out the heavens>
16 <By the voice that he uttered> there was a tumult of waters in the heavens,
And he caused vapours to ascend from the end of the earth,—
<Lightnings for the rain> made he,[a]
And brought forth wind out of his treasures.
17 Every son of earth had become too brutish to know,—
Every goldsmith |hath been put to shame| by a graven image,—
For <a falsehood> is his molten image,
Seeing there is no breath in them:
18 <Vanity> they are',
A handiwork of mockeries,—
<In the time of their visitation> shall they perish.

19 <Not like these> is the portion of Jacob,
For <the fashioner of all things> is he![b]
And the portion[c] of his inheritance,—
‖Yahweh of hosts‖ is his name.

20 <A war-club> art thou' for me,
Weapons of war;
Therefore will I
Beat down with thee—nations, and
Destroy with thee—kingdoms; 21 and
Beat down with thee—the horse and his rider,— and
Beat down with thee—the chariot and its rider; 22 and
Beat down with thee—man and woman, and
Beat down with thee—elder and youth, and
Beat down with thee—young man and virgin; 23 and
Beat down with thee—the shepherd and his flock, and
Beat down with thee—the plowman and his yoke;— and
Beat down with thee — governors and deputies:
24 So will I recompense to Babylon,
And to all the inhabitants of Chaldea,
All their wickedness which they have committed against Zion, before your eyes,—
Declareth Yahweh.
25 Behold me! against thee, O destroying mountain, Declareth Yahweh,
That destroyest all the earth,—
Therefore will I stretch out my hand over thee,
And roll thee down from the crags,
And make of thee a burning' mountain:
26 So shall they not fetch from thee,
A stone for a corner, nor
A stone for a foundation,—
For <desolations age-abiding> shalt thou become, Declareth Yahweh.

27 Set ye up an ensign in the earth,
Blow ye a horn among the nations,
Hallow against her—nations,
Summon against her the kingdoms of Ararat, Minni, and Ashkenaz,[a]—
Set in charge against her a marshal,
Bring up cavalry like hairy locusts:
28 Hallow against her—nations,
With the kings of Media,
With[b] her governors and all her deputies,—
And with all the land of his dominion:
29 Then did the land tremble, and was in pain,—
For the plans of Yahweh |had been established against Babylon|,
To make the land of Babylon an astonishment, without inhabitant.

30 The heroes of Babylon have ceased' to fight,
They have remained in the strongholds,
Parched' is their might,
They have become women,—
They have set fire to her habitations,
Broken' are her bars!
31 <Runner to meet runner> shall they run,
And teller to meet teller,—
To tell the king of Babylon,
That captured' is his city at the end!
32 and
‖The fords‖ have been seized, and
<The reeds> have they burned with fire; and
‖The men of war‖ are dismayed!

33 For ‖thus‖ saith Yahweh of hosts,
God of Israel,
‖The daughter of Babylon‖ is like a threshing-floor, at the time of treading her:
<Yet a little> and the time of harvest shall overtake her.

34 Nebuchadrezzar king of Babylon—
Hath devoured me,[c]
Hath vexed me,[c]
Hath set me down as an empty vessel,
He hath swallowed me[c] like a sea-monster,
He hath filled his belly with my dainties,—
He hath driven me[c] away!
35 ‖The violence done to me and to my flesh‖[d] be upon Babylon!
Shall the inhabitress of Zion say',—
Yea ‖my blood‖ be upon[e] the inhabitant of Chaldea!
Shall Jerusalem say'.

[a] Cp. chap. x. 13.
[b] Cp. chap. x. 12-16.
[c] Some cod. (w. Aram. and Vul.) add: "And Israel is the portion" ["stock" or "stem" — Fuerst]. Cp. chap. x. 16—G.n.

[a] "Perh. a people of Bithynia = Ascanians"—O.G. 79.
[b] Some cod. (w. 3 ear. pr. edns.): "And with"—G.n.
[c] "Us" *written*; but "me" *read*. In some cod. (w. 2 ear. pr. edns.): "me" is both *written* and *read*—G.n.
[d] Cp. Isa. xxvi. 19.
[e] Mi.: "against." But a sp. v.r. (*sevir*) has: "upon"; and some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr., Vul.) both *write* and *read*: "upon" (as before "Babylon" above)—G.n.

36 |Therefore|
‖Thus‖ saith Yahweh,
Behold me! pleading thy cause,
So then I will execute the avenging of thee;
And will dry up her sea,
And make dry her spring:
37 Thus shall Babylon become—
Heaps,
A habitation of jackals,
An astonishment, and
A hissing,
Without inhabitant.
38 ‖Together‖ <like wild lions> shall they roar,—
They have growled like lions' whelps.
39 <When they are heated> I will spread their banquets,
And let them drink that they may become uproarious,
So shall they sleep an age-abiding sleep and not wake,— Declareth Yahweh.
40 I will bring them down
As fat lambs to slaughter,—
As rams, with he-goats.

41 How' hath Sheshach[a] |been captured|!
How' hath the praise of all the earth |been seized|!
How' hath Babylon |become an astonishment among the nations|!
42 The sea |hath gone up over Babylon|,—
<With the multitude of its rolling waves> is she covered.
43 |Her cities| have become |an astonishment|,
A land parched up, and a waste plain,—
A land wherein shall no man dwell',
Nor |pass through them| a son of the earth-born!
44 So will I bring punishment upon Bel[b] in Babylon,
And will bring forth what he hath swallowed' out of his mouth,
And the nations |shall stream[c] unto him no more|,—
‖Even the wall of Babylon‖ hath fallen!

45 Come ye forth out of her midst, O my people,[d]
And deliver ye every man his own life,[e]—
Because of the glow of the anger of Yahweh.
46 And let not your heart be timid', nor be ye afraid,
Because of the report that is reported in the earth[f]
When there shall come <in one year> the report,
And <after that, in another year> the report,
With violence in the earth, and ruler upon[g] ruler.

47 |Therefore| lo! |days coming| when I will bring punishment upon the images[a] of Babylon,
And ‖all her land‖ shall turn pale,—
Yea ‖all her wounded‖ shall fall in her midst.
48 Then shall shout over Babylon—heavens[b] and earth, and all who are therein,—
For <out of the North> shall come to her the spoilers, Declareth Yahweh.
49 Not only' hath ‖Babylon‖ caused the fall of the slain of Israel,—
<By Babylon> also' have fallen the slain of |all the earth|.[c]

50 Ye that have escaped the sword, depart, do not stand still,—
Remember, from afar, Yahweh,
Let ‖Jerusalem‖ come up on your heart:[d]—
51 We have turned pale, for we have heard a reproach,
|Confusion| hath covered' |our faces|,—
For aliens have entered upon the hallowed places of the house of Yahweh!

52 |Therefore| lo! |days are coming|,
Declareth Yahweh,
When I will bring punishment upon her images;[e]
And <throughout all her land> shall the pierced' one |groan|.
53 <Though Babylon should mount' the heavens,[f]
And though she should fortify her strong high-place>
<From me> should come spoilers unto her,
Declareth Yahweh.

54 A voice of outcry from Babylon!
And a great crash from the land of the Chaldeans!
55 For |Yahweh| is spoiling' |Babylon|
And will destroy out of her the loud voice,—
Though their waves have roared like many[g] waters,
Been uttered the loud boast of their voice.
56 For there hath come upon her—upon Babylon—a spoiler,
And captured' are their heroes,
And broken' are their bows,—
For <a God of recompenses> is Yahweh,
He will ‖surely repay‖.
57 Then will I make drunk—
Her princes and her wise men,
Her governors, and her deputies, and her heroes,
And they shall sleep an age-abiding sleep, and not wake,—
Declareth the King,
<Yahweh of hosts> is his name.

[a] Cp. chap. xxv. 26.
[b] Cp. chap. l. 2, n.
[c] Cp. Is. ii. 2: same word.
[d] Cp. Rev. xviii. 4.
[e] U.: "soul."
[f] Or: "land."
[g] One school of Massorites: "against"—G.n.

[a] Heb.: *pesilim'*, used as pl. of *pesel*. Cp. Exo. xx. 4, n.
[b] Cp. Rev. xix. 1–3.
[c] Cp. Is. xiv. 16, 17.
[d] Note the idiom and cp. 1 Cor. ii. 9.
[e] Same word as in ver. 47.
[f] Cp. Is. xiv. 12–15.
[g] Or: "mighty."

58 ‖Thus‖ saith Yahweh of hosts—
‖The broad walls[a] of Babylon‖ shall be ‖laid utterly bare‖,
And ‖her lofty gates‖ <with fire> shall be burned,—
And peoples shall labour for emptiness,
And ‖populations‖ <for the fire> shall weary themselves.

§ 50. *Seraiah commissioned to take a Scroll, containing all the Prophecies of Jeremiah against Babylon, and on his Arrival in that City to attach a Stone and cast it into the Euphrates, as a Symbol of Babylon's Fate.*

59 The word which Jeremiah the prophet commanded Seraiah[b] son of Neriah son of Mahseiah, when he went with Zedekiah king of Judah into Babylon, in the fourth year of his reign,—now ‖Seraiah‖ was travelling-marshal. 60 So Jeremiah wrote' all the calamity which was to come unto Babylon, in one scroll; even all these words which have been written against Babylon. 61 Then said Jeremiah unto Seraiah,—
<When thou comest into Babylon> then shalt thou look out and read' all these words; 62 and thou shalt say—
O Yahweh! ‖thou thyself‖ hast spoken against this place, to cut it off,
That there be in it no inhabitant,
Neither man nor beast,—
But <desolations age-abiding> shall it become!

63 And it shall be <when thou hast made an end of reading this scroll> that thou shalt bind thereunto a stone, and cast it in the midst of the Euphrates. 64 Then shalt thou say,—
<In like manner> shall Babylon sink and not rise,
Because of the calamity which I' am about to bring thereupon:
So shall they perish.[c]

<Thus far> are |the words of Jeremiah|.

§ 51. *A supplementary Account of Zedekiah's Reign, of the Siege of Jerusalem, of the Precious Vessels and Leading Men carried away, of the several successive Deportations to Babylon, and of the changed lot of Jehoiachin in Babylon.* (Cp. chap. xxxix., 2 K. xxv.)

52 1 <Twenty-one years old> was Zedekiah when he began to reign, and <eleven years> reigned he, in Jerusalem,—and ‖his mother's name‖ was Hamutal,[d] daughter of Jeremiah of Libnah. 2 And he did that which was wicked in the eyes of Yahweh,—according to all that |Johoiakim| had done. 3 For it was <because ‖the anger of Yahweh‖ had come against Jerusalem and Judah, until he had cast them' out from his presence> that Zedekiah rebelled' against the king of Babylon.

4 And it came to pass <in the ninth year of his reign, in the tenth month, on the tenth of the month> that Nebuchadrezzar king of Babylon came, ‖he and all his force‖ against Jerusalem, and encamped against it,—and he built against it a siege-wall |round about|. 5 And the city |came into| the siege,—until the eleventh year of King Zedekiah. 6 <In the fourth month, on the ninth of the month, when the famine had become severe' in the city,—and there had come to be no bread for the people of the land> 7 then was the city |broken up|, and ‖all the men of war‖, beginning to flee, went forth out of the city by night, by way of the gate between the two walls which was by the garden of the king (the Chaldeans being near the city round about),—and they went the way towards the Waste Plain. 8 And the force of the Chaldeans pursued' the king, and overtook Zedekiah, in the Waste Plains of Jericho,—and ‖all his force‖ was scattered from him.
9 So they seized the king, and brought him up unto the king of Babylon at Riblah, in the land of Hamath,—and he pronounced upon him sentences of judgment. 10 And the king of Babylon slew' the sons of Zedekiah, before his eyes,—moreover also <all the princes of Judah> slew he in Riblah; 11 and <the eyes of Zedekiah> put he out,—and bound him with fetters of bronze, and the king of Babylon took' him to Babylon, and put him in prison—until the day of his death.
12 And <in the fifth month, on the tenth of the month, ‖the same‖ was the nineteenth year of King Nebuchadrezzar, king of Babylon> came Nebuzaradan, chief of the royal executioners,—who stood before the king of Babylon, into Jerusalem; 13 and he burned the house of Yahweh, and the house of the king,—yea <all the houses of Jerusalem, even every great man's house> burned he with fire; 14 and <all the walls of Jerusalem, round about> did all the force of the Chaldeans who were with the chief of the royal executioners, |break down|. 15 And <some of the poor of the people, and the residue of the people who were left in the city, and the disheartened who had fallen away unto the king of Babylon, and the residue of the multitude> did Nebuzaradan chief of the royal executioners, |carry away captive|. 16 But <others of the poor of the land> did Nebuzaradan chief of the royal executioners, leave', for vinedressers and for husbandmen.
17 And <the pillars of bronze that pertained to the house of Yahweh, and the stands, and the sea of bronze which was in the house of Yahweh> did the Chaldeans |break in pieces|,—and they carried away all the bronze of them, to Babylon; 18 and <the caldrons

[a] Some cod. (w. 2 ear. pr. edns., Sep. and Vul.): "wall" (sing.)—G.n.
[b] Baruch's brother.
[c] So Fuerst, 586. Ml.: "weary themselves." "Repeated by error from verse 58"—O.G. 419[a].
[d] *Written*: "Hamital"; *read*: "Hamutal." In some cod. (w. 3 ear. pr. edns.) both *written* and *read*: "Hamutal"—G.n.

and the shovels and the snuffers and the dashing bowls, and the spoons, even all the utensils of bronze wherewith ministration used to be made > did they take away; [19] and <the basins and the censers and the dashing bowls and the caldrons and the lamps and the spoons and the cups, which were of gold, in' gold, and which were of silver, in' silver> did the chief of the royal executioners |take away|. [20] < As for the two pillars, the one sea, and the twelve oxen of bronze which were under the stands' which King Solomon had made for the house of Yahweh > ‖without weight‖ was the bronze of all these things. [21] Now <as for the pillars> ‖eighteen cubits‖ was the height' of each' pillar, and ‖a line of twelve cubits‖ compassed it about,—and ‖the thickness thereof‖ was four fingers' breadth—hollow; [22] and there was | a capital| upon it |of bronze|, and ‖the height of each' capital‖ was five cubits, with lattice-work and pomegranates upon the capital round about—‖the whole‖ was of bronze,—and <like these> were the second pillar and the pomegranates. [23] And the pomegranates were ninety-six on a side,—‖all the pomegranates‖ were a hundred, upon the lattice-work, round about.

[24] And the chief of the royal executioners |took away| Seraiah, the first' priest, and Zephaniah, the second' priest,—and the three keepers of the entrance-hall; [25] and <out of the city> took he one eunuch who was in charge over the men of war, and seven men of them who used to watch the face of the king, who were found in the city, and the scribe of the prince of the host, who used to muster the people of the land,—and sixty men of the people of the land, who were found in the midst of the city. [26] And <when Nebuzaradan, chief the royal executioners, had taken' them, and brought them unto the king of Babylon, at Riblah> [27] then did the king of Babylon smite' them and put them to death at Riblah, in the land of Hamath,—thus carried he Judah captive, away from off their own soil.

[28] ‖This‖ is the people, whom Nebuchadrezzar |carried away captive|,— <In the seventh year—of them of Judah> three thousand and twenty-three; [29] <In the eighteenth year of Nebuchadrezzar—out of Jerusalem> eight hundred and thirty-two souls; [30] <In the three-and-twentieth year of Nebuchadrezzar> Nebuzaradan, chief of the royal executioners, took away captive, |of them of Judah| seven hundred and forty-five souls: ‖All‖ the souls‖ were four thousand and six hundred.

[31] And it came to pass <in the thirty-seventh year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the twenty-fifth of the month> that Evil-merodach king of Babylon, in the year he began to reign, |lifted up| the head of Jehoiachin king of Judah, and brought him forth out of prison; [32] and spake with him comfortable words,—and set his throne above the throne of the kings who were with him in Babylon; [33] so he changed his prison garments,—and used to eat bread before his face continually, all the days of his life. [34] And ‖his allowance‖ was a continual' allowance, given him from the king of Babylon, the portion of the day upon its own day, until the day of his death,—all the days of his life.

THE
LAMENTATIONS.

א **1** [1] How' is seated alone, the city that abounded with people,
Hath become as a widow,—
She who abounded among the nations,
Was a princess among provinces,
Hath come under tribute.[a]

ב [2] She ‖weepeth sore‖ in the night, and ‖her tear‖ is on her cheek,
She hath none to comfort her, of all her lovers,—
‖All her friends‖ have betrayed her,
Have become her' foes.

ג [3] Carried away captive' is Judah—
Because of oppression, and
Because of great servitude,
‖She‖ hath remained among the nations,
Hath found no place of rest,—
‖All her pursuers‖ have overtaken her, between straits.

ד [4] ‖The ways to Zion‖ are mourning,
Because none come to her appointed feasts,
‖All her gates‖ are desolate,
‖Her priests‖ are sighing,—
‖Her virgins‖ are grieved,
And <she> it is bitter for her'.

[a] Chapters i.—iv. alphabetical: p. 607, *ante*.

ה 5 Her adversaries' have become chief',
‖Her foes‖ are at ease,
For ‖Yahweh‖ hath grieved her, because of the multitude of her transgressions,—
‖Her children‖ have gone into captivity, before the adversary.

ו 6 Thus hath gone forth from the daughter of Zion,
All that adorned her,—
Her princes' have become like harts' that have found no pasture,
And have gone strengthless before the pursuer.

ז 7 Jerusalem hath remembered'
In the days of her humiliation and her fleeings—
All her precious things, which have existed from the days of old,—
<Now that her people have been falling into the hand of the adversary, with none' to help her>
The adversaries have seen' her, have mocked over her sabbath-keepings.

ח 8 Jerusalem ‖hath grievously sinned‖,
‖For this cause‖ <unto exile> hath she been delivered,—
‖All who used to honour her‖ have despised her, for they have descried her unseemliness,
Yea ‖she herself‖ hath sighed, and turned back.

ט 9 ‖Her impurity‖ is in her skirts,
She hath not remembered her hereafter,
Therefore hath she come down wonderfully,
None to comfort her,—
Behold, O Yahweh, my humiliation,
That the foe' |hath made himself great|.

י 10 <His hand> hath the adversary spread out, over all her precious things,—
For she saw that ‖the nations‖ entered her sanctuary,
As to whom thou didst command' they should not enter—in the convocation—unto thee!

כ 11 ‖All her people‖ are sighing, seeking bread,
They have given their precious things for food, to bring back life,[a]—
Behold, O Yahweh, and discern, that I have become worthless.

ל 12 Is it nothing to you, all ye that pass by?
Look around and see, whether there is' pain like my pain, which is severely dealt out to me,—
In that Yahweh |hath caused grief|, in the day of the glow of his anger?[b]

מ 13 <From on high> sent he fire, among my bones, and laid them prostrate,—
He spread out a net for my feet, he made me turn back,
He made me desolate, <all the day> faint.

[a] "*Bring back soul* (*i.e.*, revive)"—O.G. 661a, 6, g.
[b] Cp. ver. 18.

נ 14 The yoke of my transgressions |hath been bound| by his hand—
They have intertwined themselves, have come up on my neck, it hath paralysed my strength,—
My Lord |hath delivered me| into the hands of those against whom I cannot rise up.

ס 15 My Lord |hath flouted at all my magnates| in my midst,
He hath called against me a host,[a] to crush my young men,—
<A winepress> hath My Lord trodden, to[b] the virgin, the daughter of Judah.

ע 16 <For these things> am ‖I‖ weeping,
‖Mine eye, mine eye[c]‖ is running down with waters,
For <far from me> is any who could comfort, could bring back my life,—
My sons are amazed, for strong' is the foe.

פ 17 Zion |hath spread forth| her hands, there is none' to comfort her,
Yahweh |hath, given command|, respecting Jacob, unto them who surround him—his adversaries,—
Jerusalem hath become as a removed woman, in their midst.

צ 18 Righteous' is Yahweh, for <against his bidding> had I rebelled,—
Hear, I pray you, all ye peoples, and see my pain,[d]
‖My virgins and my young men‖ have gone into exile.

ק 19 I called to my lovers, ‖they‖ deceived me,
‖My priests and mine elders‖ |in the city| have breathed their last,—
For they sought them food, that they might bring back their life.

ר 20 See, O Yahweh, that I am in distress,
‖Mine inward parts‖ are[e] in ferment,
My heart is turned within me,
For I have ‖obstinately rebelled‖,—
<Without> bereaveth the sword,
<Within> is like death!

ש 21 They have heard—that |sighing am| I',—[and am saying]—
There is none to comfort me,
‖All my foes‖—having heard of my calamity—have rejoiced,
Because ‖thou‖ hast done it,—
Thou hast brought in the day thou didst proclaim,
So let them become like me.

ת 22 Let all their wickedness |come in| before thee,
And deal thou severely with them',
According as thou hast dealt severely with me',[f] for all my transgressions;
For many' are my sighs, and ‖my heart‖ is sick.

[a] "A festal meeting"—O.G.
[b] "For"—O.G. 287.
[c] In the Sep. "mine eye," second time, is not found —G.n.
[d] Cp. ver 12.
[e] Ml.: "my bowels are."
[f] Cp. Jer. l. 15.

ב

א 1 How' could My Lord in his anger, [enshroud in gloom]
The daughter of Zion?.
Have cast from the heavens to the earth,
The beauty of Israel?
And not have remembered his footstool,[a]
In the day of his anger?

ב 2 My Lord hath swallowed up—without pity—
All the pastures of Jacob,
Hath laid waste—in his indignation—
The strongholds of the daughter of Judah,
Hath brought them down to the ground,—
Hath profaned the kingdom, and the princes thereof.

ג 3 He hath broken off—in the glow of his anger—
The whole horn of Israel,
Hath turned back his right hand, from the face of the foe,—
And hath kindled against Jacob, a very fire of flame,
Devouring round about.

ד 4 He hath trodden his bow like a foe,
His right hand erect' as an adversary,
And hath slain all them who delighted the eye,—
<In the home[b] of the daughter of Zion> hath he poured out, as fire, his indignation.

ה 5 My Lord' hath become like a foe',
Hath swallowed up Israel,
Hath swallowed up all her[c] castles,
ruined his strongholds,— and
Hath caused to abound, in the daughter of Judah, lamentation and mourning.

ו 6 Thus hath he destroyed, like a garden,[d] his pavilion,
Hath laid waste his place of assembly,—
Yahweh [hath caused to be forgotten], in Zion,
The appointed assembly and the sabbath,
And hath spurned, in the indignation of his anger,
The king and the priest.

ז 7 My Lord hath rejected' his altar,
Hath abhorred his sanctuary,
Hath delivered, into the hand of the foe, the walls of her castles,—
<A voice> have they uttered in the house of Yahweh,
As on the day of an appointed assembly.

ח 8 Yahweh hath devised' to lay in ruins,
The wall of the daughter of Zion,
He hath stretched out a line,
He hath not turned back his hand
From swallowing up,—
Thus hath he caused to mourn—rampart[e] and wall,
Together' have they languished!

ט 9 Her gates [have sunk in the earth],
He hath destroyed and broken in pieces, her bars,—
‖Her king and her princes‖ are among the nations,
There is no instruction,
‖Even her prophets‖ have found no vision, from Yahweh.

י 10 Seated on the ground, in silence,
Are the elders of the daughter of Zion,
They have lifted up dust on their head,
Have girded themselves with sackcloth,—
Bowed down to the ground is the head,
Of the virgins of Jerusalem.[a]

כ 11 Blinded with tears' are mine eyes,
In ferment' is my body,[b]
Poured out to the earth' is my grief,[c]
For the sore hurt of the daughter of my people,—
When child and suckling are swooning,
In the broadways of the city.

ל 12 <To their mothers> they keep saying,
Where are corn and wine?
Swooning off, like one thrust through,
In the broadways of the city,
Pouring out their life[d]
Into the bosom of their mothers.

מ 13 How shall I solemnly admonish thee?
What shall I liken to thee,
Thou daughter of Jerusalem?
What shall I compare with thee, that I may comfort thee,
Thou virgin, daughter of Zion?
For <great as the sea> is thy grievous injury,
Who can heal thee?

נ 14 ‖Thy prophets‖ have had visions for thee,
False and foolish,
And have not unveiled thine iniquity,
To turn back thy captivity,—
Yea they have had visions for thee,
Oracles of falsehood, and enticements!

ס 15 All passing by, [have clapped over thee, their hands],
Have hissed and wagged their head
Over the daughter of Jerusalem,—[saying]
Is ‖this‖ the city, of which men used to say—
The perfection of beauty!
A joy to the whole earth!

פ 16 All thy foes [have opened wide over thee their mouth],
They have hissed, and gnashed their teeth,
They have said—
We have swallowed [her] up!
Surely ‖this‖ is the day for which we have waited,
We have found! We have seen!

[a] Cp. Ps. xcix. 5.
[b] Ml.: "tent."
[c] *Gt.*: "his"—G.n.
[d] Sep.: "like a vine"; but *Gt.*: "like a thief"—G.n.
[e] So O.G.; "ditch"—T.G.

[a] Rendering slightly free, to preserve the Heb. order of thought.—
[b] Ml.: "are my bowels."
[c] Ml.: "is my liver," regarded "as the seat of emotions"—O.G 458.
[d] U.: "soul."

ע 17 Yahweh hath done' what he thought'
Hath carried out his word, wherewith he gave charge in the days of old,
Hath thrown down, and not spared,—
Thus hath he let the enemy rejoice over thee,
Hath raised high the horn of thine adversaries.[a]

צ 18 Their heart |hath made outcry| unto My Lord,—
O wall of the daughter[b] of Zion—
Let tears run down as a torrent day and night,
Do not give thyself relief,[c]
Let not the weeping[d] of thine eye cease!

ק 19 Arise, cry out in the night,
<At the beginning of the watches> pour out, like waters, thy heart,
Right before the face of My Lord,[e]—
Lift up, above thee,[f] the palms of thy hands,
For the life[g] of thy children,
Who are swooning for hunger, at the top of all the streets!

ר 20 See, O Yahweh, and do consider, to whom' thou hast acted thus severely,—
Will women' |devour| their own fruit'—the children they have dandled?
Shall priest' and prophet' |be slain in the sanctuary of My Lord|?

ש 21 Youth and elder |have lain down on the ground in the streets|,
‖My virgins and my young men‖ have fallen by the sword,—
Thou hast slain, in the day of thine anger,
Thou hast slaughtered, hast not spared!

ת 22 Wilt thou proclaim, like the day of an appointed meeting—
My *terrors round about*?[h]
When there was not—in the day of the anger of Yahweh—fugitive or survivor,—
<Those whom I dandled and reared> ‖my foe‖ hath destroyed.

3 א 1 ‖I‖ am the man, that hath seen affliction,[i]
By the rod of his indignation;

א 2 <Me> hath he driven out and brought into darkness,
And not light;

א 3 Surely <against me> doth he again and again turn his hand
All the day.

ב 4 He hath worn out my flesh and my skin,
Hath broken my bones;

ב 5 He hath built up against me, and carried round me,
Fortifications and a trench;[a]

ב 6 <In dark places> hath he made me sit,
Like the dead of age-past times.[b]

ב 7 He hath walled up around me, that I cannot get out,
Hath weighted my fetter;[c]

ב 8 Yea' <when I make outcry and implore>
He hath shut out my prayer;

ב 9 He hath walled in my ways with hewn stone,
<My paths> hath he caused to wind back.[d]

ד 10 <A bear lying in wait> he is' to me,
A lion, in secret places;

ד 11 <My ways> hath he turned aside, and hath torn me in pieces,
Hath made me desolate;

ד 12 He hath trodden his bow, and set me up,
As a mark for the arrow.

ה 13 He hath caused to enter my reins
The sons of his quiver[e]

ה 14 I have become a derision to all my people,[f]
Their song[g] all the day;

ה 15 He hath sated me with bitter things,
Hath drenched me with wormwood.

ו 16 And he hath crushed, with gravel-stones, my teeth,
Hath made me cower in ashes;

ו 17 And thou hast thrust away from welfare, my soul,
I have forgotten prosperity;

ו 18 And I said, Vanished' is mine endurance,
Even mine expectation, from Yahweh.[h]

ז 19 Remember my humiliation and my fleeings,
The wormwood and poison;

ז 20 Thou wilt ‖indeed remember‖
That |bowed down concerning myself| is my soul;

ז 21 <This> will I bring back to my heart,[i]
<Therefore> will I hope.[k]

ח 22 <The lovingkindnesses of Yahweh> verily' they are not exhausted,[l]
Verily! |not at an end| are his compassions:

ח 23 New things for the mornings!
Abundant is thy faithfulness:

ח 24 <My portion> is Yahweh, saith my soul,
‖For this cause‖ will I wait for him.

[a] In some cod. (w. Vul.) vers. 16 and 17 are transposed, so bringing their initial letters into correct alphabetical order—Cp. G.n.
[b] *Gt.*: "O virgin daughter." Cp. ver. 13—G.n.
[c] Ml.: "benumbing."
[d] Lit.: "daughter." Cp. Fuerst, 247, 177 (*bath* = *baba* = "gate," "entrance").
[e] Some cod. (w. 1 ear. pr. edn.): "face of Yahweh"—G.n.
[f] "Unto him"—an alteration of the Sopherim—G.n.
[g] U.: "soul."
[h] Cp. Jer. vi. 25; xx. 3, 10; xlvi. 5; xlix. 29. Intro., Chap. I., 3, *a*.
[i] Or: "humiliation."

[a] So Fuerst., 1473[b] Others: "poison and weariness."
[b] Or: "age-long dead."
[c] Lit.: "my bronze."
[d] "Hath he twisted"—O.G.
[e] Of course figure for "arrows."
[f] A sp. v.r. (*sevir*): "all peoples." In some cod. (w. Syr.): "peoples" is both *written* and *read*—G.n.
[g] Or: "music" = "satire"—T.G. "Mocking song"—O.G.
[h] N.B.: So far lament only; now prayer.
[i] Or: "memory." Cp. Prov. vi. 32, n.
[k] Out of prayer come memory and hope.
[l] So it shd be (w. Aram. and Syr.)—G.n.

ט 25 Good′ is Yahweh to them who wait for him,
To the soul that will seek him;
ט 26 Good′ it is—both to wait and to be silent,[a]
For the deliverance of Yahweh;
ט 27 Good′ it is for a man,
That he should bear the yoke in his youth.

י 28 Let him sit alone, and keep silence,
Because he took it upon himself:[b]
י 29 Let him put in the dust his mouth,
Peradventure there is′ hope!
י 30 Let him give to him that smiteth him his cheek,
Let him be sated with reproach.

כ 31 Surely My Lord[c] |will not cast off
Unto times age-abiding|;
כ 32 Surely <though he cause grief> yet will he have compassion,
According to the multitude of his loving-kindnesses;
כ 33 Surely he hath not afflicted from his heart,
Nor caused sorrow to the sons of men.

ל 34 To crush under his feet any of the prisoners of the earth;
ל 35 To turn aside the right of a man before the face of the Most High;
ל 36 To oppress a son of earth in his cause>
‖My Lord‖ hath made no provision.

מ 37 Who′ was it that spake, and it was done,
[When] ‖My Lord‖ had not commanded?[d]
מ 38 <Out of the mouth of the Most High>
Proceed there not misfortunes and blessing?[e]
מ 39 Why should a living son of earth complain,
[Let] a man [complain] because of his sins?

נ 40 Let us search out our ways, and examine them well,
And let us return unto Yahweh;
נ 41 Let us lift up our heart,[f]
To the opened palms,
To the Mighty One[g] in the heavens;
נ 42 ‖We‖ have trespassed and rebelled,
‖Thou‖ hast not pardoned.

ס 43 Thou hast covered thyself with anger, and pursued us,
Hast slain—hast[h] not spared;
ס 44 Thou hast screened thyself with the clouds,[i]
That prayer |should not pass through|;
ס 45 <Offscouring and refuse> dost thou make us,
In the midst of the peoples.

פ 46 <With their mouth |opened wide over us|>[a]
[Stand] all our foes.
פ 47 ‖Terror and a pit‖[b] have befallen us,
Tumult and grievous injury;
פ 48 <With streams of water> mine eye runneth down,
Over the grievous injury of the daughter of my people.

ע 49 ‖Mine eye‖ poureth itself out and ceaseth not,
Without relief;
ע 50 <Until Yahweh out of the heavens
Shall look forth, and see>
ע 51 Mine eye dealeth severely with my soul,
Because of all the daughters of my city.

צ 52 They′ ‖have laid snares‖ for me as a bird,
Who are mine enemies without cause:
צ 53 They have cut off, in the dungeon,[c] my life,
And have cast a stone upon me;[d]
צ 54 Waters |flowed over| my head,
I said, I am cut off!

ק 55 I have called upon thy Name, O Yahweh,
Out of the dungeon below;
ק 56 <My voice> thou hast heard,—do not close thine ear to my respite, to[e] mine outcry;
ק 57 Thou drewest near in the day I kept calling on thee,
Thou saidst, Do not fear!

ר 58 Thou hast pleaded, O My Lord, the pleas of my soul,
Hast redeemed my life;
ר 59 Thou hast beheld, O Yahweh, my failure to get justice,
Pronounce thou my sentence;
ר 60 Thou hast seen all their vindictiveness,
All their plots against me.

ש 61 Thou hast heard their reproach, O Yahweh,
All their plots against me;
ש 62 ‖The lips of mine assailants, and their mutterings‖
Are against me, all the day;
ש 63 <On their downsitting and their uprising> do thou look,
‖I‖ am their song.[f]

ת 64 Thou wilt render to them a recompense, O Yahweh,
According to the work of their hands;
ת 65 Thou wilt suffer them a veiling of heart,[g]
Thy curse to them;
ת 66 Thou wilt pursue in anger, and wilt destroy them,
From under the heavens of Yahweh.

[a] Cp. O.G. 404[a].
[b] Or: "Because he [God] laid it upon him."
[c] Some cod. (w. 2 ear. pr. edns.): "Surely Yahweh"—G.n.
[d] Ml.:—"Who was it said, and it was,
[When] My Lord did not command?"
Cp. Ps. xxxiii. 9.
[e] Cp. Job ii. 10.
[f] Some cod. (w. 3 ear. pr. edns., Sep., Syr., Vul.): "hearts" (pl.)—G.n.
[g] Or; "God." Heb.: *El*.
[h] Some cod. (w. 5 ear. pr. edns., Aram., *Sep.*, Syr. and Vul.): "and hast"—G.n.
[i] So O.G. 697.

[a] Cp. Ps. xxii. 13.
[b] Heb.: *pahadh* and *pahath* —a play on the sound. Cp. Is. xxiv. 17; Jer. xlviii. 43.
[c] Cp. Jer. xxxviii. 6.
[d] "And they cast (stones) on me"—O.G. 392.
[e] Some cod. (w. Vul.): "and to"—G.n.
[f] "The subject of their mocking song"—O.G. * Cp. verse 14.
[g] = "Obstinacy" or "blindness."

4 א 1 How' is dimmed' the gold!
Changed' the most fine gold!
Poured out' are the stones of the sanctuary,
At the top of all the streets.

ב 2 <The precious sons of Zion,
They who were weighed against pure gold>
How' are they accounted as earthen pitchers,
The work of the hands of the potter!

ג 3 ‖Even wild dogs‖ draw out the breast,
Give suck to their whelps—
‖The daughter of my people‖ hath become cruel,
Like the ostriches[a] in the desert.

ד 4 The tongue of the suckling, cleaveth' to the roof of his mouth for thirst,—
‖Young children‖ have asked bread,
There was none ‖to break‖ it to them.

ה 5 ‖They who used to eat delicacies‖
Are deserted in the streets,—
‖They who used to be carried on crimson‖
Have embraced heaps of refuse.[b]

ו 6 And the punishment[c] of the daughter of my people
Hath grown greater' than the punishment[d] of Sodom,—
Which was overthrown as in a moment,
‖When no hands had been laid violently upon her‖.

ז 7 Purer' were her Nazirites[e] than snow,
Whiter were they than milk,—
More ruddy, in body, than coral,
<A sapphire> was their beauty of form.[f]

ח 8 <Darker than a coal> is their visage,
They are not known[g] in the streets—
Their skin shrivelleth on their bones,
Is withered, become like a stick.

ט 9 Better' are the slain of the sword,
Than the slain of the famine,—
For ‖these‖ pine away, stricken through,
Wanting the produce of the field.

י 10 ‖The hands of compassionate women‖
Have cooked their own children,—
They have served as nourishment to them,
In the grievous injury of the daughter of my people.

כ 11 Yahweh hath completed' his indignation,
Hath poured out the glow of his anger:
And hath kindled a fire in Zion,
Which hath devoured her foundations.

ל 12 Neither the kings of the earth, nor any of the inhabitants of the world, |believed|
That an adversary or an enemy |should enter| the gates of Jerusalem!

מ 13 [It is] for the sins of her prophets,
The iniquities of her priests,—
Who have been pouring out, in her midst,
The blood of the righteous!

נ 14 They have wandered—blind—in the streets,
Have defiled themselves with blood;
So that men may not touch their garments.

ס 15 Turn aside! Unclean!
Have they cried to them,
Turn aside! Turn aside! Do not touch!
<Because they have fled, yea, wandered>
Men said among the nations,
They will not again' tarry;

ע 16 ‖The face of Yahweh‖ hath scattered them,
He will look them out no more:
<The persons of the priests> they have not respected,[a]
<To[b] the elders> have they shown no favour.

פ 17 Still' shall our eyes fail',
For our help that is vain:
<In our watchtower>[c] have we watched—
For a nation that will not save.

צ 18 They have laid snares for[d] our steps,
That we cannot walk in our own broadways:
Drawn near' hath our end, Fulfilled' are our days,
Yea arrived' hath our end.

ק 19 Swifter' are our pursuers, than the eagles of the heavens,—
<Over the mountains> have they come hotly after us,
<In the wilderness> have they lain in wait for us.

ר 20 ‖The fragrance of our nostrils,[e]
The Anointed of Yahweh‖
Hath been captured in their pits,—
Of whom we had said—
<In his shade> shall we live among the nations.

ש 21 Rejoice and be glad, O daughter of Edom,
Thou inhabitress in the land of Uz,—
<Even unto thee> shall the cup' pass along,
Thou shalt be drunken, and expose thy shame.

ת 22 Completed' is thy punishment, O daughter of Zion,
He will no more' carry thee away captive,—
He hath punished thine iniquity, O daughter of Edom,
He hath stripped the veil from off thy sins.

[a] So *read* (w. 7 ear. pr. edns., Aram., Sep., Syr., Vul.)—G.n.
[b] Cp. Job. xxiv. 8.
[c] Ml.: "the iniquity," *i.e.*, seen in its consequences.
[d] Ml.: "the sin"—in like manner.
[e] "Princes"—O.G. 634.
[f] So O.G.; 'ml.; "polishing"; "cut, figure"—Fuerst.
[g] Or: "recognised."

[a] Ml.: "The faces of the priests men have not lifted up."
[b] So *written*; but *read*: "And to" ["Even to"]. In some cod. (w. 3 ear. pr. edns.) the "And" is both *written* and *read*—G.n.
[c] Or perh.: "*in our looking out, i.e.*, in our hope"—Davies.
[d] *Qt.*: "They have hemmed in" [צרו for צדו]. Cp. Prov. iv. 12—G.n.
[e] Cp. Ps. cxxxiii. 2.

5 1 Remember, O Yahweh, what hath befallen us,
Look around, and see our reproach:
2 ‖Our inheritance‖ turned over to foreigners,
‖Our houses‖ to aliens.
3 <Orphans> have we become, and[a] fatherless,
‖Our mothers‖ are widows indeed.[b]
4 <Our water—for silver> have we drunk,
‖Our wood—for a price‖ cometh in.
5 <Upon our necks> are our pursuers,
We labour, and[c] there is allowed us no rest.
6 <To Egypt> have we stretched out our hand,
<To Assyria> to be satisfied with bread.
7 ‖Our fathers‖ sinned, and[d] are' not,
And[d] ‖we‖ <their iniquities> have borne.[e]
8 ‖Slaves‖ have ruled over us,
There is none' to set free from their hand.
9 <At the risk of our life>[f] do we bring in our bread,
Because of the sword of the desert.
10 ‖Our skin‖[g] <as with a furnace> is scorched,
Because of the hot winds of famine.
11 ‖Women—in Zion‖ were ravished,
‖Virgins‖ in the cities of Judah!
12 ‖Princes‖ <by their hand> have been hanged,
‖The faces of elders‖ not honoured.
13 ‖Young men‖ <a millstone>[a] have lifted,
And ‖youths‖ <under wood> have staggered.
14 ‖Elders‖ <from the gates> have ceased,
‖Young men‖ from their music.
15 Ceased' hath the joy of our hearts,
<Changed to mourning> our dance.
16 Fallen' is the crown of our head.
Surely woe to us, for we have sinned.
17 <For this cause> faint' is our heart,[b]
<For these things> dimmed' are our eyes';
18 Because of Mount Zion, which is desolate,
‖Jackals‖ have gone prowling therein.
19 ‖Thou, O Yahweh‖ <unto times age-abiding> dost remain,
‖Thy throne‖ from generation to generation:
20 Wherefore' shouldst thou perpetually forget us?
Forsake us, to length of days?
21 Bring us back, O Yahweh, unto thyself,
And we will come' back!
Renew our days, as of old;
22 For though thou hast not ‖utterly rejected‖ us,
Thou art wroth with us—exceedingly!

[a] "And" *read*, though not *written*. In some cod. (w. 1 ear. pr. edn.): "and" is both *written* and *read*—G.n.
[b] *Kaph veritatis*. Cp. O.G. 454[a].
[c] "And" *read*, though not *written*. In some cod. (w. 2 ear. pr. edns., and Syr.): "and" is *written* and *read*—G.n.
[d] "And" *read*, though not *written*. In some cod. (w. 2 ear pr. edns., Aram., Syr., Vul.): "and" is *written* and *read*—G.n.
[e] Same word as in Is. liii. 4, 11.
[f] Some cod. (w. 1 ear. pr. edn.): "lives" (pl.)—G.n.
[g] Some cod. (w. 1 ear. pr. edn.): "skins" (pl.)—G.n.

[a] So Fuerst. "Young men have borne the mill (*i.e.*, been compelled to bear it)"—O.G. 377.
[b] For another rendering see p. 11, *ante*.

THE BOOK OF THE PROPHET

EZEKIEL.

§1. *A Lightning Throne seen by the River Chebar.*

1 1 And it came to pass <in the thirtieth year, in the fourth month, on the fifth day of the month, I' being in the midst of them of the captivity, by the river Chebar> that the heavens |were opened|, and I saw visions of God. 2 <On the fifth of the month, ‖that‖ was the fifth year of the captivity of King Jehoiachin> 3 ‖in very deed‖ came the word of Yahweh, unto Ezekiel son of Buzi, the priest, in the land of the Chaldeans, by the river Chebar,—yea the hand of Yahweh |came on him there|.

4 So then I beheld, and lo! a tempestuous wind coming out of the North, a great cloud, and a fire catching hold of itself,[a] and it had a brightness round about,—and <out of the midst thereof> as burnished copper[b] to look upon, out of the midst of the fire; 5 and <out of the midst thereof> a likeness of four living ones,—and ‖this‖ was their appearance, <the likeness of a man> had they; 6 and <four faces each, and four wings each> had they; 7 and ‖their feet‖ were straight feet,—and ‖the sole of their feet‖ was like the sole of the foot of a calf, but sparkling, as shining bronze to look upon; 8 and ‖the hands[c] of a man‖ were under their wings, on their four' sides,—and ‖their faces and their

[a] Chainwise, as in Exo. ix. 24; but see R.V. marg.
[b] Or: "as electrum."
[c] *Written*: "hand"; but *read*: "hands." In some cod. (w. 2 ear. pr. edns.): "hands" both *written* and *read*—G.n.

wings‖ belonged to the four of them: 9 <joined to each other> were their wings,—they turned not when they went, <each one straight before him> did they go; 10 and ‖the likeness of their faces‖ was the face of a man, with the face of a lion to the right of the four of them, and <the face of an ox, on the left> of the four of them,—<the face of an eagle> also had they four; 11 and ‖their wings‖[a] were spread[b] |above|,—‖two of each‖ joined one another, and ‖two‖ covered their bodies; 12 and <each one, straight before him> did they go,—<whithersoever the spirit was minded to go> they went, they turned not when they went. 13 <As for the likeness of the living ones> ‖their[c] appearance‖ was like live coals of fire, burning up like the appearance of torches, ‖the same‖ went to and fro between the living ones,—and the fire had ‖brightness‖, and <out of the fire> went forth[d] lightning. 14 And ‖the living ones‖ ran and returned,[e]—like the appearance of a flash of lightning.

15 And I looked at the living ones,—and lo! ‖one wheel upon the earth beside the living ones‖ for each of his four faces. 16 ‖The[f] appearance of the wheels and of their structure‖ was like a Tarshish-stone[g] to look upon, and they four had |one likeness|,—and ‖their appearance and their structure‖ were just as would be |a wheel in the midst of a wheel|. 17 <Upon their four sides, when they went> ‖so‖ did they go,—they turned not when they went. 18 <As for their rings> they were so high, that they were terrible,—and <their rings full of eyes round about> had they four. 19 And <when the living ones went> the wheels went |beside them|,—and <when the living ones were lifted up from the earth> the wheels were lifted up: 20 <whithersoever the spirit was minded to go> they went—‖thither‖ was the spirit minded to go,—and ‖the wheels‖ would be lifted up along with them, for ‖the spirit of the living one‖[h] was in the wheels: 21 <when they went> these' went, and <when they stood> these' stood,—and <when they were lifted up from off the earth> the wheels were lifted up |along with them|, for ‖the spirit of the living one‖ was in the wheels.

22 And there was a likeness over the heads of the living one—an expanse,[i] like terrible crystal to look upon,—stretched forth[k] over their heads |above|.[i] 23 And <under the expanse> ‖their wings‖ were straight', one towards another,—‖each one‖ had two, covering <on this side> and ‖each one‖ had two, covering <on that side> |their bodies|,

24 And I heard the sound of their wings, as the sound of many waters, as the sound of the Almighty, |when they went|, the sound of a storm, as the sound of a host,—<when they stood> they let down their wings. 25 And there was a voice above the expanse that was over their head,—<when they stood> they let down their wings.

26 And <above the expanse that was over their heads, as the appearance of a sapphire-stone> was the likeness of a throne,—and <upon the likeness of a throne> was a likeness, as the appearance of a man, upon it |above|. 27 And I saw, <as burnished copper[a] to look upon> as the appearance of fire within it round about, <from the appearance of his loins and upwards', and from the appearance of his loins and downwards'> saw I, as the appearance of fire, and he had brightness round about: 28 <as the appearance of the bow which is in a cloud, on a day of rain> ‖so‖ was the appearance of the brightness round about, ‖that‖ was the appearance of the likeness of the glory of Yahweh,— and <when I saw> I fell upon my face, and heard a voice of one speaking.

§ 2. *One who Speaks sends Ezekiel to Them of the Captivity.*

2 1 And he said unto me,—
Son of man,
Stand upon thy feet, that I may speak with thee.

2 Then the Spirit entered into me, as soon as he spake unto me, and it caused me to stand upon my feet,—and I heard one speaking unto me. 3 And he said unto me—
Son of man,
I' am sending thee' unto the sons of Israel, unto rebellious' nations, which have rebelled against me,—‖they, and their fathers‖ have transgressed against me, until this very day; 4 and it is <unto such' sons—of shameless face, and emboldened heart> that I' am sending thee,—therefore shalt thou say unto them,
‖Thus‖ saith My Lord, Yahweh.[b]

5 And ‖they‖ <whether they will hear or whether they will forbear, for ‖a perverse[c] house‖ they are> shall then know that ‖a prophet‖ hath been in their midst.

6 But ‖thou, son of man‖
Be not afraid of them,
Nor <of their words> be afraid,
<Though ‖thorns and thistles‖ are about thee,
And <amongst prickly plants> thou dost dwell>
<Of their words> be not afraid, nor
<At their faces> be thou dismayed,
For <a perverse house> they are!

[a] So it shd be (w. Sep.), without the word "faces," as in M.C.T.—G.n.
[b] Ml.: "divided."
[c] *Gt.*: "And between the living ones the appearance" (w. Sep.). Cp. chap. x. 6, 7—G.n.
[d] More lit.: "kept going forth."
[e] More lit.: "kept running and returning."
[f] Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.): "And the"—G.n.
[g] Prob.: "topaz."
[h] Cp. vers. 21, 22; also chap. ix. 3; x. 15, 20. The four were one!
[i] Gen. i. 6.
[k] Or: "spread out."
[l] Or: "upwards."

[a] Or: "as electrum."
[b] Or as two proper names: "Adonay, Yahweh."
[c] Or: "bitter."

7 Thou shalt therefore speak my words unto
them, whether they will hear, or whether
they will forbear,
For <perverse>[a] they are!
8 ‖Thou, therefore, son of man‖, hear what I'
am speaking unto thee, become not perverse,
like the perverse house,—open thy mouth,
and eat that which I' am giving unto
thee.
9 So I looked, and lo! a hand' put forth
unto me,—and lo! therein, a scroll; 10 and he
spread it out before me, and ‖it‖ was written,
on the front and the back,—and there were
written thereon, lamentation[b] and sighing, and
3 wailing. 1 Then said he unto me,
Son of man,
<What thou findest> eat,—eat this roll, and
go speak unto the house[c] of Israel.
2 So I opened my mouth,—and he caused me to
eat this roll. 3 Then said he unto me,
Son of man,
<Thy belly> cause thou to eat, and <thy
bowels> fill thou with this roll, which
I' am giving unto thee.
So I did eat, and it became <in my mouth> as
honey for sweetness. 4 Then said he unto
me,—
Son of man,
Go get thee unto the house of Israel, and
thou shalt speak with my words, unto
them. 5 For <not unto a people deep of
lip and heavy of tongue> art ‖thou‖ sent —
[but] unto the house of Israel: 6 ‖not unto
many peoples, deep of lip and heavy of
tongue, whose words thou couldst not under-
stand‖,—surely <if |unto them| I had sent
thee> ‖they‖ would have hearkened unto
thee. 7 But ‖the house of Israel‖ will not
be willing to hearken |unto thee|, for they
are not willing to hearken |unto me|,—for
‖all the house of Israel‖ are |bold of fore-
head and hard of heart|. 8 Lo! I have
made thy' face bold, like as their' faces,—
and thy' forehead bold, like as their fore-
head. 9 <As an adamant, harder than
flint> have I made thy forehead,—thou
shalt not fear them, neither shalt thou be
dismayed at their faces,
For <a perverse house> they are!
10 Then said he unto me,—
Son of man,
<All my words which I shall speak unto
thee> receive thou into thy heart, and <in
thine ears> hear thou: 11 then go get thee
unto them of the captivity, unto the sons of
thy people, and thou shalt speak unto
them, and say unto them,
‖Thus‖ saith My Lord, Yahweh,—
whether they will hear, or whether they
will forbear.

12 Then the Spirit |lifted me up|, and I heard
behind me the sound of a great rushing,—
Blessed be the glory of Yahweh,
From his place![a]
13 Yea the sound of the wings of the living ones,
gently touching each other, and the sound of
the wheels, along with them, ‖even the sound
of a great rushing‖.
14 So ‖the Spirit‖ lifted me up, and took me
away,—and I went bitterly, in the rage of my
spirit, but ‖the hand of Yahweh upon me‖ was
|strong|.

§ 3. *Ezekiel commences his Mission at Tel-abib—First "Watchman" Illustration.* (Comp. chaps. xviii., xxxiii.)

15 Thus came I unto them of the captivity, at
Tel-abib, who were dwelling towards the river
Chebar, and I dwelt where[b] ‖they‖ were dwell-
ing; |yea I dwelt there seven days|, ‖stunned
in their midst‖. 16 And it came to pass
<at the end of seven days> that the word of
Yahweh came unto me, saying:
17 Son of man,
<A watchman> have I appointed thee, to
the house of Israel,—and thou shalt hear,
at my mouth, a message, and shalt warn
them' |from me|. 18 <When I say to
the lawless man—
Thou shalt ‖surely die‖,
and thou hast not given him warning,
neither hast spoken to warn the lawless
man from his lawless' way, to save him-
self alive> ‖the same lawless man‖ |in his
iniquity| shall die, but <his blood> |at
thy hand| will I require. 19 Whereas
<when ‖thou‖ hast warned a lawless
man, and he hath not turned from his
lawlessness, and from his lawless way>
‖he‖ |in his iniquity| shall die, but ‖thou‖
hast delivered |thine own soul|.
20 And <when a righteous man hath turned'
from his righteousness, and committed per-
versity, and I have suffered a stumbling-
block to be laid before him> ‖he‖ shall die,
—<though thou hast not warned him> |in
his sin| shall he die, neither shall be remem-
bered, his righteous deeds[c] which he hath
done, but <his blood> |at thy hand| will
I require; 21 whereas <when ‖thou‖ hast
warned a righteous man,
That a righteous man |must not sin|,
and ‖he‖ hath not sinned> he shall ‖surely
live‖ in that he took warning, and ‖thou‖
hast delivered |thine own soul|.

[a] So in Cod. Mugah. In some cod. (w. 3 ear. pr. edns., Aram., Sep. and Syr.): "a perverse house." Cp. vv. 5, 6—G.n.
[b] So (sing.) it shd be (w. Aram., Sep.); [but M.C.T. has (pl.): "lamentations"]—G.n.
[c] Some cod. (w. 1 ear. pr. edn., Syr., Vul.): "sons"—G.n.

[a] *Gt.* [turning "speech" into "narrative"]: "And the Spirit lifted me up, and I heard behind me a great rushing sound,—*when* the glory of Y. *arose* from its place." Cp. chap. x. 4, 19—G.n. The difference results from the change of a single consonant (*b*e*rum* for *baruk*).
[b] So *read*; and so both *written* and *read* in some cod. (w. 3 ear. pr. edns.). [M.C.T. *writes*: "and unto where"]—G.n.
[c] *Written*: "his righteousness"; but *read*: "righteousnesses" (or "righteousdeeds" [pl.]). In some cod. (w. 1 ear. pr. edn.) both *written* and *read* in the plural—G.n.

22 Then came upon me there the hand of Yahweh,—and he said unto me,
Arise, go forth into the valley, and <there> will I speak with thee.
23 So I arose, and went forth into the valley, and lo! there the glory of Yahweh standing, like the glory which I saw by the river Chebar,—and I fell upon my face. 24 Then the Spirit |entered into me|, and caused me to stand upon my feet,—and he spake with me, and said unto me,
Go in, shut thyself up in the midst of thine own house. 25 And <thou—O son of man> lo! they have put upon thee bands, and they will bind thee therewith,—so that thou go not forth in their midst; 26 <thy tongue also> will I cause to cleave unto the roof of thy mouth, so shalt thou be dumb, and not be to them a reprover,[a]—
For <a perverse house> they are!
27 But <when I speak with thee> I will open thy mouth,[b] and thou shalt say unto them,
‖Thus‖ saith My Lord Yahweh,—
<He that is minded to hear> let him hear,
And <he that is minded to forbear> let him forbear!
For <a perverse house> they are!

§ 4. *A Miniature Symbol of the Siege of Jerusalem.*

4 1 ‖Thou‖ therefore, O son of man,
Take thee a tile, and lay it before thee,—and pourtray thereon a city, even Jerusalem.
2 Then shalt thou lay siege against it,
And build up against it a siege-wall,
And cast up against it a mound,—
And set against it camps,
And place against it battering-rams round about.
3 ‖Thou‖ therefore, take thee a pan of iron, and set it for a wall of iron, between thee and the city,—then shalt thou direct thy face against it, and it shall come into siege, and thou shalt lay siege to it, <a sign> shall it be' to the house of Israel.
4 ‖Thou‖ therefore, lie thou on thy left side, and lay the iniquity of the house of Israel' upon it,— <during the number of the days which thou shalt lie thereon> shalt thou bear their punishment.
5 ‖I‖ therefore, have appointed thee the years of their punishment, by the number of days, a hundred[c] and ninety days,—so shalt thou bear the iniquity of the house of Israel.
6 And <when thou hast ended these> then shalt thou lie, on thy right side, a second' time, and shalt bear the iniquity of the house of Judah,— <forty days, one day for each year> have I appointed thee.
7 Thus then <unto the siege of Jerusalem> shalt thou direct thy face, with thine arm made bare,—so shalt thou prophesy against it. 8 And lo! I have laid upon thee bands,—and thou shalt not turn thee from thy one side to thine other, until thou have ended the days of thy siege.
9 ‖Thou‖ therefore, take thee wheat and barley and peas and lentils and millet and spelt and put them in one' vessel, and make them ready for thee as bread,— <during the number of days which thou' art lying on thy side, a hundred[a] and ninety days shalt thou eat it; 10 and ‖thy food, which thou shalt eat‖ shall be, by weight, twenty shekels a day,— <from time to time> shalt thou eat it; 11 and <water, by measure, shalt thou drink, the sixth part of a hin,—from time to time shalt thou drink; 12 and <as a barley cake> shalt thou eat it,—and <the same, with dung proceeding from man> shalt thou bake, before their eyes.
13 Then said Yahweh,
<In like manner> shall the sons of Israel eat their bread, defiled,—among the nations whither I will drive them.
14 Then said I,
Ah! My Lord, Yahweh, lo! ‖my person hath not been defiled: <neither of what hath died of itself, nor of what hath been torn in pieces> have I eaten, from my youthful days even until now, neither hath come into my mouth' the flesh of a loathsome thing.
15 So then he said unto me,
See, I have granted thee, cow's dung for man's dung,—and thou shalt prepare thy bread thereupon.
16 And he said unto me,
Son of man,
Behold me! breaking the staff of bread in Jerusalem,
So shall they eat bread by weight, and with anxious care,
And <water, by measure, and in astonishment> shall they drink:
17 that they may lack bread and water and be astonished one with another, and pine away in their punishment.[c]

§ 5. *The Prophet's own Hair, shorn, divided, chopped up and burned, a Symbol of the Dispersion of the People.*

5 1 ‖Thou‖ therefore, son of man,
Take thee a sharp cutting instrument, <a barber's razor> shalt thou take thee, and shalt cause it to pass upon thy head and upon thy chin,—and shalt take the balances

[a] Lit.: "a man of reproof."
[b] Cp. xxiv. 27; xxix. 21; xxxiii. 22.
[c] So it shd be (w. Sep.) and so *post* ver. 9—G.n. [M.C.T. has: "three hundred and ninety."]
[a] So it shd be (w. Sep.); and so above ver. 5—G.n.
[b] U.: "soul." Little by little the studious reader becomes accustomed to the greater latitude of *nephesh* in Hebrew than "soul" in English. Cp. chap. xvi. 11. 4, n.
[c] Or: "in quality."

for weighing, and shalt divide the hair.[a]
2 |A third part‖ <in the fire> shalt thou burn, in the midst of the city, when the days of the siege |are fulfilled|,—and thou shalt take a third part, thou shalt smite it with the cutting instrument, round about it, and <a third part> shalt thou scatter to the wind, and <a sword> will I[b] make bare after them; 3 and thou shalt take from thence, a few in number,—and shalt bind them in thy skirts; 4 and <of them> again' take, and cast them into the midst of the fire, and burn them in the fire,—<therefrom> shall go forth a fire, unto all the house of Israel.

5 ‖Thus‖ saith My Lord, Yahweh,
‖This‖ is Jerusalem,
<In the midst of the nations> I placed her,—
and of the countries round about her;
6 But she hath changed my regulations[c] into lawlessness, more than the nations,
And my statutes, more than the countries which are round about her,
For <my regulations>[c] have they rejected,
And <in my statutes> have they not walked.

7 |Therefore|
‖Thus‖ saith My Lord, Yahweh,
<Because ye have become more rebellious than the nations who are round about you,
<In my statutes> have not walked,
And <my regulations>[c] have not done,
And <according to the regulations[c] of the nations which are round about you> have not[d] done>:
8 |Therefore|
‖Thus‖ saith My Lord, Yahweh,
Lo! I am against thee, ‖even I‖
Therefore will I execute in thy midst, judgments, in the eyes of the nations;
9 Yea I will execute upon thee that which I have not executed,
And like unto which I will not execute again,—
Because of all thine abominations.
10 ‖Therefore‖ |fathers| will eat ‖sons‖ in thy midst,
And |sons| will eat ‖fathers‖,—
And I will execute upon thee judgments,
And will scatter the whole remnant of thee, to every wind.

11 ‖Therefore‖ <as I' live>
Declareth My Lord, Yahweh,—
Surely <because <my sanctuary> thou hast defiled, with all thy detestable things, and with all thine abominations>
‖Even I also‖ will cut off,[e] and mine eye |shall not spare|,
‖Yea even I‖ will not pity.

12 ‖The third part of thee‖ <by pestilence> shall die, and <by famine> be consumed in thy midst,
And ‖the third part‖ <by the sword> shall fall round about thee,—
And ‖the third part‖ <to every wind> will I scatter, and <a sword> will I make bare after them.
13 So shall mine anger |have an end|,
And I will cause mine indignation |to find rest| upon[a] them, and will console myself,—
And they shall know' that ‖*I, Yahweh*‖ have spoken in my jealousy, when mine indignation |hath come to an end| upon them.
14 And I will deliver thee up to desolation and reproach, among the nations that are round about thee,—in the eyes of every passer-by.
15 So shall it become a reproach and an insult, a warning and an astonishment, to[b] the nations that are round about thee,—in that I have executed upon thee judgments, in anger and in indignation, and in rebukes of indignation,
‖I, Yahweh‖ have spoken:
16 In that I have sent the malignant arrows of famine among them, which[c] were for destruction, which I will send to destroy you,—and <famine> will I increase upon you, and will break for you the staff of bread. 17 So will I send upon you famine and mischievous beast, and they shall bereave thee,—and ‖pestilence and blood‖ shall pass through thee,—and <a sword> will I bring in upon thee,
‖I, Yahweh‖ have spoken.

§ 6. *Against the Mountains of Israel.*

6 1 Then came the word of Yahweh, unto me, saying:
2 Son of man,
Set thy face against the mountains of Israel,—and prophesy unto them; 3 and say,
Ye mountains of Israel, hear ye the word of My Lord, Yahweh,[d]—
‖Thus‖ saith My Lord, Yahweh—[d]
To the mountains and to the hills, to the hollows and to the valleys,—
Behold me!
I' am bringing upon you a sword,
And I will destroy your high places;
4 And your altars |shall be laid waste|,
And your sun-pillars |shall be broken in pieces|,—
And I will cause your slain |to fall| before your manufactured gods;

[a] Mi.: "divide them."
[b] *Gt.*: "shalt thou"—G.n.
[c] Cp. Exo. xxi.—xxiii.
[d] Some cod. (w. 2 ear. pr. edns. and Syr.) omit this "not." Cp. chap. xi. 12—G.n.
[e] So one school of Massorites; the other *writes*: "will withdraw"; but *reads*: "will cut off." In some cod. (w. 2 ear. pr. edns.): "cut off" is both *written* and *read*—G.n., G. Intro. 225.
[a] "Bring to rest (*i.e.*, satisfy) my fury upon"—Cp. O.G. 405[a].
[b] Some cod. (w. 1 ear. pr. edn., Sep., Vul.): "in" or "among"—G.n.
[c] Or: "who."
[d] Or as two proper names: "Adonáy, Yahweh."

5 And I will lay the carcases of the sons
of Israel, before their[a] manufactured
gods,—
And will scatter your bones round about
your altars.
6 <In all your dwelling-places>
‖The cities‖ shall be laid waste, and
‖The high places‖ shall be made desolate,—
To the end your altars |may be laid waste
and become desolate|,
And your manufactured gods |be broken
in pieces and cease|,
And your sun-pillars |be cut down|,
And your handiworks |be abolished|.
7 And the slain |shall fall| in your midst,—
So shall ye know' that ‖I‖ am Yahweh.

8 Yet will I leave a remnant,
In that ye shall have such as are escaped
of the sword throughout the nations,—
when ye are scattered throughout the
lands.
9 Then shall they who have escaped of you
remember' |me|, among the nations
whither they have been carried captive,
In that I have broken[b] their adulterous
heart, which hath turned aside from
me,
And their eyes which have adulterously
gone after their manufactured gods,—
So shall they become loathsome in their own
sight, for the wicked things which they
have done in all their abominations.
10 *Then shall they know' that ‖I, Yahweh‖,*—
<not in vain> had threatened to bring
upon them this calamity.
11 ‖Thus‖ saith My Lord, Yahweh,
Smite with thy hand, and stamp with thy
foot, and say, Alas! regarding
all the wicked abominations of the house
of Israel,—in that <by sword, by famine,
and by pestilence> shall they fall:
12 ‖He that is far off‖ <by pestilence> shall
die, and
‖He that is near‖ <by the sword> shall
fall, and
‖He that is left and is besieged‖ <by the
famine> shall die;
Thus will I make an end of mine indignation
against them.
13 *So shall ye know' that ‖I‖ am Yahweh,*
In that their slain are in the midst of their
manufactured gods, on every side of
their altars,—
Upon every high hill,
In all the tops of the mountains, and
Under every green tree, and
Under every tangled oak,
The place where they offered a satisfying'
odour to all their manufactured gods.
14 Thus will I stretch out my hand upon them,
and make the land a greater waste and
devastation than the desert toward Diblah,[a]
throughout all their dwelling-places,—
And they shall know' that ‖I‖ am Yahweh.

7 1 And the word of Yahweh came unto me,
saying:
2 ‖Thou‖ therefore, O son of man,
‖Thus‖ saith My Lord, Yahweh,
<To the soil of Israel> there is an
end,—
The end |hath come| upon the four skirts of
the land.
3 ‖Now‖ is the end upon thee,
Therefore will I send mine anger against
thee,
And judge thee according to thy ways,—
And lay upon thee all thine abominations;
4 And mine eye |shall not shield thee|,
Neither will I pity,—
For <thy ways—upon thee> will I
lay,[b]
And ‖thine abominations‖ <in thy midst>
shall be found,
So shall ye know' that ‖I‖ am Yahweh.

5 ‖Thus‖ saith My Lord, Yahweh:
<A calamity, a sole calamity>[c] lo! it hath
come.
6 ‖An end‖ hath come,
Come hath the end,
It hath roused itself up against thee,—
Lo! it hath come.
7 The circle |hath come round| unto thee, O
inhabitant of the land,—
The time |hath come|,
The day of consternation |hath drawn near|,
And not the joyful shout of the mountains.
8 ‖Now shortly‖ will I pour out mine indignation upon thee,
And will bring to an end mine anger against
thee,
And will judge thee according to thy
ways,—
And will lay upon thee all thine abominations.
9 And mine eye shall not shield thee,
Neither will I have pity,—
<According to thy ways> |unto thee| will I
render,
And ‖thine abominations‖ |in thy midst|
shall be found,
So shall ye know' that ‖I, Yahweh‖ am
smiting.

[a] Some cod. (w. Vul.): "your"—G.n.

[b] So it shd be (w. Aram., Syr., Vul.)—G.n.

[a] So (with a "D" in many MSS. (w. 10 ear. pr. edns., Aram., Sep., Syr. and Vul.); but in other cod. there is a Massoretic note that one school of Massorites has "Riblah" (with an "R") and the other school, "Diblah"—G.n. [For "D" and "R," see Table I., p. 29, *ante*.]

[b] Some cod. (w. 2 ear. pr. edns.): "For according to thy ways unto thee will I render." Cp. vers. 3 and 9—G.n.

[c] Some cod. (w. 4 ear. pr. edns. and Aram.): "Calamity after calamity"—G.n. [N.B.: The small dif. between *'ahad* "one (sole)" and *'ahar* "after," in Table I., p. 29, *ante*.]

10 Lo! the day,
Lo! it hath come,—
The circle |hath gone forth|,
The sceptre |hath blossomed|,
Insolence |hath sprouted|:
11 ‖Violence‖ hath risen up as a sceptre of lawlessness,—
There are none of them,
And none of their multitude,
And none of their throngs,
And no lamentation over them.[a]
12 The time |hath come|,
The day |hath arrived|,
<The buyer> let him not rejoice, and
<The seller> let him not mourn,—
For ‖indignation‖ is against all her multitude.
13 For ‖the seller‖ <unto that which is to be sold> shall not return, though <yet, among the living> were their life,—for ‖the vision‖[b] is against all her multitude.
He shall not return,
And ‖no man‖ <by his punishment>[c] shall strengthen ‖his life‖.
14 They have blown[d] the trumpet, even to make All ready,
Yet is there none going to the battle;
For ‖mine indignation‖ is against all her multitude.
15 ‖The sword‖ without, and
‖Pestilence and famine‖ within,—
‖He that is in the field‖ <by the sword> shall die, and
‖He that is in the city‖ |famine or pestilence| shall devour him;
16 While they who escape of them |shall escape|, and become, on the mountains, as the doves of the valleys, ‖all of them‖ cooing,—each one in his punishment.[e]
17 ‖All hands‖ shall be unnerved; and
‖All knees‖ shall be weak as water.[e]
18 Therefore shall they gird themselves with sackcloth,
And shuddering shall cover them,—
And <in all faces> shall be paleness,
And <in all their heads> baldness.
19 ‖Their silver‖ <into the streets> shall they cast, and
‖Their gold‖ <for throwing away> shall serve,
‖Their silver and their gold‖ shall not be able to deliver them, in the day of the wrath of Yahweh,
<Their craving>[f] shall they not satisfy, and
<Their belly> shall they not fill,—
For <a stumbling-block> hath their iniquity become.
20 <When ‖the beauty of his own ornament‖ he had |in majesty| placed>
Then <the images> of their abominations,
Their[a] detestable things>
Made they therein,—
‖For this cause‖ have I delivered it up to them for removal;
21 Yea I will deliver it
Into the hand of foreigners' for a prey,
And to the lawless ones of the earth' for a spoil,
And they will profane it;
22 And I will turn away my face from them,
And they will profane my cherished place,—
Yea there will enter it violent men,
Who will profane it.
23 Prepare thou a chain,—
For ‖the land‖ is full of the crime of bloodshed,
And ‖the city‖ is full of violence.
24 So then I will bring in the wicked ones of the nations,
And they shall take possession of their houses,—
And I will cause to cease the pomp of the strong ones,
And their holy places |shall be profaned|.
25 ‖Destruction‖[b] hath entered,—
And they shall seek welfare, and there be' none.
26 ‖Disaster upon disaster‖ shall come,
And ‖report after[c] report‖ shall arise,—
Therefore shall they seek a vision from a prophet,
And ‖law‖[d] shall perish from priest,
And counsel' from elders.
27 ‖The king‖ shall mourn, and
‖The chief‖ shall clothe himself with astonishment, and
‖The hands of the people of the land‖ shall be wrung in anguish,—
<After their own way> will I deal with them, and
<With their own sentences>[e] will I sentence them,
And they shall know' that ‖I‖ am Yahweh.

§ 7. *The Prophet is carried to Jerusalem in the Visions of God* (chaps. viii.—xi.).

8 1 And it came to pass <in the sixth year, in the sixth month, on the fifth[f] of the month, I' being seated in my house, and the elders of Judah being seated before me> then fell upon me there' |the hand of My Lord, Yahweh|. 2 So I looked, and lo! a likeness as the appearance of a man,[g] from

[a] Or: "none excellent among them." ["No eminency is left in them"—Cited O.G. 627[a].] Some cod. (w. 4 ear. pr. edns., Syr., Vul.) have: "no rest" [or "no Noah"]—G.n.
[b] *Or.*: "indignation"
[c] Or: "iniquity."
[d] Some cod. (w. Sep., Vul.): "Blow ye"—G.n.
[e] Ml.: "flow down in water."
[f] U.: "soul."
[a] Some cod. (w. Syr., Vul.): "And their"—G.n.
[b] Or: "horror."
[c] Sp. v.r. (*sevir*): "upon"—G.n.
[d] Or: "instruction."
[e] Or: "crimes." Cp. ver. 23.
[f] Some cod.: "first."
[g] So it shd be [*ish* instead *ĕsh*] (w. Sep.). Cp. chap. i. 26—G.n.

the appearance of his loins and downward' fire, and from his loins and upwards' as an appearance of shining, as the look of amber. 3 Then put he forth the similitude of a hand, and took me by the forelock of my head,—and the Spirit |lifted me up| between the earth and the heavens, and brought me to Jerusalem in the visions of God, into the opening of the inner gate that looketh toward the north, where was the seat of the Statue of Jealousy, that provoketh to jealousy; 4 and lo! <there> the glory of the God of Israel, like the appearance which I had seen in the valley. 5 Then said he unto me,

Son of man,
Lift up, I pray thee, thine eyes, the way toward the north.
So I lifted up mine eyes the way toward the north, and lo! <on the north, by the gate of the altar> this Statue of Jealousy, in the entrance. 6 Then said he unto me,

Son of man,
Canst thou' see what they' are doing,—the great abominations which |the house of Israel| are committing here, that I[a] should go far away from my sanctuary? Howbeit <yet again> shalt thou see great abominations.

7 So he brought me into the opening of the court,—and I looked, and lo! a single[b] hole, in the wall. 8 Then said he unto me,

Son of man,
Break, I pray thee, through the wall.
So I broke through the wall, and lo! a single opening. 9 Then said he unto me,—

Go in, and see the wicked abominations, which they' are committing here.

10 So I went in, and looked, and lo! every similitude of creeping thing, and detestable beast, and all the manufactured gods of the house of Israel, — pourtrayed upon the wall, round about on every side; 11 and ‖seventy men of the elders of the house of Israel, with Jaazaniah son of Shaphan, who stood in their midst‖ were standing before them, even every man with his censer in his hand, — and the fragrance of the cloud of incense, ascending. 12 Then said he unto me,

Hast thou seen, Son of man, what ‖the elders of the house of Israel‖ are doing in the dark, every man in his image-chambers? for they are saying—
Yahweh doth not' see us![c]
Yahweh hath forsaken' the land![d]

13 Then said he unto me,—

<Yet again> shalt thou see great abominations, which they' are committing.

14 So he brought me into the opening of the gate of the house of Yahweh, which was toward the north,—and lo! <there> women' sitting, weeping for Tammuz.[a] 15 Then said he unto me,

Hast thou seen, O son of man?
<Yet again> shalt thou see greater abominations than these.

16 So he brought me into the inner court of the house of Yahweh, and lo! <at the opening of the temple of Yahweh, between the porch and the altar> about twenty-five men, — ‖their backs‖ towards the temple of Yahweh, and ‖their faces‖ eastward, and they' were bowing down eastward, unto the Sun. 17 Then said he unto me,

Hast thou seen, O son of man?
Is it too small a thing for the house of Judah, to be committing the[b] abominations which they have committed here,—that they have filled the land with violence, and have again' provoked me to anger, and there they are! putting the branch to my[c] nose.

18 Therefore ‖even I‖ will act with indignation,
Mine eye |shall not shield|,
Neither will I pity,—
<Though they have cried in mine ears, with a loud voice> yet will I not hear them.

9 1 Then cried he in mine ears, with a loud voice, saying,

Draw near, ye that have charge of the city,—even every man with his weapon[d] of destruction in his hand.

2 And lo! |six men| coming in out of the way of the upper gate, which looketh toward the north, even every man with his destructive[e] weapon[f] in his hand, and one man in their midst clothed with linen, having a scribe's inkholder by his side,—so they came in and stood, beside the altar of bronze. 3 And ‖the glory of the God of Israel‖ lifted itself up from off the cherub[g] whereon it had been, unto the threshold of the house,—and he called unto the man clothed with linen, who had the scribe's inkholder by his side. 4 Then said Yahweh unto him,

Pass along through the midst of the city, through the midst of Jerusalem,—and set thou a mark[h] upon the foreheads of the men who are sighing and crying over all the abominations' that are being done in her midst.

5 But <unto these> said he in mine ears,

Pass along through the city after him, and smite,—let not[i] your eye[k] |shield|, neither

[a] Or: "they." Ml.: "to a removal far away," etc.
[b] Or: "certain"; as if to say: "remarkable," "mysterious."
[c] Or: "There is' no Y. seeing us!" Cp. chap. ix. 9.
[d] Or: "earth."
[a] "Proper name of a Syrian god, *Adonis* of the Greeks"—T.G.
[b] Some cod. (w. 3 ear. pr. edns.): "all the"—G.n.
[c] "Their" [M.C.T.] is an emendation of the scribes (Sopherim)—it was originally: "my." See G. Intro. 347, 357.
[d] Sp.v.r. (*sevir*): "weapons" (pl.). In some cod. (w. 4 ear. pr. edns., Sep., Syr.): "weapons" both *written* and *read*—G.n.
[e] Ml.: "dashing weapon" (for dashing in pieces). "Shattering weapon"—O.G. 658[b].
[f] Sp.v.r. (*sevir*): "weapons." In some cod. (w. 1 ear. pr. edn. and Syr.): "weapons"—G.n.
[g] N.B.: Singular number again. Cp. chap. i. 20.
[h] Ml.: "cross a cross."
[i] So *read*; and so in some cod. (w. 4 ear. pr. edns., Aram., Sep., Syr., Vul.) —G.n. [M.C.T.: *'al* (unintelligible).]
[k] So *read* (sing.).

have ye pity: 6 <elder, young man and virgin, and little ones and women> shall ye slay utterly, but <unto any man who hath upon him the mark> do not ye come near, and <at my sanctuary> shall ye begin.[a]

So they began with the elder men, who were before the house. 7 And he said unto them,

Defile ye the house, and fill the courts with the slain,—go ye forth!

So they went forth, and smote in the city. 8 And it came to pass <while they were smiting them—I' being left remaining> that I fell upon my face and made outcry, and said,

Alas! My Lord, Yahweh! art thou' |about to destroy| all the remnant of Israel, in that thou art pouring out of thine indignation upon Jerusalem?

9 And he said unto me,

‖The iniquity of the house of Israel and Judah‖ is ‖exceeding‖ great, and the land is filled' with shed blood,[b] and ‖the city‖ is full of over-reaching,[c]—for they have said,

Yahweh hath forsaken' the land,[d]— and, Yahweh doth not' see.[e]

10 Therefore <as for even me>
Mine eye |shall not shield|,
Neither will I pity,—
<Their way upon their own head> have I rendered.

11 And lo! |the man clothed in linen, having the inkholder by his side|, bringing back word, saying,—

I have done, according to all which[f] thou didst command me.

10 1 Then looked I, and lo! <in the expanse[g] which was over the head of the cherubim, as a sapphire stone> ‖as the appearance of the likeness of a throne‖ appeared over them. 2 Then said he unto the man clothed in linen—then said he,

Go in between the whirling wheels, even under the cherub, and fill both thy hands with live coals of fire from between the cherubim, and throw[h] over the city.

So he went in before mine eyes. 3 Now ‖the cherubim‖ were standing on the right side of the house, when the man went in,—and ‖the[i] cloud‖ filled the inner court. 4 Then arose the glory of Yahweh from off the cherub, unto the threshold of the house,—and the house was filled' with the cloud, and ‖the court‖ was filled with the brightness of the glory of Yahweh. 5 And ‖the sound of the wings of the cherubim‖ was heard, as far as the outer court,—like the voice of the Almighty God[a] when he speaketh. 6 So then it came to pass—<when he commanded the man clothed with linen, saying,

Take fire from between the whirling wheels, from between the cherubim>

then went he in and stood beside the wheel. 7 And the cherub put forth his hand from between the cherubim, unto the fire that was between the cherubim, and took up [thereof] and gave into the hands of him who was clothed with linen,—who took [it] and went forth. 8 Now the cherubim appeared to have, the likeness of the hand of a man, under their wings.

9 Then looked I, and lo! four wheels' by the cherubim—one wheel by one cherub, and another wheel by another cherub,—and |the appearance of the wheels| was to look upon like a Tarshish stone;[b] 10 and <as for their appearance> ‖one likeness‖ had they four,—as might be a wheel in the midst of a wheel. 11 <When they went> ‖upon their four sides‖ they went, they turned not when they went,—for <to the place whithersoever the head[c] turned> ‖after it‖ they went, they turned not when they went. 12 And ‖all their flesh, and their back, and their hands, and their wings,—and the wheels‖ were full of eyes round about, ‖even their wheels which they four had‖[d] 13 <To the wheels—to them> was made the cry—

O whirling wheel![e]

in mine ears. 14 And ‖four faces‖ had each one,—‖the first face‖ was the face of a cherub, and ‖the second face‖ was the face of a man, and ‖the third‖ was the face of a lion, and ‖the fourth‖ was the face of an eagle. 15 Then arose the cherubim,[f]—‖the same‖ was the living one,[g] which I had seen by the river Chebar. 16 <When the cherubim went> then went the wheels beside them,—and <when the cherubim lifted up their wings, to arise from off the earth> ‖the wheels themselves‖ turned not from beside them; 17 <when they' stood> these' stood, and <when they' arose> these' arose with them,—for ‖the spirit of the living one‖ was in them.

18 And <when the glory of Yahweh went forth from off the threshold of the house,—and stood over the cherubim> 19 then the cherubim uplifted' their wings and arose from the earth, before mine eyes, as they went forth, the wheels also in unison with them,—and it stood at the opening of the gate of the house of Yahweh that was toward the east, with the glory of the God of Israel over them, |above|. 20 ‖The same‖ was the living one,[h] which I saw under the God of Israel,

[a] Cp. 1 Pet. iv. 17.
[b] So in many MSS. and 5 ear. pr. edns. Some cod. (w. 5 ear. pr. edns. [1 *Rabb.*]: "violence." Cp. chap. viii. 17—G.n.
[c] Or: "perversion of justice."
[d] Or: "earth."
[e] Or: "There is no Y. to see." Cp. chap. viii. 12.
[f] *Written*: "as" (or "just as"); but *read*: "according to all which." Some cod. (w. 3 ear. pr. edns.) have: "according to all which" both *written* and *read*—G.n.
[g] Cp. chap. i. 22.
[h] Or: "toss."
[i] Or: "a."

[a] Heb.: *El Shaddai*.
[b] Cp. chap. i. 16.
[c] N.B.: Singular, one head. Cp. chap. i. 20.
[d] Or: "to the four of them belonged their wheels."
[e] Or: "O thou that whirlest."
[f] N.B.: Plural.
[g] N.B.: Singular.
[h] Again: singular. Cp. ver. 15; chap. i. 20.

by the river Chebar, — then knew I that ‖cherubim‖ they were'. 21 <Four faces severally> had each one, and <four wings> had each one,—and ‖the likeness of the hands of a man‖ was under their wings. 22 And <as for the likeness of their faces> ‖they‖ were the faces which I saw by the river Chebar, ‖their appearances and themselves‖ — <every one straight before him> did they go.

11 1 And the Spirit[a] lifted me up, and brought me into the east gate of the house of Yahweh, which looketh eastward, and lo! <in the opening of the gate> twenty-five men,—and I saw, in their midst, Jaazaniah son of Azzur and Pelatiah[b] son of Benaiah, princes of the people. 2 Then said he unto me,—

Son of man,

‖These‖ are the men who are devising iniquity, and who are counselling wicked counsel, in this city; 3 who are saying,

Not near! let us build houses,—

‖It‖ is the caldron, and ‖we‖ are the flesh!

4 |Therefore| prophesy against them, — prophesy, Son of man.

5 Then fell upon me the Spirit of Yahweh, and he said unto me,

Say—

‖Thus‖ saith Yahweh,

‖Thus‖ have ye said, O house of Israel,—

Yea <the things that come up on your spirit> ‖I‖ know, every one.

6 Ye have multiplied your slain in this city,—

And have filled her streets, with slain.

7 |Therefore|

‖Thus‖ saith My Lord, Yahweh,

<Your slain, whom ye have laid in her midst>

‖They‖ are the flesh, and

‖She‖[c] is the caldron,—when ‖ye‖ are taken[d] out of her midst.

8 <A sword> have ye feared,—

And <a sword> will I bring in upon you,

Declareth My Lord, Yahweh.

9 So will I take you forth out of her midst, and will deliver you into the hand of foreigners, —and will execute upon you judgments.[e]

10 <By the sword> shall ye fall,

<Upon the boundary of Israel> will I judge you,—

So shall ye know' that ‖I‖ am Yahweh.

11 ‖This city‖[f] shall not serve you for a caldron,

Neither shall ‖ye‖ serve in the midst thereof, for flesh,—

<Near the boundary of Israel> will I judge you.

12 *So shall ye know' that ‖I‖ am Yahweh,*

<In whose statutes> ye have not walked,

And <whose appointments> ye have not executed,—

But <according to the appointments of the nations that are round about you> have ye done.

13 And it came to pass <as I prophesied> that ‖Pelatiah son of Benaiah‖ died,—so then I fell down upon my face, and made outcry with a loud voice, and said—

Alas! My Lord, Yahweh!

<A full end> art thou' making of the remnant of Israel?[a]

14 Then came the word of Yahweh unto me, saying:

15 Son of man,

‖Thine own brethren, thine own brethren,[b] the men of thy kindred,[c] even all the house of Israel, all of it‖[b] are they to whom the inhabitants of Jerusalem have said,

Get you far away from Yahweh,

<To us> it is' that the land |hath been given|, for a possession!

16 |Therefore| say,

‖Thus‖ saith My Lord, Yahweh,

<Although I have removed them far away among the nations,

And although I have dispersed them throughout the lands>

Yet have I become to them a sanctuary for a little while, in the lands which they have entered.

17 |Therefore| say,

‖Thus‖ saith My Lord, Yahweh,

Therefore will I assemble you' from among the peoples,

And gather you' out of the lands wherein ye have been dispersed,—

And will give you the soil of Israel.

18 So shall they come in thither, — and take away all her detestable things, and all her abominations, out of her;

19 And I will give them another[d] heart,

And <a new spirit> will I put within you,—[e]

And will take away the heart of stone out of their[f] flesh, and give them a heart of flesh:

20 To the end that <in my statutes> they may walk,

And <mine appointments> they may keep, and do them,—

So shall they become my' people,

And ‖I‖ will become their' God.

21 But <as for them who, having a heart for their detestable things, and for their abominations, <after their own heart> do walk>

<Their way upon their own heads> will I render,

Declareth My Lord, Yahweh.

22 Then did the cherubim |lift up| their wings, the wheels also going in unison with them,—

[a] Cp. chap. ii. 2.
[b] Heb.: *pᵉlaṭyâhu*, 2; 3, *pᵉlaṭyâ'*.
[c] Or: "it," as in ver. 3.
[d] Sp. v.r. (*sevir*): "when I take ‖you‖"; and this form is both *written* and *read* in some cod. (w. 2 ear. pr. edns. [1 *Rabb.*]—G.n.
[e] Or: "sentences."
[f] Mk.: "she" (or "it").

[a] Cp. chap. ix. 8.
[b] Cp. Intro., Chap. II., Synopsis B, *c*, p. 16, *ante*.
[c] Mk.: "of thy redemption"; cp. O.G. 145[b].
[d] So it shd be [*'aḥaṛ* for *'aḥaḍ*] (w. Sep.). Cp. chap. xxxvi. 26; 1 S. x. 9—G.n.
[e] So Cod. Hillel; but a correction says "them," and so 3 ear. pr. edns. [1 *Rabb.*]—G.n.
[f] Some cod. (w. 4 ear. pr. edns. [1 *Rabb.*]: "your"—G.n.

‖the glory of the God of Israel‖ being over them |above|. 23 Thus went up the glory of Yahweh, out from the midst of the city,—and stood on the mountain, which is on the east of the city. 24 And ‖the spirit‖ lifted me up, and brought me to Chaldea, unto them of the captivity, in the vision, by the Spirit of God,—thus went up from me, the vision which I had seen. 25 So I spake unto them of the captivity,—all the words of Yahweh, which he had shewed me.

§ 8. *By a Series of Symbolic Acts the Prophet emphasises Predictions of immediately impending Exile.*

12 1 Then came the word of Yahweh unto me, saying:

2 Son of man,
<In the midst of a perverse house> dost thou' dwell,—
Who have eyes' to see—and have not seen,
Ears' have they to hear—and have not heard,
For <a perverse house> they are'.

3 ‖Thou‖ therefore, Son of man,
Prepare thee baggage for exile, and exile thyself, by day, before their eyes,—so shalt thou exile thyself out of thy place unto another place, before their eyes, |peradventure| they will consider,[a] though <a perverse house> they are'.

4 Therefore shalt thou take forth thy baggage, as baggage for exile, by day before their eyes,—and ‖thou thyself‖ shalt go forth in the evening, before their eyes, like them who go forth to exile.

5 <Before their eyes> break thou forth by thyself through the wall,—and carry forth through it.

6 <Before their eyes>
<Upon the shoulder> shalt thou lift it,
<In thick darkness> take it forth,
<Thy face> shalt thou cover, so that thou see not the land;
For <a sign> have I appointed thee to the house of Israel.

7 And I did so, just as I was commanded, <My baggage> took I forth as baggage for exile, by day, and <in the evening> I brake forth by myself through the wall, by force: <in the twilight> I took it forth—<on to my shoulder> I lifted it, before their eyes. 8 Then came the word of Yahweh unto me, in the morning, saying:

9 Son of man,
Have not the house of Israel, the perverse house, |said unto thee|,—
What art thou' doing?

10 Say unto them,
‖Thus‖ saith My Lord, Yahweh,—
<[For] the Bearer>[b] is this burden, in Jerusalem,[a] and [for] all the house of Israel, such as are in their midst.

11 Say,
‖I‖ am your sign:
<As I have done> ‖so‖ shall it be done to them,
<Into exile—into captivity> shall they go.

12 Yea ‖the Bearer[b] who is in their midst‖
<Upon his shoulder> shall lift it.
<In thick darkness> shall he go forth,
<Through the wall> shall they break, to bear forth through it,—
<His face> shall he cover, to the end that |his own eye| may not see the land.

13 Then will I spread my net over him, and he shall be taken in my snare;
And I will take him to Babylon, in the land of the Chaldeans,
<The which> indeed, he shall not see,
And yet <there> shall he die![c]

14 And <all who are round about him to help him, and all his troops> will I scatter to every wind,—and <a sword> will I make bare after them.

15 *So shall they know' that ‖I‖ am Yahweh,—*
By my dispersing them among the nations,
And scattering them throughout the lands.

16 Yet will I leave remaining of them, men easily counted, from the sword, from[d] the famine and from the pestilence,—that they may recount all their abominations among the nations whither they have come,
So shall they know' that ‖I‖ am Yahweh.

17 Then came the word of Yahweh unto me, saying:

18 Son of man,
<Thy bread, with trembling> shalt thou eat,—
And <thy water, in agitation and in fear> shalt thou drink.

19 Then shalt thou say unto the people of the land,
‖Thus‖ saith My Lord, Yahweh,
concerning the inhabitants of Jerusalem,
upon the soil of Israel,
<Their bread, with anxious care> shall they eat,
And <their water, in astonishment> shall they drink,—
That her[e] land |may be deserted| of her fulness, because of the violence of all them who dwell therein:

20 Yea ‖the cities that are inhabited‖ shall be laid waste,
And ‖the land‖ shall become |an astonishment|,—
So shall ye know' that ‖I‖ am Yahweh.

[a] Ml.: "see."
[b] Or: "prince."
[a] There is here a play upon words which can scarcely be reproduced in English: *hannâsi'* = "the uplifted one (prince)," and (according to Fuerst) "the bearer"; *hammassa'* = "the burden" and "the oracle."
[b] Or: "Prince."
[c] Plainly, King Zedekiah. See 2 K. xxv. 3-7; Jer. lii. 6-11.
[d] Some cod. (w. 4 ear. pr. edns., Sep., Syr., Vul.): "and from"—G.n.
[e] Some cod. (w. 1 ear. pr. edn.): "their"—G.n.

21 And the word of Yahweh came unto me, saying:
22 Son of man,
What is this proverb ye have, concerning the soil of Israel, saying,—
The days |are prolonged|,
Therefore shall every vision |come to nought|?
23 |Therefore| say unto them,
‖Thus‖ saith My Lord, Yahweh,
I will cause this proverb |to cease|,
And they shall use it as a proverb no more, in Israel,—
But speak unto them,
The days |are drawn near|,
And the substance[a] of every vision.
24 For there shall no more be—
Any vision of falsehood,
Or divination of deceit,
In the midst of the house[b] of Israel.
25 For ‖I, Yahweh‖[c] will speak whatsoever word I please to speak.[d]
And it shall be done,
It shall not be delayed any more,—[e]
For <in your own days> O perverse house, will I speak a word, and perform it,
Declareth My Lord, Yahweh.

26 And the word of Yahweh came unto me, saying:
27 Son of man,
Lo! ‖the house of Israel‖ are saying,
‖The vision which he' seeth‖ is for many days,
Yea <for times far away> hath ‖he‖ prophesied.
28 |Therefore| say unto them,
‖Thus‖ saith My Lord, Yahweh,
None of my words |shall be delayed any more|,—[e]
<Whatsoever word I speak> then' shall it be performed,
Declareth My Lord, Yahweh.

§ 9. *Against the Prophets of Israel.*

13 1 And the word of Yahweh came unto me, saying:
2 Son of man,
Prophesy against[f] the prophets of Israel, who are prophesying,—and say unto them who prophesy out of their own heart, Hear ye the word of Yahweh:
3 ‖Thus‖ saith My Lord, Yahweh,
Alas for the base prophets,—who follow their own spirit, and have seen ‖nothing‖.

4 <As jackals,[a] among ruins> ‖thy prophets, O Israel‖ have been.

5 Ye have not gone up into the breaches,
Nor built a wall about the house of Israel,—
to stand in the battle, in the day of Yahweh.
6 They have had
Visions of falsehood, and
Divinations of lies,
Who say, Declareth Yahweh, when ‖Yahweh‖ hath not sent them,—
Yet have they waited for a fulfilling of the word.
7 Is it not
<a Vision of falsehood> ye have seen, and
<a Divination of lies> ye have spoken,
Since ye are saying, Declareth Yahweh! when ‖I‖ have not spoken?
8 |Therefore|
‖Thus‖ saith My Lord, Yahweh,
<Because ye have spoken falsehood,
And have had visions of lies>
|Therefore| behold me! against you,
Declareth My Lord, Yahweh.
9 So then my hand shall be against the prophets
who have Visions of falsehood, and
who divine Divinations of lies,—
<In the council of my people> shall they not be found,
And <in the register[b] of the house of Israel> shall they not be written,
And <upon the soil of Israel> shall they not enter,—
So shall ye know' that ‖I‖ am The Lord, Yahweh,[c]
10 <Because, yea |even because|[d] they have led astray my people, saying, Prosperity! when there was no' prosperity,—and ‖one man‖[e] was building a partition wall,[f] when, there they were! coating it with whitewash>
11 Say thou, unto them who are coating with whitewash,
It shall fall,—
There hath come an overflowing rain,
And I will make[g] hail-stones fall,
And ‖a tempestuous wind‖ shall break it down.
12 Lo! <when the wall hath fallen> shall it not be said unto you,
Where' is the coating, wherewith ye coated it?
13 |Therefore|
‖Thus‖ saith My Lord, Yahweh,
So will I break down with a tempestuous wind, in mine indignation,—
And <an overflowing rain in mine anger> shall there be,
With hailstones, in wrath, to make an end;

[a] N.B.: *dabhar* = word, substance, matter, contents, purpose, meaning.
[b] Some cod. (w. 1 ear. pr. ed. [*Rabb.*], Aram., Sep., Syr. and Vul.): "sons"—G.n.
[c] Note how forcible this statement appears when "Yahweh" is taken as = "He who bringeth to pass." Cp. Intro., Ch. IV.
[d] Observe the same idiom as in Exo. iii. 14. Cp. Intro., Chap. IV. (III. 4).
[e] Or: "longer."
[f] In some cod. (w. a sp. v.r. [*sevir*], Aram., Sep., Syr.): "concerning"—G.n.

[a] Less prob.: "foxes."
[b] Ml.: "writing."
[c] Or transfer both divine names: "Adonây, Yahweh."
[d] Cp. Intro., Chap. II., Synopsis, *B.*, c.
[e] Lit.: "he."
[f] "Party-wall"—O.G.
[g] So it shd be (w. Sep. and Vul.)—G.n.

14 And I will pull down the wall which ye have coated with whitewash,
And will bring it unto the ground,
So shall be discovered' its foundation,—
Yea it shall fall,
And ye shall come to an end in the midst thereof,
So shall ye know' that ‖I‖ am Yahweh.
15 Thus will I bring to an end mine indignation against the wall, and against them who were coating it with whitewash,
And will say to you,
No more' is the wall,
And no more' are they who were coating it: 16 [to wit] the prophets of Israel, who are prophesying unto Jerusalem, and are seeing, on her behalf, visions of prosperity,— when there is no' prosperity,
Declareth My Lord, Yahweh.

§ 10. *Against the Oracle Women.*

17 And ‖thou‖, Son of man,
Set thy face against the daughters of thy people,
Those who are prophesying out of their own heart,—
And prophesy thou against them; 18 and say,
‖Thus‖ saith My Lord, Yahweh,
Alas! for the women
Who sew oracle-cases on all elbows,
And prepare wraps upon the head of every stature to hunt souls,—
‖The souls ye hunt‖ are those of my people,
Whereas <your own [souls]> ye keep alive.
19 Thus have ye profaned me unto my people, for handfuls of barley and for pieces of bread,
Putting to death the souls that should not die, and
Keeping alive the souls that should not live,—
By your lying to my people, |who hearken to lies|.
20 |Therefore|
‖Thus‖ saith My Lord, Yahweh,
Behold me! against your oracle-cases wherewith ye' are hunting the souls, to make them fly,
And I will tear them off your arms,—
And let go the souls of them whose souls ye' are hunting as birds;
21 And will tear off your wraps,
And deliver my people out of your hand,
And they shall be no longer in your hand, to be hunted;—
So shall ye know' that ‖I‖ am Yahweh.
22 <Because of the paining of the heart of the righteous man with falsehood, whom ‖I‖ have not pained,—
And strengthening the hands of the lawless man, that he should not turn from his wicked way, by letting him live>
23 |Therefore|— <of falsehood> shall ye have no vision,
And <a divination> shall ye not divine any more,—
So will I deliver my people out of your hand,
And ye shall know' that ‖I‖ am Yahweh.

§ 11. *Rebuke of Idolatrous Inquirers, and of the Prophets who aid their Double Dealings.*

14 1 Then came there unto me, men, of the elders of Israel,—and sat before me. 2 And the word of Yahweh came unto me, saying:
3 Son of man,
‖These men‖ have brought up their manufactured gods, upon their heart,[a]
And <their stumbling-block of iniquity> have they set straight before their face,—
Shall I be ‖at all enquired of‖ by[b] them?
4 |Therefore| speak unto them and say unto them,
‖Thus‖ saith My Lord, Yahweh,
<Any man whatsoever of the house of Israel,
Who shall bring up his manufactured gods upon his heart,
And set ‖his stumbling-block of iniquity‖ straight before his face,
And then come in unto the prophet>
‖I, Yahweh‖ have myself answered him |thereby|,[c]
‖By the multitude of his manufactured gods‖:
5 To the end the house of Israel may be taken by their own hearts,—in that they have estranged themselves from me, through their manufactured gods—|all of them|!
6 |Therefore| say thou unto the house of Israel,
‖Thus‖ saith My Lord, Yahweh,
Turn ye—and make good your return—from your manufactured gods;
And <from all your abominations> make good the turning away of your faces.
7 For <what man soever of the house of Israel Or of the sojourners who sojourn in Israel,
Who shall estrange himself from following me,
And who shall bring up his manufactured gods, on his heart,
And <whose stumbling-block of iniquity> he shall set straight before his face,—
And then come in unto the prophet, to enquire by him of me>
‖I, Yahweh‖ will myself answer him |on my own account|;

[a] Plainly = "brought to mind."
[b] Or: "for."
[c] So *written*; but *read*: "he hath come with the multitude," etc. *Gt.*: "have myself answered him on my own account," as in ver. 7—G.n.

8 And will set my face against that man,
And will make of him a sign and a proverb,[a]
And will cut him off out of the midst of my people:
So shall ye know' that ‖I‖ am Yahweh.

9 <Yea ‖the prophet himself‖ when he suffereth himself to be deceived, and speaketh a word,
‖I, Yahweh‖ have suffered that prophet to be deceived>
Then will I stretch forth my hand against him, and destroy him out of the midst of my people, Israel:
10 So shall they bear their punishment,
<As' the punishment of him that enquireth>
So' shall |the punishment of the prophet| be:
11 That the house of Israel |may no more go astray| from following me,
And no more defile themselves by any of their transgressions,—
But may become my' people,
And |I| may become their' God,
Declareth My Lord, Yahweh.

§ 12. *For a Treacherous Land, not even Noah, Daniel and Job could be heard.*

12 And the word of Yahweh came unto me, saying:
13 Son of man,
<When ‖a land‖ shall sin against me by committing treachery, and I shall stretch out my hand against it,
And break for it the staff of bread,
And send thereon famine,
And cut off therefrom, man and beast>
14 Then <should these three men be in the midst thereof, Noah, Daniel, and Job>
‖They‖ |by their righteousness| should deliver their own lives—[b]
Declareth My Lord, Yahweh.
15 <If <a mischievous wild beast> I suffer to pass through the land, and that beast bereave' it, so that it become too desolate for any man to pass through, by reason of the wild beast>
16 [Were] these three men in the midst thereof>
‖As I live‖
Declareth My Lord, Yahweh,
Surely <neither sons nor daughters> should they deliver,
‖They alone‖ should be delivered,
But ‖the land‖ should become a desolation.
17 <Or <a sword> I should bring upon that land, and should say, O sword! thou shalt go through the land, and so I should cut off therefrom, man and beast>
18 <Were these three men in the midst thereof>
‖As I live‖ Saith My Lord, Yahweh,
They should deliver neither sons nor daughters,—'
For ‖they alone‖ should be delivered.
19 <Or <pestilence> I should send into that land,—and should pour out mine indignation thereon in blood, to cut off therefrom, man and beast>
20 <Were Noah, Daniel and Job in the midst thereof>
‖As I live‖
Declareth My Lord, Yahweh,
Surely neither <son nor daughter> should they deliver,
‖They‖, |by their righteousness‖ should deliver [only] their own lives.

21 For ‖thus‖ saith My Lord, Yahweh,
How much less [should they avail] when <my four calamitous judgments,
sword and
famine and
mischievous wild beast and
pestilence>
I have sent against Jerusalem,—to cut off therefrom, man and beast?
22 Yet lo! there hath been left therein, a remnant of fugitives to be brought forth —sons and daughters,—
There they are! coming forth unto you,
And so ye shall see their way, and their doings, and be consoled, over the calamity which I have brought in upon Jerusalem, even all that I have brought in upon her,
23 Yea they shall console you, when ye see their way and their doings,—
So shall ye know that <not without cause> have I done, anything that I have done with her,
Declareth My Lord, Yahweh.

§ 13. *Parable of the Vine—Useless for Secondary Work.*

15 1 And the word of Yahweh came unto me, saying:
2 Son of man,
What can the vine-tree be more than any other tree,—any ‖branch‖ which hath been found among the trees of the forest?
3 Shall there be taken from it wood, to be made into any work?
Or will men take therefrom a peg, to hang thereon any vessel?
4 Lo! <into the fire> it is given up for fuel,—
<The two ends thereof> doth the fire devour,
And ‖the middle thereof‖ is charred,
Is it fit for any work?

[a] So in many MSS. (w. 1 ear. pr. edn., Aram., Sep., Syr., Vul.); but in some cod. (w. 8 ear. pr. edns.): "will make him desolate for a sign and a proverb." Cp. chap. xx. 26—G.n.
[b] Or: "souls."

5 Lo! <while it was yet whole> it could not be made into any work,—
How much less, when ‖the fire‖ hath devoured it, and it is charred, can it still be made into any work?
6 |Therefore|
‖Thus‖ saith My Lord, Yahweh,
<As a vine-tree among the trees of the forest, which I have given up to the fire for fuel> ‖so‖ have I given up the inhabitants of Jerusalem.
7 Therefore will I set my face against them,
<Out of one fire> have they come forth,
But <another fire> shall devour them,—
So shall ye know' that ‖*I*‖ *am Yahweh*, by my setting my face against them;
8 I will therefore give up the land as a desolation, — because they have committed treachery, Declareth My Lord, Yahweh.

§ 14. *Jerusalem's Infidelity, under the figure of an Adulteress, is graphically portrayed.*

16 1 And the word of Yahweh came unto me, saying:
2 Son of man,
Let Jerusalem know her abominations,
3 Therefore shalt thou say—
‖Thus‖ saith My Lord, Yahweh,
To Jerusalem,
‖Thine origin and thy birth‖ were of the land of the Canaanite,—
‖Thy father‖ was the Amorite,
And ‖thy mother‖ a Hittite.
4 And ‖as for thy birth‖ <in the day thou wast born>
Thy navel-cord was not cut,
And <in water> wast thou not bathed, to cleanse thee,—
And <as for being salted>[a] thou wast not salted,[a]
And <as for being bandaged> thou wast not bandaged.
5 No eye |threw a shield over thee|, by doing for thee one of these things, taking pity on thee,—
But thou wast cast out, on the face of the field,
Because thy person[b] |was abhorred|, in the day thou wast born.
6 And I passed by thee, and looked upon thee, thrusting about thee in thy blood,
And said to thee—
<Despite[c] thy blood> live!
Yea I said to thee—
<Despite[c] thy blood> live!
7 <Into myriads—like the bud of the field> made I thee,
And thou didst increase, and become well-grown, and didst attain to most excellent adornments,—
‖Thy breasts‖ were well-formed,[d]
And ‖thy hair‖ was grown,
But ‖thou thyself‖ wast utterly naked.
8 And I passed by thee, and looked upon thee, and lo! ‖thy time‖ was the time for endearments,
So I spread my skirt over thee, and covered thy shame,—
And took an oath to thee,
And entered into covenant with thee,
Declareth My Lord, Yahweh,
And thou didst become mine.
9 And I bathed thee in water, and rinsed thy blood from off thee,
And anointed thee with oil;
10 And clothed thee with an embroidered dress,
And sandalled thee in red leather,—
And wrapped thee about with fine linen,
And put over thee a mantle of silk.
11 Then decked I thee with ornaments,—
And put bracelets upon thy hands,
And a neckchain upon thy throat;
12 And put a nose-jewel upon thy nose,
And earrings in[a] thine ears,—
And a crown of adorning, upon thy head.
13 Thus wast thou adorned with gold and silver,
And ‖thy raiment‖ was of fine linen and silk, and embroidered work,
<Fine flour and honey and oil> didst thou eat,—
And so thou becamest exceedingly' beautiful,
And didst attain unto royalty.
14 Then went forth thy fame[b] among the nations, for thy beauty,—
For <perfect> it was'—in my splendour which I had put upon thee,
Declareth My Lord, Yahweh.
15 Then didst thou trust in thy beauty,
And become unchaste, because of thy fame,—
And didst pour out thine unchastity upon every passer-by, his' it was!
16 Yea thou didst take of thy raiment and madest thee high places of hangings,
And didst commit unchastity thereon,—
Which ought not to have befallen,
And not to have come to pass.
17 But thou didst take thine adorning' jewels,
Of my gold and of my silver, which I had given thee,
And didst make thee images of the male,—[c]
And didst act unchastely with them;
18 And thou didst take thine embroidered raiment, and cover them,—
And <mine oil and mine incense> didst thou set before them;
19 And my food' which I had given thee,
Fine flour and oil and honey wherewith I fed thee,
And didst set it before them for a satisfying' odour,
Yea so it was,—
Saith My Lord, Yahweh.

[a] "*Rubbed* or *washed with salt*"—O.G.
[b] U.: "soul."
[c] Cp. O.G. p. 90, III. 7; Cheyne (P.B.): Is. xlvii. 9.
[d] "Firm"—O.G.
[a] Ml.: "upon."
[b] Ml.: "Then went forth for thee a name."
[c] See "Special Note," p. 259, *ante*.

20 And thou didst take thy sons and thy daughters,
Whom thou hadst borne unto me,
And didst sacrifice them unto them, to be devoured,—
Is this, of thine unchastity, |a light thing|?

21 Yea thou didst slay my children,—
And didst deliver them up, that they should be caused to pass through [the fire] unto them.

22 And <in all thine abominations, and thine unchaste ways> thou rememberedst not the days of thy youth,—
When thou wast utterly naked,
When thou wast |thrusting about thee in thy blood|!

23 And it came to pass <after all thy wickedness>
Woe! Woe! to thee,
Exclaimeth My Lord, Yahweh;

24 That thou didst build thee a brothel,[a]—
And didst make thee a height, in every broadway:

25 <At the head of every road> didst thou build thy height,
And bring thy beauty into disgust,
And open thy feet to every passer-by,—
So didst thou make thine unchaste ways to abound.

26 Then didst thou extend thine unchaste acts unto the sons of Egypt—thy neighbours, great of flesh,—
And caused thine unchaste ways to abound, provoking me to anger.

27 Lo! therefore, I have stretched out my hand against[b] thee,
And diminished thine allotted portion,—
And have delivered thee up unto the desire[c] of them who hate thee,
The daughters of the Philistines, who are ashamed of thy lewd way.

28 Thou didst also extend thine unchastity unto the sons of Assyria, because thou wast insatiable.

Yet <though thou didst behave unchastely with them> yet ‖even so‖ couldst thou not be satisfied,

29 Thou didst therefore cause thine unchaste ways to abound unto the land of Canaan, as towards Chaldea.

Yet <even herewith> wast thou not satisfied. 30 How weak was thy heart!
Exclaimeth My Lord, Yahweh,—
That thou couldst have done all these things,
The doing of a lewd woman,[d] without shame:[e]

31 That thou couldst have built thy brothel[a] at the head of every road,
And <thy height> couldst have made in every broadway,—
Yet becamest not as a harlot, to lay claim to a harlot's hire.

32 ‖A wife who committeth adultery‖ instead of her husband' accepteth strangers'.

33 <To all harlots> they give a present,—
But ‖thou‖ didst give thy' presents to all thy lovers,
And didst bribe them' to come in unto thee from every side, |in thine unchastity|!

34 And so there came about <in thee> the reverse of women, in thine unchastity,
In that they' did not follow thee' for purposes of lewdness,—
And in that thou' gavest a present, while ‖no present‖ was given to thee',
So didst thou become |the reverse|.

35 |Therefore| O harlot, hear thou the word of Yahweh;

36 ‖Thus‖ saith My Lord, Yahweh,—
<Because thy money[b] |was poured out|, and thy shame |was uncovered|, in thine unchastity, unto thy lovers,—and unto all thine abominable manufactured gods, even as[c] the blood of thy children, whom thou didst deliver up unto them>

37 |Therefore| behold me! gathering together all thy lovers, unto whom thou didst make thyself pleasant,
Even all whom thou lovedst,
With all whom thou hatedst,—
Yea I will gather them' together unto thee from every side,
And will uncover thy shame unto them,
And they shall see all thy shame.

38 So will I judge thee, with the judgments meted out to adulteresses and shedders of blood,—
And will repay thee with the blood of indignation and jealousy;

39 And will deliver thee' into their hand,
And they shall pull down thy brothel,[d]
And break in pieces thy heights,
And strip thee of thy raiment,
And take away thine adorning' jewels,—
And leave thee utterly naked.

40 Then will they bring up against thee a gathered host,[e]
And they will stone thee with stones,—
And cut thee to pieces with their swords;

41 And burn up thy houses with fire,
And execute upon thee judgments, before the eyes of many women,—

[a] So T.G.; but "mound"—O.G. Brothel—though sustained by Sep. and Vul.—"without sufficient proof, and needless"—O.G. 146.
[b] Or: "over."
[c] U.: "soul."
[d] Or: "wife."
[e] Or: "imperious," "impudent."

[a] Or: "mound"—O.G. Cp. ver. 24, n.
[b] So T.G. and Davies, Ml.: "copper," or "bronze." "Context favours 'harlotry'; but text perh. corrupt"—O.G. 639ᵃ. "Shame"—Fu. H.L. [Qy.: (contemptuously) "money's-worth."]
[c] In some cod. (w. 4 sar. pr. edns.): "Even at the cost of"—G.n.
[d] Or: "mound"—O.G.
[e] Cp. Num. xxii. 4. Heb.: *kâhâl*.

So will I cause thee to cease from acting unchastely,
Moreover also <a present> shalt thou not give any more.
42 So will I let mine indignation find rest in thee,
And my jealousy shall depart' from thee,—
And I will be quiet, and not be provoked any more.
43 <Because thou hast not remembered the days of thy youth,
But hast enraged me[a] with all these things>
Therefore also' behold! ‖I‖ <thy way, upon thine own head> will place,
Declareth My Lord, Yahweh,
And thou shalt not commit a[b] crime above all thine abominations!
44 Lo! ‖every one who useth proverbs‖ <against thee> shall use a proverb, saying,—
45 <Like the mother> [so] her daughter!
<The daughter of thy mother> thou art!
One abhorring her own husband, and her own children,—
Yea <the sister of thy sisters> thou art,
Who abhorred their own husbands, and their own children,
‖Your mother‖ was a Hittite,
And ‖your father‖ an Amorite.
46 And ‖thine elder sister‖ was Samaria, she and her daughters, dwelling on thy left hand,—
And ‖thy sister younger than thou, dwelling on thy right hand‖ was Sodom, and her daughters.
47 Yet <not in their ways> didst thou walk, nor <according to their abominations> didst thou do,—
<As though that were quite too little> thou didst corrupt thyself beyond them' in all thy ways.
48 <As I live>
Declareth My Lord, Yahweh,
Verily! Sodom thy sister had not done, |neither she nor her daughters|,—as ‖thou and thy daughters‖ have done.
49 Lo! ‖this‖ became the iniquity of Sodom thy sister,—
‖Pride, fulness of bread, and careless security‖ came to her and to her daughters,
And <the hand of the oppressed and the needy> she strengthened not.
50 So then they became haughty, and committed abomination before me,—
And I took them away, when I saw [it],[c]
51 Nor did ‖Samaria‖ commit |one-half thy sins|,—
But thou didst multiply thine abominations more than they,
And didst cause thy sisters[d] to appear righteous |by all the abominations which thou didst commit|.
52 ‖Thou also‖ bear thine own reproach, which thou didst adjudge to thy sisters, <by thy sins, in which thou wast more abominable than they> thou didst make them appear more righteous than thou,—
‖Thou also‖ therefore, turn thou pale, and bear thine own reproach, for making thy sisters appear righteous!
53 <When therefore I bring back their captivity,
The captivity of Sodom and her daughters,
And the captivity of Samaria and her daughters>
Then will I bring back[a] thy captivities in their midst:
54 That thou mayest bear thine own reproach,
And take to thyself reproach, because of all that thou didst in comforting them.
55 <When thy sisters, Sodom and her daughters, shall return to their former estate,
And Samaria and her daughters shall return to their former estate>
Then ‖thou and thy daughters‖ shall return to your former estate.
56 And Sodom thy sister was never heard in thy mouth,—
57 In the day of thy pride:
Before thy wickedness was discovered,[b]
As ‖now‖[c] [thou art] the reproach of the daughters of Syria,[d] and all round about her, the daughters of the Philistines,
—who are despising thee' on every side.
58 <As for thy crime, and thine abominations>
‖thou thyself‖ dost bear them,—
Declareth Yahweh.[e]
59 For ‖Thus‖ saith My Lord, Yahweh,
Therefore will I deal with thee', just as thou hast dealt,—
In that thou didst despise an oath, by breaking a covenant.
60 Therefore will ‖I‖ remember my covenant with thee, in the days of thy youth,—
And will establish for thee, a covenant age-abiding.
61 Thou shalt therefore remember thy ways, and take to thyself reproach, by receiving thy sisters,
The older than thou,
And the younger than thou,—
And I will give them unto thee for daughters,
Though not by thine own covenant.

[a] And be (w. Aram., Syr. and Vul.)—G.n.
[b] The.
[c] Some cod. *write*: "when I saw [it]"; but *read*: "as thou sawest"—G.n.
[d] "Sister," *written*; "sisters," *read*. In some cod. (w. 3 ear. pr. edns.): "sisters" (pl.) both *written* and *read*—G.n.
[a] So it shd be (w. Aram., Sep., Vul.)—G.n.
[b] Or: "unveiled."
[c] So it shd be (w. Sep. and Vul.). Cp. chap. xxiii. 43—G.n.
[d] Some cod. (w. 2 ear. pr. edns.): "daughters of men" [*adam* for *aram*]—G.n.
[e] Some cod. (w. 3 ear. pr. edns.): "My Lord."—G.n.

62 But ‖I myself‖ will establish my covenant
with |thee|,—
And thou shalt know' that ‖I‖ am Yahweh:
63 To the end thou mayest remember, and
turn pale, and there be to thee |no
more| an opening of mouth, because of
thy reproach,—
In that I have accepted a propitiatory-
covering for thee, as to all that thou
hast done,
Declareth My Lord, Yahweh.

§ 15. *Parable of the Two Eagles.*

17 1 And the word of Yahweh came unto me,
saying:
2 Son of man,
Put thou forth a riddle,
And speak thou a parable,—
Unto the house of Israel:
3 So then thou shalt say,
‖Thus‖ saith My Lord, Yahweh,—
‖A great eagle, with large wings of long
pinion, full of plumage, which had divers
colours‖ came unto Lebanon, and took the
highest branch of the cedar:
4 <The crown of its young twigs> plucked he
off, and brought it into a land of traffic,
<in a city of merchants> he set it.
5 So he took of the seed of the land, and
planted it in a field for seed,—
He took it near mighty waters,
<Like a willow-tree> he set it.
6 And it shot forth, and became a spreading
vine of lowly stature,
Its branches turning towards him,
And ‖its roots‖ |under him| spread,—
So it became a vine,
And brought forth shoots,
And sent forth boughs.

7 And it came to pass, that there was another
great eagle, with large wings, and abun-
dant plumage,—
And lo! ‖this vine‖ stretched its roots
hungrily towards him,
And <its branches> sent it forth unto
him,
That he might cause it to drink, out of
the beds where it was planted:
8 <In a goodly field, by mighty waters> was
it' planted,—
That it might bring forth boughs, and
bear fruit,
That it might become |a splendid' vine|.

9 Say thou,
‖Thus‖ saith My Lord, Yahweh,
Shall it thrive?
<Its roots> will he not tear up?
<Its fruit> will he not cut off, that it wither?
‖All the fresh leaves it hath caused to spring
forth‖ shall wither, without a strong
arm, or many people, to pull it up by its
roots.
10 Lo! therefore <though [it remain] planted>
shall it thrive?
<As soon as an east wind toucheth' it> will
it not ‖utterly wither‖?
<On the beds where it sprang up>, will it
not wither?

11 Then came the word of Yahweh unto me,
saying:
12 Say, I pray thee, unto the perverse house,
Know ye not what these things are?
Say thou,
Lo! the King of Babylon entered' Jerusalem,
And took her king and her princes,
And brought them unto him in Babylon;
13 Yea took of the seed royal,
And solemnised with him a covenant,—
And brought him into an oath,
Also <the mighty ones of the land> did
he take.
14 That |the kingdom| might be |abased|,
so as not to lift itself up,—
<By the keeping of his covenant> might
be made to stand.
15 But he hath rebelled against him, by sending
his messengers to Egypt, that there
should be given to him horses, and much
people.
Shall he thrive?
Shall he escape that doeth these things?
Shall he break a covenant' and escape?

16 <As I live>
Declareth My Lord, Yahweh,
Verily! <in the place where dwelleth the
king that made him' king,
Whose oath he hath despised,
And whose covenant he hath broken>
<With him, in the midst of Babylon> shall
he die.
17 Neither shall Pharaoh <with a great force,
or with a large gathered host>[a] |work
with him| in the war, by casting up an
earthwork, and by building a siege-wall,
—to the cutting off of many lives.
18 <Seeing he hath despised an oath, by
breaking a covenant,—yea lo! hath given
his hand, and |all these things| hath
done> he shall not escape.
19 |Therefore|
‖Thus‖ saith My Lord, Yahweh,
<As I live>
|Surely it is mine oath| which he hath des-
pised,
And |my covenant| which he hath broken,
Therefore will I bring it upon his own
head:
20 And I will spread over him my net,
And he shall be taken in my snare,
And I will bring him into Babylon and
will enter into judgment with him there,
as to his treachery wherewith he hath
been treacherous against me;

[a] Cp. chap. xvi. 40, etc. Heb.: בְּקָהָל.

21 And ‖all his fugitives, throughout all his bands‖ <by the sword> shall fall,
And ‖they who are left‖ <to every wind> shall be scattered,—
So shall ye know' that ‖I, Yahweh‖ have spoken!

22 ‖Thus‖ saith My Lord, Yahweh,
Therefore will ‖I, myself‖ take, of the highest branch of the lofty cedar, and set it,—
<Of the crown of its young twigs> <a tender one> will I pluck off, and ‖I, myself‖ will plant it upon a mountain high and terraced,

23 <In the mountain of the height of Israel> will I plant it,
And it shall put forth boughs,
And bear fruit,
And become a majestic' cedar,—
And every bird of every wing shall dwell under it,
<In the shade of its branches> shall they dwell.

24 *So shall* all the trees of the field *know' that ‖I, Yahweh‖*
Have laid low the high' tree,
Have exalted the low' tree,
Have dried up the moist' tree,
And have caused to flourish the tree |that was dry|,—
‖*I, Yahweh*‖ have spoken, and performed.

§ 16. *The Ultimate Divine Dealing with Individuals.*
(Cp. chaps. iii., xxxiii.)

18 1 And the word of Yahweh came unto me, saying:

2 What occasion have ‖ye‖ to be using this proverb, concerning[a] the soil of Israel, saying,—
‖Fathers‖ eat sour grapes,
And ‖the children's[b] teeth‖ are blunted?

3 <As I live>
Declareth My Lord, Yahweh,
Surely ye shall have occasion no longer to use this proverb, in Israel.[c]

4 Lo! <as for all persons>[d] |mine| they are,
<As' the person[e] of the father> so' also the person[e] of the son, |mine| they are,—
<The person[e] that sinneth> ‖the same‖ shall die.

5 But <when ‖any man‖ shall be righteous,—
and do justice and righteousness:

6 <Upon the mountains> hath not eaten,
And <his eyes> hath not lifted up unto the manufactured gods of the house of Israel,
And <the wife of his neighbour> hath not defiled,
And <unto a woman during her removal> hath not approached;

7 And <no man> hath treated with violence,
But <his debt-pledge> hath restored,
<Plunder> hath not seized,—
<His bread—to the famished> hath given,
And <the naked> hath covered with clothing;

8 <Upon interest> hath not put out [his money],
And <increase> hath not accepted,
<From dishonesty> hath turned back his hand,—
<Justice, in truth> hath done, between man and man;

9 <In my statutes> hath walked,
And <my regulations> hath observed, to do them in truth>
<Righteous> he is
He shall ‖surely live‖,
Declareth My Lord, Yahweh.

10 But he hath begotten a son
<Who is a violent man,
A shedder of blood,—
Who doeth the like of[a] any of these things;

11 Whereas ‖he‖ <none of those other things> doeth,
For indeed' <upon the mountains> he hath eaten,
And <the wife of his neighbour> hath defiled;

12 <The oppressed and the needy> hath treated with violence,
Hath ruthlessly plundered,
<The pledge> hath not restored,
But <unto the manufactured gods> hath lifted up his eyes,
<Abomination> hath wrought;

13 <Upon interest> hath put out,
And <increase> hath accepted,—>
And shall he |live|?
He shall not live,
<All these abominations> he hath done,
He shall ‖surely be put to death‖,
‖His blood‖ <upon himself> shall be.

14 But lo! he hath begotten a son,
<Who hath considered all the sins of his father, which he hath done,—
Yea he hath considered, and not done like them:

15 <Upon the mountains> hath not eaten,
And <his eyes> hath not lifted up unto the manufactured gods of the house of Israel,
<The wife[b] of his neighbour> hath not defiled;

[a] Or: "upon."
[b] Some cod. *write*: "children's"; but *read*: "the children's." Some cod. (w. 1 ear. pr. edn.) both *write* and *read*: "children's" [without "the"]. Cp. Jer. xxxi. 29—G.n.
[c] Such a time (when there shall be no such occasion) is yet to come (Jer. xxxi. 29, 30); but at present it is otherwise (xxi. 3; Lam. v. 7), and has been since Adam sinned (Rom. v. 12-21).
[d] U.: "souls." "'All persons are Mine' expresses the whole meaning which Ezekiel meant to convey"—Skinner: "The Book of Ezekiel," p. 148.
[e] U.: "soul."

[a] *Gt.*: "surely doeth any," etc.
[b] Some cod. (w. 3 ear. pr. edns., Aram., Sep., Syr. and Vul.) *read*: "And the w."—G.n.

16 And <no man> hath he treated with violence,
Hath ‖by no means withholden the pledge‖,
And <plunder> hath not seized,—
<His bread—to the famished> hath given,
And <the naked> hath covered with clothing;
17 <From dishonesty>[a] hath turned back his hand,
<Neither interest nor increase> hath accepted,
<My regulations> hath executed,
<In my statutes> hath walked,—>
‖He‖ shall not die for the iniquity of his father,
He shall ‖surely live‖!

18 ‖His father‖
<Because he exacted unjust gain,
Seized plunder of a brother,
And <that which was not good> had done in the midst of his people>[b]
Therefore lo! he died, in his iniquity.

19 Will ye then say,
Why' hath not the son' borne a part of the iniquity of the father'?

But ‖the son‖ hath done |justice and righteousness|
<All my statutes> hath observed and done them,
He shall ‖surely live‖.
20 <The person[c] that sinneth> ‖the same‖ shall die,—
A ‖son‖ shall not bear a part of the iniquity of |the father|,
Neither shall ‖a father‖ bear a part of the iniquity of the son,
‖The righteousness of the righteous‖ <upon himself> shall be,
And ‖the lawlessness of a lawless man‖[d] <upon himself> shall be.

21 But ‖as for the lawless man‖—
<When he shall turn back from all his sins[e] which he hath committed,
And observe all my statutes,
And do justice and righteousness>
He shall ‖surely live‖,
He shall not[f] die:
22 ‖None of his transgressions which he hath committed‖ shall be remembered against him,—
<In his righteousness which he hath done> he shall live.

23 Could I take ‖delight‖ in the death of the lawless? Demandeth My Lord, Yahweh.
Must it not be in his turning from his ways[a] [in which case] he shall live?

24 But <when a righteous man |shall turn away| from his righteousness and do that which is perverse,
Shall do ‖according to all the abominations which the lawless man hath done‖>
Shall he |live|?
‖None of his righteous acts[b] which he hath done‖ shall be remembered,
<In his treachery wherein he hath been treacherous,
And in his sin wherein he hath sinned>
<In them> shall he |die|.

25 Can ye then say—
The way of My Lord' |will not be equal|?[c]
Hear, I pray you, O house of Israel,
Will ‖my way‖ not be equal?
Will not ‖your ways‖ be unequal?

26 <When a righteous man |shall turn away| from his righteousness and do that which is perverse, and die because of those things>
<In his own perversity which he hath done> shall he die.

27 But <when a lawless man |turneth away| from his lawlessness which he hath done,
And hath done justice and righteousness>
‖He‖ shall save |his own soul| alive:
28 <When he considered> then he turned away from all his transgressions, which he had committed,
He shall ‖surely live‖,
He shall not' die.

29 Can the house of Israel then say'—
The way of My Lord |will not be equal|?
Will ‖my ways‖ not be equal, O house of Israel?
Will not ‖your ways‖ be unequal?

30 |Therefore|
<Every man according to his own ways> will I judge you, O house of Israel,
Declareth My Lord, Yahweh,
Return ye—and make good your return—from all your transgressions,
That they become not unto you a stumbling-block of iniquity.
31 Cast off from you, all your transgressions which ye have committed against me,[d]
And make you a new heart,
And a new spirit,—
For why' should ye die, O house of Israel?

[a] So it shd be (w. Sep.). Cp. above ver. 8.—G.n. [M.C.T.: "the oppressed."]
[b] Or: "kindred."
[c] U.: "soul."
[d] *Written*: "a lawless man"; *read*: "the l. m." Some cod. (w. 3 ear. pr. edns.) both *read* and *write*: "a"; others (w. 1 ear. pr. edn.) both *read* and *write*: "the"—G.n.
[e] *Written*: "any sin of his" (sing.); but *read*: "all his sins" (pl.). In some cod. (w. 2 ear. pr. edns.) the plural is both *written* and *read*—G.n.
[f] Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.) have: "and not die"—G.n.

[a] So (pl.) in many MSS. and 8 ear. pr. edns. Some cod. (w. 2 ear. pr. edns.) *write*: "way"; but *read*: "ways"; and others (w. Aram., Sep. and Syr.) both *read* and *write*: "way" (sing.)—G.n.
[b] *Written*: "righteousness" (sing.); *read*: "righteousnesses" (or "righteous acts"). In some cod. (w. 1 ear. pr. edn.) the plural is both *written* and *read*—G.n.
[c] Or: "right," "fair."
[d] So it shd be (w. Sep.)—G.n.

32 For I cannot take delight in the death of him
that dieth, Declareth My Lord, Yahweh,
Make good your return then, and |live|!

§ 17. *A Dirge for the Princes of David's House.*

19 1 ‖Thou‖, therefore, take up a dirge, for the
prince[a] of Israel; 2 and thou shalt say—

How was |thy mother| a lioness!
<Between lions> she lay down,—
<In the midst of young lions>
She nourished her whelps;
3 And she reared up one of her whelps—
<A young lion> he became,
And he learned to rend prey,
<Men> he devoured.
4 Then nations |heard of him|,
<In their pit> was he caught,—
So they brought him with hooks,
Into the land of Egypt.

5 And she saw she had waited,
Lost' was her hope,
Then took she another of her whelps,
<A young lion> she made him.
6 Yea he went to and fro amidst lions,
<A young lion> he became,—
And he learned to rend prey,
<Men> he devoured;
7 And he injured[b] his widows,
And <their cities> laid waste,—
And deserted' was the land, and its fulness,
At the noise of his roaring.

8 Then |set upon him| the nations round
about,
From the provinces,—
And spread over him their net,
<In their pit> was he caught;
9 And they put him in a cage with hooks,
And brought him to Babylon's king,[c]—
They brought him into strong-holds,
That his noise might be heard no more,
Among the mountains of Israel.

10 ‖Thy mother‖ [was] like a vine of thy vine-
yard,[d]
<By waters> was planted,—
<Fruitful and full of branches> she became,
By reason of waters abundant;
11 And they served her as staves of power,
For the sceptres of rulers,
And high' became the stature thereof,
With its interwoven foliage,—
And it was seen by its height,
By its multitude of branches.
12 Then was she uprooted in indignation,
<To the ground> was she cast,
And ‖an[e] east wind‖ dried up her fruit,—
|Broken off and withered| were her staves
of power,
<A fire> devoured them.

13 ‖Now‖ therefore, is she planted in a
desert,—
In a land parched and dry;
14 And there hath gone forth a fire out of her
staves of rods,
<Her fruit> hath it devoured,
And there is in her no staff of power,
As a sceptre to bear rule.

<A dirge> it is, and hath been made |a
dirge|.

§ 18. *The Prophet recounts Israel's past Treacheries, and protests that she shall not be suffered to become like other Nations.*

20 1 And it came to pass <in the seventh year, in
the fifth month, on the tenth of the month>
that there came in men of the elders of Israel
to enquire of Yahweh,—and they sat before
me. 2 Then came the word of Yahweh
unto me, saying:—
3 Son of man,
Speak thou with[a] the elders of Israel, and
say unto them,
‖Thus‖ saith My Lord, Yahweh,
<To enquire of me'> are ye' coming in?
<As I live> verily I will not be enquired
of by you,
Declareth My Lord, Yahweh.
4 Wilt thou judge them, wilt thou judge,[b] O son
of man?
<The abominations of their fathers> let them
know:
5 So then thou shalt say unto them,
‖Thus‖ saith My Lord, Yahweh,
<In the day when I made choice of Israel>
then lifted I up my hand, to the seed of
the house of Jacob, and made myself
known to them, in the land of Egypt,—
Yea I lifted up my hand to them, saying,
‖I, Yahweh‖ am your God.
6 <In that day> lifted I up my hand to them,
to bring them forth out of the land of
Egypt,—into a land that I had looked
out[c] for them, flowing with milk and
honey,
<The beauty>[d] it was, of all lands.
7 And I said unto them,
‖Every one‖ <the abominations of his eyes>
cast ye away,
And <with the manufactured gods of
Egypt> let it not be that ye defile
yourselves:
‖I, Yahweh‖ am your God.
8 But they rebelled against me,
And were not willing to hearken unto me,
‖Every man‖ <the abominations of their
eyes> they cast not away,
And <the manufactured gods of Egypt>
forsook they not;

[a] So it shd be (sing.) (w. Sep.)—G.n.
[b] So it shd be (w. Aram. and Sep.)—G.n.
[c] *Some cod.*: "land"—G.n.
[d] So *Gt.* [Here followed to make sense.]
[e] Or: "the."

[a] Some cod. (w. 1 ear. pr. edn., Aram., Sep., Vul.): "unto"—G.n.
[b] For emphasis by repetition, see Intro., Chap. II., Synopsis *B*, *c*.
[c] Or: "spied out."
[d] Lit.: "the gazelle."

Therefore spake I of pouring out mine indignation upon them, to bring mine anger to an end against them, ‖in the midst of the land of Egypt‖.

9 Howbeit I wrought with effect, for the sake of mine own Name, that it might not be profaned—before the eyes of the nations, in whose midst they were,—before whose eyes I made myself known unto them, by bringing them forth out of the land of Egypt.

10 Therefore brought I them forth out of the land of Egypt,—and caused them to come into the desert.

11 Then gave I unto them my statutes,
And <my regulations> caused I them to know,—
By the which the man |that doeth them| shall live.

12 Moreover also' <my sabbaths> gave I unto them, to become a sign betwixt me and them,—*that it might be known' that* ‖*I, Yahweh*‖ was hallowing them.

13 But the house of Israel |rebelled against me| in the desert,
<In my statutes> walked they not,
<And my regulations> they rejected,
By the which the man |that doeth them| shall live,
<My sabbaths also> they profaned exceedingly.
Therefore spake I of pouring out mine indignation upon them in the desert, to make an end of them.

14 Howbeit I wrought with effect, for the sake of mine own Name,—that it should not be profaned in the eyes of the nations, in whose eyes I had brought them forth.

15 Yet' ‖even I‖ lifted up my hand to them, in the desert,— That I would not bring them into the land which I had given to them,[a] flowing with milk and honey,
<The beauty> it was, of all lands:

16 Because <my regulations> they had rejected,
And <as for my statutes> they had not walked therein,
<My sabbaths also> had they profaned;
For <after their manufactured gods> |their heart| had been going.

17 Nevertheless mine eye |threw a shield| over them, that they should not be destroyed;
So I made not of them a full end, in the desert.

18 But I said unto their children, in the desert,
<In the statutes of your fathers> let it not be that ye walk,
<And their regulations> let it not be that ye observe,—
<And with their manufactured gods> let it not be that ye defile yourselves.

19 ‖I, Yahweh‖ am your God,
<In my statutes> walk ye,—
<And my regulations> observe ye and do them;

20 <My sabbaths also> hallow ye,—
And they shall become a sign betwixt me and you,
That it may be known' that ‖*I, Yahweh*‖ am your God.

21 Notwithstanding, the children rebelled against me,
<In my statutes> walked they not,
<And my regulations> observed they not, to do them,
Wherein the man |who shall do them| shall live,
<My sabbaths>[a] they profaned.
Therefore spake I of pouring out mine indignation upon them, to bring mine anger to an end against them, ‖in the desert‖.

22 Howbeit I withdrew my hand, and wrought with effect, for the sake of mine own Name, —that it should not be profaned before the eyes of the nations, before whose eyes I had brought them forth:

23 Even ‖I‖[b] lifted up my hand to them, in the desert,—
That I would disperse them throughout the nations,
And scatter them throughout the lands;

24 Because <my regulations> had they not done,
And <my statutes> they had rejected,
<My sabbaths also> they had profaned,—
And <after the manufactured gods of their fathers> were their eyes [turned].

25 ‖I myself‖ indeed, suffered[c] them [to walk in] statutes which were |not good|,—
And regulations, in which they could not live.[d]

26 Yea I let them defile themselves with their gifts, when they caused every firstborn to pass through [the fire],—that I might make them desolate.

To the end they might know' that ‖*I*‖ *am Yahweh.*

27 |Therefore| speak thou unto the house of Israel, Son of man, and say unto them,
‖Thus‖ saith My Lord, Yahweh,—
<Yet further in this> did your fathers |insult me|, by the treachery wherewith they dealt treacherously against me;

28 <When I brought them into the land, as to which I had lifted up mine hand to give

[a] So it shd be (w. Sep., Syr., Vul.)—G.n.

[a] Some cod. (w. 4 ear. pr. edns.) add: "also." Cp. ver. 16 [or: "Even my sabbaths," etc.]—G.n.

[b] Some cod. (w. 3 ear. pr. edns.): "Yet even I"—G.n. [Cp. ver. 15.]

[c] For *nathan* in the sense of "suffer," see Ju. xv. 1; 1 S. xxiv. 7; 2 S. xxi. 10; cp. also chap. xxxii. 32, and Exo. iv. 21, n.

[d] Plainly *heathen* "statutes" and "regulations." Of his own commands, God asserts the very opposite in verses 11 and 21 of this chapter.

it them> then beheld they every high
hill and every tangled tree,
And offered, there, their sacrifices,
And presented, there, their provoking' gift,
And placed, there, their satisfying' odour,
And poured out, there, their drink-
offerings.
Therefore said I unto them,
What! ‖a high-place‖, whereinto ye' are
entering?
And so the name thereof hath been called
High-place, until this day.

Therefore| say thou unto the house of
Israel,
‖Thus‖ saith My Lord, Yahweh,
Is it <in the way of your fathers> ye' are
defiling yourselves,—
And <after their abominations> that ye' are
committing lewdness?
Yea <when ye lift up your gifts,
When ye cause your children[a] to pass through
the fire>
Ye' are defiling yourselves unto all your
manufactured gods, until this day,
And shall ‖I‖ be enquired of by you', O
house of Israel?
<As I live>
Declareth My Lord, Yahweh,
Surely I will not be enquired of by you.

And <as for that which is rising up on
your spirit> it shall ‖not at all come to
pass‖,
In that ye' are saying
Let us be like the nations,
Like the families of the lands,
By ministering unto Wood and Stone!
<As I live>
Declareth My Lord, Yahweh,
Surely <with a strong hand, and
With an outstretched arm, and
With outpoured indignation>
Will I be[b] king over you;
And I will bring you forth from among the
peoples,
And gather you together, out of the lands,
throughout which ye have been dis-
persed,
With a strong hand, and
With an outstretched arm, and
With outpoured indignation;
And I will bring you, into the desert of the
peoples,—and will contend with you there,
| face to face|,
<Just as I contended with your fathers' in the
desert of the land of Egypt>
‖So‖ will I contend with you',
Declareth My Lord, Yahweh;
And I will cause you to pass under the
rod,[c]
And will bring you into the bond[d] of the
covenant;

38 And will sever from you, those who are
rebelling and those who are transgressing
against me,
<Out of the land of their sojournings>
will I bring them forth,
Yet <upon the soil of Israel> shall they
not enter,
So shall ye know' that ‖I‖ am Yahweh.

39 But <as for you> O house of Israel,
‖Thus‖ saith My Lord, Yahweh,
Go, serve ‖every man' his own manufactured
gods‖,
Yet <afterwards> surely
Ye shall be ready to hearken unto me,—
And <my holy name> shall ye profane no
more,
With your gifts, and
With your manufactured gods.
40 For <in my holy' mountain,
In the mountain of the height of Israel>
Declareth My Lord, Yahweh,
‖There‖ shall all the house of Israel |serve
me|, ‖all of it‖, in the land,
‖There‖ will I accept them, and
‖There‖ will I seek your heave-offerings,
and the firstfruits of your gifts,[a] in all
your holy things:
41 <As a satisfying' odour> will I accept |you|,
Through my bringing you forth from among
the peoples,
And gathering you, out of the lands,
throughout which ye have been dispersed;
Thus will I hallow myself in you, before the
eyes of the nations.
42 *So shall ye know' that ‖I‖ am Yahweh,*
Through my bringing you in unto the soil of
Israel,
Unto the land, as to which I lifted up my
hand, to give it unto your fathers.
43 Then shall ye call to mind, there, your own
ways, and all your own doings, where-
with ye had defiled yourselves,—
And ye shall become loathsome in your own
sight, for all your wickednesses, which ye
have done.
44 *So shall ye know' that ‖I‖ am Yahweh,*
Through my dealing effectively with you,
for the sake of mine own Name,—
Not according to your own wicked ways,
Nor according to your corrupted doings,
O house of Israel,
Declareth My Lord, Yahweh.

45 Then came the word of Yahweh unto me,
saying:
46 Son of man,
Set thy face the way towards Teman,
And drop [thy word] against the land of the
sun,
And prophesy unto the forest of the field of
the South;[b]

me cod. (w. 2 ear. pr.
ns.) = "your sons and
ur daughters"—G.n.

[b] Or: "become."
[c] Or: "sceptre."
[d] Or: "crucible"—F.

[a] Or: "your firstfruit' gifts."
[b] Some cod.: "towards the South"—G.n.

47 And thou shalt say to the forest of the South,
Hear the word of Yahweh,—
‖Thus‖ saith My Lord, Yahweh—
Behold me! kindling in thee a fire,
And it shall devour in thee every moist tree and every dry tree,
The spreading flame |shall not be quenched|,
Then |shall be scorched thereby| all faces, from south to north;
48 And all flesh *shall see' that* ‖*I, Yahweh*‖ have kindled it,—
It shall not be quenched.

49 Then said I,
Ah! My Lord, Yahweh:
They' are saying of me,
Is' not he a |putter forth of parables|?

§ 19. *Against Jerusalem. A Sword! Nebuchadnezzar's Approach depicted.*

21 1 Then came the word of Yahweh unto me, saying:
2 Son of man,
Set thy face against Jerusalem,
And drop [thy word] against the holy places;
And prophesy against the soil of Israel.
3 Thou shalt say then to the soil of Israel,
‖Thus‖ saith Yahweh,[a]
Behold me against thee,
Therefore will I bring forth my sword out of its sheath,—and will cut off from thee, the righteous[b] and the lawless.[b]
4 <Because I have cut off from thee, the righteous and the lawless>
|Therefore| shall my sword go forth out of its sheath against all flesh, from south to north:
5 *So shall all flesh know' that* ‖*I, Yahweh*‖ have brought forth my sword, out of its sheath,— it shall not return any more.

6 ‖Thou‖ therefore, O son of man, sigh,—
<In the sharp pain of thy loins and in bitterness> shalt thou sigh, before their eyes.
7 And it shall come to pass <when they shall say unto thee, Wherefore' art thou' sighing?>
that thou shalt say,
For the report, because it cometh,
When every heart |shall melt|,
And all hands |be unnerved|,
And every spirit |shall become faint|,
And ‖all knees‖ shall be weak as water,[c]
Lo! it cometh, and shall be brought to pass,
Saith My Lord, Yahweh.

8 And the word of Yahweh came unto me, saying:
9 Son of man,
Prophesy' and thou shalt say,
‖Thus‖ saith My Lord,[a]—
Say, A sword! a sword!
Sharpened, moreover also furbished:
10 <To make a slaughter> is it sharpened,
<That it may flash as lightning> is it furbished.
Or shall we flourish the royal rod[b] of my son, which despiseth every tree?
11 It hath, however, been given to be furbished, that it may be grasped by the hand:
‖The same‖ is a sword |sharpened|,
Yea ‖the same‖ is furbished,
Ready to be given into the hand of the slayer.

12 Make an outcry and howl, son of man,
For ‖the same‖ hath come against my people,
‖The same‖ is against all the princes[c] of Israel,—
Who are |thrown to the sword| with my people,
|Therefore| smite thou upon thy thigh.
13 For trial hath been made,
What then, <even though the royal rod despiseth>[d] shall it not be?
Demandeth My Lord, Yahweh.
14 ‖Thou‖ therefore, son of man,
Prophesy, and smite thy hands together,
And let the sword smite twice, thrice, ‖the sword of the slain‖,
‖The same‖ is the great sword of the slain, that which hemmeth them[e] in.
15 <That the heart |may melt|,
And the overthrown[f] be multiplied' at all their gates>
I have recompensed a slaying by the sword:
Surely[g] it hath been made ready to flash like lightning, ‖keen[h] for slaughter‖.
16 One firm stroke[i] to the right,
Turn[k] to the left,—
Whithersoever thine edge is directed,[l]
17 Yea ‖even I myself‖ will smite my hands together,
And will cause mine indignation to find rest,— ‖I, Yahweh‖ have spoken.

18 Then came the word of Yahweh unto me saying:
19 ‖Thou‖ therefore, son of man,
Appoint thee two ways,
For the sword of the king of Babylon to enter|,
Out of one land shall those two [ways] come,—

[a] Some cod. (w. 4 ear. pr. edns.): "My Lord (Adonáy), Y."—G.n.
[b] Hence chap. xviii. 2, 3 is not yet fulfilled.
[c] Ml.: "flow down in water."
[d] See above, ver. 10.
[e] Sp. v.r. (*sevir*): "you." In some cod. (w. 3 ear. pr. edns.): "you" is both *written* and *read*—G.n.
[f] So it shd be (w. Sep. and Syr.). Cp. Jer. xviii. 23—G.n.
[g] So it shd be. Cp. chap. xviii. 10, n.—G.n.
[h] *Gt.*: "polished"—G.n.
[i] Ml.: "Unite thyself" (fem.).
[k] Ml.: "Put," "flourish."
[l] Ml.: "face is set."

And <a hand> engrave thou,
<At the head of the way to the city> engrave it.
20 <A way> shalt thou appoint, for the sword |to enter|,
Even to Rabbah of the sons of Ammon,—
And to Judah, against Jerusalem, the defenced,
21 For the king of Babylon |hath come to a stand|
At the parting of the way,
At the head of the two ways,
To divine a divination:
He hath shaken with arrows,
He hath asked of the household gods,[a]
He hath inspected the liver.
22 <On his right hand> hath come the divination—Jerusalem!
To plant battering-rams,
To open a hole by breach,
To lift up the voice, with a war-shout,—
To plant battering-rams against the gates,
To cast up an earth-work,
To build[b] a siege-wall.
23 <Though it will become to them a veritably false' divination in their eyes, even when bound by oaths to them>[c]
Yet ‖he‖ <calling to mind iniquity>[d] [will determine] that it shall be captured.
24 |Therefore|
‖Thus‖ saith My Lord, Yahweh,
<Because ye have brought to mind your iniquity, by revealing your transgressions, causing your sins to appear, in all your doings,—
Because ye have brought yourselves to mind>
‖By force‖ shall ye be captured.
25 ‖Thou‖ therefore, O profane, lawless one, prince of Israel,—
Whose day |hath come|, in a time of final iniquity:[e]
26 ‖Thus‖ saith My Lord, Yahweh,
Remove the turban,
And lift off the crown,—
This' not that',
<The abased> exalt,
And <the exalted> abase.
27 <An overthrow, overthrow, overthrow>[f] will I make it,—
‖Even this‖ hath not befallen until the coming of One to whom belongeth the right,
Then will I bestow it.
28 ‖Thou‖ therefore, son of man,
Prophesy and say,
‖Thus‖ saith My Lord, Yahweh,
As to the sons of Ammon, and as to their reproach,
Yea thou shalt say,
A sword! a sword!
Drawn' for slaughter,
Furbished, that when it beginneth,[a] it may flash like lightning;
29 <Since they see for thee, false' visions,
Since they divine for thee, lies>
To stretch thee upon the necks of them who are the most profaned of lawless ones,
Whose day |hath come|, in a time of final iniquity.[b]
30 Put it back into its sheath!
<In the place where thou wast created,
In the land of thy nativity> will I judge |thee|.
31 Then will I pour out upon thee mine indignation,
<With the fire of mine outburst> will I blow upon thee; and will deliver thee up into the hand of brutish men, skilled to destroy.
32 <For the fire> shalt thou serve as fuel,
‖Thy blood‖ shall be in the midst of the land,—
Thou shalt not be remembered,
For ‖I, Yahweh‖ have spoken.

§ 20. *The Sins of Jerusalem enumerated, and charged home upon Princes, Priests, Rulers, Prophets, and People.*

22 1 And the word of Yahweh came unto me, saying:
2 ‖Thou‖ therefore, son of man,
Wilt thou judge, wilt thou judge, the city of bloodshed; and cause her to know all her abominations?
3 Thou shalt say then,
‖Thus‖ saith My Lord, Yahweh,
A city shedding blood in her own midst
That her time |might come|,
Therefore hath she been making manufactured gods for herself, to be defiled.
4 <Because of the blood which thou hast shed> hast thou become guilty,
And <with the manufactured gods which thou hast made> hast thou defiled thyself,
Thus hast thou brought near thy days,
And hast come unto[c] thy years,—
<For this cause> have I delivered thee
As a reproach, to the nations,
And as a derision, to all the lands.
5 ‖They who are near, and they who are far off from thee‖ shall shew themselves derisive over thee,—
O thou of impure name, abounding in confusion!

[a] Heb.: *teraphim*.
[b] Some cod. (w. 4 ear. pr. edns. [1 *Rabb.*], Aram., Sep., Syr.): "And to b."—G.n.
[c] *Gt.*: "though oath-bound for weeks to them"—G.n.
[d] Cp. chap. xvii. 11-21.
[e] Or: "punishment for iniquity."
[f] Or: "ruin"; ml.: "distortion." For repetition, cp. Intro., Chap. II., Synopsis *B*, *c*.

[a] Or: "is set free."
[b] Or: "final punishment for iniquity," as in ver. 25.
[c] So one school of Massorites; the other school *reads*: "hast entered the time of." Some cod. (w. Sep., Syr. and Vul.) both *write* and *read*: "hast entered the time of"—G.n.

6 Lo! the ‖princes[a] of Israel‖ <every man for his own arm> have they been in thee,
For the sake of shedding blood.
7 <Father and mother> have they despised in thee,
<To the sojourner> have they dealt with oppression, in the midst of thee,—
<The fatherless and the widow> have they maltreated in thee:
8 <My holy things> hast thou despised,—
And <my sabbaths> hast thou profaned:
9 <Slanderers> have arisen in thee,
For the sake of shedding blood,—
And <unto[b] the mountains> have they eaten in thee,
<Lewdness> have they practised in the midst of thee:
10 ‖A father's shame‖ hath been uncovered in thee,
<Her that was unclean in her removal> have they humbled in thee;
11 And ‖one man‖ <with the wife of his neighbour> hath wrought abomination,
And ‖another‖ hath defiled |his daughter-in-law| by shameful deed,—
And ‖another‖ <his own sister, daughter of his own father> hath humbled in thee:
12 <Bribes> have they accepted in thee,
For the sake of shedding blood,—
<Interest and increase> hast thou accepted,
And thou hast overreached thy neighbour by oppression,
And <me> hast thou forgotten,
Declareth My Lord, Yahweh.
13 Lo! therefore, I have smitten my hand,
At thine unjust gain which thou hast made,—
And over thy bloodshed, which they have caused in thy midst.
14 Can thy heart endure' or can thy hands be strong' in the days when I' am dealing with thee?
‖I, Yahweh‖ have spoken, and will perform.
15 Therefore will I disperse thee among the nations,
And scatter thee throughout the lands,—
And will cause to cease thine impurity out of thee;
16 So shalt thou be profaned in thyself,[c] before the eyes of nations,[d]
Thus shalt thou know' that ‖I‖ am Yahweh.

17 Then came the word of Yahweh unto me, saying:
18 Son of man,
The house of Israel |hath become to me|, dross,—
‖They all‖ are copper[e] and tin and iron and lead, in the midst of a furnace,
<The dross of silver> have they become.

19 |Therefore|
‖Thus‖ saith My Lord, Yahweh,
<Because ye all are become dross>
|Therefore| behold me! gathering you' into the midst of Jerusalem:
20 <As they gather[a] silver and copper[b] and iron and lead and tin, into the midst of a furnace, to blow upon it the fire, to melt it>
‖So‖ will I gather, in mine anger and in mine indignation, and will let be,[c] and will melt you';
21 Yea I will gather you' together, and blow upon you, with the fire of my wrath,—
And ye shall be melted in the midst thereof:
22 <As silver is melted' in the midst of a furnace>
‖So‖ shall ye be melted in the midst thereof,—
Then shall ye know' that ‖I Yahweh‖ have poured out mine indignation upon you.

23 And the word of Yahweh came unto me, saying:
24 Son of man, say to her,
‖Thou‖ art a land, that is |not to be rained upon|,[d] nor to receive fruitful showers, in the day of indignation.

25 Because ‖her princes in her midst‖[d] are like a roaring lion, rending prey,—
<Life> have they devoured,
<Wealth and precious things> have they been wont to take,
<Her widows> have they multiplied in her midst.

26 ‖Her priests‖ have done violence to my law,
And have profaned my holy things,
<Between the hallowed and the common> have they put no difference,
And <between the unclean and clean> have they not taught men to discern,—
And <from my sabbaths> have they hid their eyes,
So that I have been profaned in their midst.

27 ‖Her rulers within her‖ have been like wolves, rending prey,—
In shedding blood,
In destroying lives,[e]
For the sake of getting dishonest gain.

28 And ‖her prophets‖ have coated it for them with whitewash,
Seeing visions of falsehood,
And divining for them lies,—
Saying, ‖Thus‖ saith My Lord, Yahweh, when ‖Yahweh‖ hath not spoken.

[a] Or: "leaders."
[b] *I.e.*: unto the idols worshipped on the mountains.
[c] Or: "on thine own account."
[d] Some cod. (w. Sep.): "the nations"—G.n.
[e] Or: "bronze."

[a] Ml.: "a gathering of."
[b] Or: "bronze."
[c] *Gt.*: "and will blow"—G.n. Cp. G. Intro. 294, 295.
[d] So it shd be (w. Sep.)—G.n.
[e] U.: "souls."

29 ‖The people of the land‖ have exacted oppression, and seized plunder,—
Even <the afflicted and the needy> have they maltreated,
And <the sojourner> have they oppressed, |without justice|.

30 Then sought I from among them, a man
Who could build up a wall,
And stand in the breach' before me in behalf of the land,
So that I might not destroy her,—
But I found none.[a]

31 Therefore have I poured out upon them mine indignation,
<In the fire of mine outburst> have I consumed them,—
<Their way, upon upon their own head> have I placed,
Declareth My Lord, Yahweh.

§ 21. *The Unchaste Sisters Oholah and Oholibah.*

23 1 And the word of Yahweh came unto me, saying:
2 Son of man,
<Two women', daughters of one mother> there were;
3 And they became unchaste in Egypt,
<In their youth> became they unchaste,
<There> were handled their breasts,
And <there> were pressed their virgin' bosoms.
4 And their names were
Oholah[b]—the elder,
And Oholibah[c]—her sister,
And they became mine, and bare sons and daughters,—
<And as for their names>
‖Samaria‖ was Oholah,
And ‖Jerusalem‖ was Oholibah.
5 Then became Oholah unchaste ‖after she had become mine‖,[d]—
And lusted after her lovers,
For Assyrians, so warlike,
6 Clothed in blue,
Governors and deputies,
Attractive young men, all' of them,—
Horsemen, riding on horses.
7 So she bestowed her unchastities upon them,
The choicest men of Assyria, all' of them,—
And <with whomsoever she lusted after—with all their manufactured gods> she defiled herself.
8 And <her unchaste doings from the time she was in Egypt> had she not forsaken,
For <with her> had they lain in her youth,
Yea ‖they‖ had pressed her virgin' bosoms,—and had poured out their unchastity upon her.
9 |Therefore| did I deliver her into the hand of her lovers,—
Into the hand of the sons of Assyria, after whom she lusted:
10 ‖They‖ disclosed her shame,
<Her sons and her daughters> took they away,
And <herself—with the sword> they slew,—
Thus became she a by-word among women,
when <judgments> they had executed upon her.

11 And <though her sister Oholibah[a] saw'>
Yet became she more corrupt in her lust than the other,—
And ‖her unchaste doings‖ exceeded the unchaste doings of her sister.
12 <After the sons of Assyria> she lusted,
Governors and deputies so warlike,
Clothed in splendid array,
Horsemen, riding on horses,—
Attractive young men, all' of them.
13 So I saw, that she defiled herself,—
<One way> had they both.
14 Yet did she add, unto her unchaste doings,—
when she saw men portrayed upon the wall, likenesses of Chaldeans,
Portrayed with vermilion:
15 Girded with waistcloths upon their loins,
With overhanging high turbans upon their heads,
<In appearance> knights, all' of them,—
The likeness of the sons of Babylon of Chaldea, the land of their birth.
16 Then lusted she after them, as soon as her eyes beheld them,—
And she sent messengers unto them, to Chaldea.
17 Then |came in unto her| the sons of Babylon into the bed of endearments, and defiled her with their unchaste doings,—
And she' defiled herself with them',
And then was her soul torn from them.
18 Thus disclosed she her unchaste desires,
And disclosed' her shame,—
So my soul was torn from her,
Just as my soul had been torn from her sister.
19 Yea she multiplied her unchaste desires,—calling to mind the days of her youth, when she was unchaste in[b] the land of Egypt;
20 So she lusted after their courtiers,—
Whose flesh was ‖the flesh of asses‖, and
Whose issue was ‖the issue of horses‖.
21 Yea thou didst look about for the lewdness of thy youth,—
When were pressed, by the Egyptians, thy bosoms,
When they handled[d] thy youthful breasts.

[a] Cp. chap. xiii. 5; Jer. v. 1.
[b] Prob.="her own tent"; but O.G.: "*tent-woman, i.e.*, worshipper at tent-shrine."
[c] Prob.="my tent in her"; but O.G.: "= in meaning to Oholah."
[d] Lit.: "under me."

[a] Cp. ver. 4.
[b] In some cod.: "from"—G.n. Cp. ver. 8.
[c] *Gt.*: "when the E. pressed"—G.n.
[d] So it shd be (w. Aram. and Syr.). Cp. ver. 3—G.n.

22 |Therefore| O Oholibah,
‖Thus‖ saith My Lord, Yahweh,
Behold me! rousing up thy lovers against thee,
Even them from whom thy soul hath been torn,—
And I will bring them against thee from every side:
23 The sons of Babylon and all Chaldeans,
Pekod and Shoa and Koa,[a]
All the sons of Assyria, with them,—
Attractive young men,
Governors and deputies, all' of them.
Knights and men of renown,
Riders on horses, all' of them;
24 And they shall come upon thee—
With battle-axe,[b] chariot and wheel,
And with a gathered host[c] of peoples,
<Shield and buckler and helmet> will they array against thee, on every side,—
And I will put before them, judgment,
And they shall judge thee with their judgments;
25 <When I set forth my jealousy against thee>
Then will they deal with thee in indignation,
<Thy nose and thine ears> will they remove,
And ‖that which is left of thee‖ <by the sword> shall fall,—
‖They‖ will take away ‖thy sons and thy daughters‖,
And ‖that which is left of thee‖ shall be devoured by the fire;
26 And they shall strip off thy raiment,—
And take away thine adorning' jewels!
27 Thus will I cause thy lewdness to cease', from thee,
Even thine unchastity [brought] from the land of Egypt,—
So that thou shalt not lift up thine eyes unto them,
And <Egypt> shalt thou not call to mind any more.

28 For ‖thus‖ saith My Lord, Yahweh,
Behold me! delivering thee up, into the hand of them whom thou hatest,—
Into the hand of them from whom thy soul hath been torn;
29 And they shall deal with thee in hatred,
And take away all thy labour,
And leave thee utterly naked,—
And thine unchaste' shame |shall be disclosed|, with thy lewdness and unchastities,
30 These things shall be done' to thee,—
In that thou hast gone unchastely after the nations,
Because thou hast defiled thyself with their manufactured gods.

31 <In the way of thy sister> hast thou walked,
Therefore will I put her cup into thy hand.
32 ‖Thus‖ saith My Lord, Yahweh,
<The cup of thy sister> shalt thou drink,
The [cup] deep and large,
Thou shalt become a laughingstock and derision,
‖Much‖ doth it contain!
33 <With drunkenness[a] and grief> shalt thou be filled,—
The cup of astonishment and desolation,
The cup of thy sister Samaria;
34 Yea thou shalt drink it and drain it out,
<And the sherds thereof> shalt thou gnaw,[b]
And <thy breasts> shalt thou tear out,
For ‖I‖ have spoken,
Declareth My Lord, Yahweh.
35 |Therefore|
‖Thus‖ saith My Lord, Yahweh,
<Because thou hast forgotten me', and cast me' behind thy back>
‖Thou also thyself‖, bear thou thy lewdness and thine unchaste doings.

36 And Yahweh said unto me,
Son of man,
Wilt thou judge Oholah, and Oholibah?
Then declare thou unto them, their abominations.
37 For they have committed adultery,
And ‖blood‖ is on[c] their hands,
Yea <with their manufactured gods> have they committed adultery,
And <even their own children whom they bare unto me> have they set apart for them,[d] to be devoured.
38 |Yet more| ‖this‖ have they done to me,—
They have defiled my sanctuary, |on the same day|,
And <my sabbaths> have they profaned.
39 Yea <when they had slaughtered their children, to their manufactured gods> then entered they into my sanctuary |on the same day|, to profane it,—
And lo! ‖thus‖ have they done, in the midst of mine own house.
40 ‖Yea verily‖ that ye must needs send for men, ready to come in, from afar,—
in that ‖a messenger‖ was sent unto them, and lo! they came,
For whom thou didst bathe thyself,
Paint thine eyes,
And deck thyself with ornaments.
41 Then satest thou upon a glorious couch,
With a table prepared, before it,—
And <mine incense and mine oil> didst thou set thereon.

[a] According to some: "officer and noble and man of wealth."
"out of the North"
xxvi. 7; [instead of "w. b.-a."]—G.n.
[c] Heb.: *kâhâl*. Cp. chap. xvi. 40, etc.

[a] Or perhaps: "hurt"—*shibbarôn* for *shikkarôn*, as Fuerst conjectures.
[b] "Lest a single drop of wine be left therein"—T.G.
[c] Or: "in."
[d] [Masc. = "those gods," and so many MSS. and 6 ear. pr. edns. *[l'âhâh]*, but some codd. and edns. have fem. = "themselves" (cp. *Mi.* v. 7)—G.n.

42 ‖The noise of a careless throng also‖ was with her,[a]
And <besides men out of the mass of mankind> there were brought in drunkards, [b] out of the desert;
And they put bracelets upon the hands of both women,
And crowns of adorning upon their heads.

43 Then said I, of her that was worn out with adulteries,
Will they |now| join in her unchaste doings, ‖even hers‖?[c]

44 Yet came they[d] in unto her, as men go in unto a woman that is a harlot,—
‖So‖ came they in unto Oholah, and unto Oholibah—the lewd' women!

45 But <righteous men> ‖they‖ shall judge them,
With the judgment of adulteresses, and
With the judgment of women that shed blood,—
Because <adulteresses> they are'
And ‖blood‖ is on their hands.

46 For ‖thus‖ saith My Lord, Yahweh,—
There shall be brought up against them a gathered host,[e]
Then shall they be delivered up, for a terror and for a prey,

47 Yea a gathered host[e] |shall stone them with stones|, and despatch them with their swords,
<Their sons and their daughters> shall they slay,
And <their houses—in the fire> shall they consume.

48 So will I make an end of lewdness, out of the land,—
And all women |shall be disciplined|, and shall not do according to your lewdness.

49 Yea the judges[f] shall set your lewdness upon you,
And <your sins with manufactured gods> shall ye bear;
So shall ye know' that ‖I‖ am The Lord, Yahweh.[g]

§ 22. *Jerusalem likened to a Filthy Caldron.*

24 1 And the word of Yahweh came unto me, in the ninth year, in the tenth month, on the tenth of the month, saying:

2 Son of man,
Write thee the name of the day, this selfsame day,—the king of Babylon cast' himself against Jerusalem, on this selfsame day.

3 Put thou forth, therefore, against the perverse house, a parable, and say unto them,
‖Thus‖ saith My Lord, Yahweh:
Set on the caldron, set it on,
Moreover also' pour into it water:

4 Gather the pieces thereof into it,
Every good piece, thigh and shoulder,—
<With the choice of the bones> fill it:

5 Take ‖of the choice of the flock‖
Moreover also' a pile of bones[a] [place] under it,—
Boil the pieces thereof,
Yea' let the bones of it seethe' in the midst thereof.

6 |Wherefore|
‖Thus‖ saith My Lord, Yahweh,
Woe! city of bloodshed.
The caldron whose scum is in it, and ‖whose scum‖ hath not gone out of it:
<Piece by piece> bring it out,
There hath fallen thereon no lot.

7 For ‖her own blood‖ hath come to be |in her midst|,
<Upon the smooth face of the cliff> hath she set it,—
She hath not poured it out on the earth, that she might cover it with dust.

8 <To bring up indignation, to execute an avenging> have I set her blood upon the smooth face of the cliff,—that it may not be covered.

9 |Wherefore|
‖Thus‖ saith My Lord, Yahweh,
Woe! city of bloodshed,—
‖Even I myself‖ will make large the pile.

10 Heap on the wood,
Kindle the fire,
Consume the flesh,—
Yea season with spice,
And let the bones be scorched.

11 Then set it upon the live coals thereof, empty,—that the copper[b] of it |may be scorched and burn|,
So that the impurity thereof |may be annihilated within it|,
The scum thereof |be consumed|.

12 <With toils> hath she wearied herself,—
<Since her abundant scum will not go out of her> |into the fire| with[c] her scum!

13 <In thine uncleanness> is lewdness; <because I purified thee, and thou wast not purified> <from thine uncleanness> thou shalt not be purified any more, until I have let mine indignation rest upon thee.

14 ‖I, Yahweh‖ have spoken,
It cometh, and I will perform,
I will not let alone,
Neither will I shield,
Nor will I repent,—
<According to thy ways and according to thy doings> have they judged thee,
Declareth My Lord, Yahweh.

[a] Ml.: "in her"—as a city.
[b] So *written*; but *read*: "Sabeans." In some cod. (w. 3 ear. pr. edns.) both *written* and *read*: "Sabeans"—G.n.
[c] *Gt.*: "but so it was." Cp. chap. xvi. 15, 19—G.n.
[d] Sp. v.r. (*sevîr*): "came they." In some cod. (w. Aram., Sep., Syr., Vul.): "came they" both *written* and *read*. [M.C.T.: "came he"]—G.n.
[e] Heb.: *kâhâl*. Cp. chap. xvi. 40, etc.
[f] Ml.: "they" (masculine).
[g] Or transfer both divine names: "Adonây, Yahweh."

[a] *Gt.*: "wood"—G.n.
[b] Or: "bronze."
[c] *Gt.*: "her scum is a stench"—G.n.

§ 23. *The Prophet, bereft of his Wife, becomes a Pathetic Object-Lesson to Israel.*

15 And the word of Yahweh came unto me, saying:
16 Son of man,
Behold me! taking away from thee the delight of thine eyes with a stroke,[a]—
But thou shall not lament,
Neither shalt thou weep,
Neither shall come—thy tears:
17 <To groan> forbear,
<Over the dead—no mourning> shalt thou make,
<Thy chaplet> bind thou on thee,
And <thy sandals> put thou on thy feet,
And thou shalt not cover thy beard,
And <the bread of [other] men>[b] shalt thou not eat.
18 So I spake unto the people, in the morning, and my wife died' in the evening,—and I did, in the morning, as I had been commanded.
19 Then said the people unto me:
Wilt thou not tell us what these things are to us, that thou shouldst be acting [thus]?
20 So I said unto them:
‖The word of Yahweh‖ hath come unto me, saying: 21 Say to the house of Israel,
‖Thus‖ saith My Lord, Yahweh,
Behold me! profaning my sanctuary,
The pride of your strength,
The delight of your eyes,
And the object of the tender regard of your soul,—
And ‖your sons and your daughters whom ye have left behind‖ <by the sword> shall fall.
22 Then shall ye do, as I have done.—
<The beard> shall ye not cover,
And <the bread of [other] men> shall ye not eat;
23 And ‖your chaplets‖ shall be on your heads,
And ‖your sandals‖ on your feet,
Ye shall neither[c] lament, nor weep,—
Yet shall ye pine away in your iniquities, and shall groan, one to another.
24 So shall ‖Ezekiel‖ become |to you| a wonder,
<According to all that he hath done> shall ye do:
<When it cometh> *then shall ye know' that* ‖*I*‖ *am The Lord, Yahweh.*[d]
25 ‖Thou‖ therefore, Son of man,
Shall it not be—
<In the day when I take away from them Their strength,
The joy of their adorning,—
The delight of their eyes,
And the desire[e] of their soul,
Their sons and their daughters>
26 That <in that day> one that hath escaped shall come in unto thee,—to cause thee to hear it with thine own ears?
27 That <in that day> thy mouth shall be opened' unto him that hath escaped,
And thou shalt speak, and not be dumb any longer?
So shalt thou become to them a wonder,
And they shall know' that ‖*I*‖ *am Yahweh.*

§ 24. *Against the Sons of Ammon.*

25 1 And the word of Yahweh came unto me, saying:
2 Son of man,
Set thy face against the sons of Ammon,—and prophesy against them.
3 So then thou shalt say to the sons of Ammon,
Hear ye the word of My Lord, Yahweh:[a]
‖Thus‖ saith My Lord, Yahweh:[a]
<Because thou saidst Aha!
Against my sanctuary when it was profaned,
And against the soil of Israel when it was laid waste,
And against the house of Judah, when they went into exile>
4 |Therefore| behold me! delivering thee up to the Sons of the East for a possession,
And they shall set their encampments in thee,
And place in thee their habitations,
‖They‖ shall eat thy fruits,
And ‖they‖ shall drink thy milk;
5 And I will make of Rabbah a home for camels,
And the sons of Ammon a couching-place for flocks,
So shall ye know' that ‖*I*‖ *am Yahweh.*
6 For ‖thus‖ saith My Lord, Yahweh,
<Because thou didst clap thy hands, and stamp with thy foot,—and didst rejoice with all thy contempt, in thy soul, against the soil of Israel>
7 |Therefore| behold me!
I have stretched out my hand over[b] thee,
And will deliver thee for a prey to the nations,
And will cut thee off from among the peoples,
And will cause thee to perish from among the lands,—
I will destroy thee,
So shalt thou know' that ‖*I*‖ *am Yahweh.*

§ 25. *Against Moab and Seir (Edom).*

8 ‖Thus‖ saith My Lord, Yahweh:
<Because Moab and Seir say,
Lo! <like all the nations> is the house of Judah[c]>

[a] Or: "by a plague."
[b] *I.e.*: "the sustenance which men bring to the house of mourners." Cp. Jer. xvi. 7.
[c] *Some cod.*: "yet shall ye neither"—G.n.
[d] Or transfer both divine names: "Adonây, Yahweh."
[e] Ml.: "the uplifting."

[a] Or as two proper names: "Adonây, Yahweh."
[b] Sp.v.r. (*seeir*): "against"—G.n.
[c] So one school of Massorites; another: "Israel"—G.n.

| Therefore| behold me! laying open the side
of Moab out of the cities,
Out of his cities, on his frontiers,
The beauty of the land of Beth-jeshimoth,
Baal-meon, and Kiriathaim:
To the Sons of the East [when they come]
against the sons of Ammon, and I will deliver
it up for a possession,—to the end the sons
of Ammon |may not be remembered| among
the nations:
Also <upon Moab> will I execute judg-
ments,—
So shall they know' that ‖*I*‖ *am Yahweh.*

‖Thus‖ saith My Lord, Yahweh,
<Because of what Edom hath done', in
taking vengeance on the house of Judah,—
so that they have become guilty again and
again, and have taken vengeance upon
them>
| Therefore|
‖Thus‖ saith My Lord, Yahweh,
I will therefore stretch forth my hand over
Edom, and will cut off therefrom man and
beast,
And will deliver it up as a desolation, from
Teman,
And ‖they of Dedan‖ <by the sword> shall
fall,
And I will put forth mine avenging against
Edom, by the hand of my people Israel,
And they shall deal with Edom, according to
mine anger and according to mine indigna-
tion,—
So shall they know mine avenging,
Declareth My Lord, Yahweh,

§ 26. *Against the Philistines.*

‖Thus‖ saith My Lord, Yahweh,
<Because of what the Philistines have done'
by way of vengeance,—
In that they have taken vengeance, with con-
tempt, in the soul, to destroy, with the
enmity of age-past times>
|Therefore|
‖Thus‖ saith My Lord, Yahweh,
Behold me! stretching forth my hand over
the Philistines,
And I will cut off the Cherethim,—
And will cause to perish, the remnant of the
coast of the sea;
And I will execute upon them great ven-
geance, with rebukes of indignation:
So shall they know' that ‖*I*‖ *am Yahweh*,
when I put forth mine avenging against
them.

§ 27. *Against Tyre* (chaps. xxvi., xxvii.).

26 1 And it came to pass <in the eleventh year,
on the first of the month> that the word of
Yahweh came unto me, saying:

2 Son of man,
<Because Tyre hath said' concerning Jeru-
salem,
Aha!
She is broken' that was the doors of the
peoples,
She is turned unto me,—
I shall be filled,
She is laid waste>
3 |Therefore|
‖Thus‖ saith My Lord, Yahweh,
Behold me! against thee, O Tyre,—
So then I will bring up against thee many
nations,
As the sea bringeth up its rolling waves;
4 And they shall destroy the walls of Tyre,
And break down her towers,
And I will scrape clean her dust from off
her,—
And make of her the glaring face of a cliff:
5 <A place for the spreading of nets> shall she
become, in the midst of the sea,
For ‖I‖ have spoken,
Declareth My Lord, Yahweh,—
And she shall become a prey to the nations.
6 And ‖her daughters that are in the field‖[a]
|with the sword| shall be slain:
So shall they know' that ‖*I*‖ *am Yahweh.*

7 For ‖thus‖ saith My Lord, Yahweh,
Behold me! bringing against Tyre, Nebu-
chadrezzar king of Babylon out of the
North, a king of kings,—with horses
and with chariots and with horsemen, and
a gathered host[b] and much people.
8 <Thy daughters in the field—with the sword>
shall he slay,—
And shall set against thee a siege-wall,
And cast up against thee an earthwork,
And set up against thee a large shield;
9 And <the stroke of his attacking-engine>
will he direct against thy walls,—
And <thy towers> will he break down, with
his axes.[c]
10 <By reason of the multitude of his horses>
their dust shall cover' thee,—
<At the noise of horseman and wheel and
chariot> shall thy walls tremble', when
he entereth into thy gates,
Just as they' do who enter a city broken
open.
11 <With the hoofs of his horses> shall he tread
down all thy streets,—
<Thy people—with the sword> shall he slay,
And ‖thy pillars of strength‖ <to the earth>
shall go down.
12 And they shall spoil thy wealth,
And make a prey of thy merchandise,
And break down thy walls,
And <thy pleasant' houses> shall they lay in
ruins;

[a] *I.e.*: "her villages inland."
[b] Heb.: *kâhâ'*. Cp. chap. xvi. 40, etc.
[c] "But poss. *swords* as implement ready to hand" —O.G. 353.

13 And <thy stones and thy timber and thy dust—in the midst of the waters> shall they lay.
3 And I will cause to cease the hum of thy songs;
And <the sound of thy lyres> shall not be heard any more.
14 And I will make of thee the glaring face of a cliff.
<A place for the spreading of nets> shalt thou become,
Thou shalt not be built any more,—
For ‖I, Yahweh‖ have[a] spoken it,
Declareth My Lord, Yahweh.
15 ‖Thus‖ saith My Lord, Yahweh,
to Tyre:
Shall it not be, that,
<At the sound of thy fall,
With the groan of thy pierced one,
With the slaughter made in thy midst>
The Coastlands |shall tremble|?
16 Then shall come down from off their thrones,
all the princes of the sea,
And shall lay aside their robes,
And <their embroidered garments> shall strip off,—
<With tremblings> shall they clothe themselves.
<Upon the ground> shall they sit,
And shall tremble every moment, and be astonished over thee.
17 Then shall they take up[b] over thee, a dirge,
And say to thee,—
How' hast thou perished,
And ceased[c] from the seas,—
The city renowned, which was strong in the sea,
She and they who dwelt in her,
Who imparted their terror
To all who dwelt in her!
18 ‖Now‖ shall tremble' the Coastlands,
In the day of thy fall,—
And shall shudder' the isles that are in the sea,
At thine exit![d]
19 For ‖thus‖ saith My Lord, Yahweh,
<When I make thee a desolate city,
Like cities which cannot be dwelt in,—
When I bring up over thee the roaring deep,
And the mighty waters cover thee>
20 Then will I bring thee down with them that go down into the pit,
Unto the people of age-past times,
And cause thee to dwell in the earth below,
Among the desolations from age-past times,
With them that go down into the pit,
That thou mayest not be dwelt in,—
Nor yet present thyself[e] in the land of the living.
21 <A terror> will I make thee,
And thou shalt not be':
<Though thou be sought for>
Thou shalt not be found any more,
To times age-abiding,
Declareth My Lord, Yahweh.

27 1 And the word of Yahweh came unto me,
2 saying:
‖Thou‖ therefore, son of man,
Take up over Tyre, a dirge;
3 And thou shalt say unto Tyre,
O thou that dwellest by the entrances of the sea,
Thou merchant of the peoples, unto many shores,—
‖Thus‖ saith My Lord, Yahweh,
O Tyre, ‖thou‖ saidst,
‖I‖ am the perfection of beauty!
4 <In the heart of the seas> were thy bounds,—
‖Thy builders‖[b] perfected thy beauty:
5 <With fir-trees from Senir> built they for thee, all the two-decked vessels,—
<Cedar from Lebanon> fetched they, to make masts for thee:
6 <With oaks from Bashan> made they thine oars,—
<Thy benches> made they of ivory, inlaid with boxwood,[b]
From the shores of the West:
7 <Of fine linen with embroidered work from Egypt> was thy sail,
To serve thee for ensign,—
‖Blue and purple from the shores of Æolis‖
Became thine awning:
8 ‖The inhabitants of Zidon and Arvad‖
Became rowers for thee,—
‖Thine own skilled men‖ O Tyre, were within thee,
‖They‖ were thy sailors:
9 ‖The elders of Byblus and the skilled men thereof‖ were within thee,
Thy calkers,—
‖All the ships of the sea and their mariners were within thee,
‖To carry on thy traffic‖
10 ‖They of Persia and Lûd and Phût were in thine army,
Thy men of war,—
<Shield and helmet> hung they up within thee,
‖They‖ set forth thy splendour:
11 ‖The sons of Arvad‖ <with thine army were upon thy walls, round about
And ‖valorous‖ |in thy towers|,
<Their shields> hung they up on walls, round about,
‖They‖ perfected thy beauty:

[a] Some cod. (w. 2 ear. pr. edns., Syr. and Vul.): for I have" [omitting "Y." in this clause]—G.n.
[b] Or: "raise."
[c] Gk.—G.n. [Here followed from sense of fitness.]
[d] Or: "end"; lit.: "going out."
[e] So it shd be (w. Sep.)—G.n.
[a] Some cod. (w. 1 ear. pr. edn., Sep.: "Thy sons"—G.n.
[b] Gk.: "with teashshûr" ["boxwood" bin-cedar"] word "inlaid"

‖Tarshish‖ was a trader of thine,
For the abundance of all wealth,—
<With silver, iron, tin, and lead>
Took they part in thy traffic:
<Javan, Tubal and Meshech>
‖They‖ were merchants of thine,—
<With the persons of men, and vessels of bronze>
Shared they in thy barter:
‖Some of the house of Togarmah‖ <with horses and horsemen and mules>
Took part in thy traffic:
‖The sons of Dedan‖ were merchants of thine,
‖Many isles‖ took the merchandise of thy hand,—
<Horns of ivory and ebony> gave they back to thee, in exchange:
‖Syria‖ was a trader of thine,
For the abundance of thy manufactures,—
<With carbuncle and purple and embroidery and fine linen and coral and rubies>
Took they part in thy traffic:
<Judah and the land of Israel>
‖They‖ were merchants of thine,—
<With the wheat of Minnith and the sweets of pannag and honey and oil and balsam>
Shared they in thy barter:
‖Damascus‖ was a trader of thine,
For the multitude of thy manufactures,
For the multitude of all wealth,—
With the wine of Helbon and white wool:
‖Wedan and Javan‖ <from Uzal>[a]
Brought into thy traffic,—
‖Steel, cassia and calamus‖
Were |in thy merchandise|:
‖Dedan‖ was a merchant of thine,—
With spreading wraps, for riding:
<Arabia and all the princes of Kedar>
‖They‖ were traders at thy service,—
<With lambs and rams and he-goats>
‖With these‖ were they traders of thine:
<The merchants of Sheba and Raamah>
‖They‖ were merchants of thine,—
<With the chief of all spices, and with every kind of precious stone, and gold>
Took they part in thy traffic:
‖Haran and Canneh and Eden, the merchants of Sheba,—Asshur, Chilmad‖
Were merchants of thine:
‖Those‖ were thy merchants, for gorgeous garments, for wrappings of blue and embroidery, and for treasure-chests of variegated cloth,—for cords, twisted and strong, in thy market:
‖The ships of Tarshish‖ were thy masts,
Carrying on thy barter,—
So wast thou filled, and becamest very glorious,
In the heart of the seas.

26 <Into mighty waters> have they brought thee,
‖The rowers‖—|even thee|,—
‖The east wind‖ hath broken thee,
In the heart of the seas:
27 ‖Thy wealth and thy wares, thy merchandise, thy mariners, and thy sailors,—thy calkers and the barterers of thy merchandise, and all thy men of war who are in thee, and in[a] all thy gathered host[b] which is in thy midst‖
Shall fall into the heart of the seas,
In the day of thy fall.
28 <At the sound of the outcry of thy pilots> the coasts |shall quake|:
29 Then shall come down from their ships, all that handle the oar, mariners, all the sailors of the sea,—
<Upon the land> shall they take up their station;
30 And make loud [lament] over thee, with their voice,
And make bitter outcry,—
And shall lift up dust on their heads,
<In ashes> shall roll themselves;
31 And shall make bald for thee a baldness,
And gird them with sackcloth,—
And shall weep for thee in bitterness of soul,
A bitter lamentation;
32 And shall take up for thee, in their wailing,[c] a dirge,
And shall chant over thee,—

Who is like Tyre?
Like the Silent One in the midst of the sea?

33 <By the going forth of thy commodities out of the seas>
Thou didst satisfy many peoples,
<By the multitude of thy wares and of thy merchandise>
Thou didst enrich the kings of the earth.
34 ‖Now‖[d] thou art wrecked out of the seas,
In the depths of waters,—
‖Thy merchandise and all thy gathered host‖[b]
<In thy midst> have fallen.
35 ‖All the dwellers in the coastlands‖
Are astounded over thee,—
And ‖their kings‖ have been made to shudder a shuddering,
To be troubled in countenance.
36 ‖The traders among the peoples‖ have hissed over thee:
<A terror> hast thou become,
And |art not|,
Unto times age-abiding.

[a] A sp. v.r. (*sevir*), and some cod. (w. 4 ear. pr. edns., Aram., Sep. and Syr.) omit this "in"—G.n.
[b] Heb.: *kāhāl*. Cp. chap. xvi. 40, etc.
[c] Some cod. (w. 2 ear. pr. edns., Sep., Syr.): "And their sons (children) shall take up for thee"—G.n.
[d] So it shd be (w. Aram., Sep., Syr., Vul.)—G.n.

[a] "It shd be thus pointed." Cp. Gen. x. 27—G.n.

§ 28. *Against the Prince of Tyre.*

28 1 And the word of Yahweh came′ unto me, saying:
2 Son of man,
Say to the Prince[a] of Tyre,
‖Thus‖ saith My Lord, Yahweh—
<Because <lofty> is thy heart, and thou hast said,
<A God>[b] am I,
<In the seat of God>[c] have I taken my seat,
In the heart of the seas;
Whereas ‖thou‖ art a man, and not a God,[b]
But hast set thy heart as the heart of God:[c]
3 Lo! <wiser> ‖thou‖ than Daniel,—
<No secret> have they hidden from thee:
4 <In thy wisdom and in thine understanding> hast thou gotten thee wealth,—
And hast gotten gold and silver into thy treasuries:
5 <By the greatness of thy wisdom and by thy traffic> hast thou multiplied thy riches,—
And thy heart |hath become lofty| in thy riches>
6 |Therefore|
‖Thus‖ saith My Lord, Yahweh,—
<Because thou hast set thy heart as the heart of God>[c]
7 |Therefore| behold me! bringing upon thee aliens,[d]
The terrible ones of the nations,—
And they shall unsheathe their swords over the beauty of thy wisdom,
And profane[e] thy splendour:
8 <To the pit> shall they take thee down,—
And thou shalt die the deaths of one thrust through,[f]
In the heart of the seas.
9 Wilt thou ‖really say‖, <God>[c] am I, before him who is slaying[g] thee;
When ‖thou‖ art a man and not a God,[b] in the hand of them who are piercing[h] thee?
10 The <deaths of the uncircumcised> shalt thou die, by the hand of aliens,—
For ‖I‖ have spoken,
Declareth My Lord, Yahweh.

§ 29. *Against the King of Tyre.*

11 And the word of Yahweh came′ unto me, saying:
12 Son of man
Take thou up a dirge over the king of Tyre,—
And thou shalt say to him,
‖Thus‖ saith My Lord, Yahweh,
‖Thou‖ wast of finished proportions,
Full of wisdom, and
Perfect in beauty:
13 <In Eden, the garden of God> thou wast,
<Of every precious stone> was thy covering—
Sardius, topaz, and diamond,
Chrysolite, beryl, and jasper,
Sapphire, carbuncle, and emerald,—
And <of gold> was the work of thy timbrels and thy flutes, within thee,
<In the day thou wast created> were they prepared:
14 ‖Thou‖ wast the anointed cherub that covered,—
<When I appointed thee> <in the holy mount of God> thou wast,
<Amid stones of fire> thou didst walk to and fro:
15 <Complete> wast thou′ in thy ways, from the day thou wast created,—
Until perversity was found′ in thee.
16 <By the abundance of thy traffic> they filled thy midst with violence,
And thou didst sin,—
So I cast thee as profane[a] out of the mountain of God,
And destroyed thee, O covering cherub, from amid the stones of fire:
17 <Lofty> was thy heart, in thy beauty,
Thou didst corrupt thy wisdom, because of thy splendour,—
<Upon the earth> did I cast thee,
<Before kings> did I set thee,
That they might look at thee:
18 <Owing to the abounding of thine iniquities, In the perversity of thy traffic>
Thou didst profane thy sanctuaries,[c]—
Therefore brought I forth fire out of thy midst,
‖The same‖ devoured thee,
And I turned thee to ashes on the ground[d]
Before the eyes of all beholding thee:
19 ‖All that had known thee among the peoples were astounded over thee,—
<A terror> hast thou become,
And |art not|
Unto times age-abiding.

§ 30. *Against Zidon.*

20 And the word of Yahweh came′ unto me, saying:
21 Son of man,
Set thy face towards Zidon,—
And prophesy over it; 22 and thou shalt say—
‖Thus‖ saith My Lord, Yahweh,
Behold me! against thee, O Zidon,
Therefore will I get myself glory in thy midst,—
And they shall know′ that ‖I‖ am Yahweh,
When I have executed against her judgments,
And hallowed myself in her.

[a] Or: "leader" (*negîdh*).
[b] Heb.: *'êl*.
[c] Heb.: *'elohîm*.
[d] Or: "foreigners."
[e] Or: "pierce through."
[f] Or: "one profaned."
[g] Some cod. (w. 3 ear. pr. edns., Sep., Syr. and Vul.): "them who are" —G.n.
[h] So in many MSS. (w. 3 ear. pr. edns. [1 *Rabb.*], *Sep.*, Syr., Vul.). But some cod. (w. 8 ear. pr. edns.): "him who is." *Gk.*: "him who is" (sing.) Cp. Is. li. 9—G.n.

[a] Ml.: "I profaned thee."
[b] Some cod. (w. 3 ear. pr. edns., Aram., Syr.): "iniquity" (sing.)—G.n.
[c] Some cod. (w. 6 ear. pr. edns. [1 *Rabb.*], Aram., Syr. and Vul.): "sanctuary" (sing.)—G.n.
[d] In some cod.: "thy land" —G.n.

23 So then I will send against her, pestilence and
blood in her streets,
And the wounded[a] shall fall' in her midst, by
the sword upon her from every side,—
And they shall know' that ‖I‖ am Yahweh.
24 And the house of Israel |shall no more have| a
stinging prickle, or a wounding thorn, of
any round about them, who used to
despise them,—
So shall they know' that ‖I‖ am The Lord,
Yahweh.[b]
25 ‖Thus‖ saith My Lord, Yahweh,
<When I gather together the house of Israel,
from the midst of the peoples among
whom[c] they have been scattered, and
shall hallow myself in them before the
eyes of the nations>
Then shall they dwell upon their own soil,
which I gave to my servant—to Jacob:
26 Yea they shall dwell thereupon, |securely|,
Yea shall build houses, and plant vineyards,
and dwell |securely|,—
When I have executed judgments on all
that despised them on every side of them,
So shall they know' that ‖I, Yahweh‖ am their
God.[d]

§ 31. *Against Pharaoh King of Egypt, and against his Land* (Chaps. xxix.-xxxii.).

29 1 <In the tenth year, in the tenth month, on
the twelfth of the month> came the word of
Yahweh unto me, saying:
2 Son of man,
Set thy face against Pharaoh, king of Egypt,—
And prophesy against him, and against Egypt
|all of it|:
3 Speak, and thou shalt say—
‖Thus‖ saith My Lord, Yahweh,
Behold me! against thee, O Pharaoh, king of
Egypt,
The great Crocodile that lieth along in the
midst of his rivers:
Who saith—
My river is ‖mine own‖,
Since ‖I myself‖ made it me!
4 Therefore will I put hooks in thy jaws,
And cause the fish of thy rivers to stick fast
in thy scales,—
And will bring thee up out of the midst of
thy rivers,
And ‖all the fish of thy rivers‖ |to thy scales|
shall stick fast;
5 And I will stretch thee out towards the desert,
‖Thee, and all the fish of thy rivers‖,
<On the face of the field> shalt thou lie,
Thou shalt not be carried away, nor shalt
thou be gathered,
<To the wild beast of the earth, and to the
bird of the heavens> have I given thee for
food.
6 *So* shall all the inhabitants of Egypt *know' that*
‖I‖ am Yahweh,—
Because they were a staff of reed to the house
of Israel:
7 <Whensoever they took hold of thee by the[a]
hand> thou didst run through, and tear
open for them every hand,[b]—
And <whensoever they leaned upon
thee> thou didst break, and caused all
their loins |to halt|.[c]
8 |Therefore|
‖Thus‖ saith My Lord, Yahweh,
Behold me! bringing upon thee a sword,—
And I will cut off out of thee, man and beast;
9 And the land of Egypt shall become an
astonishment and a desolation,
So shall they know' that ‖I‖ am Yahweh,—
Because he said—
‖The river‖ is mine own,
Since ‖I myself‖ made it![d]
10 |Therefore| behold me! against thee, and
against thy rivers,—
And I will make the land of Egypt, to be
most desolate, an astounding desolation,
From Migdol to Syene, even up to the
boundary of Ethiopia:
11 The foot of man |shall not pass through it|,
Nor shall ‖the foot of beast‖ pass through it,
Neither shall it be inhabited, forty years:
12 So will I make the land of Egypt a desolation
in the midst of lands made desolate,
And <her cities—in the midst of cities that
have been laid waste> shall become a deso-
lation, forty years,—
And I will disperse the Egyptians among the
nations,
And scatter them throughout the lands.
13 For ‖thus‖ saith My Lord, Yahweh,—
<At the end of forty years> will I gather
the Egyptians from among the peoples
whither I had dispersed them;
14 And I will turn the captivity of the Egyptians,[e]
And will cause them to return
To the land of Pathros,
Upon[f] the land of their nativity,—
And they shall become, there, a kingdom
abased:
15 <More than [any of] the kingdoms> shall she
be abased,
And shall lift herself up no more over the
nations,—
Yea I will make them too small, to rule over
the nations.

[a] Or: "a wounded one"; or, "a profane one."
[b] Or transfer both divine names: "Adonây, Yahweh."
[c] Some cod. (w. 2 ear. pr. edns., Aram., Sep.): "where" [instead of "amongst whom"]—G.n.
[d] The accents vary; in many MSS. they="I am Y. their G."; in others (w. 7 ear. pr. edns.) they ="I Y. am their G."
[a] *Written*: "thy hand"; *read*: "the hand." In some cod. (w. 2 ear. pr. edns.) both *written* and *read*: "the hand"—G.n.
[b] Or: "the whole hand." So it shd be ["hand" not "shoulder"] (w. Sep.). Cp. 2 K. xviii. 21—G.n.
[c] Or: "come to a stand." *Gt.*: "shake." Cp. Ps. lxix. 23—G.n.
[d] Ml.: "made [it]." *Gt.*: "it" shd be expressed in Heb.—G.n.
[e] Or: "bring back the Egyptian captives."
[f] Some cod. (w. 3 ear. pr. edns.): "Unto"—G.n.

16 So shall it become no more, unto the house of
Israel, a security,
Calling to mind iniquity, by their turning to
follow them,—
And they shall know' that ‖*I*‖ *am The Lord,*
Yahweh.[a]

17 And it came to pass <in the twenty-seventh
year, in the first month, on the first of the
month> that the word of Yahweh came' unto
me, saying:
18 Son of man,
‖Nebuchadrezzar king of Babylon‖ hath made
his army undergo a long service against
Tyre,
‖Every head‖ hath been made bald, and
‖Every shoulder‖ worn bare,—
But <pay> hath he had none, nor hath his
army, out of Tyre, for the service where-
with he hath served against it.

19 |Therefore|
‖Thus‖ saith My Lord, Yahweh,
Behold me! giving <to Nebuchadrezzar king
of Babylon> the land of Egypt,—
And he shall carry off her multitude,
And capture her spoil,
And seize her prey,
So shall she become pay for his army.
20 <As a reward for his labour wherewith he
hath served> have I given to him the land
of Egypt,—in that they wrought for me,
Declareth My Lord, Yahweh.

21 <In that day> will I cause to bud a horn for
the house of Israel,
And <to thee> will I give an opening of
mouth, in their midst,[b]
So shall they know' that ‖*I*‖ *am Yahweh.*

30 1 And the word of Yahweh came unto me,
saying:
2 Son of man,
Prophesy, and thou shalt say,
‖Thus‖ saith My Lord, Yahweh,—
Howl ye, Alas for the day!
3 For <near> is a day,
Yea <near> is a day pertaining to
Yahweh,
A day of cloud,
<A time of nations> shall it be!
4 Then shall come a sword into Egypt,
And there shall be a pang in Ethiopia,
When the deadly wounded one falleth in
Egypt,—
And they take away her multitude, and |her
foundations| are broken down.
5 Ethiopia and Libya and Lydia, and all the
mixed multitude[c] and Cub, and the sons of
the land of the covenant <with them—by
the sword> shall they fall.

6 ‖Thus‖ saith Yahweh,
Then shall fall' the supporters of Egypt,
Then shall come down' the pride of her
strength,—
<From Migdol to Seweneh> |by the sword|
shall they fall therein,
Declareth My Lord, Yahweh.
7 So shall they be made desolate in the midst of
lands that are desolate,—
And <his cities—in the midst of cities that
are laid waste> shall be found.
8 *So shall they know' that* ‖*I*‖ *am Yahweh,*—
By my setting a fire in Egypt,
When all her helpers |shall be broken|.
9 <In that day> shall messengers go forth
from before me, making haste,[a] to cause
dread unto Ethiopia so confident,—
And a pang shall be upon them, in[b] the day
of Egypt,
For lo! it cometh.

10 ‖Thus‖ saith My Lord, Yahweh,—
Therefore will I cause to cease' the multitude
of Egypt, by the hand of Nebuchadrezzar
king of Babylon.
11 ‖He, and his people with him, the terrible
ones of the nations‖ are about to be brought
in to destroy the land,—
Therefore shall they unsheathe their swords
against Egypt, and fill the land with the
slain;
12 And I will make the rivers dry,[c] and will
sell the land into the hand of wicked
ones,—and make the land desolate, with
the fulness thereof, by the hand of
foreigners,
‖I, Yahweh‖ have spoken.

13 ‖Thus‖ saith My Lord, Yahweh,
Therefore will I destroy the manufactured
gods, and
Cause to cease the worthless gods, out of
Noph,
<And prince out of the land of Egypt>
shall none arise any more,—
And I will cause fear in the land of
Egypt.
14 Then will I bring desolation upon Pathros,
and
Set a fire in Zoan, and
Execute judgments upon No: and
15 Pour out mine indignation upon Sin, the
stronghold of Egypt, and
Will cut off the multitude of No.[d]
16 So will I set a fire in Egypt,
‖Sore anguish‖ shall take Sin,
And ‖No‖ shall be for rending asunder,
And ‖Nôph‖ be in straits every day.

[a] Or transfer both divine names: "Adonāy, Yahweh."
[b] Cp. iii. 26, 27; xxiv. 27.
[c] Or: "Bedawin." Cp. Jer. xxv. 20.
[a] Or: "running." So it shd be (w. Sep.)—G.n. [M.C.T.: "in ships"].
[b] So in many cod. (including Hillel; w. 3 ear. pr. edns., Sep., Syr. and Vul.). But in some cod. (w. 7 ear. pr. edns. and Aram.): "like (or "about the time of") the d. of E."—G.n.
[c] Some cod.: "a waste."—G.n.
[d] = "Thebes."

17 ‖The young men of Aven and Pi-beseth‖[a]
|by the sword| shall fall;
And lo! <into captivity> shall they themselves wend their way.
18 And <in Tehaphnehes> hath the day become dark,
Because I have broken, there, the yoke-bars of Egypt,
And there shall be made to cease therein the pride of her strength,—
<She> ‖a cloud‖ shall cover her!
And ‖her daughters‖ |into captivity| shall wend their way.
19 Thus will I execute judgments on Egypt;
And they shall know' that ‖I‖ am Yahweh.

20 And it came to pass <in the eleventh year, in the first month, on the seventh of the month> that the word of Yahweh came' unto me, saying:
21 Son of man,
<The arm of Pharaoh king of Egypt> have I broken,—
And lo! it hath not been bound up—
To apply healing remedies,
To put on a bandage for binding it up,
To make it strong to grasp the sword.

22 |Therefore|
‖Thus‖ saith My Lord, Yahweh—
Behold me! against Pharaoh king of Egypt,
Therefore will I break his arms,
That which is strong, and
That which is broken,—
So will I cause the sword to fall out of his hand.
23 And I will disperse the Egyptians among the nations,—
And scatter them throughout the lands;
24 And will uphold the arms of the king of Babylon,
And put my sword into his hand,—
And will break the arms of Pharaoh,
And he shall utter the groans of one thrust through, before him.
25 Yea I will uphold the arms of the king of Babylon,
But ‖the arms of Pharaoh‖ shall fall,—
And they shall know' that ‖I‖ am Yahweh,
By my putting my sword into the hand of the king of Babylon,
And he shall stretch it out against the land of Egypt.
26 So will I disperse the Egyptians among the nations,
And scatter them throughout the lands,—
And they shall know' that ‖I‖ am Yahweh.

31 1 And it came to pass <in the eleventh year, in the third month, on the first of the month> that the word of Yahweh came unto me, saying:
2 Son of man,
Say unto Pharaoh king of Egypt, and unto his multitude,—
Whom' art thou like in thy greatness?
3 Lo! ‖Assyria‖ was a cedar[a] in Lebanon,
Beautiful in bough and
Dense in foliage, and
Lofty in stature,— and
<Among the clouds> came to be his top:
4 ‖The waters‖ made him great,
‖The roaring deep‖ made him high,—with its currents going round about the place where it was planted,
<Its channels also> it sent forth unto all the trees of the field.
5 ‖For this cause‖ <higher> was his stature, than any of the trees of the field,—
And multiplied' were his boughs,
And lengthened' were his branches,[b]
By reason of the mighty waters, when he shot forth shoots.
6 <Among his branches> all the birds of the heavens |made their nests|,
And <under his boughs> all the wild beasts of the field |brought forth|,—
And <in his shade> dwelt all the mighty nations.
7 Thus became he beautiful in his greatness,
In the length of his waving branches,—
Because his root had gone' towards mighty waters.
8 ‖Cedars‖ hid him not, in the garden of God,
‖Fir-trees‖ were not like unto his boughs,
Nor ‖plane-trees‖ like his branches,—
‖No tree in the garden of God‖ was like unto him, in his beauty.
9 <Beautiful> I made him in the abundance of his waving branches,—
Therefore was he envied by all the trees of Eden, which were in the garden of God.

10 |Therefore|
‖Thus‖ saith My Lord, Yahweh,
<Because thou hast become lofty in stature,
And he hath stretched his top among the clouds,
And his heart is exalted' in his loftiness>
11 Let me then deliver him into the hand of the chief of the nations,—
He shall ‖effectually deal‖ with him!
<According to[c] his lawlessness> have I driven him out:
12 Therefore have foreigners, the terrible of the nations, |cut him down|,
And abandoned him,—
<Upon the mountains, and in all valleys>
have fallen his waving branches,
And broken' have been his boughs in all the river-beds of the land,

[a] In some cod. *written* as two words, but *read* as one; in others (w. 2 ear. pr. edns.) both *written* and *read* as one—G.n. The name of an Egyptian city named after the Egyptian goddess Pasht = Bast = Bubastis. The "Pi" = "the" in Coptic Fu. H. L.

[a] *Gt.*: "Lo! a sherbin cedar." Cp. Is. xli. 19—G.n.

[b] *Written*: "branch"; *read*: "branches" In some cod. (w. 4 ear. pr. edns.): "branches" (pl.) both *written* and *read*—G.n.

[c] So in many MSS. and 5 ear. pr. edns. (w. Syr. and Vul.). In some cod. (w. 4 ear. pr. edns. Aram.): "In his l."—G.n.

And all the peoples of the earth |have come down out of his shade|,
And abandoned him:
13 <Upon his trunk> shall settle down all the birds of the heavens,—
And <among his boughs> are to be found all the wild beasts of the field:—
14 To the end that none of the trees of the waters—
May exalt themselves in their stature,
Or stretch their top among the clouds,
Nor their mighty ones take their stand in their height — any that drink of the waters,—
Because ‖they all‖ are delivered to death,
Unto the earth below,
In the midst of the sons of Adam,
Amongst them who descend into the pit.

15 ‖Thus‖ saith My Lord, Yahweh,
<In the day when he descended into hades>
I caused a mourning,
I covered over him the roaring deep,
And restrained the currents thereof,
And stayed' were the mighty waters,—
So caused I gloom over him unto Lebanon,
And ‖all the trees of the field‖ |for him| were covered with a shroud.
16 <At the sound of his fall> I made nations tremble,
When I caused[a] him to descend into hades, with them who descend into the pit,—
Then were grieved, in the earth below—
All the trees of Eden,
The choicest and best of Lebanon,
All who had drunk the waters.
17 ‖Even they‖ |with him| descended into hades,
Among them who were thrust through with the sword,—
Even his seed[b] who dwelt in his shade, in the midst of the nations.

18 Unto whom' couldst thou be likened ‖thus‖, in glory and in greatness, among the trees of Eden?
Yet shalt thou be caused to descend, with the trees of Eden, into the earth below,
<In the midst of the uncircumcised> shalt thou lie down,
With them who were thrust through by the sword.

‖The same‖ is Pharaoh' and all his multitude,
Declareth My Lord, Yahweh.

32 1 And it came to pass <in the twelfth year, in the twelfth month, on the first of the month> that the word of Yahweh came' unto me, saying:
2 Son of man,
Take up a dirge, over Pharaoh king of Egypt, and thou shalt say unto him,

<The young lion of the nations> thou didst deem thyself,—
Whereas ‖thou‖ wast like the crocodile in the seas,[a]
And didst cause thy streams to burst forth,
And didst trouble the waters with thy feet,
And foul their rivers.

3 ‖Thus‖ saith My Lord, Yahweh,
Therefore will I spread over thee my net,
With a gathered host[b] of many[c] peoples,—
And they shall bring thee up in my net;
4 And I will stretch thee out on the land,
<Over the face of the field> will I fling thee,—
And |will cause to settle upon thee| all the birds of the heavens,
And will satiate, with thee, the wild beasts of all the earth;
5 And I will lay thy flesh on the mountains,—
And fill the valleys with thy blood;
6 And will soak the earth with thy blood,[d] amongst the mountains,—
And ‖the channels‖ shall be filled with thee.

7 And <when I quench thee>
I will cover the heavens,
And obscure their stars,—
<The sun—with a cloud> will I cover,
And ‖the moon‖ shall not shed her light;
8 <As for all the light-bearers in the heavens>
I will obscure them over thee,—
And will stretch out darkness over thy land,
Declareth My Lord, Yahweh.

9 And I will aggrieve the heart of many peoples, — when I bring them who are broken off from thee, among the nations, unto lands which thou hast not known.
10 Yea I will cause amazement, over thee, unto many peoples,
And the hair ‖of their kings‖ shall stand on end over thee, when I brandish my sword over their faces,—
And they shall tremble every moment, every man for his own life,
In the day of thy fall.

11 For ‖thus‖ saith My Lord, Yahweh:—
‖The sword of the king of Babylon‖ shall reach thee.
12 <With the swords of mighty men> will I cause thy multitude to fall,
‖Terrible ones of the nations, all' of them‖,—
And they shall spoil the pride of Egypt,
And all her multitude |shall be destroyed|,
13 And I will cause to perish all her beasts, from beside the many waters,—
And the foot of man |shall not trouble them| any more,
Nor shall ‖hoof of beast‖ trouble them.

[a] Or: "by my causing."
[b] So it shd be (w. Sep. and Syr.) — G.n. ["my arm."] [M.C.T.:
[a] Cp. Is. xxvii. 1; also O.G. 411.
[b] Heb.: *kōhăḏ*. Cp. chap. xvi. 40, etc.
[c] Or: "mighty."
[d] ML.: "will cause the earth to drink an overflow of thee out of thy blood."

14 ‖Then‖ will I make their waters |subside|,
And <their streams—like oil> will I cause to flow,— Declareth My Lord, Yahweh.

15 < When I make the land of Egypt an astonishment,
A land laid bare of its fulness,
When I cut off all that dwell therein >
Then shall they know' that ‖*I*‖ *am Yahweh.*

16 <A dirge> it is'.
And they shall chant it,[a]
‖The daughters of the nations‖
Shall chant[b] it:
<Over Egypt and over all her multitude>
Shall they chant[b] it,
Declareth My Lord, Yahweh.

17 And it came to pass <in the twelfth year, on the fifteenth of the month> that the word of Yahweh came' unto me saying:

18 Son of man,
Wail thou over the multitude of Egypt, and cause it to descend—‖her and the daughters of the famous nations‖—into the earth below, with them who descend into the pit.

19 <Than whom> art thou more precious?
Descend and be laid low with the uncircumcised:

20 <Into the midst of them who were thrust through by the sword> let them fall,—
<To the sword> hath she been delivered up,
Lay ye hold of her, and all her multitudes.

21 The chiefs of the mighty |shall speak to him| out of the midst of hades, with his helpers,—
They have descended, They have lain down,
The uncircumcised!
Thrust through by the sword!

22 <There> is Assyria, with all her gathered host,[c]
<Round about him> are his graves,
‖All of them‖ thrust through,
The fallen by the sword:

23 Whose graves |have been set|
In the recesses of the pit,
And so her gathered host[c] is round about her grave,
All of them thrust through,
Fallen by the sword,
Who caused terror in the land of the living.

24 <There> is Persia, with all her multitude, round about her grave,—
‖All of them‖ thrust through,
The fallen by the sword,
Who have descended, uncircumcised, into the earth below,
Who made themselves a terror in the land of the living,
And so they have borne their confusion, with them who descend into the pit:

25 <In the midst of them who were thrust through> have they have placed a couch for her, with all her multitude,
<Round about it> are her graves,—
‖All of them‖ uncircumcised,
Thrust through with the sword,
For that their terror was caused in the land of the living,
And so they have borne their confusion, with them who descend into the pit,
<In the midst of them who were thrust through> hath it[a] been placed.

26 <There> are Meshech-Tubal and all her multitude,
<Round about it> are her graves,—
‖All of them‖ uncircumcised,
Who were thrust through with the sword,
For that they made themselves a terror in the land of the living;

27 Therefore shall they not lie with the mighty men,
The fallen ones from age-past times,[b]—
Who descended into hades with their weapons of war,
And their swords were placed under their heads,
But their iniquities have come upon their bones,
Because of the terror of the mighty, in the land of the living.

28 ‖Thou‖ therefore <in the midst of the uncircumcised> shalt be overthrown,[c]
And shalt lie low with them who were thrust through by the sword.

29 <There> are Edom, her kings and all her princes,
Who have been delivered up in their might,
With them who were thrust through by the sword,—
‖They‖ <with the uncircumcised> shall lie low,
Even with them who descend into the pit.

30 <There> are the princes of the North, |all of them|, and all the Zidonians,
Who have descended with them who were thrust through,
<By reason of the terror they caused> <of their might> are they ashamed,
So they have lain down uncircumcised,
With them who were thrust through by the sword,
And they have borne their confusion, with them who descend into the pit.

31 <Them> shall Pharaoh |see|, and be grieved over all his multitude,—
<Thrust through with the sword> shall be Pharaoh and all his army!
Declareth My Lord, Yahweh.

[a] Ml.: "And they shall dirge it."
[b] Ml.: "dirge."
[c] Heb.: *ʿărēl*. Cp. chap. xvi. 40, etc.

[a] *Gt*,: "have they." Cp. ver. 29—G.n.
[b] So it shd be (w. Sep.)—G.n. [M.C.T.: "from among the uncircumcised."]
[c] Lit.: "broken."

32 For I have suffered[a] his[b] terror to be in the
land of the living,
Therefore |shall be laid low|
<In the midst of the uncircumcised,
With them who were thrust through by the
sword>
‖Pharaoh and all his multitude‖!
Declareth My Lord, Yahweh.

§ 32. *Divine Dealing with Individuals*
(cp. chaps. iii., xviii.).

33 1 And the word of Yahweh came' unto me,
saying:
2 Son of man,
Speak unto the sons of thy people, and thou
shalt say unto them,
<‖A land‖—when I bring upon it a sword,—
And the people of the land shall take' one
man out of their whole number, and
appoint him for them, as watchman;
3 And he shall see the sword coming upon
the land,—and shall blow with the horn,
and warn the people>
4 Then <as for him who ‖really heard‖ the
sound of the horn, and took not warn-
ing>
The sword indeed |hath come| and taken
him away,—
‖His blood‖ |upon his own head| shall
remain:—
5 <The sound of the horn> he heard, but took
not warning,
‖His blood‖ |upon himself| shall remain,—
Whereas <had |he| taken warning> <his
own soul> he should have delivered.
6 But as for the watchman—
When he seeth the sword coming,
And hath not blown with the horn,
And ‖the people‖ have not been warned,
And the sword |hath come| and taken away
from among them any person>
‖He‖ |for[c] his iniquity| hath been taken
away,
But ‖his blood‖ |at the hand of the watch-
man| will I require.
7 ‖Thou‖ therefore, Son of man,
<A watchman> have I appointed thee, to
the house of Israel,
So then thou shalt hear, at my mouth, a
message, and shalt warn them' from me.
8 <When I say to the lawless man,
O lawless man, thou shalt ‖surely die‖,
And thou have not spoken to warn the lawless
man from his way>
‖He, the lawless man‖ |for[c] his iniquity|
shall die,
But <his blood — at thy hand> will I
demand.
9 But <as for ‖thyself‖,
When thou hast warned a lawless man from
his way, to turn therefrom,
And he hath not turned from his way>
‖He‖ |for[a] his own iniquity| shall die,
But ‖thou‖ hast delivered ‖thine own life‖.[b]
10 ‖Thou‖ therefore, Son of man,
Say unto the house of Israel,
‖Thus‖ have ye spoken, saying:
<When ‖our transgressions and our sins,‖
are upon us,—and <for[a] them> we' are
melting away>
How', then, can we live?
11 Say unto them,
<As I live>
Declareth My Lord, Yahweh,
Surely, I can take no pleasure in the death of
the lawless man,
But that the lawless man turn' from his way,
and live,—
Turn ye, turn ye, from your wicked ways,
For wherefore' should ye die, O house of
Israel?
12 ‖Thou‖ therefore, Son of man
Say unto the sons of thy people—
‖The righteousness of the righteous man‖
shall not deliver him in the day of his
transgression,
And <as for the lawlessness of the lawless
man>
He shall not stumble thereby,[c] in the day
of his return from his lawlessness,—
Nor shall ‖the righteous man‖ be able to
live thereby[c] in the day of his sin.
13 <When I say of the righteous man, He
shall ‖surely live‖ but ‖he‖ hath trusted
in his righteousness and committed
perversity>
‖None of his righteous deeds‖[d] shall be
mentioned,
But <by[a] his perversity which he hath
committed—thereby>[c] shall he die.
14 And <when I say to the lawless man,
Thou shalt ‖surely die‖ but he shall
turn from his sin, and do justice and
righteousness:
15 <The debt-pledge> the lawless man shall
restore,
<Plunder> shall pay back,
<In the statutes of life> hath walked, so
as not to commit perversity>
He shall ‖surely live‖, he shall not[e] die:—
16 ‖None of his sins[f] which he hath committed‖
shall be called to mind against him,—
<Justice and righteousness> hath he done,
He shall ‖surely live‖.

[a] See note on chap. xx. 25.
[b] *Written*: "his"; *read*: "my"—G.n.
[c] Or: "in."
[d] *Written*: "righteousness" (sing.); *read*: "righteousnesses" (pl.). In some cod. [w. 4 ear. pr. edns.) the plural is both *written* and *read*—G.n.
[e] In some cod. (simply): "and not"—G.n.
[f] *Written*: "sin"; *read* "sins." In some cod. [w. 4 ear. pr. edns.): "sins" (pl.) both *written* and *read*—G.n.

17 And can the sons of thy people |say|,
The way of The Lord[a] will not be equal?
Nay! but <as for them> ‖their way‖ will not be equal!

18 <When the righteous man shall turn' from his righteousness, and commit perversity>
Then shall he die for[b] them;

19 But <when the lawless man shall turn' from his lawlessness, and do justice and righteousness>
<Upon them> shall he' live.

20 And can ye then say,
The way of The Lord[a] will not be equal?
<Every man—according to his own ways>
[so] will I judge you, O house of Israel!

21 And it came to pass <in the twelfth[c] year, in the tenth month, on the fifth of the month, of our exile> that there came unto me one that had escaped out of Jerusalem, saying,
Smitten' is the city!

22 Now ‖the hand of Yahweh‖ had come unto me, in the evening, before the coming of him who had escaped, and he had opened my mouth, by the time that he came to me in the morning, —so my mouth |was opened|,[d] and I was dumb no longer. 23 Then came the word of Yahweh unto me, saying:

24 Son of man,
‖These inhabitants of waste places, on the soil of Israel‖ are saying thus,
<One> was Abraham,
Yet he inherited the land,—
But ‖we‖ are many',
<To us> is the land' given as an inheritance.

25 |Wherefore| say unto them,
‖Thus‖ saith My Lord, Yahweh.
<With the blood> ye do eat,
And <your eyes>[e] ye do lift up unto your manufactured gods,
And <blood> ye do shed;
And <the land> shall ye inherit?

26 Ye men[f] have taken your stand by your sword,
Ye women[g] have wrought abomination,
And <every man—with the wife of his neighbour> have ye defiled yourselves;
And <the land> shall ye inherit?

27 ‖Thus‖ shalt thou say unto them,
‖Thus‖ saith My Lord, Yahweh,
‖As I live‖ surely ‖they who are in the waste places‖ <by the sword> shall fall,
And ‖him who is on the face of the field‖ <to the wild beast> have I given to be devoured,[h]—
And ‖they who are in the mountain holds and in the pits‖ <by pestilence> shall die;

28 And I will make the land a desolation and an astonishment,
|So shall be made to cease| the pride of her strength,—
And the mountains of Israel shall be too desolate for any' to pass through.

29 *So shall they know' that ‖I‖ am Yahweh,—*
When I make[a] the land a desolation and an astonishment, because of all their abominations which they have committed.

30 ‖Thou‖ therefore, Son of man,
‖The sons of thy people who are talking against thee‖
<Near the walls and in the entrances of the houses> are speaking one with another, every man with his brother, saying,
Come in, we pray you, and hear, what is the word that is coming forth from Yahweh;

31 That they may come unto thee as people do' come,
And may sit before thee, [as] my people,
And they will hear thy words,
But <the words themselves> will they not do,— though <fond with their mouths> ‖they‖ seem to be,
<After their unjust gain> |their heart| is going.

32 And lo! thou art to them—
As a bewitching song,[b]
Of one with a beautiful voice,
And skilfully touching the strings,—
So will they hear thy words,
And yet be going to do none' of them.

33 But <when it cometh Lo! it is coming!>
Then shall they know' that ‖a prophet‖ hath been in their midst.

§ 33. *Against the Shepherds of Israel. The True Shepherd judges both betwixt Classes and Individuals.*

34 1 And the word of Yahweh came unto me, saying:

2 Son of man,
Prophesy against the shepherds of Israel,—
Prophesy, and thou shalt say unto them, even to the shepherds—
‖Thus‖ saith My Lord, Yahweh—
Alas! for the shepherds of Israel who have been tending |themselves|!
Is it not ‖the flock‖ that the shepherds should tend?

3 <The milk>[e] ye do eat
And <with the wool> ye do clothe yourselves,

[a] Heb.: *'adhônây*.
[b] Or: "in."
[c] *Gt.*: "eleventh"—G.n.
[d] Cp. chaps. iii. 26, 27; xxiv. 25-27; xxix. 21.
[e] *Written*: "eye"; in some cod. is a note—"*read* 'eyes.'" In some cod. (w. 9 ear. pr. e[2] Aram., Sep., Syr. and Vul.): "eyes" is both *written* and *read*—G.n.
[f] Masculine verb.
[g] Feminine verb.
[h] *Gt.*: "given him for food." Cp. chap. xxix. 5—G.n.

[a] Or: "By my making."
[b] As "a love-song"—O.G.
[c] So it shd be (w. Sep. and Vul.)—G.n.

<The well-fed> ye do sacrifice,[a]
<The flock> ye do not tend:
4 <The weak> have ye not strengthened,
And <the sick> have ye not healed,
And <the torn> have ye not bound up,
And <that which was driven out> have ye not brought back,
And <that which was straying> have ye not sought out;
But <with force> have ye ruled them, and with rigour.
5 And they were scattered, because there was no shepherd;
And they became food for every wild beast of the field,
So were they scattered.
6 My sheep did wander' through all the mountains,
And over every high hill,—
And <over all the face of the land> were my sheep scattered,
And there was none' to inquire,
And none' to seek out.
7 |Wherefore| ye shepherds, hear ye the word of Yahweh:
8 <As I live>—
Declareth My Lord, Yahweh,
Surely <because my flock became a prey,
And my flock became food for every wild beast of the field, through having no' shepherd,
Neither did my shepherds inquire after the flock,—
But |the shepherds| tended |themselves|.
And <my flock> they tended not>
9 ||Therefore| ye shepherds, hear ye the word of Yahweh:
10 ||Thus|| saith My Lord, Yahweh,
Behold me! against the shepherds,
So then I will require my flock at their hand,
And will cause them to cease tending the flock,
Neither shall |the shepherds| any longer' tend' |themselves|,
But I will deliver my flock out of their mouth, that they may not be their' food.
11 For
||Thus|| saith My Lord, Yahweh,—
Here am ||I myself||
Therefore will I inquire after my flock, and seek them out:
12 <As a shepherd seeketh out his flock in the day he is in the midst of his sheep that are scattered>
||So|| will I seek out my sheep, and will deliver them out of all the places where they were scattered in the day of cloud and thick darkness;
13 And I will bring them out from among the peoples,
And will gather them out of the lands,
And will bring them upon their own soil,—
And will tend them Upon the mountains of Israel, In the ravines,[a] And in all the habitable places of the land:
14 <In good pastures> will I feed them,
And <on the mountains of the height of Israel> shall be their fold,—
<There> shall they lie down, in a fold that is good,
And <on pasture that is fat> shall they feed, among the mountains of Israel.
15 ||I myself|| will tend my flock,
And ||I myself|| will cause them to lie down,
Declareth My Lord, Yahweh:
16 <That which is straying> will I seek out,
And <that which hath been driven away> will I bring back,
And <that which is torn> will I bind up,
And <the weak> will I strengthen,—
But <the fat and the strong> will I watch,[b] I will feed them with justice.
17 And <as for you, O my flock>
||Thus|| saith My Lord, Yahweh:
Behold me! judging between one kind of small cattle and another, as well the rams as the he-goats.
18 Is it too small a thing for you that <on the good pasture> ye feed,
But <the remainder of your pastures> ye must needs trample down with your feet?
Or that <of the pure waters> ye drink,
But <the waters left remaining—with your feet> ye must needs foul?
19 And ||my flock||
<On what hath been trampled down by your feet> may feed,
And <of what hath been fouled by your feet> may drink?
20 |Therefore|
||Thus|| saith My Lord, Yahweh, unto them:
Here am ||I myself||,
Therefore, will I judge between fat' sheep and lean' sheep,
21 <Because <with the side and with the shoulder> ye do thrust,
And <with your horns> ye do push all the sick,—
Until ye have scattered them abroad>
22 Therefore will I bring salvation[c] to my flock, and they shall be no longer a prey,—but I will judge' between one sheep and another,
23 And I will raise up over them one shepherd
And he shall tend them,
Even my servant David,—
||He|| will tend them,
And ||he|| will become to them a shepherd;
24 And ||I, Yahweh|| will become to them a God. ||my servant David|| being a prince[d] in their midst,—
||I, Yahweh|| have spoken;
25 And I will solemnise for[e] them a covenant of prosperity,
And will cause to cease the mischievous wild-beast out of the land,

[a] That is, for eating. Cp. O.G. 257; also Lu. xv. 23, 30.

[a] Or: "channels."
[b] So it shd be (w. Sep., Syr. and Vul.)—G.n. [a for d!]
[c] Or: "deliverance."
[d] Or: "leader."
[e] Or: "with."

And they shall dwell in the wilderness, securely,
And shall sleep in the forests;
26 And I will make them' and the places round about my hill' a blessing,—
And I will cause the abundant rain to come down in its season <abundant rains of blessing> shall they be;
27 And the tree of the field shall yield his fruit,
And ‖the land‖ shall yield her increase,
And they shall remain on their own soil, in security,—
So shall they know' that ‖I‖ am Yahweh,
When I have broken[a] the bars of their yoke,
And shall deliver them out of the hand of them who have been using them as slaves.
28 And they shall be no longer a prey for the nations,
Nor shall ‖the wild beast of the earth‖ devour them,—
But they shall dwell securely, with none' to put them in terror.
29 And I will raise up unto them a plantation for fame,[b]—
And there shall be no longer the destroyed of hunger in the land,
Neither shall they bear any longer the reproach of the nations.
30 *So shall they*[c] *know' that ‖I Yahweh* their God‖ am with them,—
And that ‖they‖ are my people, the house of Israel, Declareth My Lord, Yahweh.
31 ‖Ye‖ therefore, ‖my flock, the flock of my pasture‖ are |men|,—
‖I‖ am your God,[d]
Declareth My Lord, Yahweh.

§ 34. *Against Mount Seir (Edom).* (Cp. § 25.)

35 1 And the word of Yahweh came' unto me, saying:
2 Son of man,
Set thy face against Mount Seir,—and prophesy against it; 3 and thou shalt say to it,
‖Thus‖ saith My Lord, Yahweh,
Behold me! against thee, O Mount Seir,—
Therefore will I stretch out my hand against thee,
And I will make thee a desolation and an astonishment:
4 <Thy cities> will I lay waste',
And <thou—a desolation> shalt become,—
So shalt thou know' that ‖I‖ am Yahweh.
5 <Because thou hast had an age-abiding enmity,
And hast delivered up the sons of Israel unto the hands of the sword,—
In the time of their misfortune,
In the time of the final punishment for iniquity>
6 |Therefore| <as I live>
Declareth My Lord, Yahweh,
Surely <regarding blood> will I deal with thee,
‖Blood‖ therefore, shall pursue thee,—
<Since ‖blood‖ thou hast not hated>[a]
Therefore ‖blood‖ shall pursue thee,
7 So then I will deliver up Mount Seir, to desolation after desolation,—
And will cut off therefrom, him that passeth by and him that returneth,
8 And I will fill his mountains with his slain,—
<As for thy hills and thy hollows and all thy channels> ‖they who are thrust through by the sword‖ shall fall therein:
9 <Desolations age-abiding> will I make thee,
And ‖thy cities‖ shall not be inhabited,[b]—
So shall ye know' that ‖I‖ am Yahweh.
10 <Because thou hast said,
‖The two nations, and the two lands‖
|mine| shall become, that we may possess it>
Whereas ‖Yahweh‖ had been |there|>
11 |Therefore|, <as I live>
Declareth My Lord, Yahweh,
I will even deal according to[c] thine anger, and according to[d] thine envy, wherewith thou hast dealt, out of thy hatred, with them,—
So will I make myself known among them, as soon as I shall judge thee!
12 *And thou shalt know' that ‖I Yahweh‖* have heard all thy revilings, which thou hast uttered against the mountains of Israel saying,
They have become desolate,—
<To us> have they been given for food;
13 And so ye have magnified yourselves against me' with your mouth,
And have caused to abound against me' your words,—
‖I‖ have heard!
14 ‖Thus‖ saith My Lord, Yahweh,—
<When all the earth is rejoicing> ‖a desolation‖ will I make thee:
15 <As thou didst rejoice over the inheritance of the house of Israel because it had become a desolation> ‖so‖ will I do unto thee,—
<A desolation> shalt thou become, O Mount Seir,
And all Edom, ‖all of it‖,
So shall they know' that ‖I‖ am Yahweh.

§ 35. *The Mountains of Israel are addressed, and Promises are made.*

36 1 ‖Thou‖ therefore, Son of man,
Prophesy unto the mountains of Israel,—and thou shalt say,
Ye mountains of Israel,
Hear ye the word of Yahweh.

[a] Or: "by my breaking."
[b] Ml.: "for a name." Perh. = "a famous place for planting them."
[c] Some cod. (w. 3 ear. pr. edns.): "So shall the nations know"—G.n.
[d] Some cod. (w. Sep., Syr., Vul.): "Yahweh your God"—G.n.

[a] *Gt.*: "Since of blood thou hast become guilty." Cp. chap. xxii. 4—G.n.
[b] So *written*; but *read*: "shall not return" or "be restored"—G.n.
[c] Some cod. (w. 2 ear. pr. edns.): "in (with)"—G.n.
[d] Some cod. (w. 3 ear. pr. edns.: "in (with)"—G.n.

2 ‖Thus‖ saith My Lord, Yahweh,
<Because the enemy hath said concerning you,
Aha! ‖Even the high places of age-past times‖ |for a possession| have become ours>
3 |Therefore| prophesy, and thou shalt say,
‖Thus‖ saith My Lord, Yahweh,—
<Because, even because, they have desolated and panted for you, on every side,
That ye should become a possession to the rest of the nations,
And ye have come up into the talk of the tongue and the slander of the people>
4 |Therefore| ye mountains of Israel, hear ye the word of My Lord, Yahweh,—
‖Thus‖ saith My Lord, Yahweh,[a]
To the mountains and to the hills, to the channels and to the valleys, and to the desolate waste places, and to the cities that are forsaken, which have become a prey and a derision, to the rest of the nations, which are on every side:
5 |Therefore|
‖Thus‖ saith My Lord, Yahweh,
Surely <in the fire of my jealousy> have I spoken against the rest of the nations, and against Edom |all of it|,—
Who have given my land to themselves for a possession,
In the rejoicing of all the heart,
In contempt of soul,
To make of its produce a prey.
6 |Therefore| prophesy, concerning the soil of Israel,—and say to the mountains and to the hills, to the channels and to the valleys,
‖Thus‖ saith My Lord, Yahweh,
Behold me!
<In my jealousy and in mine indignation> have I spoken,
Because <the insult of the nations> ye have borne;
7 |Therefore|
‖Thus‖ saith My Lord, Yahweh,
‖I myself‖ have lifted my hand,—
Surely ‖the nations which are yours[b] round about‖ ‖they‖ <their own shame> shall bear:
8 But ‖ye, O mountains of Israel‖
<Your boughs> shall ye shoot forth,
And <your fruit> shall ye bear, For my people Israel,
For they have drawn near to enter.
9 For lo! I am towards you,
Therefore will I turn towards you,
And ye shall be tilled, and sown;
10 And I will multiply, upon you—men, All the house of Israel, All of it,
Then shall the cities |be inhabited|,
And ‖the waste places‖ shall be built,
11 And I will multiply upon you—man and beast,
And they shall multiply and be fruitful,—
And I will cause you to be inhabited as in your former estates,
And will do you more good than at your beginnings,
So shall ye know' that ‖I‖ am Yahweh;
12 And I will bring upon you—men, even my people Israel,
That they may possess thee,
So shalt thou be theirs, as an inheritance,—
And thou shalt no more again' make them childless.
13 ‖Thus‖ saith My Lord, Yahweh,
<Because they are saying to you,
<A devourer of men> thou art',
And <one that didst make childless thy nations> hast thou been>
14 |Therefore| <men> shalt thou not devour any more,—
And <thy nations> shalt thou make childless[a] no more,
Declareth My Lord, Yahweh;
15 And I will not suffer to be heard against thee, any more, the insult of the nations,
And <the reproach of the peoples> shalt thou not bear any more,—
And <thy nations> shalt thou not cause to stumble any more,
Declareth My Lord, Yahweh.

§ 36. *The Evil Effects of Israel's Dispersion are to be removed by her Restoration and Abundant Blessing.*

16 And the word of Yahweh came' unto me, saying:
17 Son of man,
|The house of Israel| were dwelling upon their own soil,
But they defiled it, by their way, and by their doings.
<Like the defilement of her that is removed> became their way before me.
18 So I poured out mine indignation upon them,
Because of the blood which they had shed upon the land,—
Yea <with their manufactured gods> had they defiled it.
19 So I dispersed them among the nations,
And they were scattered throughout the lands,—
<According to their way and according to their doings> I judged them.
20 But <when they[b] entered among the nations where they did enter> then profaned they my holy' Name,—in that it was said of them,
<The people of Yahweh> these!
Yet <from his land> have they come forth!

[a] Or as two proper names: "Adonáy, Yahweh."
[b] This would seem the most natural rendering of the Hebrew, and the result may prove of value elsewhere.

[a] *Written*: "cause to fall"; but *read*: "made childless." Some cod. (w. 3 ear. pr. edns., Aram., Sep., Syr., Vul.) both *write* and *read*: "make childless"—G.n.
[b] [Lit. in M.C.T.: "he" (or "it"). "They" in sp. v.r. (*sevîr*); and in some cod., both *written* and *read* (w. Aram., Sep., Syr. and Vul.)—G.n.

21 So then I had tender regard for my holy′ Name,—
Which the house of Israel |had profaned|, among the nations, where they had entered.

22 |Therefore| say thou to the house of Israel,
‖Thus‖ saith My Lord, Yahweh,
<Not for your sakes> am I′ working, O house of Israel,
But for my holy′ Name, which ye have profaned, among the nations where ye have entered;

23 Therefore will I hallow my great′ Name, that hath been profaned among the nations, which ye have profaned in their midst,—
So shall the nations *know′ that ‖I‖ am Yahweh*,
Declareth My Lord, Yahweh,
When I have hallowed myself in you,[a] before their[b] eyes.

24 Therefore will I take you from among the nations,
And gather you out of all the lands,—
And will bring you upon your own soil;

25 And I will throw[c] upon you clean water, and ye shall be clean,—
<From all your uncleannesses and from all your manufactured gods> will I cleanse you;

26 And I will give you a new heart,
And <a new spirit> will I put within you,—
And I will take away the heart of stone, out of your flesh,
And will give you a heart of flesh;

27 And <my spirit>[d] will I put within you,—
And will cause
That <in my statutes> ye shall walk,
And <my regulations> ye shall observe, and do;

28 And ye shall dwell in the land which I gave to your fathers,—
And ye shall become my′ people,[e]
And ‖I‖ will become your′ God;[f]

29 And I will save you, out of all your uncleannesses,—
And will call for the corn, and will increase it,
And will not lay upon you, famine;

30 And I will multiply
The fruit of the tree, and
The increase of the field,—
To the end that ye may not receive any more, the reproach of famine, among the nations.

31 Then shall ye call to mind
Your ways that were wicked, and
Your doings that were not good,—
And shall become loathsome in your own sight,
For your iniquities, and
For your abominations.

32 Not <for your sakes> am I′ working,
Declareth My Lord, Yahweh,
be it known to you,—
Turn ye pale and then blush for your ways, O house of Israel.

33 ‖Thus‖ saith My Lord, Yahweh,
<In the day when I cleanse you, from all your iniquities>
Then will I cause the cities to be inhabited,
And the waste places |shall be built|;

34 And ‖the land that was made desolate‖ shall be tilled,—
Whereas it was a desolation, before the eyes of every passer-by;

35 And they shall say,
‖This land that was made desolate‖ hath become like the garden of Eden,—
And ‖the cities that were waste and deserted and thrown down‖ <now fenced> are inhabited;

36 *So shall* the nations that may be left remaining round about you *know′ that ‖I Yahweh‖*—
Have built that which was thrown down, and
Have planted that which was made desolate,—
‖I, Yahweh‖ have spoken, and performed.

37 ‖Thus‖ saith My Lord, Yahweh,
<Even yet—for this> will I be prevailed upon by the house of Israel, to work for them,—
I will multiply them—
Like a flock—with men:

38 <Like a flock of holy offerings,
Like the flock of Jerusalem, in her appointed feasts>
‖So‖ shall the waste cities be filled with flocks of men,—
And they shall know′ that ‖I‖ am Yahweh.

§ 37. *The Prophetic Vision of the Dry Bones.*

37 1 <The hand of Yahweh |being upon me|> he carried me forth in the spirit of Yahweh, and set me down in the midst of a plain,—and ‖the same‖ was full of bones; 2 and he caused me to pass near them, round about on every side,—and lo! they were very many, on the face of the plain, and lo! they were very dry. 3 Then said he unto me,
Son of man,
Can these bones |live|?
And I said,
My Lord, Yahweh, ‖thou‖ knowest!
4 Then said he unto me,
Prophesy, over these bones,—and thou shalt say unto them,
Ye bones so dry! hear ye the word of Yahweh!
5 ‖Thus‖ saith My Lord, Yahweh,
Unto these bones,—
Lo! I am about to bring into you—spirit, and ye shall live;

[a] So in the Babylonian cod.; but in Cod. Hillel (w. some MSS. and 3 ear. pr. edns): "in them"—G.n., and G. Intro. 441.
[b] In the Babylonian cod. and in Cod. Hillel (w. some MSS. and 9 ear. pr. edns. [‡ *Rabb.*]): "your"—G.n., and G. Intro. 441.
[c] Cp. Lev. i. 5, n.
[d] Or: "my Spirit" (with a capital S).
[e] Or: "to me a people."
[f] Or: "to you a God."

6 Yea I will lay upon you—sinews,
And bring up over you—flesh,
And cover over you—skin,
And put in you—spirit,
And ye shall live,
Then shall ye know' that ‖*I*‖ *am Yahweh.*

7 And <when I prophesied, as I was commanded> then was there a noise, as I prophesied, and lo! a rattling, and the bones |came near|, each bone unto its own bone. 8 And <when I looked> then lo! upon them were sinews, and ‖flesh‖ had come up, and there had spread' over them skin, above,—but <spirit> was there none' within them. 9 Then said he unto me,
Prophesy unto the spirit,—
Prophesy, Son of man, and thou shalt say unto the spirit,
‖Thus‖ saith My Lord, Yahweh—
<From the four winds>[a] come thou, O spirit,[b]
And breathe into these slain,
That they may live.

10 And <when I prophesied, as he commanded me> then came into them the spirit, and they lived, and stood upon their feet, an exceeding' great army. 11 Then said he unto me,
Son of man,
‖These bones‖ are |all the house of Israel|,—
Lo! they are saying,
Dried' are our bones, and lost' is our hope,
We are quite[c] cut off!

12 |Therefore| prophesy and thou shalt say unto them,
‖Thus‖ saith My Lord, Yahweh,
Lo! ‖I myself‖ am going to open your graves,
And will cause you to come up out of your graves, O my people,—
And will bring you upon the soil of Israel.

13 *So shall ye know' that* ‖*I*‖ *am Yahweh,*—
When I open[d] your graves,
And cause[e] you to come up out of your graves, O my people,

14 And I will put my spirit within you, and ye shall live,
And I will settle you upon your own soil,—
So shall ye know' that ‖*I, Yahweh*‖ have spoken and have performed,
Declareth Yahweh.

§ 38. *The Reunion of Judah and Joseph (Israel) foretold under the Symbol of Two Sticks becoming One.*

15 And the word of Yahweh came' unto me, saying:

16 ‖Thou‖ therefore, Son of man,
Take thee one stick, and write upon it,
For Judah, and for the sons of Israel his companions,[a]—
Then take thou another stick, and write upon it,
For Joseph, the stick of Ephraim, and all the house of Israel, his companions.

17 Then bring them near—the one to the other—for thee, into one stick,—
And they shall become united in thy hand.[b]

18 And <when the sons of thy people |speak unto thee|, saying,—
Wilt thou not tell us, what' these things are' to thee?>

19 speak unto them,
‖Thus‖ saith My Lord, Yahweh,
Lo! ‖I myself‖ am going to take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his companions,[a]—
And I will place them upon it, even upon the stick of Judah,
And will make of them one' stick,
And they shall become one, in my hand.

20 And the sticks whereon thou shalt write shall remain in thy hand, before their eyes.

21 Therefore speak thou unto them,
‖Thus‖ saith My Lord, Yahweh,
Lo! ‖I myself‖ am going to take the sons of Israel, from among the nations, whither they have gone,—
And I will gather them from every side,
And will bring them in upon their own soil;

22 And will make of them one' nation in the land, among the mountains[c] of Israel,
And <one king> shall they all' have, for king,—
And they shall remain no longer' two nations,
Nor shall they be divided into two kingdoms ‖any more‖.

23 Neither shall they defile themselves any more
With their manufactured gods, or
With their detestable things, or
With any of their transgressions,—
But I will save them out of all their dwelling-places,[d] wherein[e] they have sinned,
And I will cleanse them,
And they shall become my' people,[f]
And ‖I‖ will become their' God.[g]

24 And ‖my servant David‖ shall be king over them,
And <one shepherd> shall they all' have,—
And <in my regulations> shall they walk,
And <my statutes> shall they observe, and do them.

[a] Or: "spirits."
[b] Or: "wind"; but it is a "breathing," "life-giving" wind; and it is the same word that is rendered "spirit" in ver. 14. The English reader may well regret that he has, in his mother-tongue, no single word which with equal aptness means either "wind" or "spirit." That is the inimitable felicity of the Hebrew of this passage.
[c] So O.G. p. 516a.
[d] Or: "by my opening."
[e] Or: "by my causing."

[a] *Written*: "companion"; but *read*: "companions" (pl.). In some cod. (w. 1 ear. pr. edn.) both *written* and *read*: "companions"—G.n.
[b] Some cod. (w. 3 ear. pr. edns.): "hands" (pl.)—G.n.
[c] A sp. v.r. [*sevir*]: "cities"—G.n.
[d] *Gt.*: "apostacies." Cp. Jer. v. 6—G.n. [A conjectural reading only; yet, surely, much to be preferred!]
[e] Or: "whereby."
[f] Or: "to me a people."
[g] Or: "to them a God."

25 And they shall dwell upon the land,
which I gave to my servant — to
Jacob, Wherein your fathers |dwelt|,—
Yea they shall dwell thereupon,
‖They, and their children, and their
children's children‖
Unto times age-abiding,
And ‖David my servant‖ shall be prince[a]
unto them,
Unto times age-abiding.
26 And I will solemnise to them a covenant of
prosperity,[b]
<A covenant age-abiding> shall it be with
them,—
And I will place them,
And multiply them,
And set my sanctuary in the midst of them,
Unto times age-abiding.
27 And my habitation shall be over[c] them,
And I will become their' God,[d]—
And ‖they‖ shall become my' people.[e]
28 *So shall* the nations *know that* ‖*I, Yahweh*‖
am hallowing Israel,—
When[f] my sanctuary is in the midst of them,
Unto times age-abiding.

§ 39. *Against Gog* (chaps. xxxviii., xxxix.).

38 1 And the word of Yahweh came' unto me,
saying:
2 Son of man,
Set thy face against
Gog, of the land of the Magog,
Prince[a] of Rosh, Meshech and Tubal,—
And prophesy concerning him, 3 and thou
shalt say,
‖Thus‖ saith My Lord, Yahweh,—
Behold me! against thee, O Gog,
Prince[a] of Rosh, Meshech and Tubal;
4 Therefore I will turn thee about, and will put
hooks in thy jaws,—and bring thee forth,
and all thine army,
Horses and horsemen, Clothed with
gorgeous attire, |all of them|,
A mighty gathered host,[g] With shield and
buckler, handling swords, |all of them|:
5 Persia, Ethiopia and Libya, with them,
‖All of them‖ with shield and helmet;
6 Gomer, and all her hordes,
The house of Togarmah, the remote men of
the North, and all his hordes,
Many peoples with thee.
7 Be ready, and show thyself ready,
‖Thou and all thy gathered host,[h] who have
gathered themselves unto thee‖,—
And become thou for me,[i] a guard.
8 <After many days> shalt thou muster thy
forces,
<In the afterpart of the years> shalt thou
enter
Into the land of the remnant brought back
from the sword,
Gathered from among many peoples,
Upon the mountains of Israel, which have
been waste continually,—
But ‖the same‖ <from among the
peoples> hath been brought forth,
And they shall dwell in security, all of
them.
9 Then shalt thou come up,
<Like a storm> shalt thou enter,
<Like a cloud covering the land> shalt
thou be,—
‖Thou, and all thy hordes, and many
peoples with thee‖.
10 ‖Thus‖ saith My Lord, Yahweh,—
So shall it be in that day, that thoughts[a] will
come up on thy heart,—
And thou wilt devise a wicked device; 11 and
wilt say—
I will go up over a land of hamlets,
I will enter among them who are at rest,
dwelling securely,—
‖All of them‖ dwelling without' a wall,
Who <bars and doors> have none';
12 To capture spoil,
And take prey,—
To bring back thy hand over desolate places
at length inhabited,
And against[b] a people gathered from among
the nations,
Getting herds and substance,
Dwelling upon the navel of the earth.[c]
13 ‖Sheba and Dedan and the traders of
Tarshish and all her young lions‖ will say
to thee,
<To capture spoil> art thou' coming?
And <to take prey> hast thou called
together thy gathered host?[d]
To carry off silver and gold,
To take away herds and substance,—
To capture great spoil?
14 |Therefore| prophesy, Son of man, and thou
shalt say to Gog,
‖Thus‖ saith My Lord, Yahweh:
Shall it not be <in that day, because my people
Israel are dwelling securely> that thou
wilt rouse thyself?[e]
15 Therefore wilt thou come out of thy place,
Out of the remote parts of the North,
‖Thou, and many peoples with thee‖,—
Riding on horses, all of them, A mighty
gathered host,[d] Yea a great army;
16 Therefore wilt thou come up, against my

[a] Or: "leader."
[b] Or: "peace."
[c] Cp. Is. iv. 5, 6; Rev. vii. 15.
[d] Or: "to them a God."
[e] Or: "to me a people."
[f] Ml.: "by the existence of my s. in," etc.
[g] Heb.: *ḥâṭâ'*. Cp. chap. xvi. 40, etc.
[h] So (sing.) in many MSS. (w. 7 ear. pr. edns.); but "hosts" (pl.) in some cod. (w. 3 ear. pr. edns.) —G n. For rendering, cp. ver. 4, etc.
[i] So it shd be (w. Sep.)— G.n.

[a] U.: "words"; sometimes: "things," "matters."
[b] A sp. v.r. (*sevir*): "over" —G.n.
[c] "That is, upon the mountainous country of Israel, central and prominent in the earth"—O.G. 371[b].
[d] Heb.: *ḥâḥâ'*. Cp. chap. xvi. 40, etc.
[e] So it shd be (w. Sep.)— G.n.

people Israel, like a cloud covering the land,—
<In the afterpart of the days> shall it be, that I will suffer thee to enter upon my land,
To the end the nations |may know me|, when I hallow myself[a] in thee before their eyes, O Gog!

17 ‖Thus‖ saith My Lord, Yahweh,
Art ‖thou‖ he' of whom I spake in days aforetime, by the hand of my servants the prophets of Israel, who kept on prophesying in those days, for years,—
That thou shouldest be suffered to come against them?

So then shall it come to pass in that day,
<In the day when Gog entereth' upon the soil of Israel,
Declareth My Lord, Yahweh>
That mine indignation |shall come up| into my nostrils;
19 Yea, <in my jealousy, in the fire of mine outburst> have I spoken,—
Surely <in that day> shall there be a great trembling upon the soil of Israel:
20 Then shall tremble before me
* The fishes of the sea, and
The bird of the heavens, and
The wild beast of the field, and
Every creeping thing that creepeth on the ground, and
All the men, who are on the face of the ground,— and
The mountains |shall be torn asunder|, and
The steep places |shall sink down|, and
‖Every wall‖ <to the earth> shall be thrown.

21 Then will I call against him, every terror,[b]
Declareth My Lord, Yahweh,
‖The sword of every man‖ <against his brother> shall be;
22 Then will I contend with him, by pestilence and by blood,—
And <an overflowing downpour and hail-stones, fire and brimstone> will I rain
Upon him, and
Upon his hordes, and
Upon the many peoples who are with him.
23 So will I
Magnify myself, and
Hallow myself, and
Make myself known,
Before the eyes of many nations,—
And they shall know' that ‖I‖ am Yahweh.

39 1 ‖Thou‖ therefore, son of man,
Prophesy against Gog, and thou shalt say,
‖Thus‖ saith My Lord, Yahweh:
Behold me! against thee, O Gog,
Prince[c] of Rosh, Meshech and Tubal.

[a] Or: "By my hallowing myself." [b] it shd be (w. Sep.)—G.n. [c] Or: "leader."

2 Therefore will I turn thee about, and lead on, and cause thee to come up out of remote parts of the North,—
And will bring thee in upon the mount of Israel;
3 And I will smite thy bow out of thy hand,—
And <thine arrows — out of thy r hand> will I cause to fall.
4 <Upon the mountains of Israel> shalt fall,
‖Thou and all thy hordes, and the peo who are with thee‖,—
<To birds of prey of every wing, and the beast of the field> will I give thee f food:
5 <Upon the face of the field> shalt fall,— tho
For ‖I‖ have spoken,
Declareth My Lord, Yahw eh.
6 And I will send a fire into Magog,
And among them who are dwelling i n the Coastlands, securely,—
So shall they know' that ‖I‖ am Yahweh.
7 And <my holy' Name> will I make k nown in the midst of my people Israel,
And will not suffer my holy' Name to be profaned any more,—
So shall the nations *know' that* ‖I‖ am *Yahweh*,
Holy in Israel.

8 Lo! it is coming, and shall be brought t pass,
Declareth My Lord, Yahw h,—
‖The same‖ is the day whereof I had spoken.

9 Then shall go forth the dwellers of the cities of Israel, and shall make fires of the weapons and burn them,
Both buckler and shield, bow and arrows, and handstaff and spear,—
And shall make fires of them, seven years;
10 And they shall not take wood out of the field,
Neither shall they cut down out of the forests,—
For <of the armour> shall they make fires,—
So shall they spoil those who spoiled them',
And prey on those who preyed on them',
Declareth My Lord, Yahweh.

11 And it shall come to pass in that day, that I will give to Gog a place of memorial[b] for burial in Israel, even the valley of them that pass through east of the sea,
And it shall be enough to keep back them who would pass through,—
and they shall bury there, Gog and all his multitude, and shall call it, Ge-hamon-gog.
[That is "The valley of the multitude of Gog."]
12 So shall the house of Israel bury them (that they may cleanse the land), — seven months;

[a] Some cod. (w. Aram. MS. and Syr.): "the many peoples." Cp. chap. xxxviii. 22—G.n. [b] So it shd be (w. Sep. and Vul.)—G.n.

13 Yea all the people of the land |shall bury|, and
it shall become to them a memorial,—the
day that I get myself glory,
Declareth My Lord, Yahweh.
14 And <men to keep at it constantly[a]> shall
they tell off, Men to pass throughout the
land, who, with the passers-by, |shall
continue burying| them who have been
left on the face of the land, to cleanse
it,— <At the end of seven months> shall
they make search.
15 And <when any of the passers-by, in going
through the land, shall see a human bone>
then shall he set up near it a sign,—until
the buriers |have buried it|, in Ge-hamon-
Gog.
16 Moreover ‖the name of a city‖ shall be
Hamonah ["To the multitude"], so shall
they cleanse the land.

17 ‖Thou‖ therefore, son of man,
‖Thus‖ saith My Lord, Yahweh,
Say to the bird of every wing,
And to every wild beast of the field,
Assemble yourselves and come,
Gather yourselves from every side, unto my
sacrifice which I' am sacrificing for
you, A great sacrifice, on the moun-
tains of Israel,—
And ye shall eat flesh, and drink blood:
18 <The flesh of mighty men> shall ye eat,
And <the blood of the princes[b] of the
earth> shall ye drink.—
Rams, well-fed lambs and he-goats,
bullocks, Fatlings of Bashan, all
of them;
19 And ye shall eat fat till ye are sated,
And drink blood till ye are drunken,
Of my sacrifice which I have sacrificed
for you;
20 So shall ye be sated at my table, with horse
and chariot team, mighty man, and every
man of war,—
Declareth My Lord, Yahweh.

21 Thus will I set my glory among the nations,—
And all the nations |shall see|
My judgment, which I have executed,—and
My hand, which I have laid upon them.
22 *So shall* the house of Israel *know' that* ‖*I*,
Yahweh‖ am their God,—from that day
and forward;
23 And the nations *shall know'*
That <in[c] their iniquity> were the house
of Israel exiled' because they had com-
mitted treachery against me, And so
I hid my face from them,— And gave
them into the hand of their adver-
saries, And they fell by the sword, |all of
them|.
24 <According to their uncleanness and ac-
cording to their transgressions> dealt I
with them,— And so I hid my face from
them.

[a] Ml.: "men of continuance."
[b] Or: "leaders."
[c] Or: "for."

25 |Therefore|—
‖Thus‖ saith My Lord, Yahweh,
‖Now‖ will I bring back them of the captivity
of Jacob,
And have compassion upon all the house of
Israel,—
And will be jealous for my holy' Name;
26 And they shall bear their confusion, and the
punishment of all their treachery,[a] where-
with they have committed treachery
against me,—
When they dwell upon their own soil
securely, with none' to make them afraid;
27 When I have brought them back from
among the peoples,
And gathered them out of the lands of
their enemies,—
So will I hallow myself in them, before the
eyes of the many nations;
28 *And they shall know' that* ‖*I*, *Yahweh*‖ am
their God, When I have carried[b] them
into exile among the nations, And shall
then gather them upon their own soil,—
And shall no more leave any of them there.
29 Neither will I any more hide my face from
them,— In that I have poured out my
spirit[c] upon the house of Israel,
Declareth My Lord, Yahweh.

§ 40. *An Extraordinary Vision* (chaps. xl.—xlviii.) *of Restored Land, Tribal Portions, Temple, Priests, and Sacrifices, as to which the Conditioning Force of chap.* xliii. 7—11 *should not be overlooked.*

40 1 <In the twenty-fifth year of our exile, at
the beginning of the year, on the tenth of
the month, in the fourteenth year, after the
city |was smitten|> <on this selfsame day>
came upon me the hand of Yahweh, and he
brought me thither: 2 <In the visions of God>
he brought me into the land of Israel,—and set
me down upon an exceeding high mountain,
and <thereupon> was, as it were, the structure
of a city, on the south. 3 And <when he
brought me thither> then lo! a man, whose
appearance was like the appearance of bronze,
with a flax-cord in his hand, and a measuring
reed,—and he' was standing in the gate. 4 And
the man |spake unto me| [saying],
Son of man,
See with thine eyes,
And <with thine ears> hear thou,
And apply thy heart' to whatsoever I' am
about to show thee,
For <to the intent it might be shown thee>
hast thou been brought hither,—
Declare all that thou' seest unto the house of
Israel.
5 And lo! a wall on the outside of the house,
round about on every side,—and <in the hand

[a] Ml.: "and all their treachery."
[b] Or: "By my carrying."
[c] A most noteworthy statement.

of the man> was the measuring reed, six cubits by the cubit, and a handbreadth, so he measured the breadth of the enclosing-wall, one reed, and the height, one reed.

6 Then came he unto the gate that looked toward the east, and went up by the steps thereof,—and measured the threshold of the gate, one reed broad, and the other threshold, one reed broad. 7 And ‖the lodge‖ was one reed long, and one reed broad, and <between the lodges> was a space of five cubits,—and ‖the threshold of the gate from beside the porch of the gate inwards‖ was one reed. 8 Then measured he the porch of the gate inwards, one reed.[a] 9 Then measured he the porch of the gate, eight cubits, and the projections[b] thereof, two cubits,—and ‖the porch of the gate‖ was within. 10 And ‖the lodges of the gate that was towards the east‖ were, three on this side, and three on that side, <one measure> had they three',—and <one measure> had the projections, on this side and on that side. 11 Then measured he the breadth of the entrance of the gate, ten cubits—‖the length[c] of the gate‖, thirteen cubits. 12 And ‖the space before the lodges‖ was one cubit, and <one cubit> the space on that side; and ‖the lodge itself‖ was six cubits on this' side, and six cubits on that' side. 13 Then measured he the gate, from the roof of this lodge to the roof of that, a breadth of twenty-five cubits,—entrance over against entrance. 14 ‖Then measured[d] he the porch,[e] twenty[e] cubits,—even unto the projection of the court, the lodges[e] of the gate round about on every side; 15 and <from[f] the face of the gate outwards, unto the face of the porch of the inner gate> was fifty cubits. 16 And ‖latticed windows‖ had the lodges, even towards their projections within the gate, round about on every side, and ‖so‖ had the recesses, —and windows round about on every side inwards, and <against each projection> palm-trees.

17 Then he brought me into the outer court, and lo! chambers and a tesselated pavement, made to the court round about on every side,—thirty chambers against the pavement, 18 And ‖the pavement‖ was against the side of the gates, answering to the length of the gates,—the lower pavement. 19 Then measured he the breadth, from the front of the lower gate, to the front of the inner court on the outside, one hundred cubits,—to the east and the north. 20 And <as for the gate which looked towards the north, pertaining to the outer court> he measured the length thereof, and the breadth thereof. 21 And ‖the lodges[g] thereof‖ were three on this side, and three on that side, and ‖the projections[b] thereof and the recesses[h] thereof‖ were, according to the measure of the first gate, ‖fifty cubits‖ the length thereof, and ‖the breadth‖ twenty-five, by the cubit. 22 And ‖the windows[a] thereof and the recesses[b] thereof and the palm-trees[c] thereof‖ were according to the measure of the gate that looked toward the east,—and <by seven steps> they ascend it, and ‖their recesses‖[b] were within.[d] 23 And ‖the gate to the inner court‖ was over against the gate, to the north and to the east,—so he measured from gate to gate, one hundred cubits.

24 Then he took me toward the south, and lo! ‖a gate‖ toward the south,—and he measured the projections[e] thereof, and the recesses[b] thereof, according to these measures. 25 And ‖windows‖ were there to it, and the recesses[b] thereof round about on all sides, like these windows,—‖fifty cubits‖ in length, and <in breadth> five-and-twenty cubits. 26 And ‖seven steps‖ the ascents thereof, with its recesses[b] within,[d]—and it had ‖palm trees‖ one on this side and one on that side, against[f] the projections[e] thereof. 27 And ‖a gate‖ had the inner court, towards the south,—so he measured from gate to gate, toward the south, a hundred cubits. 28 Yea <when he brought me to the inner court through the south gate> then measured he the south gate, according to these measures; 29 and ‖the lodges[g] thereof, and the projections[e] thereof, and the recesses[b] thereof‖ were according to these measures, and ‖windows‖ were there to it, and to the recesses thereof, round about on every side,—‖fifty cubits‖ in length, and <in breadth> twenty and five cubits; 30 and [there were] recesses, round about on every side,—‖in length‖ five and twenty cubits, and ‖in breadth‖ five cubits;[h] 31 and ‖the recesses[b] thereof‖ [reached] unto the outer court, with ‖palm-trees‖ against[f] the projections[e] thereof, and ‖eight steps‖ were the ascents[i] thereof.

32 And <when he brought me unto the inner court toward the east> then measured he the gate, according to these measures; 33 and the lodges[g] thereof, and the projections[e] thereof, and the recesses[b] thereof, according to these measures, and ‖windows‖ were there to it and to the recesses[b] thereof, round about on every side,—‖in length‖ fifty cubits, and ‖in breadth‖ five and twenty cubits; 34 and ‖the recesses[b] thereof‖ [reached] to the outer court, with ‖palm-trees‖ against the projections[e] thereof, on this side and on that side,—and ‖eight steps‖ were the ascents[i] thereof.

35 And <when he brought me to the north gate> then measured he according to these measures: 36 the lodges[g] thereof, the projec-

[a] Verse 8 is not found in Sep., Syr., or Vul.)—G.n.
[b] *Written*: "projection"; *read*: "projections"—G.n.
[c] *Gt.*: "way"—G.n.
[d] Lit.: "did."
[e] So it shd be (w. Sep.)—G.n.
[f] *Gt.*: "from." Cp. ver. 19 — G.n. [M.C.T.: "unto (over)."]
[g] *Written*: "lodge"; *read*: "lodges"—G.n.
[h] *Written*: "recess"; *read*: "recesses"—G.n.
[a] *Written*: "window"; *read*: "windows"—G.n.
[b] *Written*: "recess"; *read*: "recesses"—G.n.
[c] *Written*: "palm-tree"; *read*: "palm-trees"—G.n.
[d] Or: "inward." So it shd be (w. Sep.)—G.n.
[e] *Written*: "projection"; *read*: "projections"—G.n.
[f] Or: "towards."
[g] *Written*: "lodge"; *read*: "lodges"—G.n.
[h] In Sep. this verse is not found—G.n.
[i] *Written*: "ascent"; *read*: "ascents"—G.n.

tions[a] thereof, and the recesses[b] thereof, with ‖windows‖ to it round about on every side,—‖in length‖ fifty cubits, and ‖in breadth‖ five and twenty cubits; 37 and ‖the recesses[c] thereof‖ [reached] unto the outer court, with ‖palm-trees‖ against the projections thereof, on this side and on that side,—and ‖eight steps‖ were the ascents[d] thereof. 38 And there was a chamber with its entrance, within the projections[e] at the gates,— <there> shall they rinse the ascending-sacrifice. 39 And <in the porch of the gate> were two tables, on this side, and two tables, on that side,—to slay thereon, the ascending-sacrifice, and the sin-bearer, and the guilt-bearer. 40 And <at the side without, in ascending to the entrance of the north gate> were two tables,—and <at the other side which pertaineth to the porch of the gate> were two tables. 41 ‖Four tables‖ on this side and ‖four tables‖ on that side, by the side of the gate,—‖eight tables‖ whereupon they shall slay. 42 And ‖the four tables for the ascending-offering‖ were of hewn stone, <in length> one cubit and a half, and <in breadth> one cubit and a half, and <in height> one cubit,—that <thereon> they may lay the instruments wherewith they shall slay the ascending-offering and the sacrifice. 43 And there were ‖hooks of one hand-breadth‖ fastened within, round about on every side,—and <upon the tables> the flesh of the offering. 44 And <on the outside of the inner gate> were the chambers[f] of the singers, in the inner court, which[g] was at the side of the north gate, and ‖their front‖[h] was toward the south,—‖one‖ at the side of the south[i] gate, fronting[h] toward the north. 45 Then spake he unto me [saying],

‖This chamber, whose front is toward the south‖, is for the priests' keeping the charge of the house; 46 and ‖the chamber whose front is towards the north‖ is for the priests keeping the charge of the altar,—‖the same‖ are the sons of Zadok,[k]—who draw near, from among the sons of Levi, unto Yahweh, to wait upon him.

47 Then measured he the court, ‖the length‖ a hundred cubits, and ‖the breadth‖ a hundred cubits, foursquare,—with the altar before the house.

48 And <when he brought me unto the porch of the house> then measured he the projection of the porch, ‖five cubits‖ on this' side, and ‖five cubits‖ on that' side,—and ‖the breadth of the gate‖[l] was three cubits on this' side, and three cubits on that' side: 49 ‖the length of the porch‖ was twenty cubits, and ‖the breadth‖ twelve[l] cubits, and by ten steps[a] they ascend into it,—and there were pillars against the projections, ‖one‖ on this' side, and ‖one‖ on that' side.

41 1 Then he took me unto the temple,—and measured the projection,[b] six cubits broad on this side and six cubits broad on that side, the breadth of the tent. 2 And ‖the breadth of the entrance‖ was ten cubits, and ‖the sides of the entrance‖ were five cubits on this' side, and five cubits on that' side —and he measured the length thereof, forty cubits, and the breadth, twenty cubits.

3 Then went he inwards, and measured the projection of the entrance, two cubits,—and ‖the entrance itself‖ was six cubits, and ‖the sides[c] of the entrance‖ seven cubits: 4 so he measured the length thereof twenty cubits, and the breadth twenty cubits, at the front of the temple. 5 Then said he unto me,

‖This‖ is the holy of holies.

Then measured he the wall of the house six cubits,—and the breadth of the side-chamber, four cubits round about on every side of the house, round about. 6 And ‖the side-chambers, one over another‖ were three, and that thirty times, and they entered into the wall which pertained to the house for the side-chambers round about on every side, that they might have support,—and yet not have support in the wall of the house itself. 7 And there was a broadening and a winding about higher and higher to the side-chambers, for ‖the circuit of the house‖ was higher and higher round about on every side of the house, ‖for this cause‖ was there a broadening of the house upwards,—and <from[d] the lower> one ascended to the higher, by that which was in the middle. 8 Then saw I that the house had a height round about on every side,—the foundations of the side-chambers, a full reed, six cubits, to the joining.

9 ‖The breadth of the wall which pertained to the side-chamber on the outside‖ was five cubits,—and that which was left vacant between[d] the side-chambers which pertained to the house. 10 And <between the chambers> was a breadth of twenty cubits round about the house, ‖round about on every side‖. 11 And the entrance of the side-chamber‖ was at the vacant space, ‖one entrance‖ toward the north, and ‖another entrance‖ toward the south,—and ‖the breadth of the place left vacant‖ was five cubits round about on every side. 12 And ‖the building which was toward the front of the secluded place on the side toward the west‖ was |in breadth| seventy cubits, and ‖the wall of the building‖ was five cubits in breadth round about on every side,—and ‖the length thereof‖ ninety cubits. 13 And he measured ‖the house‖, <in length> a hundred cubits,—and ‖the secluded place and the structure and the walls thereof‖,

[a] *Written*: "projection"; *read*: "projections"—G.n.
[b] *Written*: "recess"; *read*: "recesses"—G.n.
[c] So it shd be (w. Sep. and Vul.). Cp. vers. 31, 34—G.n.
[d] *Written*: "ascent"; *read*: ascents"—G.n.
[e] *Gt.*: "recess." *Gt.*: "two chambers"—G.n.
[f] *Gt.*: "one"—G.n.
[g] *Gt.*: "the front thereof."
[h] So it shd be (w. Sep.)—G.n.
[i] Cp. O.G. 464[a], 6.
[k] Sep. has here: "was fourteen cubits, and the sides of the gates were three," etc. Cp. chap. xli. 2—G.n.

[a] So it shd be (w. Sep.)—G.n.
[b] So it shd be (w. Sep.)—G.n. [M.C.T. has the plural.]
[c] So it shd be (w. Sep.)—G.n [M.C.T.: "breadth."]
[d] So it shd be (w. Sep. and Syr.)—G.n.

<in length> a hundred cubits. 14 And ‖the breadth of the front of the house and the secluded place toward the east‖, a hundred cubits. 15 And he measured the length of the building against the front of the secluded place which was over the hinder part thereof and the galleries thereof on this side and on that side, a hundred cubits,—with the inner[a] temple and the porches of the court: 16 the entrance spaces and the latticed windows and the galleries round about their three stories, over against the entrance spaces wainscoted with wood, round about on every side,—and from[b] the ground up to the windows, and ‖the windows‖ were covered; 17 <unto the space above the entrance even unto the inner house and without and against all the wall round about on every side within and without> were the measures. 18 And it was made with cherubim and palm-trees,—with ‖a palm-tree‖ between cherub and cherub, and ‖two faces‖ had each cherub; 19 and ‖the face of a man‖ was toward the palm-tree on this' side, and ‖the face of a young lion‖ was toward the palm-tree on that side,—[thus was it] made unto all the house, round about on every side. 20 <From the ground as far as the space above the entrance>[c] were ‖the cherubim and the palm-trees‖ made.[d] 21 <As for the wall of the temple>[d] ‖the door-posts‖ were squared,—and <as for the face of the holy place> ‖the appearance‖ was like the appearance [of the temple].

22 ‖The altar‖ was of wood, three cubits in height, and ‖the length thereof‖ two cubits, and ‖the corners thereof, and the length thereof, and the walls thereof‖ were of wood,—then spake he unto me [saying],

‖This‖ is the table, which is before Yahweh.

23 And there were <two doors> to the temple, and to the holy place; 24 and two leaves[e] to the doors,—two folding leaves, ‖two‖ to the one' door, and ‖two‖ to the other' door. 25 And there had been made' unto them, unto the doors of the temple, cherubim and palm-trees, like as had been made to the walls,—and thick beams of wood unto the front of the porch without. 26 And there were ‖latticed windows and palm-trees‖ on this' side and on that' side, unto the sides of the porch,—and [unto] the side-chambers of the house and the thick beams.

42 1 Then he took me forth unto the outer court, the way toward the north,—and brought me unto the chamber which was over against the secluded place and which was over against the enclosing-wall, towards the north. 2 <Facing the length of the hundred cubits> was the entrance of the north,—and ‖the breadth‖ was fifty cubits: 3 <over against the twenty which pertained to the inner court, and over against the pavement which pertained to the outer court> was gallery facing gallery, by the thirties; 4 and <before the chambers> was a walk ten cubits in breadth inward, a way of one cubit,—and ‖their entrances‖ were to the north.

5 Now ‖the highest chambers‖ were shortened,—because the galleries took away therefrom, more than from the lowest or from the middle, in structure. 6 For <three stories> they were'; and had not' pillars like the pillars of the courts; <for this cause> it differed from the lowest and from the middle, from the ground.

7 And <as for the wall that was without, answering to the chambers, toward the outer court, facing the chambers> ‖the length thereof‖ was fifty cubits. 8 For ‖the length of the chambers which pertained to the outer court ‖was fifty cubits,—and lo! in front of the temple, a hundred cubits. 9 And <from under these chambers> was the entry from[a] the east when one goeth in by them' from the outer court. 10 <In the thickness of the wall of the court toward the east facing the secluded place and facing the enclosing wall> were chambers.

11 And ‖the way before them‖ was like the appearance of the chambers which were toward the north, <as was their length> ‖so‖ was their breadth,—and ‖all their exits‖ were both according to their regulations, and according to their entrances. 12 And <according to the entrances of the chambers which were toward the south> was the entrance at the head of the way—the way in the face of the covered wall, the way toward the east in entering them.

13 Then said he unto me,

<The chambers of the north, the chambers of the south, which face the secluded place> ‖they‖ are the holy chambers,[b] where the priests who draw near to Yahweh shall eat' the most holy things; <there> shall they lay the most holy things, and the meal-offering and the sin-bearer and the guilt-bearer, for ‖the place‖ is |holy|.

14 <When the priests enter' them> then shall they not go forth out of the holy place into the outer court, but <there> shall they lay their garments wherein they minister, for ‖holy‖ they are', and shall put on other garments, and so draw near unto that which pertaineth to the people.

15 And <when he had ended the measurings of the inner house> then he brought me forth by way of the gate which looked toward the east,—and measured it, round about on every side.

16 He measured the east side with the measuring reed,—five hundred reeds by the measuring reed, round about. 17 He measured the north side,—five hundred reeds, by the measuring reed, round about. 18 <The south side> measured he,—five hundred reeds, by the measuring reed. 19 He turned about to the west side,—he measured five hundred reeds, by the measuring reed. 20 <Toward the four winds>[c] measured he it, <a wall> had it round about on every side, ‖in length‖ five

[a] *Gt.*: "outer"—G.n.
[b] So it shd be (w. Sep.). Cp. ver. 20—G.n.
[c] Cod. Mugah: "the house."
[d] So it shd be—G. Intro. p. 332.
[e] Lit.: "doors."

[a] Or: "on."
[b] Or: "the ch. of the holy pl. (sanctuary)."
[c] Or: "sides"—same word as above, vers. 16-18.

hundred, and ‖in breadth‖ five hundred,—to make
a separation, between the holy and the common.

43 1 Then he took me unto the gate,—even the
gate that looked toward the east; 2 when lo!
‖the glory of the God of Israel‖ coming from
the way of the east,—and ‖the sound of him‖
was as the sound of many waters, and ‖the
earth‖ shone with his glory. 3 And it was like
the appearance of the vision which I had seen,
like the vision which I saw—when I came in to
destroy the city, also ‖the visions‖ were like the
vision which I saw by the river Chebar,—so I
fell upon my face. 4 And ‖the glory of Yahweh‖
entered into the house,—by way of the gate
which looked toward the east. 5 So then the
spirit |lifted me up|, and brought me into the
inner court,—and lo! the glory of Yahweh
filled' the house. 6 Then heard I one speaking
unto me, out of the house,—and ‖a man‖ there
was, standing beside me. 7 Then said he unto me,

Son of man,

[This is] the place of my throne, and the place
of the soles of my feet, where I would dwell
in the midst of the sons of Israel, to times
age-abiding,—

But the house of Israel |must no more
defile| my holy' Name, ‖They, nor their
kings‖ by their unchastity, and by the
carcases of their kings, in their high places.[a]

8 <When they placed—

Their' threshold by my' threshold, and
their' door-post beside my' door-post,
With only ‖the wall‖ between me and
them>

then defiled they my holy' Name by their
abominations which they committed,

Wherefore I devoured them, in mine anger.

9 ‖Now‖ let them remove their unchastity, and
the carcases of their kings, far from me,—

So will I make my habitation in the midst
of them, to times age-abiding.

10 ‖Thou‖[b] son of man,

Declare the house |unto the house of Israel|,

That they may be put to the blush for
their iniquities,—

Then let them measure the pattern.

11 And <when they have blushed for all that
they have done> then—

<The form of the house,
And the arrangement thereof,
And the exits thereof,
And the entrances thereof,
And all the forms[c] thereof, and all the
statutes thereof,
And all the forms[c] thereof, and all the
laws[d] thereof>

make thou known unto them,

And write[e] [it] before their eyes;

That they may keep—

All the forms thereof,
And all the statutes thereof,
And do them.

12 ‖This‖ shall be the law of the house,—

<Upon the top of the mountain> ‖all the
boundary thereof round about on every
side‖ [shall be] most holy,

Lo! ‖this‖ shall be the law of the house.

13 And ‖these‖ shall be the measures of the
altar, in cubits, ‖a cubit‖ being a cubit and
a handbreadth; and ‖the hollow‖ shall be a
cubit, and ‖a cubit‖ the breadth, and ‖the
boundary thereof unto the edge thereof
round about‖ shall be a single span.

And ‖this‖ shall be the upper part[a] of the
altar. 14 And <from the hollow of the
ground unto the lower ledge> [shall be]
two cubits, and ‖the breadth‖ one cubit,—
and <from the smaller ledge unto the larger
ledge> [shall be] four cubits, and ‖the
breadth‖ a cubit. 15 And ‖the hearth‖
[shall be] four cubits,—and <from
the hearth and upward> ‖the horns‖ [shall
be] four. 16 And ‖the hearth‖ shall be
twelve cubits in length, by ‖twelve‖ in
breadth,—square in the four sides thereof.
17 And ‖the ledge‖ shall be fourteen in length,
by fourteen in breadth, unto the four sides
thereof,—and ‖the boundary round about
it‖ shall be half a cubit, and ‖the hollow
thereto‖ a cubit, round about, with ‖the
steps thereof‖ looking toward the east.

18 Then said he unto me,

Son of man,

‖Thus‖ saith My Lord, Yahweh,

‖These‖ shall be the statutes of the altar, in
the day when it is made,—for offering up
thereon—an ascending-sacrifice, and for
dashing[b] thereon—blood. 19 So
then thou[c] shalt give unto the priests the
Levites, those' who are of the seed of
Zadok, who approach unto me,

Declareth My Lord Yahweh,

to wait upon me,—a young bullock, as a
sin-bearer. 20 Then shalt thou take of the
blood thereof, and place upon the four
horns thereof, and on the four corners of
the ledge, and on the boundary, round
about,—and shalt cleanse it from sin, and
put a propitiatory-covering over it. 21 Then
shalt thou take the bullock bearing sin,[d]—
and shalt burn it in the appointed place of
the house, outside the sanctuary. 22 And
<on the second day> shalt thou bring near
a kid of the goats without defect, as a sin-
bearer,—and they shall cleanse the altar
from sin,[e] just as they cleansed it from
sin with the bullock. 23 <When thou
hast made an end of cleansing from sin>

[a] Or: "in their death."
[b] Some cod. (w. Sep., Syr., Vul.): "Thou therefore" —G.n.
[c] *Written*: "form"; *read*: "forms." In some cod. (w. 3 ear. pr. edns.) both *written* and *read*: "forms"—G.n.
[d] *Written*: "law"; *read*: "laws." In some cod. (w. 4 ear. pr. edns.) both *written* and *read*: "laws" —G.n.
[e] Or: "engrave," "portray."

[a] Or: "elevation," "ridge," "top."
[b] Cp. Lev. i. 5, n.
[c] Note the appointed action of Ezekiel in this matter
[d] Or: "the sin-bullock."
[e] Or: "sin-cleanse the altar." Ml.: "sin the a."

thou shalt bring near a young bullock without defect, and a ram out of the flock, without defect; 24 and shalt bring them near before Yahweh,—and the priests |shall cast over them| salt, so shall they cause them to go up as an ascending-sacrifice to Yahweh. 25 <Seven days> shalt thou offer a sin-bearing goat, for each day,—and <a young bullock and a ram out of the flock, without defect> shall they offer. 26 <Seven days> shall they put a propitiatory-covering over the altar, and shall purify it,—and shall consecrate it.[a] 27 <When the days shall be accomplished> then shall it be, <on the eighth day and forward> that the priests shall offer upon the altar your ascending-sacrifices, and your peace-offerings.

And I will accept you,
Declareth My Lord, Yahweh.

44 1 Then he brought me back, toward the outer gate of the sanctuary, which looked toward the east,—but ‖it‖ was shut. 2 Then said Yahweh unto me,
‖This gate‖ <shut> shall remain,
It shall not be opened,
And ‖no man‖ shall enter thereby,
Because ‖Yahweh, God of Israel‖ doth enter thereby,—
Therefore shall it remain—shut.
3 The prince! <as prince> ‖he‖ shall sit therein,
To eat food, before Yahweh,—
<By way of the porch of the gate> shall he go in, and
<By way thereof> shall he[b] come out.

4 Then he brought me in by way of the north gate, unto the front of the house, and I looked, and lo! |the glory of Yahweh| filled |the house of Yahweh|,— so I fell upon my face. 5 And Yahweh |said unto me|,
Son of man,
Apply thy heart,
And see with thine eyes,
And <with thine ears> hear thou,
All that I am speaking with thee,
As to all the statutes of the house of Yahweh, and
As to all the laws[c] thereof,—
And thou shalt apply thy heart
To the entering in of the house,
With all the exits of the sanctuary.
6 So then thou shalt say unto the perverse [house], unto the house of Israel,
‖Thus‖ saith My Lord, Yahweh:
Let it more than suffice you,
Out of all your abominations, O house of Israel:

7 That[a] ye brought in the sons of the foreigner,
Uncircumcised in heart, and uncircumcised in flesh,[b]
To be in my sanctuary, So that he profaned my house,—
That ye brought near as my food, the fat and the blood, And so they[c] brake my covenant—Among[d] all your abominations;
8 Neither kept ye the charge of my holy things,—
But ye did set [men] to be keepers of my charge in my sanctuary, for your own pleasure.[e]

9 ‖Thus‖ saith My Lord, Yahweh,
No son of a foreigner,
Uncircumcised in heart, and uncircumcised in flesh,[b]
shall enter into my sanctuary,—of any son of a foreigner, who is in the midst of the sons of Israel.

10 But <as for the Levites,
Who went far from me, when Israel went astray,
Who went astray from me, after their manufactured gods>
Therefore shall they bear their iniquity.[f]
11 Yet shall they remain in my sanctuary
As attendants in charge at the gates of the house,—
And attending upon the house,—
‖They‖ shall slay the ascending-offering, and the sacrifice of the people,
And ‖they‖ shall stand before them, to wait upon them.
12 <Because they used to wait upon them, before their manufactured gods, and became to the house of Israel a stumbling-block of iniquity>
‖For this cause‖ have I lifted up my hand concerning them,
Declareth My Lord, Yahweh,
and they shall bear their iniquity;
13 So then they shall not come near unto me,
To minister as priests unto me,
Nor come near unto any of my holy things,
As regardeth things most holy,[g]—
But they shall bear their rebuke, and their abominations[h] which they have committed;
14 Yet will I make them keepers of the charge of the house,—
As to all the labour thereof, and
As to all which shall be done therein.

15 But <the priests the Levites, the sons of Zadok,
Who kept the charge of my sanctuary—

[a] Lit.: "fill the hands thereof." Cp. Ex. xxix. 24.
[b] In some cod., *written*: "they"; *read*: "he"—G.n.
[c] *Written*: "law"; *read*: "laws." In some cod. (w. 4 ear. pr. edns.) both *written* and *read*: "laws"—G.K.
[a] Or: "when."
[b] Cp. Jer. ix. 25, 26.
[c] "Most ancient versions have *ye*"—R.V.
[d] Or: "to the extent of."
[e] So probably. Mi.: "for you," or "for yourselves."
[f] Or: "punishment."
[g] Or: "into the holy of holies."
[h] Or: "the punishment for their abominations."

when the sons of Israel went astray from me>
‖They‖ shall draw near unto me, to wait upon me,—
And shall stand before me, to bring near unto me the fat and the blood,
Declareth My Lord, Yahweh:
16 ‖They‖ shall enter into my sanctuary, and
‖They‖ shall draw near unto my table, to wait upon me,—
So shall they keep my charge.
17 And it shall be <when they shall enter into the gates of the inner court>
‖Garments of linen‖ shall they put on,—
Yea there shall come upon them no wool, when they minister in the gates of the inner court, and within:
18 ‖Chaplets of linen‖ shall be upon their head, and
‖Breeches of linen‖ shall be upon their loins,—
They[a] shall not gird themselves, so as to perspire.[b]
19 And <when they go forth into the outer court, into the outer court unto the people>
They shall put off their garments, wherein they' do minister, and lay them in the chambers of the holy place,—
And shall[c] put on other garments, That they may not hallow the people by their garments.
20 And <their heads> shall they not shave,
Nor let ‖the hair‖ grow long,— They shall ‖only poll‖ their heads.
21 And <wine> shall no priest drink,—when they enter into the inner court.
22 <Neither widow nor divorced woman> shall they take to them to wife,—
But <virgins of the seed of the house of Israel,
Or a widow who shall be the widow of a priest> shall they take.
23 And <my people> shall they instruct, between the holy and the common,—
And <between the unclean and the clean> shall they cause them to distinguish.
24 And <in a controversy>[d]
‖They‖ shall stand up for justice,[e]
<With my judgments> shall they judge it,—
And <my laws and my statutes in all mine appointed assemblies> shall they observe,
And <my sabbaths> shall they hallow.
25 And <unto no dead person>[f] shall they go in, to defile themselves,—
Save that <for father or for mother or for son or for daughter, for[a] brother, or for sister who hath belonged to no husband> they may defile themselves.
26 Yet <after he is cleansed> ‖seven days‖ shall they count to him.
27 And <in the day when he entereth into the sanctuary, into the inner court to minister in the sanctuary> He shall bring near his sin-bearer,
Declareth My Lord, Yahweh.
28 So shall it become to them an inheritance, ‖I‖ am their inheritance,—
And <possession> shall ye not give them in Israel, ‖I‖ am their possession.
29 <As for the meal-offering and the sin-bearer and the guilt-bearer> ‖they‖ shall eat them,—
And ‖everything devoted in Israel‖ <to them> shall belong.
30 And ‖the first of all the firstfruits of everything, and every heave-offering of everything, from among all your heave-offerings‖ <to the priests> shall it[c] belong,—
<The first of your meal> shall ye give to the priest, To cause a blessing to rest upon thy house.
31 ‖Nothing that died of itself or was torn in pieces, of bird or of beast‖ shall be eaten' by the priests.[d]

45 1 And <when ye shall by lot divide the land as an inheritance> ye shall offer up as a heave-offering to Yahweh a holy portion out of the land, <in length> five and twenty thousand long, and <in breadth> twenty[e] thousand, —‖holy‖ shall it be throughout all the territory thereof, round about. 2 There shall be, <out of this, for the holy place> five hundred by five hundred, four-square round about, —and fifty cubits, as an open space to it, round about. 3 And <out of this measure> shalt thou measure, a length of five and twenty thousand, and a breadth of ten thousand,—and <therein> shall be the sanctuary, the holy of holies: 4 <a holy portion out of the land> it is, <for the priests who wait in the sanctuary> shall it be, who draw near to wait upon Yahweh, —so shall it be theirs, as a place for houses, and a sanctuary, for the sanctuary. 5 And <five and twenty thousand> in length, and <ten thousand> in breadth,—and it shall be for the Levites who wait upon the house, theirs as a possession of cities to dwell in.[f] 6 And <the possession of the city> shall ye give, <five thousand> in breadth, and <in length> five and twenty thousand, answering to the heave-offering

[a] Some cod. (w. Sep., Aram., Vul.): "and they"—G.n.
[b] Lit.: "with sweat."
[c] In some cod., *written*: "they shall" (without "and"); *read*: "and shall." Cp. chap. xlii. 14—G.n.
[d] Or: "suit."
[e] *Written*: "stand up to judge"; *read*: "stand up for justice," and so some cod. both *written* and *read* (w. 2 ear. pr. edns.)—G.n. Another reading: "they shall stand up to judge with my sentences, so shall they judge it"—See G.n.
[f] Ml.: "no dead human being."

[a] Some cod. (w. 1 ear. pr. edn.): "or for"—G.n.
[b] A sp. v.r. (*sevir*): "they"—G.n.
[c] Cp. Nu. xv. 20, 21.
[d] Ml.: "shall the priests eat."
[e] So it shd be (w. Sep.)—G.n. [M.C.T.: "ten."]
[f] So it shd be (w. Sep.). Cp. Num. xxxv. 2; Josh. xxi. 2—G.n.

of the holy portion,—<for all the house of Israel> shall it be. 7 And <to the prince—on this side and on that> shall belong [a portion] of the heave-offering of the holy portion and of the possession of the city, facing the heave-offering of the holy portion and facing the possession of the city, on the west side westward, and on the east side eastward,—and <in length> answering to one of the portions, from the west boundary to the east boundary. 8 <Of the land> it shall be his for a possession, in Israel,—and so my princes shall no more oppress my people, but <the land itself> shall they give to the house of Israel, by their tribes.

9 ‖Thus‖ saith My Lord, Yahweh,
Let it more than suffice you, O princes of Israel,
<Violence and spoil> remove ye,
And[a] <justice and righteousness> execute,—
Lift off your acts of expulsion[b] from upon my people, Urgeth My Lord, Yahweh.

10 <Balances of righteousness, and
An ephah of righteousness, and
A bath of righteousness> have ye:[c]

11 ‖The ephah and the bath‖ <of one fixed measure> shall be, <to contain the tenth of a homer> the bath',—and <the tenth of a homer> the ephah', <unto the homer> shall be the proportion thereof; 12 and ‖the shekel‖ shall be twenty gerahs,—<twenty shekels, five and twenty shekels, and fifteen shekels> ‖the weight‖ shall be to you.

13 ‖This‖ is the heave-offering which ye shall offer up,—
‖The sixth of an ephah‖ out of a homer of wheat, and
‖The sixth[d] of an ephah‖, out of a homer of barley;

14 And ‖the statutory portion of oil‖ shall be—per bath for oil—a tenth part of a bath, out of a cor,[e] which is ten baths, even a homer; for ‖ten baths‖ are a homer.

15 And one lamb out of the flock, out of two hundred, out of the watered pastures of Israel, for a gift, and for an ascending-sacrifice, and for peace-offerings,— To put a propitiatory-covering over them,
Declareth My Lord, Yahweh.

16 ‖All the people of the land‖ shall give to this heave-offering,—for the prince in Israel.

17 But <on the prince himself> shall rest the ascending-sacrifices, and the meal-offering, and the drink-offering, on the festivals, and on the new moons, and on the sabbaths, in[a] all the appointed meetings of the house of Israel,—‖he‖ shall offer the sin-bearer, and the meal-offering, and the ascending-sacrifice, and the peace-offerings, To put a propitiatory-covering about the house of Israel.

18 ‖Thus‖ saith My Lord, Yahweh,
<In the first month, on the first day of the month> shalt thou take a young bullock, without defect,—and shalt cleanse the sanctuary from sin; 19 then shall the priest take' of the blood of the sin-bearer, and put upon the door-posts of the house, and upon the four corners of the ledge of the altar, and upon the door-posts of the gate of the inner court. 20 And ‖so‖ shalt thou do in the seventh of the month,[b] for any man that wavereth or is of feeble mind,—so shall ye cleanse the house by propitiation.

21 <In the first month, on the fourteenth day of the month> shall ye have the passover,—a festival of seven days,[c] ‖unleavened cakes‖ shall be eaten; 22 therefore shall the prince offer', on that day, for himself, and for all the people of the land,—a bullock as a sin-bearer; 23 and <the seven days of the festival> shall he offer as an ascending-sacrifice to Yahweh, seven bullocks and seven rams without defect, daily, for the seven days,—and <as a sin-bearer> a young goat, daily; 24 and <a meal-offering of an ephah to each bullock, and an ephah to each ram> shall he offer,—and <of oil> a hin to an ephah. 25 <In the seventh month, on the fifteenth day of the month, throughout the festival> he shall offer like these, seven days,—like the sin-bearer, like the ascending-sacrifice, and like the meal-offering, and like the oil.

46 1 ‖Thus‖ saith My Lord, Yahweh,
‖The gate of the inner court which looketh toward the east‖ shall be shut, the six days of work,—but <on the sabbath-day> shall it be opened, and <on the day of the new moon> shall it be opened. 2 The prince therefore shall enter by way of the porch of the gate without, and shall stand by the post of the gate, and the priests shall offer his ascending-sacrifice, and his peace-offerings, and he shall bow down upon the threshold of the gate, and then go forth,—but ‖the gate‖ shall not be shut until the evening; 3 and the people of the land [shall bow down] at the entrance of that gate on the sabbaths, and at the new moons,—before Yahweh.

4 And ‖the ascending-sacrifice which the prince

[a] Some cod. (w. 5 ear. pr. edns.) omit: "and"—G.n.
[b] So O.G. Cp. 1 K. xxi. 19.
[c] Or: "let there be to you." Some cod. (w. 3 ear. pr. edns. [1 *Rabb.*]): "shall ye have"—G.n.
[d] So it shd be (w. Aram., Sep., Syr., Vul.)—G.n. [M.C.T.: "ye shall give a sixth."]
[e] A cor = 10 ephahs = 11¼ bushels or 88¾ gallons = 1 homer. Bath (liquid) = about 8¾ gallons.

[a] In some cod. (w. 1 ear. pr. edn. [*Rabb.*], Aram., Sep., Syr., Vul.): "and in"—G.n.
[b] The Sep. *reads*: "in the seventh month, on the first of the month."
[c] So it shd be (w. Sep., Syr., Vul.)—G.n. [M.C.T.: "of weeks of days."]

|shall bring near| unto Yahweh‖ [shall be] <on the sabbath-day> six he-lambs without defect, and a ram without defect;
5 and ‖the meal-offering‖ shall be an ephah to a ram, and <to the he-lambs> the meal-offering shall be as one is able to give, — and <of oil> a hin to an ephah. 6 But <on the day of the new moon> a young bullock without defect,—and six he-lambs and a ram, <without defect> shall they be; 7 and <an ephah to a bullock, and an ephah to a ram> shall he offer as a meal-offering, and <for the he-lambs> just as his hand shall attain unto,—and <of oil> a hin to an ephah.

8 And <when the prince shall enter'> <by way of the porch of the gate> shall he go in, and <by way thereof> shall he[a] go out. 9 But <when the people of the land shall enter' before Yahweh on the appointed feasts> ‖he that entereth by way of the north' gate to bow down‖ shall go forth by way of the south' gate, and ‖he that entereth by way of the south gate‖ shall go forth by way of the north' gate,—he shall not return by way of the gate by which he entered, but <straight-forward> shall he[b] go forth. 10 But ‖as for the prince‖ <in their midst when they' enter> shall he enter, and <when they' go forth> shall he[c] go forth. 11 And <in the festivals and in the appointed feasts> ‖the meal-offering‖ shall be an ephah to a bullock, and an ephah to a ram, but <to the he-lambs> as one is able to give,—and <of oil> a hin to an ephah.

12 And <when the prince would offer, as a free-will offering, an ascending-sacrifice or peace-offerings,[d] as a free-will offering to Yahweh> then shall be opened to him, the gate that looketh to the east, and he shall offer his ascending-sacrifice and his peace-offerings,[d] just as he would offer on the sabbath' day,—and <when he shall go forth> then shall one shut the gate, after he hath gone forth.

13 And <a he-lamb of the first year, without defect> shalt thou offer as an ascending-sacrifice daily, unto Yahweh,— <morning by morning shalt thou offer it. 14 And <a meal-offering> shalt thou offer thereupon,[e] morning by morning, of the sixth of an ephah, and <of oil> the third part of an hin, to moisten the fine meal,—a meal-offering to Yahweh, age-abiding statutes continually. 15 Thus[f] shall they offer the he-lamb and the meal-offering and the oil, morning by morning,—a continual ascending-sacrifice.

16 ‖Thus‖ saith My Lord, Yahweh,
‖When the prince would bestow' a gift upon any one of his sons‖ <his own inheritance> shall it be, <for his sons> shall it remain,—<their possession> shall it be, by way of inheritance. 17 But <when he would bestow a gift out of his inheritance, on any one of his servants>, it shall remain his' until the year of liberation, then shall it return to the prince,—surely it is the inheritance of his sons[a] ‖theirs‖ shall it remain. 18 So then the prince |shall not take| of the inheritance of the people, to oppress them out of their possession, <out of his own possession> shall he give an inheritance to his sons,—to the end that my people be not scattered, any one out of his possession.

19 Then he brought me in through the entrance which was by the side of the gate, into the chambers of the holy place for the priests, those facing the north,—and lo! there' a place, in the hinder parts westwards. 20 Then said he unto me,—
‖This‖ is the place where the priests |shall boil| the guilt-bearer, and the sin-bearer,—where they shall bake the meal-offering, that one may not carry them forth into the outer court, to hallow the people.[b]

21 So he caused me to go out into the outer court, and then made me pass through into the four corners of the court,—and lo! ‖a court‖ in each corner of the court: 22 <in the four corners of the court> were courts covered over, forty long and thirty broad: <of one measure> were those four.[c] 23 And there was an enclosure round about in them, round about to those four,—and ‖boiling places‖ had been made under the enclosures, round about. 24 And he said unto me,—
‖These‖ are the places of them who boil, where they who wait upon the house, shall boil' the sacrifice of the people.

47 1 Then he brought me back unto the entrance of the house, and lo! ‖waters‖ coming forth from under the threshold of the house, eastward, because ‖the front of the house‖ was to the east,—and ‖the waters‖ were coming down from beneath, from the right side of the house, on the south of the altar. 2 Then he brought me out by way of the north gate, and took me round by an outer way, unto an outer gate, that which looketh eastward,—and lo! ‖waters‖ trickling forth out of the right side. 3 <When the man went forth with a

[a] Lit.: "they"; but in some cod. *written*: "they"; *read* (w. Aram.): "he"—G.n. Cp. ver. 10.
[b] *Written*: "they"; *read*: "he." In some cod.: "he" both *written* and *read*—G.n.
[c] Lit.: "they." In some cod. a Mass. note, to *read*: "he"; and in some cod. (w. Sep., Syr., Vul.) both *written* and *read*: "he"—G.n.
[d] Or perh.: "peace-offering"; this pl. being so often that "of quality."
[e] Or: "therewith."
[f] So *written*; *read* simply: "They shall offer." In some cod. (w. 2 ear. pr. edns.) both *written* and *read*: "Thus shall they offer"; in others (w. 1 ear. pr. edn.): "They shall offer," *written* and *read*—G.n.
[a] So it shd be (w. Sep. and Syr.)—G.n.
[b] Cp. chap. xliv. 19.
[c] So it shd be. "Corners"—stigmatised by the Massorites as spurious, "hence to be elided." Absent from Sep., Syr., Vul.—G. Intro. p. 332–3.

measuring line in his hand> then measured he a thousand, by the cubit, and caused me to pass through the waters—waters reaching to the ankles. 4 Then measured he a thousand, and caused me to pass through the waters—waters reaching to the knees,—and again measured he a thousand, and caused me to pass through—waters reaching to the loins. 5 Then measured he a thousand—‖a river‖ which I could not pass through—for the waters had risen'—waters to swim in, ‖a river‖ that could not be forded. 6 Then said he unto me,

Hast thou seen, son of man?

Then he took me along and caused me to return, to the bank of the river. 7 <When I returned> then lo! <by the bank of the river> trees very many,—on this' side, and on that' side. 8 And he said unto me,

‖These waters‖ are going forth unto the region toward the east, and shall go down unto the waste plain,[a] and shall enter the sea, <unto the sea' being led forth> then shall the waters |be healed|; 9 And it shall come to pass, that ‖every living soul that swarmeth, whithersoever the rivers shall come'‖ shall live, and the fish shall become' a very great multitude; for these waters |have come thither|, that they may be healed, so shall everything live' whithersoever the river cometh'. 10 And it shall come to pass that there shall stand by it fishers, from En-gedi even unto En-eglaim, <places for spreading out nets> shall they be,—<after their kind> shall be their fish, like the fish of the great sea, exceeding many. 11 ‖The swamps thereof and the pools thereof‖ shall not be healed, <to salt> have they been given up. 12 And <by the river> shall grow up on the bank thereof, on this' side and on that' side, every tree for food, the leaf whereof |shall not fade|—neither shall fail' the fruit thereof, <by its months> shall it break forth, for ‖as for the waters thereof‖ <out of the sanctuary> are they' coming forth,—and |the fruit| thereof shall be |for food|, and |the leaf thereof| |for healing|.

13 ‖Thus‖ saith My Lord, Yahweh,

‖This‖ shall be the boundary whereby ye shall take your inheritances in the land, according to the twelve tribes of Israel,—‖Joseph‖ shall have portions. 14 So shall ye inherit it, each man like his brother, as to which I lifted my hand to give it to your fathers,—so shall this land fall' to you, as an inheritance.

15 ‖This‖ then shall be the boundary of the land,—<on the north side> from the great sea by the way of Hethlon, to the entering in of Zedad; 16 Hamath, Berothah, Sibraim, which is between the boundary of Damascus, and the boundary of Hamath,—Hazer-hatticon, which is by the boundary of Hauran. 17 Thus shall there be a boundary, from the sea, Hazar-enin the boundary of Damascus, even the north northward, and the boundary of Hamath,—even[a] the north' side. 18 And <for the east side> from between Hauran and Damascus and from between Gilead and the land of Israel, the Jordan, <from the boundary by the sea eastward> shall ye measure—even the east side. 19 And <for the south side southward> from Tamar as far as the waters of Meriboth[b]-kadesh, towards the torrent-bed, unto the great sea,—even[c] the south side southward. 20 And <for the west side> the great sea, from the boundary as far as over against the entering in of Hamath—‖this‖ is the west side.

21 So then ye shall apportion this land to you by the tribes of Israel. 22 And it shall come to pass, that ye shall divide it by lot as an inheritance, to yourselves and to the sojourners who are sojourning in your midst, who have begotten children in your midst,—so shall they be to you as a native among the sons of Israel, <with you> shall they cast lots for an inheritance, in the midst of the tribes of Israel. 23 And it shall be, that <with whatsoever tribe the sojourner hath become a sojourner> ‖there‖ shall ye give his inheritance,

Declareth My Lord, Yahweh.

48 1 Now ‖these‖ are the names of the tribes,—<At the northern' extremity, beside the Hethlon road—as one entereth Hamath> Hazar-enan the boundary of Damascus northwards by the side of Hamath, and so they shall be his as east side and west—‖Dan, one‖.

2 And <on the boundary of Dan, from the east side unto the west side>—‖Asher, one‖.

3 And <on the boundary of Asher, from the east side even unto the west side>—‖Naphtali, one‖.

4 And <on the boundary of Naphtali, from the east side unto the west side>—‖Manasseh, one‖.

5 And <on the boundary of Manasseh, from the east side unto the west side>—‖Ephraim, one‖.

6 And <on the boundary of Ephraim, from the east side even unto the west side>—‖Reuben, one‖.

7 And <on the boundary of Reuben, from the east side unto the west side>—‖Judah, one‖.

[a] Or: "arabah"—Deut. i., etc.

[a] *Gk.*: "this (is)"—G.n. "striving" (sing.)—G.n.
[b] Some cod. *write*: Meriboth "strivings" (pl.); but *read*: Meribath
[c] Some cod. (w. Sep. and Vul.): "This (is)"—G.n.

8 And <on the boundary of Judah, from the east side, unto the west side> shall be the heave-offering which ye shall offer up, five and twenty thousand in breadth, and <in length> like one of the portions, from the east side unto the west side, so shall the sanctuary be in the midst thereof. 9 ‖The heave-offering which ye shall offer up to Yahweh‖ shall be <in length> five and twenty thousand, and <in breadth> twenty[a] thousand. 10 And <pertaining to these> shall be the holy offering, even for the priests, <northwards> five and twenty thousand, and <westward> a breadth of ten thousand, and <eastward> a breadth of ten thousand, and <southward> a length of five and twenty thousand, —so shall the sanctuary of Yahweh be in the midst thereof:— 11 for the priests that are hallowed—the[b] sons of Zadok, who kept my charge,—who went not astray when the sons of Israel went astray, as ‖the Levites‖ |went astray|. 12 So then they shall have an offering out of the offering of the land, a holy of holies,[c]—toward the boundary of the Levites; 13 ‖the Levites'‖ boundary answering to the boundary of the priests, five and twenty thousand in length, and <in breadth> ten thousand, —‖all the length‖ five and twenty thousand, and ‖the breadth‖ twenty[d] thousand. 14 And they shall not sell thereof, nor shall one exchange or alienate the first-fruits of the land,—for it is holy unto Yahweh. 15 And <the five thousand that are left in the breadth, facing the five and twenty thousand> ‖common‖ shall it' be to the city, for dwelling and for open space,—and the city shall be in the midst thereof. 16 ‖These‖ moreover, shall be the measures thereof—<the north side> four thousand and five hundred, and <the south side> four thousand and five hundred,—and <the east side> four thousand and five hundred, and <the west side> four thousand and five hundred.

17 And the open space of the city shall be, <northward> two hundred and fifty, and <southward> two hundred and fifty, —and <eastward> two hundred and fifty, and <westward> two hundred and fifty. 18 And ‖the residue‖ <in length answering to the offering of the holy portion> shall be ten thousand on the east, and ten thousand on the west, so shall it answer to the offering of the holy portion, — and the increase thereof shall be for food, for them who serve the city. 19 And ‖they who serve the city‖ shall serve it out of all the tribes of Israel. 20 ‖All the offering‖ shall be five and twenty thousand, by five and twenty thousand, — <foursquare> shall ye offer up the offering of the holy portion, towards the possession of the city. 21 And ‖the residue‖ shall be for the prince, on this side and on that side of the holy offering and of the possession of the city, facing the five and twenty thousand of the offering, as far as the east boundary, and <westward> facing the five and twenty thousand by the west boundary, answering to the portions, for the prince, — thus shall it be the holy offering, with ‖the sanctuary of the house‖ in the midst thereof. 22 And <out of the possession of the Levites, and out of the possession of the city, in the midst of that which is for the prince> shall it be: <between the boundary of Judah, and the boundary of Benjamin> for the prince' shall it be.

23 And ‖the residue of the tribes‖,—<from the east side unto the west side> ‖Benjamin, one‖.

24 And <on the boundary of Benjamin, from the east side unto the west side> ‖Simeon, one‖.

25 And <on the boundary of Simeon, from the east side unto the west side> ‖Issachar, one‖.

26 And <on the boundary of Issachar, from the east side unto the west side> ‖Zebulun, one‖.

27 And <on the boundary of Zebulun, from the east side unto the west side> ‖Gad, one‖.

28 And <on the boundary of Gad, by the south side southward>, — so shall there be a boundary from Tamar, [unto] the waters of Meribath[a]-kadish, towards the torrent-bed, as far as[b] the great sea.

29 ‖This‖ is the land which ye shall divide by lot for inheritance, to the tribes of Israel, — and ‖these‖ shall be their portions,
Declareth My Lord, Yahweh.

30 And ‖these‖ are the exits of the city,—<on the north side> four thousand five hundred measures. 31 And ‖the gates of the city‖ shall be after the names of the tribes of Israel, ‖three gates‖ northward,—‖the gate of Reuben‖ one, ‖the gate of Judah‖ one, ‖the gate of Levi‖ one; 32 and <on the east side> four thousand and five hundred, with three gates, — even[c] ‖the gate of Joseph‖ one, ‖the gate of Benjamin‖ one, ‖the gate of Dan‖ one; 33 and <on the south side> four thousand and five hundred in measure, with three gates,— ‖the gate of Simeon‖ one, ‖the gate of Issachar‖ one, ‖the gate of Zebulun‖ one;

34 <on the west side> four thousand and

[a] So it shd be. Cp. chap. xlv. 1—G.n.
[b] So it shd be (w. Aram., Sep. and Syr.). Cp. 2 Ch. xxvi. 18—G.n.
[c] Or: "a thing most holy."
[d] So it shd be (w. Sep. and Vul.)—G.n.

[a] Some cod. *write*: "Meriboth" (pl.); but *read*: "Meribath" (sing.)—G.n.
[b] So it shd be (w. Sep.)—G.n.
[c] Some cod. (w. Aram., Sep., Syr., Vul.) omit: "even" (or "and")—G.n.

five hundred, ‖their gates‖ three',—‖the gate of Gad‖ one, ‖the gate of Asher‖, one, ‖the gate of Naphtali‖ one. 35 <Round about> eighteen thousand.

And ‖the name of the city, from the day of Yahweh‖ shall [continue to] be the name[a] thereof.

[a] So [*shém*, not *shâm*] it shd be (w. Sep.)—G.n. The sentence in the Sep. reads: "And the name of the city, from the day when it shall come into being, shall be the name thereof."

THE BOOK OF

DANIEL.

§ 1. *Daniel, in his Youth, carried Captive to Babylon, and there Trained for the Service of the King.*

1 1 <In the third year of the reign of Jehoiakim king of Judah> came Nebuchadnezzar[a] king of Babylon to Jerusalem, and laid siege against it; 2 and the Lord[b] gave into his hand Jehoiakim king of Judah, and a part of the vessels of the house of God, and he brought them into the land of Shinar, into the house of his gods,—and <the vessels> brought he into the treasure-house of his gods.

3 Then did the king give word to Ashpenaz, the chief of his eunuchs,—that he should bring in <of the sons of Israel, even[c] of the seed royal, and of the nobles> 4 youths in whom was no blemish, but comely of countenance, and skilful in all wisdom, and possessed of knowledge, and able to impart instruction, and who had vigour in them, to stand in the palace of the king,—and that they should be taught the learning and the tongue[d] of the Chaldeans. 5 And the king appointed them the provision of each day upon its day, out of the delicacies of the king and out of the wine which he drank, and so to let them grow three years,—and <at the end thereof> that they should stand before the king.

6 Now there were, among them, out of the sons of Judah,—Daniel, Hananiah, Mishael, and Azariah; 7 and the ruler of the eunuchs gave them names,—yea he gave to Daniel' the name of Belteshazzar, and to Hananiah' of Shadrach, and to Mishael' of Meshach, and to Azariah' of Abed-nego. 8 But Daniel laid it upon his heart,[e] that he would not defile himself with the delicacies of the king, nor with the wine which he drank,—therefore sought he of the ruler of the eunuchs, that he might not defile himself. 9 But <although God had brought Daniel into lovingkindness and tender compassion, before the ruler of the eunuchs> 10 yet said the ruler of the eunuchs unto Daniel,

I' do fear my lord the king, who hath appointed your food and your drink,—for why' should he see your faces more sad[a] than those of the youths of your own age? so should ye bring me under the penalty of mine own head unto the king.

11 Then said Daniel, unto the overseer[b] whom the ruler of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah:

12 I pray thee—prove thy servants, ten days,—and let them give us vegetable food, that we may eat, and water that we may drink:
13 then let our countenances be looked upon before thee, and the countenances of the youths who have been eating the delicacies of the king,—and <as thou shalt see> deal thou with thy servants.

14 So then he hearkened unto them, according to this word,—and proved them ten days; 15 and <at the end of ten days> their countenances appeared more comely, and fatter in flesh,—than any of the youths who had been eating the delicacies of the king. 16 Thus it came about that the overseer[b] continued taking away their delicacies, and the wine appointed them to drink,—and kept on giving them vegetable food.

17 And <as for these four youths> God |gave them| knowledge and skill in all learning and wisdom,—and ‖Daniel‖ had discernment, in all visions and dreams.

18 Now <at the end of the days after which the king had given word to bring them in> then did the ruler of the eunuchs bring them in, before Nebuchadnezzar. 19 So then the

[a] Some cod. (w. 6 ear. pr. edns.): "Nebuchadnezzar" (two words). Other cod.: "Nebuchadrezzar" (two words)—G.n.
[b] Heb.: *'Adhônây*.
[c] Some cod. (w. 6 ear. pr. edns.) omit: "even"—G.n.
[d] "The writing and speech"—O.G.
[e] Simply = "made up his mind." Cp. Prov. vi. 32, n.

[a] "Thin and sad-looking through long fasting"—T.G.
[b] "Perh. guardian"—O.G.

king |spake with them|, and there was not found, from among them all, one like unto Daniel, Hananiah, Mishael, and Azariah,—therefore stood they before the king; 20 and <in any matter of wisdom and [a] discernment as to which the king |enquired of them|> he found them ten times better than all the sacred scribes—the[b] magicians, who were in all his realm.

21 Now Daniel continued, until the first year of Cyrus the king.

§ 2. *Daniel tells and explains to Nebuchadnezzar that Monarch's Dream of the Great Composite Image and its Overthrow.*

2 1 And <in the second year of the reign of Nebuchadnezzar> Nebuchadnezzar dreamed' dreams,—and his spirit |was troubled|, and ‖his sleep‖ had gone from him. 2 So the king gave word to call for the sacred scribes and for the magicians, and for the users of incantations,[c] and for the Chaldeans,[d] that they might tell the king his dreams,—they came in therefore, and stood before the king. 3 And the king |said to them|,

<A dream> have I dreamed,—and my spirit is troubled' to know the dream.

4 Then spake the Chaldeans to the king, in Aramaic,—

O king <to the ages> live!

Tell the dream to thy servants,[e] and <the interpretation> we will declare.

5 The king answered' and said to the Chaldeans,

‖The word from me‖ is unalterable: <If ye shall not make known to me the dream and the interpretation thereof> ye shall be cut in pieces, and ‖your houses‖ <into a dunghill>[f] shall be turned; 6 but <if |the dream and the interpretation thereof| ye will declare> |gifts and a present and great dignity| shall ye receive from before me,—|therefore| <the dream and the interpretation thereof> declare ye unto me.

7 They answered again and said,—

Let ‖the king‖ tell |the dream| to his servants, and <the interpretation thereof> we will declare.

8 The king answered' and said,

|Of a certainty| I know, that <time> ‖ye‖ would gain,—merely because ye see that <unalterable, from me> is the word:

9 That <if |the dream| ye shall not make known to me> |one and the same| is the decree, and <a lying and wicked word> have ye agreed to speak before me, that meanwhile the time may be changed,—|therefore| <the dream> tell ye me, so shall I know that <the interpretation thereof> ye can declare for me.

10 The Chaldeans answered' before the king and said,

There is not' a man upon the earth, who can declare ‖the matter of the king‖,—|although indeed| there is no king, chief or ruler who <a thing like this> hath asked of any sacred scribe or magician or Chaldean;

11 and ‖the thing which the king hath asked‖ is difficult, and ‖none other‖ is there, who can declare it before the king,—saving the gods whose dwelling is ‖not with flesh‖.

12 <For this cause> ‖the king‖ was provoked and exceedingly indignant,—and gave word to destroy all the wise men of Babylon; 13 and ‖the decree‖ went forth, that ‖the wise men‖ should be slain,—and they sought Daniel and his companions that they might be slain. 14 Immediately' ‖Daniel‖ made answer with prudence and discretion, to Arioch, chief of the executioners of the king,—who had come forth to slay the wise men of Babylon:

15 he began to speak and said to Arioch, the king's captain,—

<For what cause> is the decree raging forth from before the king?

Then did Arioch make the matter known unto Daniel. 16 So Daniel entered in, and desired of the king,—that <an appointed time> he would give him, and then <the interpretation> he would declare unto the king. 17 Then Daniel <to his own house> departed,—and <to Hananiah, Mishael, and Azariah, his companions> made the matter known; 18 that <tender compassion> they might seek from before the God of the heavens, concerning this secret,—that Daniel and his companions |might not be destroyed|, with the rest of the wise men of Babylon.

19 Then <unto Daniel—in a vision of the night> the secret was revealed,—whereupon ‖Daniel‖ blessed the God of the heavens:

20 Daniel responded,[a] and said,

Let the name of God be blessed from age to age,—

In that ‖wisdom and might‖ to him belong;

21 And ‖he‖ changeth times and seasons,

Removeth kings, and setteth up kings,—

Giving wisdom to the wise,

And knowledge to them who are skilled in understanding:

22 ‖He‖ revealeth the deep things, and the hidden,—

Knoweth what is in the darkness,

And ‖light‖ <with him>, doth dwell.

23 <Unto thee, O God of my fathers> do I render thanks and praise,

In that <wisdom and might> thou hast given unto me,—

Yea ‖already‖ hast thou made known to me, that which we desired of thee,

For <the matter of the king> hast thou made known unto us.

[a] So it shd be (w. Sep.)—G.n.
[b] Some cod. (w. Sep., Syr., Vul.): "and the"—G.n.
[c] Or: "for the sorcerers."
[d] "Astrologers, magicians"—T.G. "A learned class, skilled in interpretations"—O.G.
[e] So *written*; but *read*: "servant" (sing.)—G.n.
[f] *I.e.*: *cloaca*. Cp. 2 K. x. 27.

[a] Or: "began to speak."

24 |Therefore| Daniel entered in unto Arioch, whom the king had appointed' to destroy the wise men of Babylon,—he went in, and <thus> he said unto him,

<The wise men of Babylon> do not thou destroy, bring me in before the king, and <the interpretation—unto the king> will I declare.

25 Thereupon' ‖Arioch—with haste‖ brought in Daniel before the king,—and <thus> he said to him—

I have found a man of the sons of the exile of Judah, who <the interpretation—unto the king> will make known.

26 The king answered' and said unto Daniel, whose name was Belteshazzar,—

Art' thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered' before the king, and said,—

<The secret which the king hath asked> ‖the wise men, the magicians, the sacred scribes, the astrologers‖[a] are not able to declare unto the king; 28 but there is' a God in the heavens, who revealeth secrets, and hath made known to King Nebuchadnezzar, what shall come to pass, in the afterpart of the days:

‖Thy dream and the visions of thy head upon thy bed‖ are |these|:—

29 <As for thee, O king> |thy thoughts upon thy bed| arose regarding what should come to pass hereafter; and ‖he that revealeth secrets‖ made known to thee what shall come to pass.

30 But <as for me—not for any wisdom that is in me, more than any of the living> is ‖this secret‖ revealed to me,—|therefore| it is in order that <the interpretation—unto the king> they should make known, and that <the thoughts of thy heart> thou shouldst get to know.

31 <As for thee, O king> thou wast looking, when lo! a great image, ‖this image, being mighty, and the brightness thereof surpassing‖ was standing before thee,—and ‖the appearance thereof‖ was terrible.

32 <As for this image> |its head| was of fine gold, |its breast and its arms| were of silver,—|its belly and its thighs| of bronze;

33 |its legs| of iron,—and ‖its feet‖ |part of them| of iron, and |part of them| of clay.

34 Thou didst look, until that a stone tare itself away, ‖not by the aid of hands‖, and smote the image upon its feet, which were of iron and clay,—and they were broken in pieces.[b] 35 Then' were broken in pieces at once, the iron, the clay, the bronze, the silver, and the gold, and became like chaff out of the summer threshing-floors, and the wind |carried them away|, and ‖no place‖ was found for them,—but ‖the stone that smote the image‖ became a mighty rock, and filled all the land.[a]

36 ‖This‖ is the dream, and <the interpretation thereof> we will tell before the king.

37 |Thou, O king| art the king of kings,—for ‖the God of the heavens‖ hath given unto thee |the kingship, the might, the power and the dignity|; 38 and ‖wheresoever the sons of men do dwell‖ <the wild beasts of the field and the birds of the heavens> hath he given into thy hand, and hath made thee ruler over them all. ‖Thou‖ art the head of gold.

39 And <after thee> shall arise another kingdom, inferior to thee,— and another—a third kingdom, of bronze, which shall bear rule throughout all the earth.

40 And ‖the fourth kingdom‖ shall be hard as iron,—<in like manner as iron breaketh in pieces and crusheth all things,—even as iron which bringeth to ruins all these> shall it break in pieces and bring to ruins. 41 And <whereas thou sawest the feet and the toes, part of them of potter's clay, and part of them of iron> ‖the kingdom‖ shall be |divided|, and <of the hardness of the iron> shall there be in it,—forasmuch as thou sawest |the iron| combined with the miry clay; 42 and <the toes of the feet> |part of them| iron, and |part| of clay,—|some part of the kingdom| shall be strong, but |a part thereof| shall be brittle; 43 and <whereas[b] thou sawest |the iron| combined with the miry clay> they shall be combined with the seed of men, but shall not cleave firmly one to another,—lo! as iron is not to be combined with clay.

44 And <in the days of those kings> shall the God of the heavens |set up| a kingdom, which <to the ages> shall not be destroyed, and ‖the kingdom‖ <to another people> shall not be left,—it shall break in pieces and make an end of all these kingdoms, but ‖itself‖ shall stand to the ages. 45 <Forasmuch as thou sawest that |out of the rock| a stone tare itself away, but not with hands, and brake in pieces the clay, the iron, the bronze,[c] the silver and the gold> ‖the mighty God‖ hath made known to the king what shall come to pass hereafter.

Exact' then is the dream,

And trusty' its interpretation.

46 Then' ‖King Nebuchadnezzar‖ fell upon his face, and <unto Daniel> paid adoration; and <a present and sweet odours> gave he word to

[a] "Who from the position of the stars at the hour of birth, by various arts of computation and divining, determined the fate of individuals"—T.G.

[b] Or: "beaten small."

[a] Or: "earth."

[b] *Written*: "whereas" (without "and"); but *read*: "and whereas." In some cod. (w. 2 ear. pr. edns., Syr. and Vul.) both *written* and *read* with "and"—G.n.

[c] So it shd be (in this order), (w. Sep.)—G.n.

pour out unto him. 47 The king answered' Daniel, and said—

<Of a truth> ‖your God‖ is a God of gods, and a Lord of kings, and a Revealer of secrets,—seeing thou wast able to reveal this secret.

48 Then' ‖the king‖ exalted |Daniel|, and <many large presents> gave he unto him, and set him to be ruler over all the province of Babylon,—and chief of the nobles, over all the wise men of Babylon.

49 And ‖Daniel‖ desired of the king, and he appointed—over the business of the province of Babylon—Shadrach, Meshach, and Abed-nego,—but ‖Daniel himself‖ was in the gate of the king.

§ 3. *Nebuchadnezzar, making an Image of Gold to be Worshipped on Pain of Death, casts Shadrach, Meshach, and Abed-nego, for refusing to worship, into a Furnace of Fire; from which, however, they are Miraculously Delivered.*

3 1 ‖Nebuchadnezzar the king‖ made an image of gold, |the height thereof| sixty cubits, |the breadth thereof| six cubits,—he set it up in the valley of Dura, in the province of Babylon.

2 And ‖Nebuchadnezzar the king‖ sent to gather together the satraps, the nobles and the pashas, the chief judges, the treasurers, the judges, the lawyers, and all the rulers of the province,—to come to the dedication of the image, which Nebuchadnezzar the king |had set up|. 3 Then' were gathered together, the satraps, the nobles and the pashas, the chief judges, the treasurers, the judges, the lawyers, and all the rulers of the province, to the dedication of the image, which Nebuchadnezzar the king had set up,—and they stood before the image, which Nebuchadnezzar |had set up|. 4 And ‖the herald‖ proclaimed aloud,—

<To you> is given the word, O ye peoples, races, and tongues: 5 <At what time ye shall hear the sound of the horn, the pipe, the lyre, the harp, the psaltery, the bagpipes, and all kinds of instruments of music> ye shall fall down and adore the image of gold, which Nebuchadnezzar the king hath set up; 6 and ‖whosoever shall not fall down and adore‖ shall ‖instantly‖ be cast into the burning furnace of fire.

7 |Wherefore| <at the same time—when all the peoples heard the sound of the horn, the pipe, the lyre, the harp, the psaltery,[a] and all kinds of instruments of music> they were falling down—even all the peoples, the races, and the tongues,—adoring the image of gold, which Nebuchadnezzar the king |had set up|.

8 |Wherefore| <at the same time> drew near certain Chaldeans,—and accused[b] the Jews: 9 they spake, and said, to Nebuchadnezzar the king:

O king! <for ages> live!

10 ‖Thou thyself, O king‖, hast made a decree, that ‖any man who shall hear the sound of the horn, the pipe, the lyre, the harp, the psaltery and the bagpipes, and all kinds of instruments of music‖ shall fall down and adore the image of gold; 11 and ‖whosoever shall not fall down and adore‖ shall be cast into the burning furnace of fire.

12 There are' certain Jews whom thou hast set over the business of the province of Babylon, Shadrach, Meshach, and Abed-nego,—‖these men‖ have made thee, O king, of no account, <thy god> they serve not, and <the image of gold which thou hast set up> do they not adore.

13 Then' ‖Nebuchadnezzar — with anger and wrath‖ gave word to bring Shadrach, Meshach, and Abed-nego, then <these men> brought they before the king. 14 Nebuchadnezzar spake' and said unto them,

Is it <with design> O Shadrach, Meshach, and Abed-nego,—that <my god> ye' are not serving, and <the image which I have set up> are not adoring? 15 Now ‖if ye be ready‖ <at what time ye shall hear the sound of the cornet, the pipe, the lyre, the harp, the psaltery and the bagpipes, and all the instruments of music> ye shall fall down and adore the image which I have made, but <if ye shall not adore> |instantly| shall ye be cast into the midst of the burning furnace of fire,—and who is the god that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego answered', and said to the king:

O Nebuchadnezzar! we are not accounting it needful, |concerning this| to answer thee. 17 <If it is> ‖our God, whom we' serve‖ is able to deliver us,—<out of the burning furnace of fire, and out of thy hand> O king, he will deliver. 18 But <if not> be it known' to thee, O king,—that <thy god> will we not' serve, and <the image of gold which thou hast set up> will we not adore.

19 Then' ‖Nebuchadnezzar‖ was filled with wrath, and ‖the likeness of his countenance‖ was changed, against Shadrach, Meshach, and Abed-nego,—he spake and gave word to heat the furnace seven times hotter than it was ever seen heated; 20 and <to men, who were the mightiest men in his army> gave he word to bind fast Shadrach, Meshach, and Abed-nego,—to cast them into the burning furnace of fire.

21 Then' bound they ‖these men‖ in their trousers, their tunics, and their cloaks,[a] and their (other) clothing,—and cast into the midst of the burning furnace of fire. 22 Therefore, <because the word of the king had raged forth,[b] and the furnace was exceeding hot>

[a] Some cod. (w. Vul.) add: "and the bagpipes"—G.n.

[b] Lit.: "did eat their pieces of."

[a] Or: "mantles." But Fuerst: "turbans," taking "clothing" as = "upper cl."

[b] Or: "was urgent, severe."

‖those very men who took up Shadrach, Meshach, and Abed-nego‖ were slain by the flame of the fire; 23 and ‖these three men, Shadrach, Meshach, and Abed-nego‖ fell down into the midst of the burning furnace of fire, fast bound.

24 Then ‖Nebuchadnezzar the king‖ was amazed, and rose up in haste: he spake and said to his nearest friends—

Where they not three men, we cast into the midst of the fire, fast bound?

They answered and said to the king,

Surely, O king!

25 He answered and said,

Lo! ‖I‖ see four men, unbound, walking in the midst of the fire, and <injury> there is not in them, and ‖the appearance of the fourth‖ is like to a son of the gods!

26 Then did Nebuchadnezzar |draw near| to the door of the burning furnace of fire, he spake and said,

Shadrach, Meshach, and Abed-nego, ye servants of the most high God, step forth and come hither.

Then stepped forth Shadrach, Meshach, and Abed-nego, out of the midst of the fire. 27 And—being gathered together—|the satraps, the nobles, and the pashas and near friends of the king|, saw these men, over whose bodies the fire had |no power|, nor was ‖a hair of their head‖ singed, neither were ‖their trousers‖ disfigured,—nor had ‖the smell of fire‖ come upon them. 28 Nebuchadnezzar spake' and said,

Blessed' be the God of Shadrach, Meshach, and Abed-nego, who hath sent his messenger, and delivered his servants, who trusted in him,—when <the word of the king> they transgressed, and delivered up their bodies, that they might not serve nor adore any god, saving their own God.

29 Therefore do I make a decree, that ‖whosoever of any people, race, or tongue it be that shall charge any error[a] upon the God of Shadrach, Meshach, and Abed-nego‖ shall be cut in pieces, and ‖his house‖ <into a dunghill>[b] shall be changed; because there is no' other' God, who is able to deliver, like this!

30 Then ‖the king‖ advanced Shadrach, Meshach, and Abed-nego, in the province of Babylon.

§ 4. *Nebuchadnezzar's Dream of his own Abasement —Explained by Daniel—and Fulfilled.*

4 1 ‖Nebuchadnezzar[c] the king‖ <unto all the peoples, the races and the tongues who are dwelling in all the earth,> Let ‖your prosperity‖ abound!

2 <The signs, and the wonders,[d] which the most high God |hath wrought with me|> it is pleasing before me to declare.

3 ‖His signs‖ how great!
And ‖his wonders‖ how mighty!
‖His kingdom‖ is an age-abiding kingdom,
And ‖his dominion‖ lasteth from generation to generation.[a]

4 ‖I, Nebuchadnezzar‖ was at peace in mine own house, and was prosperous[b] in my palace. 5 <A dream> I saw, and it made me afraid,—and ‖fancies upon my bed, and visions of my head‖ terrified me.

6 Therefore made I a decree, to bring in before me, all the wise men of Babylon,—who <the interpretation of the dream> should make known to me. 7 Then came in the sacred scribes, the magicians, the Chaldeans, and the astrologers,[c]— and <the dream> told I' before them, but <the interpretation> could they not make known to me. 8 Howbeit <at last> came before me—Daniel, whose ‖name‖ was Belteshazzar, after the name of my god, and in whom is the spirit of the holy gods; and <the dream—before him> I told [saying]:

9 -O Belteshazzar, chief of the sacred scribes, <because I know that |the spirit of the holy gods| is in thee,—and no secret giveth thee trouble> [therefore] <the visions of my dream which I have seen, and the interpretation thereof> do thou tell.

10 The visions then of my head upon my bed [were these],—

I was looking, when lo! a tree in the midst of the land,[d]
And ‖the height thereof‖ was great.

11 The tree |grew|, and became strong,—
And ‖the height thereof‖ reached unto the heavens,
And ‖the view thereof‖ unto the end of all the land:[d]

12 ‖The foliage thereof‖ was beautiful,
And ‖the fruit thereof‖ abundant,
And there was food for all therein,—
<Under it> the wild beast of the field found shade,
And <among its branches> dwelt the birds of the heavens,
And <therefrom> was well fed |all flesh|.

13 I was looking, in the visions of my head, upon my bed, when lo! ‖a watcher and holy one‖ <out of the heavens> coming down. 14 He cried aloud, and <thus> he said—

Hew ye down the tree,
And lop off its branches,
Strip off its leaves,
And scatter its fruit,—

[a] Or: "fault."
[b] Cp. chap. ii. 5, n.
[c] Note how the story, for a while, seems dictated by the king himself.
[d] "Astonishing things," "miracles"—T.G.

[a] Lit.: "[is] with generation and generation."
[b] Or: "flourishing." Lit.: "green."
[c] Cp. chap. ii. 27, n.
[d] Or: "earth."

Let the wild beasts flee' from under it,
And the birds, out of its branches;
15 Nevertheless, <the stock of its roots[a] in the earth> leave ye, yea in a bond of iron and bronze, in the tender grass[b] of the field,
And <with the dew of the heavens> let it be drenched,[c]
And <with the wild beasts> be its portion, amongst the herbage of the earth;
16 Let ‖its heart‖ <from a man's> be changed,
And ‖the heart of a wild beast‖ be given to it,—
And let seven seasons pass over it.

17 <By the decree of the watchers> is the thing,
And <[by] the mandate of the holy ones> the matter:
To the intent that the living |may get to know| that the Most High |hath dominion| over the kingdom of men, and <to whomsoever he pleaseth> he giveth it, and <one low among men> he setteth up over it.

18 <This dream> have ‖I, King Nebuchadnezzar‖ seen.
‖Thou, therefore, O Belteshazzar‖ <the interpretation> do thou tell, forasmuch as ‖all the wise men of my kingdom‖ are unable <the interpretation> to make known to me, but ‖thou‖ art able, because ‖the spirit of the holy gods‖ is in thee.

19 Then ‖Daniel, whose name was Belteshazzar‖ was astonished for about one moment.[d] and ‖his thoughts‖ troubled him. The king[e] spake' and said,
O Belteshazzar, let neither ‖the dream, nor the interpretation‖ trouble thee.
Belteshazzar answered' and said,
My Lord,
‖The dream‖ be for them[f] who hate thee,
And ‖the interpretation‖ for them[f] who are thy foes.

20 <‖The tree which thou sawest‖, which grew and became strong,
Whose ‖height‖ reached unto the heavens,
And ‖the view‖ thereof to all the earth:
21 Whose ‖foliage‖ was beautiful,
And whose ‖fruit‖ abundant,
And ‖food for all‖ was in it,—
<Under it> dwelt the wild beasts of the field,
And <in the branches thereof> nestled the birds of the heavens:>

22 <Thyself> it is, O king, in that thou art grown, and become strong,—and ‖thy greatness‖ hath grown, and reached to the heavens, and ‖thy dominion‖ to the end of the earth.

23 And <whereas the king saw' a watcher and holy one coming down out of the heavens, who said,
Hew ye down the tree and despoil it,
Nevertheless <the stock of its roots—in the earth> leave ye, even in a bond of iron and bronze, in the tender grass of the field,—
And <with the dew of the heavens> let it be drenched, and <along with the wild beasts of the field> be its portion,
Until that ‖seven seasons‖ pass over it>
24 ‖This‖ is the interpretation, O king,—and ‖the decree of the Most High‖ it is, which hath come upon my lord the king:
25 That <thee> are they going to drive forth from among men,
And <along with the wild beasts of the field> shall be thy dwelling,
And <grass—like oxen> will they suffer ‖thee‖ to eat,
And <with the dew of the heavens> will they suffer ‖thee‖ to be drenched,
And ‖seven seasons‖ shall pass over thee,—
Until that thou come to know, that the Most High |hath dominion| over the kingdom of men,
And <to whomsoever he pleaseth> he giveth it.
26 And <whereas they gave word to leave the stock of the roots of the tree> ‖thy kingdom‖ <unto thee> is sure,—after that thou come to know, that the heavens |have dominion|.
27 Wherefore, O king, let ‖my counsel‖ be pleasing[a] unto thee,
<Thy sin, then,—by righteousness> break thou off,
And <thine iniquities> by shewing favour to the oppressed,—
If so be it may become the lengthening out of thy security.[b]

28 ‖All this‖ came upon Nebuchadnezzar the king. 29 ‖At the end of twelve months‖ <over the palace of the kingdom of Babylon> was he walking: 30 the king spake' and said,
Is not ‖this‖ Babylon the great,—which ‖I myself‖ have built as the home[c] of the kingdom, by the might of my power, and for the dignity of my majesty?
31 <While yet' the word was in the mouth of the king> ‖a voice‖ <out of the heavens> fell,—
<Unto thee> is it said, O Nebuchadnezzar the king,
‖The kingdom‖ hath departed from thee;
32 And <from among men> are they going to drive ‖thee‖ forth,
And <with the wild beast of the field> shall be thy dwelling,
<Grass—like oxen> will they suffer ‖thee‖ to eat,
And ‖seven seasons‖ shall pass over thee,—
Until that thou come to know that the Most

[a] Clearly="root-trunk."
[b] Or: "herbage."
[c] So Davies, "where *ebaphē* in Greek"—Heb.L.
[d] Or: "for a short time."
[e] The king seems not to be the relator any further: or it would have been: "I spake," etc.
[f] *Written*: pl.; *read*: sing. —G.n.

[a] Or: "beautiful."
[b] Or: "tranquillity."
[c] Ml.: "house."

High |hath dominion| over the kingdom of men, and <to whomsoever he pleaseth> he giveth it.

33 <Immediately> |the word| was fulfilled upon Nebuchadnezzar, And <from among men> was he driven forth, And <grass—like oxen> did he eat, And <with the dew of the heavens> his body was drenched,—until that ‖his hair‖ <like to eagles' feathers> was grown, and his nails, like birds' claws.

34 And <at the end of the days> ‖I, Nebuchadnezzar‖, |mine eyes[a] unto the heavens| did uplift,
And ‖mine understanding‖ <unto me> returned,
And <the Most High> I blessed,
And <to him that liveth age-abidingly> I rendered praise and honour,—
‖Whose dominion‖ is an age-abiding dominion,
And ‖his kingdom‖ lasteth from generation to generation;[b]

35 And ‖all the inhabitants of the earth‖ <as nothing> are accounted,
And <according to his own pleasure> dealeth he—
With the army of the heavens,
And the inhabitants of the earth,—
And none there is' who can smite upon his hand,
Or say to him, What hast thou done?

36 <At the same time> ‖mine understanding‖ returned unto me,
And <for the dignity of my kingdom> ‖my majesty and my brightness‖ returned unto me,
And <unto me> ‖my nearest friends and my nobles‖ did seek,—
And <over my kingdom> was I restored,
And <surpassing greatness> was added unto me.

37 Now ‖I, Nebuchadnezzar‖ am praising and extolling and honouring the King of the Heavens,
‖All whose works‖ are truth,
And ‖his ways‖ right;
And <them who walk in pride> he is able to abase.

§ 5. *To King Belshazzar, while dishonouring the Sacred Vessels, is Handwriting put forth, which Daniel interprets, and which is swiftly fulfilled.*

5 1 ‖Belshazzar the king‖ made a great feast, to a thousand of his nobles,—and <before the thousand> was drinking |wine|. 2 ‖Belshazzar‖ gave word, at the flavour of the wine,[c] to bring the vessels of gold and silver, which Nebuchadnezzar his father |had brought forth| out of the temple which was in Jerusalem,—that the king and his nobles, his wives and his concubines |might drink therein|.

3 Then brought they the vessels of gold which had been taken out of the temple of the house of God, which was in Jerusalem,—and the king and his nobles, his wives and his concubines, |drank therein|: 4 they drank wine,—and praised the gods of gold and silver, bronze, iron, wood and stone.

5 <Immediately> came forth the fingers of the hand of a man, and wrote, over against the chandelier, upon the plaster[a] of the wall of the palace of the king,—and ‖the king‖ saw the part of the hand[b] which was writing. 6 Then <as for the king> ‖his bright looks‖ changed in him, and ‖his thoughts‖ terrified him,—and ‖the joints[c] of his loins‖ were loosed, and ‖his knees‖ smote |one against another|. 7 The king began crying out amain, to bring in the magicians, the Chaldeans and the astrologers,[d]—the king spake' and said to the wise men of Babylon,
‖Whosoever it is that shall read this writing, and <the interpretation thereof> shall declare unto me‖,
<With purple> shall he be clothed,
And have a chain[e] of gold upon his neck,
And <as the third in the kingdom> shall he have dominion.

8 Then were coming in all the wise men of the king,[f]—but <the writing> could they not read, nor <the interpretation> make known to the king. 9 Then ‖King Belshazzar‖ was greatly' terrified, and ‖his bright looks‖ were changed upon him,—and ‖his nobles‖ were perplexed. 10 ‖The queen‖ <by reason of the words of the king and his nobles> |into the house of banqueting| entered,—the queen spake' and said,
O king! <for ages> live!
Let not thy thoughts |terrify thee|, and <as for thy bright looks> let them not be changed.

11 There is' a man in thy kingdom in whom is the spirit of the holy gods, and <in the days of thy father> ‖light, and intelligence, and wisdom like the wisdom of the gods‖ were found in him,—and ‖King Nebuchadnezzar thy father‖ appointed him |chief of the sacred scribes, the magicians, the Chaldeans, and the astrologers|—‖thy father, O king!‖ 12 <Forasmuch as ‖a distinguished spirit, and knowledge and intelligence, ability to interpret dreams and solve riddles and unravel knotty points‖ were found in the same Daniel, whom the king named Belteshazzar> now let ‖Daniel‖ be called, and <the interpretation> will he declare.

13 Then ‖Daniel‖ was brought in before the king,—the king spake' and said unto Daniel,
Art ‖thou‖ that Daniel, that is of the sons of

[a] Here the king himself seems to resume the story.
[b] Ml.: "(is) with generation and generation."
[c] *I.e.*: "in a proud wine freak"—Fuerst.
[a] Or: "lime."
[b] Ml.: "saw the hand extremity." Fu. H.L.: "the wrist."
[c] Ml.: "knots."
[d] Cp. chap. ii. 27, n.
[e] Perh.: "of pearls"—Davies' H.L.
[f] Some cod.: "of Babylon"—G.n.

the exile of Judah, whom the king my father brought' out of Judah?

14 Then, I have heard concerning thee, that ‖the spirit of the gods‖[a] is in thee,—and ‖light and intelligence and distinguished wisdom‖ are found in thee.

15 ‖Now‖, therefore, have been brought in before me, the wise men, the magicians, that <this writing> they might read, and <the interpretation thereof> might make known unto me,—but they were not able <the interpretation of the thing> to declare.

16 ‖I‖ however, have heard concerning thee, that thou art able, <interpretations> to unfold, and <knotty points> to unravel,—

Now <if thou be able |the writing| to read, and |the interpretation thereof| to make known unto me> |with purple| shalt thou be clothed, and |a chain of gold| shalt thou have upon thy neck, and <as the third in the kingdom> shalt thou have dominion.

17 Then spake Daniel, and said before the king,

<As for thy gifts> thine own'let them remain,
And <thy presents> |on another| bestow,—
Howbeit <the writing> will I read to the king,
And <the interpretation thereof>[b] will I make known to him.

18 <As for thee, O king> ‖the Most High God‖ gave |kingship and greatness and honour and majesty| unto Nebuchadnezzar thy father; 19 and <for the greatness that he gave him> ‖all peoples, races and tongues‖ used to tremble and to withdraw falteringly from before him,—

<Whom he would> he slew,
And <whom he would> he kept alive,
And <whom he would> he set up,
And <whom he would> he put down.

20 But <when uplifted' was his heart and ‖his spirit‖ became obstinate so as to act arrogantly> he was put down from the throne of his kingdom, and <his dignity> took they from him; 21 And <from among the sons of men> was he driven, And ‖his heart‖ <to a wild beast's> became equal, And <with the wild asses> was his dwelling, And <grass—like oxen> they suffered him to eat, And <with the dew of the heavens> |his body| was drenched,—until that he came to know that the Most High God |hath dominion| over the kingdom of men, and <whomsoever he pleaseth> he setteth up over it.

22 And yet ‖thou, his son‖ O Belshazzar! hast not humbled thy heart, though <all this> thou knewest; 23 but <against the Lord of the heavens> hast uplifted thyself, and <the vessels of his house> have they brought before thee, and ‖thou, and thy nobles, thy wives and thy concubines‖ have been drinking ‖wine‖ therein, and <gods of silver and gold, of bronze, iron, wood and stone, which see not nor hear nor know> hast thou praised,—whereas <God, in whose hand thy breath[a] is and whose are all thy ways> ‖him‖ hast thou not glorified.

24 Then was there put forth from before him the part of the hand,—and ‖this writing‖ was inscribed:

25 And this is the writing which was inscribed,
M'nê, M'nê, T'kêl, u-Pharsin.

26 ‖This‖ is the interpretation of the thing,—
M'nê [= "Reckoned-up"], God hath reckoned up thy reign, and ended it;

27 T'kêl [= "Weighed"],—thou art weighed in the balances, and found wanting;

28 P'rês [= "Snatched-away"],[b] — snatched away is thy kingdom, and given to the Medes and Persians.

29 Then Belshazzar |gave word|, that they should clothe Daniel with purple, and put a chain[c] of gold upon his neck, — and should make a proclamation concerning him, that he should be the third ruler over the kingdom.

30 <In that night> was slain—Belshazzar, the king of the Chaldeans.[d]

§ 6. *Darius the Mede, unwarily Signing an Interdict against Prayer, consigns Daniel to the Lions' Den, from which the King gladly welcomes him back Unharmed.*

31 And ‖Darius the Mede‖ received the kingdom,—when about sixty-two years of age.

6 1 It was pleasing before Darius, that he should set up over the kingdom, a hundred and twenty satraps,—that they should be over all the kingdom; 2 and <over these> three confidential ministers, of whom ‖Daniel‖ was first,—that <to them> these satraps should render an account, and ‖the king‖ not be suffering loss. 3 Then ‖this Daniel‖ signalised himself, above the ministers and the satraps, because ‖a distinguished spirit‖ was in him, and ‖the king‖ thought to set him up over all the kingdom.

4 Then ‖the ministers and the satraps‖ began seeking to find |occasion|[e] against Daniel, in respect of the kingdom,—but <no occasion nor wickedness> could they find, inasmuch as |faithful| was he, and ‖neither error nor wickedness‖ could be found against him.

5 Then ‖these men‖ were saying,

We shall not find against this Daniel, any occasion; unless we find it against him in respect of the law of his God.

6 Then ‖these ministers and satraps‖ crowded together[f] unto the king,—and <thus> were saying to him,

O Darius the king! |for ages| live!

[a] Some cod. (w. 7 ear. pr. edns., Syr.): "the holy gods." Cp. chap. iv. 9 —G.n.
[b] So it shd be (w. Sep., Syr. and Vul.)—G.n.
[a] Or: "spirit."
[b] So Fuerst.
[c] Cp. ver. 7.
[d] So *written*; but *read*: "the Chaldean king"—G.n.
[e] Or: "pretext."
[f] Or: "hurried."

7 All the ministers of the kingdom, the nobles
and satraps, the near friends and the pashas,
|have consulted together|, to establish a
royal statute, and to confirm an inter-
dict,[a]—
That ‖whosoever shall ask a petition[b]
of any God or man, for thirty days,
save of thee, O king‖ shall be cast
into the den of lions.
8 Now, O king! wilt thou establish the inter-
dict, and sign[c] the writing, that it may
not be changed—according to the law of
the Medes and Persians, which may not
be abolished.
9 Wherefore' ‖King Darius‖ signed the writing
and the interdict.
10 But ‖Daniel‖ <when he knew that the
writing |was signed|> went to his own house,
and <the windows being opened to him, in
his chamber, toward Jerusalem> ‖three times
a day‖ was he kneeling upon his knees, and
praying and giving thanks before his God, in
like manner as he had been doing aforetime.
11 Then ‖these men‖ crowded together,[d] and
found Daniel,—praying and making supplica-
tion, before his God.
12 Then drew they near, and began to speak
before the king, concerning the royal interdict,
Didst thou not sign |an interdict|,
That ‖any man who should petition of any
God or man, for thirty days, save of
thee, O king‖ should be cast into the
den of lions?
The king answered' and said,
Certain' is the thing—according to the law of
the Medes and Persians, which may not
be abolished.
13 Then answered they and were saying before
the king,
‖Daniel, who is of the sons of the exile of
Judah‖ hath made thee, O king, of none
account, also the interdict which thou hast
signed,—but <three times a day> is asking
his petition.[e]
14 Then ‖the king‖ <when he heard |the
matter|> was sorely' displeased with himself,[f]
and <upon Daniel> set his heart, to deliver
him.—and <until the going in of the sun> was
striving to rescue him.
15 Then ‖these men‖ crowded[d] unto the king,—
and were saying to the king,
Know, O king, that the law of the Medes
and Persians is, that ‖no interdict nor
statute which the king establisheth‖ may
be changed.
16 Then ‖the king‖ gave word, and they
brought Daniel, and cast him into the den
of lions. The king spake' and said to
Daniel,—
<Thy God, whom thou' art serving con-
tinually> ‖he‖ will deliver thee.

[a] Or: "prohibition."
[b] Or: "pray a prayer."
[c] So Davies. "Inscribe" —T.G., Fuerst.
[d] Or: "hurried."
[e] Or: "praying his prayer."
[f] Or: "concerning it."

17 And there was brought a certain stone,[a]
and laid upon the mouth[b] of the den; and
the king sealed' it with his own signet-
ring, and with the signet-ring of his nobles,
that nothing might be changed, as to
Daniel.
18 Then the king departed to his palace, and
spent the night fasting, and no |table|[c] was
brought in before him,—and ‖his sleep‖ fled
from him. 19 Then the king rose early,
with the dawn,[d]—and <hastily—unto the den
of lions> departed; 20 and <when he drew
near to the den> <unto Daniel, with a
distressed voice> made he outcry,—the king
spake' and said unto Daniel,
O Daniel! servant of the Living God!
<Thy God, whom thou art serving con-
tinually> hath he been able to deliver
thee from the lions?
21 Then ‖Daniel‖ <with the king> spake,—
O king! |for ages| live!
22 ‖My God‖ hath sent his messenger, and hath
shut the mouth of the lions, and they have
not hurt me; forasmuch as <before him>
rectitude[e] was found in me, moreover also
<before thee, O king> no ‖crime‖ had I
committed.
23 Then ‖the king‖ was exceedingly glad
concerning him, and gave word to take up
‖Daniel‖ out of the den. So Daniel |was
taken up| out of the den, and ‖no manner of
hurt‖ was found in him, for that he had
trusted in his God.
24 And the king |gave word| that they should
bring those men who had accused[f] Daniel, and
<into the den of lions> they cast them—them,
their children, and their wives,—and <they
had not reached the bottom of the den>
when the lions |seized them|, and <all their
bones> brake they in pieces.
25 Then ‖Darius the king‖ wrote to all the
peoples, the races, and the tongues who were
dwelling in all the earth,
Your prosperity abound! 26 ‖From
before me‖ is appointed a decree that
<throughout every dominion of my
kingdom> men tremble and withdraw
falteringly from before the God of Daniel,
—for that ‖he‖ is the Living God, and
abiding for ages, and ‖his kingdom‖ that
which shall not be destroyed, and ‖his
dominion‖ is unto the end: 27 who de-
livereth and rescueth, and worketh signs
and wonders, in the heavens, and in the
earth,—for that he hath delivered Daniel
out of the power of the lions.
28 And ‖this Daniel‖ prospered in the reign
of Darius,—and in the reign of Cyrus the
Persian.

[a] Or simply: "a stone."
[b] Or: "up to the door."
[c] Some say: "concubines." Others: "instruments of music." One school of Massorites spell the word: *dakwan*; the other: *dahwan* (letter *he*) —G.n.
[d] Some say: "by candle-light." Cp. T.G.
[e] Mi.: "cleanness."
[f] Cp. chap. iii. 8, n.

§ 7. *Daniel here goes back to record his own Dreams. And, first, that of Four Wild Beasts coming up out of the Great Sea, with the Interpretation of which he is favoured.*

7 1 <In the first year of Belshazzar, king of Babylon> ‖Daniel‖ beheld |a dream|, and visions of his head upon his bed,—then <the dream> he wrote, <the sum of the matters> he told. 2 Daniel spake'[a] and said,

I was looking, in my vision [which came] with the night,—when, lo! ‖the four winds of the heavens‖ bursting forth upon the great sea; 3 and four large wild beasts, coming up out of the sea,—diverse, one from another:—

4 ‖The foremost‖ like a lion, having |the wings of an eagle|,—I looked until the wings thereof |were torn out|, and it was lifted up from the earth, and <upon its feet, like a man> was it caused to stand, and <the heart of a man> was given to it.

5 And, lo! another wild beast, a second, resembling a bear, and <on one side> was it raised up, with three ribs in its mouth, between its teeth,—and <thus> were they saying to it,

Rise! devour much flesh.

6 <After that> I was looking, and lo! another, like a leopard,[b] and ‖it‖ had four wings of a bird upon its back,—and <four heads> had the wild beast, and ‖dominion‖ was given to it.

7 <After that> I was looking in the visions of the night, when lo! a fourth wild beast, terrible and well-hipped[c] and exceeding strong, and it had ‖large teeth[d] of iron‖, it devoured and brake in pieces, and <the residue—with its feet> it trampled down,—and ‖it‖ was diverse from all the wild beasts that were before it, and it had ‖ten horns‖. 8 I was considering the horns, when lo! ‖another horn, a little one‖ came up among them, and ‖three of the former horns‖ were uprooted from before it,—and lo! ‖eyes, like the eyes of a man‖ in this horn, and ‖a mouth‖ speaking great things.

9 I continued looking, until that ‖thrones‖ were placed, and ‖the Ancient of days‖ took his seat,—whose ‖garment‖ <like snow> was white, and ‖the hair of his head‖ like pure wool, ‖his throne‖ was flames of fire, ‖his wheels‖ a burning fire.

10 ‖A stream of fire‖ was flowing on and issuing forth from before him, ‖a thousand thousand‖ waited upon him, and ‖ten thousand times ten thousand‖ <before him> stood up,—‖Judgment‖[e] took its seat, and ‖books‖ were opened. 11 I continued looking, <then' because of the sound of the great words which the horn was speaking>, I continued looking, until that the wild beast |was slain|, and his body |destroyed|, and given to the burning of the fire. 12 <As concerning the rest of the beasts> their dominion |was taken away|,[a]—but ‖a lengthening of life‖ was given to them, until time and season.

13 I continued looking in the visions of the night, when lo! <with the clouds of the heavens> ‖one like a son of man‖ was coming,—and <unto the Ancient of days‖ he approached, and <before him> they brought him near; 14 and <unto him> were given dominion and dignity and kingship, that all peoples, races and tongues, <unto him> should do service,—‖his dominion‖ was an age-abiding dominion, which should not pass away, and ‖his kingdom‖ that which should not be destroyed.

15 The spirit of ‖me, Daniel‖ was grieved in the midst of the sheath,—and ‖the visions of my head‖ terrified me. 16 I drew near unto one of them who stood by,[b] and made exact enquiry of him, concerning all this,—so he told me, and <the interpretation of the things> made he known unto me.

17 ‖These great wild beasts, which are four‖,—are four kings who shall arise out of the earth; 18 but the holy ones of the Highest[c] |shall receive the kingdom|,—and shall possess the kingdom for the age, yea for the age of ages.

19 Then desired I to be sure, concerning the fourth wild beast, which was diverse from all of them,—exceeding terrible, whose ‖teeth‖ were iron, and ‖his claws‖[d] of bronze, he devoured, brake in pieces, and <the residue—with his feet[e]> he trampled down; 20 also concerning the ten horns, which were in his head, and the other, which came up, and there fell—from among them that were before it—three,—and this horn which had ‖eyes‖, and ‖a mouth‖ speaking great things, and ‖his look‖ was more proud than his fellows: 21 I continued looking, when ‖this horn‖ made war with the holy ones,—and prevailed against them: 22 until that the Ancient of Days |came|, and ‖justice‖[f] was granted to the holy ones of the Highest,[g]—and ‖the time‖ arrived, that the holy ones should possess' ‖the kingdom‖. 23 |Thus| he said,

‖The fourth wild beast‖ is a fourth kingdom which shall be in the earth, which shall be diverse from all the kingdoms,—and shall devour all the earth, and shall trample it down, and break it in pieces.

24 And ‖the ten horns of that kingdom‖ are ten kings who will arise,—and ‖another‖ will arise after them, and ‖he‖ will be diverse from the former ones, and <three kings> will he cast down; 25 and <words against the Most High> will he speak, and <the

[a] And, therefore, the following paragraphs might have been printed as "speech." Still, as they are, in fact, "narrative," they start "full out" in the margin, as is usual with narrative.

[b] Perh. sometimes including the (striped) tiger—T.G. and Fuerst.

[c] So Fuerst.

[d] Dual (?) = two large teeth; or = two rows of large teeth. Cp. T.G.

[e] The abstract for the concrete = "the Judge."

[a] Ml.: "they took away."

[b] Or: "who were standing up." Cp. ver. 10.

[c] Or perh.: "of the highest places." Cp. T.G.

[d] Or: "hoofs." *Written*: pl.; *read*: sing.—G.n.

[e] *Written*: "feet" (pl.); *read*: "foot" (sing.)—G.n.

[f] Or: "vindication."

[g] Cp. on ver. 18

holy ones of the Highest>[a] will he afflict,[b]—
and will hope to change times and law, and
they will be given into his hand, for a
season and seasons and the dividing of a
season, [26] but ‖Judgment‖ will take its
seat,[c]—and ‖his dominion‖ will they take
away, to destroy and make disappear unto
an end.

[27] And ‖the kingdom, and the dominion, and
the greatness of the kingdoms under all the
heavens‖ shall be given to the people of the
holy ones of the Highest,[d]—‖his kingdom‖
is an age-abiding kingdom, and ‖all the
dominions‖ <unto him> will render service,
and shew themselves obedient.

[28] Hitherto' is the end of the matter.
<As for me, Daniel> greatly did my thoughts
terrify me, and ‖my bright looks‖ were
changed upon me, but <the matter—in
mine own heart> I kept.[e]

§ 8. *Daniel's Second Vision—of the Ram and of the He-goat: which is explained by the Angel Gabriel.*

8 [1] <In the third year of the reign of Belshazzar
the king> ‖a vision‖ appeared unto |me Daniel|,
after that which appeared unto me at the
beginning. [2] So then I saw, in the vision,
and it came to pass, when I saw, that I' was in
Shusan[f] the fortress, which is in Persia the
province,—yea I saw it in a vision, when ‖I‖
was by the river Ulai. [3] So then I lifted up
mine eyes, and looked, and lo! a ram, standing
before the river, and ‖it‖ had two horns,—and
‖the two horns‖ were high, but ‖the one‖ was
higher than the other, and ‖the higher‖ had
come up |last|. [4] I saw the ram, pushing
strongly westward and northward and south-
ward, so that no wild beast could stand before
him, and none could deliver out of his hand,—
but he did according to his own pleasure, and
shewed himself great.

[5] Now ‖I‖ was observing, when lo! |a he-goat|
coming in out of the west, over the face of all
the earth, but it meddled not with the earth,—
and ‖the goat‖ had a conspicuous horn between
his eyes. [6] So then he came up to the ram
having the two horns, which I had seen, standing
before the river,—and ran unto him, in the fury
of his strength. [7] Yea I saw him coming close
upon the ram, and he was enraged at[g] him, and
smote the ram, and brake in pieces both his
horns, and there was no strength in the ram to
stand before him,—but he cast him down to the
ground, and trampled him underfoot, and
there was none could deliver the ram out of his
power.[h] [8] But ‖the he-goat‖ shewed him-
self very great,—and <when he had become
mighty> the great horn |was broken in pieces|,
and there came up afterwards[a] four, in its
stead, towards the four winds of the heavens;
[9] and <out of the first of them> came forth a
little horn,[b]—which became exceedingly great,
against the south and against the east, and
against the beautiful [land];[c] [10] yea it became
great as far as the host of the heavens,—and
caused to fall, to the earth, some of the host and
some of the stars, and trampled them underfoot;
[11] <even as far as the ruler of the host> shewed
he his greatness,—and <because of him> was
taken away the continual [ascending-sacrifice],[d]
and the place of the sanctuary |was cast
down|; [12] and ‖a host‖ was set over the con-
tinual [ascending-sacrifice], by transgression,
—and faithfulness |was cast down|[e] to the
ground, and so he acted with effect, and suc-
ceeded.

[13] Then heard I a certain holy one, speaking,—
and another holy one said' to that certain holy
one who was speaking—

How long' is the vision of the continual
[ascending-sacrifice] as taken away,[f] and
the transgression which astoundeth,[g] for
both sanctuary and host to be given over to
be trampled underfoot?[h]

[14] And he said unto him,[i]

Until two thousand and three hundred
evening-mornings,—then shall the sanctuary
|be vindicated|.

[15] And it came to pass, when ‖I Daniel‖ had
seen' the vision,—and had sought discernment,
that lo! there was standing before me, as the
appearance of a man. [16] Then heard I a
human voice, between [the banks of] the Ulai,—
which cried out, and said,

Gabriel! cause this man to understand the
revelation.

[17] So he came near where I stood, and <when
he came> I was terrified, and fell upon my
face,—but he said unto me,

Understand, O son of man, that <to the
time of the end>[k] belongeth the vision.

[18] And <when he spake with me> I fell stunned
upon my face, to the earth,—but he touched
me, and caused me to stand up where I
was. [19] Then said he,

Behold me! causing thee to know, that which
shall come to pass in the afterpart of the
indignation,—for <at an appointed time>
shall be an end.

[a] Cp. verses 18, 22.
[b] Or: "vex," "trouble," or "wear out" (1 Ch. xvii. 9).
[c] Cp. n. on ver. 10.
[d] Cp. verses 18, 22, 25.
[e] Cp. Lk. ii. 19.
[f] Chief city of Susiana (and all Persia)—T.G.
[g] Or: "strove violently with."
[h] Mi.: "hand."
[a] So it shd be (w. Sep.)—G.n.
[b] *Gt.*: "another horn, a little one." Cp. chap. vii. 8—G.n.
[c] *Gt.*: "against the north"—G.n.
[d] All the occurrences in Dan. are: viii. 11, 12, 13; xi. 31; xii. 11.
[e] So it shd be [passive] (w. Sep., Syr., Vul.)—G.n.
[f] So it shd be (w. Sep.)—G.n.
[g] Occurs only here and chaps. ix. 27; xi. 31; xii. 11.
[h] *Gt.*: the verse shd *read*—"How long is the vision of the continual [ascending-sacrifice] as taken away, and the setting up of the transgression, after he hath given over the sanctuary and host to be trampled underfoot?"—G.n.
[i] So it shd be (w. Sep., Syr., Vul.)—G.n. [M.C.T.; "unto me."]
[k] Cp. ver. 19; chaps. xi. 35, 40; xii. 4, 9.

20 ‖The ram which thou sawest, having the two horns‖ representeth the kings of Media and Persia; 21 and ‖the he-goat‖ is the king of Greece,—and <the great horn which was between his eyes> ‖the same‖ is the first king.

22 Now <as for its being broken in pieces, whereupon there stood up four in its stead> ‖four kingdoms, out of his [a]'nation‖ shall stand up, but not with his strength;

23 but <in the aftertime of their kingdom, when transgressions [b] |have filled up their measure|>,—there will stand up a king of mighty presence, [c] and skilful in dissimulation; [d] 24 and his strength |will be mighty|, but not through his own strength, [e] and |wonderfully| will he destroy, and succeed and act with effect,—and will destroy mighty ones, and the people of holy ones; 25 and <by his cunning> [f] will he both cause deceit to succeed in his hand, and <in his own heart> will he shew himself to be great, and <by their careless security> will he destroy many,—and <against the ruler of rulers> will he stand up, but <without hand> shall be broken in pieces.

26 Now <the revelation of the evening and the morning which hath been told> ‖faithful‖ indeed it is',—but ‖thou‖ close up the vision, because it is for many days.

27 Now <as for me Daniel> then was I sick [g] for days, but I arose and did the business of the king,—and <though I was confounded concerning the revelation> yet could no' one discern it.

§ 9. *Encouraged by Jeremiah's prophecies, Daniel makes Intercession for his City and his People. Gabriel despatched with a direct and intelligible Revelation.*

9 1 <In the first year of Darius son of Ahasuerus, of the seed of the Medes,—who was made king over the kingdom of the Chaldeans: 2 in the first year of his reign> ‖I, Daniel‖ perceived by the writings,—the number of the years, as to which the word of Yahweh came' unto Jeremiah the prophet, to fulfil the desolations of Jerusalem, seventy years. [h] 3 So I set my face unto the Lord God, [i] to seek [him] by prayer, and supplication,—with fasting, and sackcloth and ashes; 4 yea I prayed unto Yahweh my God, and made confession,—and said—

I beseech thee, O Lord, the God great and to be revered, *keeping the covenant and the lovingkindness* [k] *to them who love him, and to them who keep his commandments.* 5 We have sinned and committed iniquity, and been guilty of lawlessness and been rebellious,—even departing from thy commandments, and from thy regulations; 6 and have not hearkened unto thy servants the prophets, who spake in thy name, unto our kings, our rulers, and our fathers,—and unto all the people of the land.

7 <To thee> O Lord, belongeth righteousness, but <to us> the shame of faces, as at this day,—to the men of Judah, and to the inhabitants of Jerusalem, and to all Israel, the near and the far off, throughout all the lands whither thou hast driven them, in their treachery, wherewith they had been treacherous against thee.

8 O Yahweh [a] <to us> belongeth the shame of faces, to our kings, to our rulers, and to our fathers,—in that we have sinned against thee. 9 <To the Lord [b] our God> belong compassions, and forgivenesses,—for we have rebelled against him; 10 and have not hearkened unto the voice of Yahweh our God,—to walk in his instructions which he set before us, through means of his servants the prophets; 11 yea ‖all Israel‖ have transgressed thy law, even going away, so as not to hearken unto thy voice,—therefore |were poured out upon us| the curse and the oath which had been written in the law of Moses the servant of God, because we had sinned against him. 12 Thus hath he confirmed his words [c] which he had spoken against us, and against our judges who had judged us, by bringing in upon us a great calamity,—as to which there had not been done, under all the heavens, as hath been done unto Jerusalem.

13 <Even as written in the law of Moses> hath ‖all this calamity‖ come in upon us,—yet entreated we not the face of Yahweh our God, by turning away from our iniquities, [d] and by getting intelligence in thy truth. [e]

14 Therefore hath Yahweh |kept watch| for the calamity, and brought it in upon us,—for righteous' is Yahweh our God concerning all his deeds which he hath done, seeing that we had not hearkened unto his voice.

15 ‖Now‖ therefore, O Lord our God, who didst bring forth thy people out of the land of Egypt with a firm hand, and didst make for thyself a name, as at this day,—we have sinned, we have been guilty of lawlessness.

[a] So it shd be (w. Sep. and Vul.)—G.n.
[b] So it shd be (w. Sep., Syr., Vul.). Cp. chap. ix. 24.
[c] Ml.: "strong face."
[d] Or: "enigmas."
[e] Cp. 2 Thess. ii. 9, 10.
[f] *Gt.*: "and against the holy ones shall be his cunning"—G.n.
[g] So it shd be (w. Sep.) [without the word "fainted"]—G.n.
[h] Cp. Jer. xxv. 12; xxix. 10.
[i] Heb.: *'adhônay ha-elohim.*
[k] Perh. definiteness is better preserved in these nouns —*the* covenant made of old, and *the* lovingkindness promised therein. Cp. Exo. xx. 6; xxxiv. 6, 7.

[a] In some cod. (w. 1 ear. pr. edn.): "O Lord" (Heb.: *'Adhônây*)—G.n.
[b] One school of Massorites (w. 1 ear. pr. edn.): "To Yahweh"—G.n.
[c] "Words," *written*; "word," *read*. Some cod. (w. 1 ear. pr. edn.): "word" (sing.), *written* and *read*. Others (w. Sep., Syr., Vul.): "words" (pl.), *written* and *read*—G.n.
[d] Some cod. w. 2 ear. pr. edns., Syr.): "iniquity" (sing.)—G.n.
[e] Or: "by giving instruction in thy faithfulness."

16 O Lord! <according to all thy righteousness>
I beseech thee, let thine anger and thine
indignation turn away from thy city Jeru-
salem, thy holy' mountain,—for <by reason
of our sins, and by reason of the iniquities
of our fathers> ‖Jerusalem and thy people‖
have become a reproach, to all who are
round about us.

17 ‖Now‖ therefore, hearken, O our God, unto
the prayer of thy servant, and unto his
supplications, and let thy face shine, upon
thy sanctuary, that is desolate,—for the
sake of thy servants,[a] O Lord.

18 Incline, O my God, thine ear, and hearken,
open thine eyes, and behold our desolations,
and the city on which hath been called thy
name: for <not on the ground of our own
righteousnesses> are we' causing our suppli-
cations to fall down before thee, but on
the ground of thine abounding com-
passions.

19 O Lord,[b] hear!
O Lord,[b] forgive!
O Lord,[b] hearken and perform!
Do not delay!
For thine own sake, O my God,
Because ‖thine own name‖ hath been
called, upon thy city, and upon thy
people.

20 And <while yet I' was speaking, and praying,
and confessing mine own sin, and the sin of my
people Israel,—and causing my supplication to
fall down before Yahweh my God, concerning
the holy mountain of my God; 21 while yet I'
was speaking in prayer> then ‖the man
Gabriel, whom I had seen in vision at the
beginning, wearied with rapid flight‖ touched
me, about the time of the evening pre-
sent. 22 Yea he came,[c] and spake with
me,—and said—
O Daniel! ‖now‖ have I come forth, to teach
thee understanding.

23 <At the beginning of thy supplications>
came forth a word, ‖I‖ therefore am arrived
to tell, because <a man delighted in> thou
art',—mark then the word, and have under-
standing in the revelation:—

24 ‖Seventy weeks‖[d] have been divided[e] con-
cerning thy people and concerning thy
holy' city—
To put an end to the trangression,[a]
And fill up the measure of sin,[b]
And put a propitiatory-covering over
iniquity,
And bring in the righteousness of ages,[c]
And affix a seal to[d] vision and prophecy,
And anoint the holy of holies.[e]

25 Thou must know, then, and understand:
<From the going forth of the word to
restore and to build Jerusalem—unto the
Anointed One, the Prince> [shall be] seven
weeks, and sixty-two weeks,—the broadway
and the wall[f] |shall again' be built|, even
in the end[g] of the times.

26 And[h] <after the sixty-two weeks> shall the
Anointed One |be cut off|, and have
|nothing|,—and <the city and the sanc-
tuary> will one destroy with[i] the Prince,
and so will his own 'end come[k] with an
overwhelming flood, howbeit <up to the
full end of the war> are decreed astounding
things.

27 And he will confirm[l] a covenant to the many,
for one week,—but <in the middle of the
week> will cause sacrifice and present to
cease, and <in his stead>[m] [shall be] the
horrid abomination that astoundeth, even
till ‖a full end, and that a decreed one‖
shall be poured out on him that astoundeth.

§ 10. *By the river Tigris, after a Three Weeks' Fast, Daniel receives his Final Revelation* (chaps. x.—xii.).

10 1 <In the third year of Cyrus, king of Persia>
‖a matter‖ was revealed unto Daniel, whose
name was called Belteshazzar; and faithful' was
the matter, but [concerned] a great warfare, and
he marked the word, and had understanding in
the revelation.

2 <In those days> ‖I, Daniel‖ was mourning
three sevens of days: 3 <food to delight in>
did I not eat, ‖neither flesh nor wine‖ came
into my mouth, nor did I so much as ‖anoint‖
myself,—until were fulfilled' three sevens of
days.

4 And <on the twenty-fourth day of the first
month,—when ‖I‖ was by the side of the great
river, ‖the same‖ is Tigris> 5 then lifted I up

[a] So it shd be (w. Sep.)—G.n.
[b] Heb.: *'ădhônây*.
[c] So it shd be (w. Syr.)—G.n.
[d] "Weeks of years"—Fu., Dav. "Hebdomads of years"—T.G.
[e] Heb.: *hathak*—here only. Authorities are agreed that the primary meaning of *hathak* is "to divide"; and it is a sound rule that, where the primary sense may well stand, another meaning shd not be sought for. An actual division of the "weeks" here undeniably presents itself: division *first*, "seven" weeks; division *second*, "sixty-two" weeks; division *third* "one" week. On that last week the shadow of a covenant-breaker falls. Does not the Book of Daniel disclose who that covenant-breaker is? The "divided" weeks are *ipso facto* "determined," so that nothing is really lost by paying chief regard to the primary sense; how much may be gained, who can tell!
[a] Cp. chap. viii. 10, 23.
[b] "Sins" (pl.) *written*: "sin" (sing.) *read*. Some cod. (w. 4 car. pr. edns. and Vul.) both *write* and *read*: "sin"; others (w. 2 ear. pr. edns., Sep., Syr.) both *write* and *read*: "sins"—G.n.
[c] Which rights the wrongs of ages, and lasts for ages.
[d] Warranted by usage (cp. 1 K. xxi. 8; Neh. x. 1, 2; Est. viii. 8, 10; O.G. 367[b]). Demanded by the context: six blessings, three negative and three positive.
[e] Or: "the Most Holy."
[f] So it shd be (w. Sep., Syr., Vul.)—G.n.
[g] So it shd be (w. Sep. and Syr.)—G.n.
[h] *Gt.*: this "And" shd be omitted—G.n.
[i] So it shd be (or Sep., Syr.)—G.n.
[k] *Gt.*: *שׁטף* instead of *habba'*—G.n. [A conjectural reading here followed on the ground of its greater clearness.]
[l] Or: "strengthen."
[m] M.C.T.: "on the battlement" (lit.: "wing"); but *Gt.*: *'al kanaf*, "in his stead." Cp. chap. xi. 20 [21 & perh. 38]—G.n.

mine eyes, and looked, and lo! ‖a man‖ clothed in linen,—‖whose loins‖ were girded with the bright gold of Uphaz; 6 ‖whose body‖ was like Tarshish-stone,[a] and ‖his face‖ like the appearance of lightning, and ‖his eyes‖ were like torches of fire, and ‖his arms and his feet‖ like the look of bronze burnished,[b]— and ‖the sound of his words‖ was like the sound of a multitude.

7 And ‖I, Daniel, alone‖ beheld' the revelation, and ‖the men who were with me‖ beheld not the revelation,—in truth' ‖a great terror‖ had fallen upon them, and they had fled while hiding themselves. 8 ‖I‖ therefore, was left alone, and beheld this great revelation, and there remained in me no strength,—but ‖my freshness‖ was turned upon me into disfigurement, and I retained no strength. 9 So then I heard the sound of his words,—and <when I heard the sound of his words> then ‖I myself‖ came to be in a deep sleep upon my face, with ‖my face‖ to the earth. 10 And lo! ‖a hand‖ touched me; and roused me up on my knees and the palms of my hands. 11 Then said he unto me,

O Daniel! man greatly delighted in! have understanding in the words which ‖I‖ am about to speak unto thee, and stand up where thou art,[c] for ‖now‖ have I been sent unto thee.

And <when he had spoken with me this word> I stood up trembling. 12 Then said he unto me,

Do not fear, Daniel, for <from the first day that thou didst set thy heart to understand and to humble thyself before thy God> thy words were heard'; and ‖I‖ am come, by reason of thy words. 13 But ‖the ruler of the kingdom of Persia‖ withstood me twenty-one days, but lo! ‖Michael, one of the chief rulers‖ came in to help me,—and ‖I‖ left him[d] there, beside the kings of Persia. 14 So then I am come to let thee understand that which shall befall thy people in the afterpart of the days,—for yet' is the vision for [those] days.

15 And <when he had spoken with me such words as these>,—I set my face towards the earth, and was dumb. 16 Then lo! <like the similitude of the sons of men> one was touching my lips,—so I opened my mouth, and spake, and said unto him who was standing before me,

O my lord!

<By the revelation> my pains have seized' me, and I retain no strength. 17 How then can the servant of this my lord speak with this my lord,—seeing that <as for me — henceforth> there remaineth in me no strength, and no ‖spirit‖ is left in me?

18 Then again' there touched me one like in appearance to a son of earth, and he strengthened me. 19 And he said,

Do not fear, O man greatly delighted in! peace to thee, be strong, yea be strong![a]

And <as he spake with me> I gained strength, and said,

Let my lord speak', for thou hast strengthened me.

20 And he said,

Knowest thou wherefore' I am come unto thee? But ‖now‖ must I return to fight with the ruler of Persia; ‖I‖ therefore am going forth, and lo! ‖the ruler of Greece‖ is coming. 21 Howbeit I will tell thee that which is inscribed in the writing of truth,[b]—but there is no' one who holdeth strongly with me concerning these things, save Michael your ruler.

11 1 ‖I‖ therefore, <in the first year of Darius the Mede>[e] was at my station to strengthen and embolden him; 2 and ‖now‖ <the truth> I will tell thee:—

Lo! there are ‖yet' three kings‖ to arise—belonging to Persia, and ‖the fourth‖ will amass greater riches than they all, and <when he hath strengthened himself in his riches[d]> the whole |will stir up| the kingdom of Greece. 3 And so a hero king |will arise|, —and wield great authority, and do according to his own pleasure; 4 but <when he hath arisen[e]> his kingdom |shall be broken in pieces|, and be divided, toward the four winds of the heavens,—but not to his own posterity, nor according to his own authority which he wielded, for his kingdom |shall be uprooted|, even for others besides these.

5 But a king of the south |will become strong|, even from among his rulers,—and will prevail against him, and have authority, <a great authority> shall his authority be.

6 And <at the end of years> they will league together, yea ‖the daughter of the king of the south‖ will go in unto the king of the north, to make peace,[f]—but she shall not retain strength of arm, neither shall he stand, nor his arm, but she shall be delivered up—‖she herself‖ and they who brought her in, and he who begat her, and he that strengthened her in the times.[g]

7 But one will stand up from the sprout of her roots, [in] his stead,[h]—and he will enter the army, and enter into a fortress of the king of the north, and deal with them and shew himself strong; 8 yea <even their gods, with their molten images, with their delightful vessels of silver and gold, with

[a] Prob.: "topaz."
[b] *Gt.*: "and their wings were swift."
[c] Or: "in thy place."
[d] So it shd be (w. Sep.)—G.n.
[a] Some cod. (w. Sep., Syr., Vul.): "yea be bold"—G.n.
[b] Or: "the faithful writing."
[c] Some cod.: "the king"—G.n.
[d] Or (taken w. v.r. found in some cod. and 5 ear. pr. edns.—G.n.): "by strengthening himself in his riches, he will."
[e] Or (taken w. v.r. found in some cod. and 5 ear. pr. edns.—G.n.): "by his standing up."
[f] "An equitable arrangement"—O.G.
[g] Or: "vicissitudes."
[h] Heb.: *kanno*, cp. ix. 27, n.

a host of captives> will he bring into Egypt,—and ‖he‖ will stand more |years| than the king of the north; [9] so will the king of the south |enter into the kingdom|, and then return unto his own soil.

[10] But ‖his sons‖[a] will rouse themselves to war, and gather together a multitude of large armies, but he will come on and on,[b] and overflow and pass through,—and will return and wage war,[c] up to his fortress.

[11] Then will the king of the south |be enraged|, and go forth and fight with him, with the king of the north,—and will raise a great multitude, but the multitude |will be delivered| into his hand. [12] And <when he hath taken away the multitude> his heart |will be uplifted|,—and he will cause tens of thousands to fall, but will not conquer.

[13] Then will the king of the north again raise a multitude, greater than the first,—and <at the end of the times[d]—some years> he will come on and on[e] with a great army, and with great substance. [14] And <in those times> ‖many‖ will rise against the king of the south,—and ‖the sons of the oppressors[f] of thy people‖ will exalt themselves to confirm the vision, but will be overthrown.

[15] Then will come in the king of the north, and cast up a rampart, and capture a city of strongholds,—and ‖the arms of the south‖ will not rise, nor the people of his chosen ones,[g] and there shall be no' strength to rise. [16] So shall he that cometh against him do according to his own pleasure, and ‖none‖ shall stand before him,—therefore will he take his stand in the beautiful land, and it will languish and be exhausted in his hand.[h]

[17] Then will he set his face to enter, with the might of all his kingdom, and <equitable terms with him> will make,[i]—and <a daughter of women> will he give him to corrupt her, but she will not remain, nor <his> shall she become.

[18] Then will he turn[k] his face to the Coastlands, and will capture many,—but a commander |will bring to an end| his reproach against himself, that ‖his reproach‖ return not unto him. [19] Therefore will he turn his face towards the fortresses of his land,—but he shall stagger and fall, and shall not be found.

[20] Then will rise up in his stead, one causing an exactor to pass through the ornament of the kingdom,—but <in a few days>[a] shall he be broken in pieces, ‖not with anger,[b] nor in battle‖.

[21] Then will rise up in his stead, one despised, and they will not lay upon him the dignity of the kingdom,—but he will come in unexpectedly, and strengthen the kingdom by flatteries; [22] and ‖the arms of an overflowing flood‖ will sweep all before him, and they shall be broken in pieces,—moreover also, the prince of a covenant;[c] [23] and <by reason of the leaguing against him> he will work deceitfully,[d] and will come up and become strong, with a small nation. [24] <Unexpectedly, even into the rich places of the province> will he enter, and will do what neither his fathers nor his fathers' fathers had done, <prey and spoil and substance—among them> will he scatter,—and <against strongholds> will he devise plots even until a (convenient) time.

[25] Then will he stir up his strength and his heart against the king of the south, with a great army, and ‖the king of the south‖ will wage war,[e] with a great and exceedingly mighty army,—but will make no stand, for they will devise against him plots; [26] and ‖they who have been eating his delicacies‖ will break him in pieces, and ‖his army‖ will be overwhelm like a flood,—and many wounded |will fall|.

[27] Now <as for the two kings> ‖their heart‖ will be set on acting wickedly, and <at one table> will they speak |falsehood|,—but it shall not succeed, for yet' is the end for an appointed time.

[28] So then he will return to his own land, with great substance, with ‖his heart‖ set upon a holy covenant; yea he will act with effect, and return to his own land.

[29] <At the appointed time> will he again enter the south,—but it shall not be like the former, nor like the latter.

[30] Then will come in against him the ships of Cyprus,[f] and he will be disheartened, and again' have indignation against a holy covenant, and will act with effect,—and again gain intelligence, concerning them who are forsaking a holy covenant.

[31] And ‖arms‖ <from him> will arise,—and will profane the sanctuary, the fortress, and will set aside the continual [ascending-sacrifice],[g] and place the horrid abomination[h] that astoundeth. [32] And <them who are ready

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[a] "Son," *written*; "sons," *read*. In some cod. (w. 1 ear. pr. edn.): "sons" (pl.) *written* and *read*—G.n.

[b] Some cod. (w. 1 ear. pr. edn., Syr.): "will come against him"—G.n.

[c] Or: "will again' wage war."

[d] *Gt.*: "the times" shd be omitted.

[e] Some cod. (w. 3 ear. pr. edns.): "will come against him"; and in some this is *read*, though not *written*—G.n. Cp. n. on ver. 10.

[f] Or: "robbers," "users of violence."

[g] *Gt.*: "but his people will flee"—G.n.

[h] "With annihilation in his hand"—O.G.

[i] So it shd be (w. Sep., Syr., Vul.)—G.n.

[k] *Written*: "turn"; *read*: "set." Some cod. (w. Syr., Vul.) both *write* and *read*: "turn." Others (w. 1 ear. pr. edn. and Sep.) *write* and *read*: "set"—G.n.

[a] Ml.: "in single days," or "in unique days."

[b] *Gt.*: "not with hands"—G.n.

[c] Or: "a covenant prince."

[d] *Gt.*: "he will make war"—G.n.

[e] Or: "be embittered."

[f] Or: "the coastlands of the Mediterranean." Cp. Nn. xxiv. 24.

[g] See chap. viii. 11, n.

[h] Also chaps. ix. 27 and xii. 11.

to deal lawlessly with a covenant> will he make impious by flatteries,—but ‖the people who know their God‖[a] will be strong and act with effect. 33 And ‖they who make the people wise‖[b] will impart understanding to the many,—yet shall they be brought low, by sword and by flame, by captivity and by prey, for some[c] days; 34 but <when they are brought low> they shall be helped with a little help,—and many |will join themselves unto them| by flatteries; 35 and <of them who make wise>[d] some shall be brought low, to refine them, and to purify and make white, up to the time of the end,—for yet' is it for an appointed time.

36 And the king |will do according to his own pleasure|, and will exalt himself, and magnify himself against every God,[e] yea <against the God of Gods> will he speak wonderful things,—and will succeed, until exhausted' is the indignation, for ‖what is decreed‖ must be done; 37 and <for the god[f] of his fathers> will he have no regard, nor <for the delight of women, nor for any god> will he have regard,—for <against all> will he magnify himself. Howbeit <to the god of the fortresses[g] in his place>[h] will he give honour,— <even to a god whom his fathers |knew not|> will he give honour, with gold and with silver and with precious stones and with articles of delight. 39 And he will prepare, for the strongholds of the fortress of the sea, the people[i] of an alien god, whom he will acknowledge[k]—will greatly honour,—and will give them authority over the many, and <the soil> will he apportion for a price.

40 And <in the time of the end> will the king of the south |push at him|,[l] and the king of the north |will rush against him|, with chariots and with horsemen, and with many ships,—and he will enter the lands, and overwhelm and pass over; 41 yea he will enter the beautiful land, and ‖many [lands]‖ shall be laid low,—but ‖these‖ shall be delivered out of his hand, Edom and Moab, and the first portion of the sons of Ammon; 42 yea he will thrust forth his hand against the lands,—and ‖the land of Egypt‖ shall have no deliverance; 43 and he will have authority over the treasures of gold and silver, and over all the delightful things of Egypt,—with Libyans and Ethiopians among his followers; 44 but ‖tidings‖ will terrify him, out of the east, and out of the north,—therefore will he go forth with great fury, to destroy and to devote many; 45 and will plant his palace-home[a] between the seas, towards the beautiful holy mountain, but shall come to his end, with none' to help him.

12 1 And <at that time> will Michael, the great ruler who standeth for[b] the sons of thy people, |make a stand|,[c] and there will be a time of trouble, such as never was since there was a nation, up to that time,—and <at that time> shall thy people |be delivered|, every one found written in the book; 2 and ‖many of the sleepers in the dusty ground‖ shall awake,—‖these‖ [shall be] to age-abiding life, but ‖those‖ to reproach, and age-abiding abhorrence; 3 and ‖they who make wise‖[d] shall shine like the shining of the expanse,—and ‖they who bring the many to righteousness‖ like the stars to times age-abiding and beyond.

4 But ‖thou, Daniel‖ close up the words, and seal the book, until the time of the end,—many will run to and fro, and knowledge[e] |shall abound|.

5 Then ‖I, Daniel‖ looked', and lo! ‖two others‖ standing,—one on this side of the bank of the river,[f] and one on that side of the bank of the river. 6 And one said to the man clothed with linen,[g] who was upon[h] the waters of the river,

How long' shall be the end of the wonders?

7 And I heard the man clothed with linen who was upon[h] the waters of the river, when he held up his right hand and his left unto the heavens, and sware by him that liveth unto times age-abiding,—

For a set time and times and a half, and <when the dispersion of a part of the holy people |is brought to an end|>[i] then shall come to an end' all these things.

8 And ‖I‖ heard, but could not understand,—so I said,

O my lord! what shall be the issue of these things?

9 Then said he,

Go thy way, Daniel; for closed up and sealed are the words, until the time of the end.

10 Many |will purify themselves and be made white and be refined|, but the lawless |will act lawlessly|, and none of the lawless |shall understand|,—but ‖they who make wise‖[k] shall understand; 11 and <from the time of the taking away of the continual [ascend-

Or = "his god."
Or = "the instructors of the people." Cp. ver. 35; chap. xii. 3, 10.
[c] Some edns. = "many"—G.n.
[d] Or = "the instructors." Cp. ver. 33; chap. xii. 3, 10.
[e] Cp. 2 Thes. ii. 4.
[f] Or = "gods."
[g] *Gt.* = "of the fortress of the sea." Cp. Is. xxiii. 4—G.n.
[h] Or: "on his pedestal." Or perh.: "in his stead."
[i] So *Gt.*, which provides an antecedent to "them," later on in the verse, and is therefore here inserted in the text.
[k] *Written*: "hath acknowledged"; *read*: "will acknowledge"—G.n.
[l] "Engage in thrusting with him"—O.G.

[a] Ml.: "palace-tents."
[b] Or: "presideth over."
[c] Or: "rise up."
[d] Or: "the instructors." Cp. ver. 10; chap. xi. 33, 35.
[e] *Gt.*: "calamities" (or "wickedness")—G.n.
[f] Cp. chap. x. 4.
[g] Cp. chap. x. 5.
[h] Or: "near."
[i] *Gt.* "when the power of the disperser of the holy people shall come to an end." Similarly O.G.478[8].
[k] Or: "the instructors." Cp. ver. 3; chap. xi. 33, 35.

ing-sacrifice],[a] and the placing of the horrid abomination that astoundeth[b] > [shall be] one thousand two hundred and ninety days.

12 Happy! is he that waiteth,[c] and attaineth to one thousand three hundred and thirty-five days.

13 But ‖thou‖ go thy way to the end,—and thou shalt rest, and shalt rise to thy lot[a] at the end of the days.

[a] Cp. chap. viii. 11, n. [b] Also in chap. ix. 27; xi. 31. [c] Or: "longeth."

[a] Or: "*allotted portion, share*, in the Messianic consummation"—O.G.

HOSEA.

PART I.—The Prophet, by a Series of painful Matrimonial Experiences, is caused to enter into Fellowship with Yahweh's unrequited Love for Unfaithful Israel (chaps. i.—iii.).

1 1 The word of Yahweh which came unto Hosea son of Beeri, in the days of Uzziah, Jotham, Ahaz, Hezekiah,[a] kings of Judah, —and in the days of Jeroboam son of Joash, king of Israel.

2 ‖The beginning of the word of Yahweh with Hosea‖ was,—that Yahweh said' unto Hosea,

Go take thee a woman of unchastity, and the children of unchastity,[b] for <unchastely indeed> hath the land' been going away from following Yahweh.

3 So he went and took Gomer, daughter of Diblaim,—and she conceived and bare him a son.

4 Then said Yahweh unto him,

Call his name Jezreël:[c] for <yet a little> and I will visit the bloodshed of Jezreël upon the house of Jehu, and will cause to cease' the kingdom of the house of Israel.

5 And it shall come to pass <in that day> that I will break the bow of Israel, in the vale of Jezreël.

6 Then conceived she again' and bare a daughter, and he said to him,

Call her name Lo-ruhamah ["Uncompassionated"],—for <not again' any more> will I have compassion upon the house of Israel, that I should ‖forgive‖ them; 7 but <on the house of Judah> will I have compassion, and I will save them, as[d] Yahweh their God,—but will not save them by bow, or by sword, or by battle, by[e] horses, or by horsemen.

And <when she had weaned Lo-ruhamah> she conceived, and bare a son.

9 Then said he,

Call his name Lo-ammi [= "No people of mine"],—for ye' are Lo-ammi ["No people of mine"], and ‖I‖ will not be yours.

10 Yet shall the number of the sons of Israel become like the sand of the sea, which can neither be measured, nor numbered,—and it shall come to pass <in the place where it used to be said to them <No people of mine> are ye[a] > it shall be said to them Sons of a Living GOD!

11 Then shall the sons of Judah and the sons of Israel |gather themselves together| |as one|, and shall appoint them one head, and come up out of the earth,[b]—for great' shall be the day of Jezreël.

2 1 Say ye unto your brethren, O Ammi [="O my people"],

And unto your sisters, O Ruhamah [="O compassionated one"]:

2 Contend ye with your mother,[c] contend,
For she' is no wife of mine,
And I' am no husband of hers,
Let her then put away her paramours, from before her,
And her partners in adultery, from her embraces:[d]

3 Lest I strip off her under-clothing,
And set her forth to view, as in the day she was born,—
And make her like a wilderness,
And render her like a land that is parched,
And suffer her to die of thirst;

4 And <on her children> not have compassion,—
Because <the children of paramours> they are'.

5 For their mother |hath been unchaste|,
And she that conceived' them |hath caused shame|,—

[a] Heb.: *yᵉḥizkiyyāh*, 3; 41, *yᵉḥizkiyyāhu*.
[b] Prob. = "a woman who will prove to be unfaithful, some of whose children will not be thine own"—so at least context and circumstance suggest.
[c] "Whom God sows," or "scatters."
[d] That is: "in the character of." Cp. O.G. 88, 7.
[e] Some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.): "or by"—G.n.

[a] Heb.: *lo' 'ammi 'attem*.
[b] Or: "land."
[c] "The 'mother' . . . . is, of course, the community conceived as a whole, the 'children' being the individual members"—Driver, Intro. O.T., 303.
[d] Ml.: "from between her breasts."

For she said,
Let me go after my lovers! who used to give my bread, and my water, my wool, and my flax, mine oil, and my drink.
6 |Therefore| behold me! hedging up her[a] way, with thorns,—
And I will wall her in, and <her footpaths> shall she not find.
7 And <when she shall pursue her lovers, and not overtake them,
And shall seek them and not find>
Then will she say,
Let me go my way now! and return' unto my first' husband,
For it was better with me ‖then‖ than ‖now‖!
8 But ‖she‖ owneth not, that ‖I‖ gave her—the corn, and the new wine and the oil,—
<silver> also increased I unto her, and gold—— [which] they offered to Baal![b]
9 |Therefore| will I again' take away my corn, in the time thereof,
And my new wine, in the season thereof,—
And will recover my wool and my flax [given] to hide her shame.
10 Now‖, therefore, will I expose her unseemliness,[c] before the eyes of her lovers,—
And no ‖man‖ shall deliver her out of my hand!
11 And I will cause to cease all her mirth,
Her pilgrim-festival, her new moon and her sabbath,—and her every appointed meeting;
12 And will lay waste her vine and her fig-tree,
As to which she hath said,
<A present> are they' for myself, which my lovers' |have given me|,—
And I will make of them a thicket, and the wild beasts of the field shall devour' them.
13 So will I visit upon her' the days of the Baals,
Unto whom she used to burn incense, and decked herself with her nose-ring and her jewelry, and went her way after her lovers,—
Whereas <me> she forgat,
Declareth Yahweh.
14 |Therefore| lo! ‖I‖ am going to persuade her,
And <though I conduct her forth into a wilderness>,
Yet will I speak unto her heart.[d]
15 Then will I give to her her vineyards from thence,
And the vale of Achor [= "trouble"][e] for a door of hope,—
And she will respond there,
As in the days of her youth,
And as in the day when she came up out of the land of Egypt.[f]

16 And it shall come to pass <in that day>
Declareth Yahweh,
That she will call me Ishi [= "My husband"],
And will not call me[a] any more, Baali [= "Mine owner"].
17 So will I take away the names of the Baals, out of her mouth,—
And they shall not be called to mind any more, by their name.
18 And I will solemnise to them a covenant, in that day,
With the wild-beast of the field,
And with the bird of the heavens,
And the creeping thing of the ground,—
And <bow and sword and battle> will I break in pieces out of the land,
So will I cause them to lie down, in security.
19 And I will take[b] thee unto myself, unto times age-abiding,—
Yea I will take[b] thee unto myself, in righteousness and in justice, and in lovingkindness, and in abounding compassion:[c]
20 Yea I will take[b] thee unto myself, in faithfulness,—
So shalt thou know[d] *Yahweh.*
21 And it shall come to pass in that day, that I will respond, Declareth Yahweh,
I will respond to the heavens,—
And ‖they‖ shall respond to the earth;
22 And ‖the earth‖ shall respond to the corn, and to the new wine and to the oil,—
And ‖they‖ shall respond to Jezreël [= "Whom GOD scattereth," "Whom GOD soweth"].
23 So will I sow her unto me in the land,
And will have compassion upon the Uncompassionated one [= "Lo-ruhamah"],—
And will say to him who was No-people-of-mine [= to "Lo-ammi"] <My people> thou art',
And ‖he‖ shall say, My God!

3. 1 Then said Yahweh unto me,
<Once more> go love a woman who loveth[e] a friend, and is an adulteress,—according to the love of Yahweh' unto the sons[f] of Israel, though they' keep turning away unto other gods, and love [idolatrous] raisin-cakes.[g]
2 So I secured[h] her to me, for fifteen pieces of silver,—and a homer of barley, and a half-homer of barley; 3 and I said unto her,
<Many days> shalt thou tarry for me,
Thou shalt not be unchaste,
Neither shalt thou become another man's,—
|Moreover also| ‖I‖ [will tarry] for thee.

[a] So in many MSS. (w. 6 ear. pr. edns. [in all]). But some cod. (w. 2 ear. pr. edns.) omit the word "me"—G.n.
[b] U.: "betroth."
[c] Lit.: "in compassions."
[d] Or: "own," "acknowledge."
[e] Ml.: "vagina."
[f] Cp. Isa. xl. 2.
[g] Cp. Josh. vii. 26; Is. lxv. 10.
[h] So it shd be (w. Sep., Syr.)—G.n.
[i] Some cod.: "house"—G.n.
[a] Cp. Jer. vii. 18.
[b] Ml.: "bought."
[c] Shd be (w. Sep.)—they worked it up Baal" (or: "they it into a Baal e]")—G.A.S.

4 For <many days> shall the sons of Israel tarry',
Without king, and
Without' ruler, and
Without' sacrifice, and
Without' pillar;[a] and
Without' ephod, or household gods.
5 <Afterwards> shall the sons of Israel return',
And seek Yahweh their God, and David their king,—
And shall turn with throbbing hearts[b] unto Yahweh and unto his goodness, In the afterpart of the days.[c]

PART II.—Fragmentary Reminiscences of Hosea's Prophetic Ministry to the Corrupt and Doomed Kingdom of Northern Israel; with Occasional References and Appeals to Judah.

4 1 Hear the word of Yahweh, ye sons of Israel,—
That <a controversy> hath Yahweh with the inhabitants of the land,
Because there is no' faithfulness, nor loving-kindness, nor' knowledge[d] of God, in the land:
2 ‖Cursing[e] and lying, and killing and stealing, and committing adultery‖ have broken forth,
And ‖blood-shedding‖ <unto blood-shedding> doth extend.
3 |For this cause| shall the land mourn',
And everyone who dwelleth therein shall languish',
With the wild beast of the field and
With the bird of the heavens,—
|Moreover also| ‖the fishes of the sea‖ shall be withdrawn.
4 Howbeit let ‖no man‖ contend,
Nor let him rebuke another,—
Since ‖thy people‖ are as they who contend against a priest:
5 So shouldst thou stumble in the daytime,
And even the prophet' stumble with' thee, in the night,[f]—
And I should destroy[g] thine own mother.
6 My people |are destroyed|[h] for lack of knowledge,—
<Because ‖thou‖ hast rejected |knowledge|>
Therefore will I reject thee from ministering as priest unto me,
And <because thou hast forgotten the law[i] of thy God>
‖I also‖ will forget thy children.
7 <As they were magnified> ‖so‖ they sinned against me,—
<My glory—for what was contemptible> did they exchange.[a]
8 <The sin[b] of my people> they do eat,—
And <unto their iniquity>[c] lift they up every man his[d] desire.[e]
9 So doth it come to be—
‖Like people, like priest‖,—
Therefore will I visit upon him his ways,
And <his doings> will I bring back to him;
10 And they shall eat, and not be satisfied,
They have encouraged unchastity, yet have not been making increase,—
For unto <Yahweh> have they left off giving heed:—
11 Unchastity, and wine, and new wine, take away the heart.[f]
12 ‖My people‖ <of their Wood> do ask,—
Let ‖their Staff‖ then tell them,—
For ‖the spirit of unchastity‖ hath led them astray,
And they have unchastely departed from under[g] their God.
13 <On the headlands of the mountains> they sacrifice,
And <on the hills> burn they incense,
Under oak and poplar and terebinth,
Because |pleasant| is the shade' thereof:
‖For this cause‖ do your daughters' |become unchaste|,
And ‖your brides‖ commit adultery.
14 I do not bring punishment upon your daughters when they become unchaste,
Nor upon your brides, when they commit adultery,
For ‖the men themselves‖[h] <with unchaste women> do seclude themselves,
And <with the common women[i] of the shrine> do offer sacrifice,—
And ‖a people who will not discern‖ must be ruined.

15 <Though unchaste' art thou', O Israel>
Let not Judah' |become guilty|,
Neither let them enter Gilgal,
Nor go up to Beth-aven,[k]
And [then] swear, By the life of Yahweh!
16 For <as a heifer that is stubborn> hath Israel' |been stubborn|,—
‖Now‖ can Yahweh |turn them out to

[a] Or: "obelisk."
[b] Cp. Is. lx. 5.
[c] Cp. Is. ii. 2.
[d] Or: "acknowledgment."
[e] Or: "swearing."
[f] Conjectural emendation of text: "For my people are but as their priest-*lings*. *O priest*, thou hast stumbled to-day; and stumble to-night shall the prophet with thee"—G.A.S. Cp. O.G. p. 485.
[g] Or: "silence."
[h] Or: "silenced."
[i] Or: "instruction."

[a] Or: "My glory have they changed into shame." So "the text originally read," "which the Sopherim altered into: 'Their glory I will change into shame'"—G. Intro. p. 357.
[b] Or: "sin-bearer"="sin-offering."
[c] Or: "offering for iniquity."
[d] A sp. v.r. (*sevir*): "their." Some cod. (w. Aram., Sep., Syr. and Vul.): "their"—G.n.
[e] U.: "soul."
[f] "'The brains!' Heb.: *the heart*, which ancient Israel conceived as the seat of the intellect"—G.A.S.
[g] Cp. Eze. xxiii. 5.
[h] Ml.: "they"—but the pronoun is masculine! "The fathers in Israel—or does he still mean the priests!"—G.A.S.
[i] So, admirably, G.A.S.
[k] "House of wickedness"; "perh. contemptuously for *Beth-el*, 'House of God'"—Davies' H.L. p. 17.

pasture|, like a young ram in a wide place?

17 |Mated with idols| is Ephraim, let him alone.
18 Their drinking-bout |having passed|,—they became ‖unchaste‖,
They loved wildly,
<A contempt> became her great men.[a]
19 The wind hath bound her up in its wings,—
That they may be ashamed, because of their sacrifices.

5 1 Hear ye this—O priests,
And attend, O house of Israel,
And ye ‖House of the King‖ give ear,
For <to you> pertaineth the sentence,—
For <a snare> have ye been to Mizpah,
And a net spread on Tabor.
2 And <a slaughter>[b] have apostates deeply designed,—
Though ‖I‖ was a rebuker to[c] them all.
3 ‖I‖ have known Ephraim,
And ‖Israel‖ hath not been hidden from me,—
For ‖now‖ hast thou committed unchastity, O Ephraim,
Israel |hath made himself impure|.
4 Their doings |will not suffer| them to return unto their God,—
For ‖the spirit of unchastity‖ is within them,
And <Yahweh> have they not known.[d]
5 Therefore will the Excellency[e] of Israel |answer|[f] to his face,—
And ‖Israel and Ephraim‖ shall stumble in their iniquity,
Even Judah with them |hath stumbled|.
6 <With their flocks and with their herds> will they go to seek Yahweh,
But shall not find him;
He hath withdrawn himself from them.
7 <With Yahweh> have they dealt treacherously,
For <to alien children> have they given birth,—
‖Now‖ a new moon |shall devour them|, with their portions.

8 Blow ye a horn in Gibeah,
A trumpet in Ramah,—
Sound an alarm at Beth-aven,[g]
Behind thee, O Benjamin!
9 ‖Ephraim‖ shall become |a desolation|, in the day of rebuke:
<Throughout the tribes of Israel> have I made known what is sure.

10 The rulers of Judah have become as they who remove a land-mark.[h]
<Upon them> will I pour out, like water, my wrath.

11 <Oppressed> is Ephraim, crushed in judgment,—
Because he hath |wilfully| walked after falsehood.[a]
12 But ‖I‖ was like a moth, to Ephraim,—
And like rotten wood, to the house of Judah.

13 <When Ephraim' |saw| his injury',
And Judah' his wound'>
Then went Ephraim' unto Assyria',
And [Judah] sent unto a hostile king,[b]—
Yet ‖he‖ cannot heal you,
Nor will the wound |remove from you|.
14 For ‖I‖ will be as a lion unto Ephraim,
And as a young lion to the house of Judah,—
‖I, I‖ will tear in pieces, and depart,
I[c] will carry off, and none' be able to rescue.
15 I will depart, will return' unto my place!
Till what time they acknowledge their guilt, and seek my face,—
<In their trouble> will they make for me diligent search.

6 1 Come, and let us return unto Yahweh!
For ‖he‖ hath
torn, that he might heal us,—
smitten, that he might bind us up.
2 He will bring us to life, after two days,—
<On the third day> will he raise us up, that we may live before him.
3 Then let us know—let us press on to know—Yahweh,
<Like the dawn> is his coming forth assured,—
That he may come
Like a down-pour upon us,
Like the harvest-rain, [and] the seed-rain of the land.

4 What can I do unto thee,[d] O Ephraim?
What can I do unto thee,[d] O Judah?
For[e] ‖your lovingkindness‖ is like a morning' cloud,
Yea ‖like the dew, early' departing‖!
5 ‖For this cause‖ have I hewn them in pieces by the prophets,
I have slain them by the sayings of my mouth,—
And ‖my justice‖[f] as a light' goeth forth.
6 For <lovingkindness> I desired, and not sacrifice,—
And the knowledge of God,[g] more than ascending-offerings.

[a] Ml: "shields." Cp. Ps. xlvii. 9.
[b] *Gt.*: "corruption." Cp. chap. ix. 9. So also Davies' H.L. p. 630.
[c] "A chastisement for"—O.G.
[d] Or: "acknowledged."
[e] Or: "Majesty." "Prob. appellation of Y."—O.G. 145ª.
[f] Or: "testify."
[g] Or: "House of wickedness"—scornfully for Beth-el. Cp. chap. iv. 15.
[h] Or: "boundary."

[a] So it shd be (w. Aram., Sep., Syr.)—G.n.
[b] Horsley: "King Quarrel"—who takes up all quarrels. Cp. chap. x. 6. G. A. Smith: "King Combative," "King Pick-Quarrel"—"a nickname for the Assyrian monarch"—"The Book of the Twelve Prophets."
[c] Some cod.: "And I"—G.n.
[d] Or: "make of thee." So G.A.S.
[e] Some cod. (w. Syr. and Vul.) omit: "For" (ml.: "and")—G.n.
[f] So [by regrouping the letters] it shd be (w. Aram., Sep., Syr.)—G.n.
[g] Cp. Jer. xxii. 16.

7 But ‖they‖ <like Adam> have transgressed a covenant,—
<There> have they dealt treacherously with me.
8 ‖Gilead‖ is a city of workers of iniquity,—
tracked with blood.
9 And <like liers in wait for a man, in troops>
is a band of priests,
<On the road> will they murder towards Shechem,—
Because <a shameful deed>[a] they have done.
10 <In the house of Israel> have I seen a horrible thing,—
<There> the unchastity of Ephraim,
Defiled' is Israel.
11 ‖Judah too‖! a harvest is appointed for thee,[b]—
In that I will bring back the captivity[c] of my people.

7 1 <When I would have brought healing to Israel>
Then was disclosed the iniquity of Ephraim,
And the wicked doings of Samaria,
For they have wrought falsehood,—
<When ‖a thief‖ would enter> a band |roamed about| outside,
2 And they say not to[d] their own hearts,
That <all their wickedness> I remember,
‖Now‖ have their doings |beset them about|,
<Right before my face> have they been done.
3 <By their wickedness> they gladden a king,
And <by their flatteries>—rulers.
4 ‖They all‖ are adulterers,
Like an oven too hot for the baker,—
Who leaveth off stoking, after kneading the dough, till the whole be leavened.
5 |In the day of our king|[e] the rulers |have made themselves ill|[f] with the heat of wine,—
He hath extended his hand with scoffers.
6 For they have made ready[g] like an oven, their heart, by their lying in wait,[h]—
<All the night> their baker sleepeth,[i]
<In the morning> ‖he‖[k] kindleth up as it were a blazing fire.
7 ‖They all‖ become hot as an oven, and devour their judges,—
‖All their kings‖ have fallen,[l]
There[m] hath been none' among them crying unto me.
8 ‖As for Ephraim!‖ <with the peoples> hath he' been mingling himself,—
‖Ephraim‖ is a cake not turned.
9 Foreigners have |eaten up| his strength,
And ‖he‖ knoweth it not,—
‖Even grey hairs‖ are sprinkled upon him,
And ‖he‖ knoweth it not.
10 Therefore doth the Excellency[a] of Israel |answer|[b] to his face;
Yet have they not returned unto Yahweh their God,
Nor have they sought him, in spite of all this!
11 So then |Ephraim| hath become' |like a simple dove|, having no' understanding,[c]
<On Egypt> have they called,
<To Assyria> have they gone.
12 <Whithersoever they go> I will spread over them my net,
<Like a bird of the heavens> will I bring them down,
I will chastise them, by the time the report can reach the flock of them.[d]
13 Woe to them! for they have taken flight from me,
Destruction to them! for they have transgressed against me,—
<When ‖I‖ would have ransomed them>
Then ‖they‖ spake—concerning me—falsehoods.
14 Neither made they outcry unto me, in their heart,
Although they kept on howling upon their beds,
<Over corn and new wine> they gathered themselves together,[e]
They rebelled against me.
15 <When ‖I‖ had warned them> I strengthened their arm,—
Yet ‖against me> kept they on devising wickedness.
16 They would return—not to him who is on high![f]
They have become like a deceitful bow,
Their rulers |shall fall by the sword|, for the rage of their tongue,
‖This‖ [shall be] their derision in the land of Egypt.
17 <To thy mouth> with a horn! 8
|Like an eagle| on[g] the house of Yahweh,—
Because they have violated my covenant,
And <against my law> have they transgressed.

[a] "Specially of unchastity, incest, licentiousness"—O.G.
[b] Some cod. (w. 2 ear. pr. edns. and Aram.): "for her"—G.n.
[c] Or: "the captives."
[d] Some cod. (w. 1 ear. pr. edn., Aram., Syr. and Vul.): "in"—G.n.
[e] Some cod. (w. Sep. and Syr.): "kings" (pl.)—G.n.
[f] Some cod. (w. Aram., *Sep.*, *Syr.*, Vul.): "have begun" with, etc.—G.n.
[g] *Gt.*: "For their inward (desire is)"—G.n.
[h] *Gt.*: "Their heart is setting them on fire"—G.n.
[i] *Gt.* (w. Aram. and Syr.): "All the night their anger smoketh"—G.n. and G. Intro. p. 143.
[k] Or: "it."
[l] See chap. viii. 4, n.
[m] Some cod. (w. 2 ear. pr. edns. [1 *Babb.*]): "And there"—*G.n.*

[a] Or: "Majesty." Cp. chap. v. 5.
[b] Or: "testify."
[c] Lit.: "heart." "To the Hebrews the organ of the wits of a man . . . . Poor pigeon of a people, fluttering from one refuge to another"—G.A.S.
[d] Or: "their assembly." *I.e.*: "the whole assemblage of them"—O.G.
[e] Or: "seek hospitality." But some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr.): "they cut themselves"—G.n. And so G.A.S.
[f] Or: "return to a no-god"="idols." But in some cod. is a note; *read*: "to him" [instead of "not," "no"]; *i.e.*: "Turn yourselves to him who is on high"—G.n.
[g] Conjectural emendation: "The eagle is down upon the house of Jehovah"—G.A.S.

2 <Unto me> shall they make outcry,
My God! we acknowledge thee—[we]
‖Israel!‖
3 Israel hath cast away what is good,—
‖An enemy‖ shall pursue him.
4 ‖They‖ have appointed kings,[a]
But not from me,
Have made rulers,
But I have not acknowledged[b] them:
<Of their silver and their gold> they made themselves idols,
To the end they[c] might be cut off.
5 He hath cast away thy calf, O Samaria,
Kindled' is mine anger upon them,—
How long' shall they not endure to be innocent?
6 For <of Israel> is even that thing!
‖A craftsman‖ made it,
And ‖a No-god‖ it is!
For <into fragments>[d] shall the Calf of Samaria be broken.
7 For <to the wind> they sow,
And <to the whirlwind> they reap:[e]
<Stalk> hath it none,
‖That which shooteth forth‖ |shall yield no meal,
<If so be it yield> ‖foreigners‖ swallow it up.
8 |Swallowed up| is Israel;
‖Now‖ have they gone among the nations,
Like a vessel in which no' man taketh |delight|.
9 For ‖they‖ have gone up to Assyria,
<A wild ass going alone for himself> is Ephraim!
They have hired lovers!
10 <Even though they hire them among the nations>
|At once| will I gather them, when they have begun[f] to be diminished by reason of the burden[g] of the king of rulers.[h]
11 <Because Ephraim hath multiplied altars sinfully[i]>
They have become to him the altars of Sin.
12 I have been wont to write for him the myriad things of my law,—
<Like something alien> have they been accounted.[k]
13 <My sacrificial gifts> have they been sacrificing as [common] flesh, and have eaten,[a]
‖Yahweh‖[b] hath not accepted them,—
‖Now‖ will he call to mind their iniquity,
that he may punish their sin,
‖They‖ <to Egypt> will return.
14 And so Israel hath forgotten his Maker, and hath built temples,
And ‖Judah‖ hath multiplied fortified cities,—
Therefore will I send a fire upon his cities,
And it shall consume the palaces thereof.

9 1 Do not rejoice, O Israel, with exultation, like the peoples,
For thou hast gone away unchastely from beside thy God,—
Thou hast loved a present, upon all the threshing-floors of corn!
2 ‖Threshing-floor and wine-vat‖ will not feed them,
And ‖new wine‖ will deny[c] them.[d]
3 They shall not dwell in the land of Yahweh,
But Ephraim shall return' to Egypt,
And <in Assyria—that which is unclean> shall they eat.
4 They shall not pour out to Yahweh—wine,
Neither shall they be pleasing to him,
‖Their sacrifices‖ are as the food of mourning[e] to them,
‖All that eat thereof‖ shall defile themselves,
Because ‖their food for their appetite‖ entereth not into the house of Yahweh.
5 What will ye do, for the day of appointed meeting?
And in the day of the festival of Yahweh?
6 For <though[f] they have gone from destruction>
Yet ‖Egypt‖ shall gather them,
‖Memphis‖ shall bury them,—
<As for their silver favourites!>
‖Thistles‖ shall possess them,
Thorns in their tents.
7 Come' are the days of visitation,
Come' are the days of recompense,
Let Israel know!
The prophet is foolish',
The man of the spirit doth rave',
<Because of the greatness of thine iniquity>
Therefore great' is the prosecution.
8 ‖The watchman of Ephraim‖ [should have been] with my God:
<As for the prophet,
‖The snare of the fowler‖ is on all his ways,
A prosecution [awaiteth him], in the house of his God.

[a] Cp. chap. vii. 7; 2 K. xv. "Phantom kings coming forward in rapid succession, with the form but without the reality of royal power"—Driver, Intro. O.T., 301.
[b] Lit.: "known." N.B.: Here "to know" plainly = "to acknowledge."
[c] So it shd be (w. Aram., Sep., Syr.)—G.n. [M.C.T.: "he."]
[d] Or: "splinters."
[e] Or, simply:—
"For wind they sow,
And whirlwind they reap."
[f] Some cod.: "That they may begin"—G.n.
[g] Cp. O.G. 320, n.
[h] Some cod. (w. Aram., Sep., Syr., Vul.): "king and rulers"—G.n.
[i] Lit.: "to expiate sin." In which case qy. render: "Because E. hath multiplied altars to expiate sin, they have become to him altars to commit sin."
[k] N.B.: This reproach respecting the Law; as proving needless popular neglect; and by consequence the accessibility of the Law in written form.

[a] Some cod. (w. 1 ear. pr. edn. [*Rabb.*]): "that they might eat"—G.n.
[b] One school of Massorites: "But Y."—G.n.
[c] "*Her* (Isr.), *i.e.*, refuse to acknowledge her as its mistress, not yield itself to her"—O.G. 471.
[d] Asp. v.r. (*sevir*): "them." Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr., Vul.): "them." Some cod. *write*: "them"; but *read*: "her"—G.n.
[e] *I.e.*: "funeral repast"—Davies' H.L. p. 17.
[f] Cp. O.G. 244b.

9 They have deeply' corrupted themselves, like
the days of Gibeah:[a]
He will call to mind[b] their iniquity,
He will punish[c] their sins.

10 <Like grapes in the desert> found I Israel,
<Like the first-ripe in the fig-tree when it is
young> saw I your fathers,—
‖They‖ entered Baal-peor,
And devoted themselves to the Shameful
Thing,
Then became their abominations like their
lusts.

11 ‖As for Ephraim‖! <like a bird> did their
glory |fly away|,—
No birth, and[d]
None with child,
No conception.

12 Yea <though they rear their children> yet
will I make them childless, till there be
no human being,—
For it is ‖nothing less than woe‖ to them
when I depart from them!

13 ‖Ephraim‖! <just as I provided for Tyre>
was planted in a meadow,[e]—
Yet ‖Ephraim‖ must needs bring forth for a
murderer' his children.

14 Give them, O Yahweh—what' wilt thou
give?
Give them, a miscarrying womb, and breasts
dried up.

15 ‖All their wickedness‖ is in Gilgal,
Yea <there> have I come to hate them,
<For the wickedness of their doings—out of
my house> will I drive them forth,—
No more' will I love them,
‖All their rulers‖ are unruly.[f]

16 Smitten' is Ephraim,
‖Their root‖ hath dried up,
<Fruit> shall they not bear,—
Yea' <though they do bring forth> yet
will I slay the darlings of their womb.

17 My God will reject' them, because they
hearkened not unto him,—
That they may become wanderers through-
out the nations.

10 1 <A luxuriant vine> is Israel,
‖Fruit‖ beseemeth[g] him,—
<According to the abundance of his fruit>
hath he brought abundance to the altars,
<According to the goodliness of his land>
hath he made goodly statues.[h]

2 Hypocritical'[i] is their heart,
‖Now‖ shall they be held guilty,—
‖He‖ will break down their altars,
He will destroy their statues.

3 For ‖now‖ will they say,
We have no' king,—
For we revere not Yahweh,
And what could ‖a[a] king‖ do for us?

4 They have spoken words, swearing falsely, in
solemnising a covenant,—
Therefore shall judgment |spring up like a
poisonous plant| on the ridges[b] of the
field.

5 <About the calves of Beth-aven>[c] will the
inhabitant of Samaria be concerned,—
For the people thereof |have mourned
over it|,
And ‖the ascetics[d] thereof, who <over it>
used to exult‖ [shall mourn] for the glory
thereof, because it hath departed there-
from.

6 ‖Itself also‖ <to Assyria> shall be borne
along, as a present to a hostile king,[e]—
<Shame> shall Ephraim receive, that
Israel |may be ashamed| of his own
counsel.[f]

7 Silenced' is Samaria:
‖Her king‖ is as a chip on the face of the
waters.[g]

8 So shall the high places of Aven |be destroyed|,
the sin of Israel,
‖Thorn and prickle‖ shall come up on their
altars,—
Therefore shall they say to the mountains,
Cover us, and to the hills,
Fall on us.

9 <Beyond[h] the days of Gibeah> hast thou
sinned, O Israel:[i]
<There> came they to a stand,
The battle against the sons of perversity
|touched them not in Gibeah|.

10 <When I please> then will I chastise
them,—
And there shall be gathered together against
them—peoples,
They being harnessed to their two Ini-
quities;[k]

11 But ‖Ephraim‖ shall be a heifer broken in,
loving to tread out corn, when ‖I‖ have
passed over upon her fair neck,—
I will drive Ephraim,
Judah' |shall plow|,
Jacob' |shall harrow to him|.

12 Sow to yourselves in righteousness,
Reap ye at the bidding of lovingkindness,
Furrow to yourselves the newly-ploughed
soil,—
Then will be the time to seek Yahweh,
Until he come, that he may rain down
righteousness for you.

[a] Cp. Jdg. xix.
[b] Some cod. (w. 3 ear. pr. edns. [1 *Rabb.*]): "Now will he," etc.—G.n.
[c] Some cod.: "that he may punish." Cp. chap. viii. 13—G.n.
[d] Some cod. omit: "and"—G.n.
[e] So O.G. 627[b]. Cp. (as to Tyre): Isa xxiii.; Eze. xxvi.-xxviii.
[f] Cp. Is. i. 23, n. Same words here.
[g] So Fu. H.L. p. 1353.
[h] Or: "pillars."
[i] Ml.: "smooth," "slippery." Or: "divided."
[a] Or: "the."
[b] Some cod. (w. 4 ear. pr. edns. [1 *Rabb.*]): "on all the ridges"—G.n.
[c] Cp. chap. iv. 15; v. 8.
[d] "Priestlings"—G.A.S.
[e] Cp. chap. v. 13, n.
[f] Or: "sagacity."
[g] "These handmade gods, these chips of kings, shall be swept away together"—G.A.S.
[h] Or: "From."
[i] So most MSS. and 8 ear. pr. edns. Some cod.: "hath Israel sinned"—G.n.
[k] Or: "cohabitings." See G.n., and Davies' H.L. pp. 459, 467.

13 Ye have plowed lawlessness,
<Perversity> have ye reaped,
Ye have eaten the fruit of deception,—
Because thou didst trust in thy chariots,[a]
In the multitude of thy mighty men.
14 Therefore shall there arise a tumult among thy peoples,[b]
And ‖all thy fortresses‖ shall be plundered,
As Shalman plundered' Beth-arbêl,[c] in the day of battle,—
‖The mother‖ <upon her children> dashed to the ground.
15 ‖Even so‖ hath Bethel |done to you|, because of your exceeding' wickedness,—
<In the dawn>[d] shall the king of Israel be ‖utterly silenced‖.

11 1 <When Israel was |a child|> then I loved him,—
And <out of Egypt> called I my son.
2 They invited them,—
<At once> they departed[e] from before me,[f]
‖They‖[f] <to the Baals> sacrificed,[g]
And <to the images>[h] offered incense.
3 Yet ‖I‖ had taught Ephraim to walk,
I used to take them upon mine arms,[i]—
But they acknowledged not that I had healed them.
4 <With human cords> used I to draw them,
With the bands of love,
So became I unto them
Like those who remove the yoke that was] on their jaws,[k]—
And |holding out [food] to him| I let him eat.[l]
5 He was not to turn back into the land of Egypt,
Howbeit ‖the Assyrian—he‖ became his king,
For they refused to turn.
6 Therefore shall the sword |rage| in his cities,
And make an end of his multitudes, and consume them,—
Because of their counsels.
7 But ‖my people‖ are bent towards turning from me,[m]—
<Though upwards' they call them> none of them can lift them.[n]
8 How' can I give thee up, Ephraim?
abandon thee, Israel?
How' can I make thee as Admah?
set thee as Zeboim?
Mine own heart |turneth against me|,
<At once> are kindled my compassions.
9 I cannot execute the glow of mine anger,
I cannot turn to destroy[a] Ephraim,—
For <God> am ‖I‖, and not man,
<When thou drawest near> [I am] a Holy One, though I do not enter a city.
10 <After Yahweh> let them go,
<Like a lion> will he roar,—
<When ‖he‖ shall roar>
Then let sons |come trembling| out of the West.
11 Let them come trembling like a small bird out of Egypt,
And like a dove out of the land of Assyria,—
So will I cause them to dwell by[b] their own houses, Declareth Yahweh.

12 They have compassed me about—
<With denial> |Ephraim|,
<With deceit> |the house of Israel|,—
But ‖Judah‖ hath |again and again| run riot with God,[c]
Though <with the holy places> entrusted.

12 1 ‖Ephraim‖ feedeth on wind,
And pursueth the east wind,
‖All the day‖ <falsehood and force> doth he magnify,—
And <a covenant with Assyria> would they solemnise,
And <oil into Egypt> must be borne along.
2 But <a controversy> hath Yahweh with Judah,—
So that he may bring punishment on Jacob, according to his ways
<According[d] to his doings> repay him.[e]

3 <In the womb> took he his brother by the heel;[f]
And <in his manly vigour> strove he with God:
4 Yea he strove against a Messenger, and prevailed,
He wept, and made supplication unto him,—
<At Bethel> he found him,[g]
And <there> he spake with us;
5 And[h] ‖Yahweh‖ is God of hosts,—
‖Yahweh‖ is his memorial.[i]

[a] So it shd be (w. Sep.)—G.n.
[b] Or: "tribes"—G.A.S. Some cod. (w. 4 ear. pr. edns.): "people" (sing.)—G.n.
[c] *Written*: "Beth-arbeël" = "House of the Ambush of God,"; but *read*: "Betharbel," so that the name of God is entirely disguised—G. Intro. p. 397.
[d] Some cod. (w. 2 ear. pr. edns. [1 *Rabb.*] and Vul.): "like" (or "at")—G.n.
[e] "'The more I called to them, the farther they went from me.' So rightly the Sep."—G.A.S.
[f] So it shd be (w. Sep. and Syr.)—G.n. [M.C.T.: "from before them."]
[g] Or: "kept sacrificing"—G.A.S.
[h] Carved, graven, or even molten. Heb.: *pesîlim*, used as pl. of *pêsel*. Cp. Exo. xx. 4, n.
[i] So it shd be (w. Sep., Syr., Vul.)—G.n.
[k] Or: "lifted forward from the neck to the jaws"—G.A.S.
[l] Some cod. (w. 2 ear. pr. edns.): "I conducted"—G.n. In which case render: "And reaching out to him, I conducted [him]."
[m] "Are hung or swung towards turning away from me"—G.A.S.
[n] So G.A.S.

[a] Or: "cannot again destroy."
[b] Or: "to sit on."
[c] "Judah acts unreinedly towards God"—T.G. "'He rambled about beside God'; *i.e.*, leaving God aside"—Fu. H.L. "'Judah is yet unrestrained with God'—*i.e.*, makes light of his authority"—Davies' H.L.
[d] Some cod. (w. 2 ear. pr. edns. [1 *Rabb.*], Aram., Sep., Syr., Vul.): "and according"—G.n.
[e] Or: "render him back."
[f] "Attacked his brother at the heel"—O.G.
[g] Some cod.: "us"—G.n.
[h] "Confirmatory . . . . it almost='as truly as'"—O.G. p. 253[b].
[i] Cp. Exo. iii. 15.

6 ‖Thou‖ therefore, <by thy God> shalt return,—
<Lovingkindness and justice> do thou keep,
So wait thou for thy God, continually.

7 ‖A trafficker‖! <in his hand> are balances of deceit,
<To oppress> he loveth.
8 So then Ephraim said,
Surely I have gotten me riches,
I have found wealth for myself,—
<In all my toils> they cannot find in me perversity which is sin.
9 But ‖I, Yahweh‖ have been thy God, from the land of Egypt,—
I will yet make thee dwell in tents, as in the days of appointed meeting.
10 And I will lay my word upon the prophets,
Yea ‖I myself‖ have magnified |vision|,—
And <by the hand of the prophets> will I use similitudes.
11 <If ‖Gilead‖ is in sorrow> surely false' have they been,
<In Gilgal> have they sacrificed |bullocks|,—
‖Their very altars‖ shall become as heaps upon the furrows of the field.

12 <When Jacob fled' to the country of Syria>
Then Israel served for a wife,
And <for a wife> he watched over a flock.
13 And <by a prophet> Yahweh |brought up| Israel out of Egypt,—
And <by a prophet> was he watched over.

14 Ephraim hath provoked |very bitterly|,—
<His own blood, therefore, upon him> will he leave,
And <his reproach> shall his Lord |bring back to him|.

13 1 <When Ephraim spake'> there was terror,
Exalted' was ‖he‖ in Israel,—
But <when he became guilty with Baal>
Then he died.
2 ‖Now‖ therefore they go on to sin,
And have made them a Molten Thing out of their silver,
After the notion[a] of idols,
<The workmanship of craftsmen> all of it!
<Of them>[b] are they' saying—
Ye sacrificers of men![c]
<The Great Calf> shall ye surely kiss![d]
3 |Therefore| shall they become
Like the morning' cloud,
And like the dew early departing,—
Like chaff storm-driven out of the threshing-floor,
And like smoke out of a chimney.

[a] Or: "form." So it shd be (w. Sep.)—G.n.
[b] Or: "To them" (or, "To themselves").
[c] *I.e.*: either "sacrificers of mankind"; or, "men that sacrifice." Cp. O.G. 256[b].
[d] "Sacrificing men kiss calves!"—G.A.S. Cp. also Job xxxi. 27; 1 K. xix. 18.

4 Yet ‖I, Yahweh‖ have been thy God from the land of Egypt,—
And <god beside me> shalt thou not acknowledge,
For <saviour> is there none' besides me.
5 ‖I‖ tended[a] thee in the desert,—
In a land parched with drought:
6 <Whenever they were pastured> then were they satisfied,
They were satisfied, and their heart |was lifted up|,—
<Because of this> they forgat me.
7 Therefore am I become to them as a lion,—
<As a leopard by the way> do I watch.[b]
8 I will fall upon them as a bear bereaved,
And will rend asunder the enclosure of their heart,—
That I may devour them there, like a lioness,
‖The wild beast of the field‖ shall tear them in pieces.

9 It hath utterly destroyed thee, O Israel,
For it was against me, as thy helper!

10 Where'[c] is thy king, then,
That he may save thee throughout all thy cities?
And thy judges,
Concerning whom thou saidst,
Oh give me a king and rulers?

11 I might give thee a king in mine anger,
And take him away in my wrath.

12 <Bound up> is the iniquity of Ephraim,
<Stored away> his sin.
13 ‖The pangs of a woman in labour‖ shall overtake him,—
‖He‖ is a son, not wise,[d]
For ‖now‖[e] he cannot stand still, when children are about to be born.[f]

14 <Out of the hand of hades> will I ransom them,
<Out of death> will I redeem them,[g]—
Where' is thy pestilence,[h] O death?
Where' thy plague, O hades?
‖Repentance‖[i] shall be hid from mine eyes.

15 Though ‖he‖ <among brethren> be fruitful,
There shall come in an east wind,
The blast of Yahweh out of the desert coming up,
That his spring |may dry up|, and his fountain |be exhausted|,

[a] Or: "was shepherd to." So it shd be (w. Sep.)—G.n.
[b] Some cod. (w. 3 ear. pr. edns., Sep., Syr., Vul.): "on the way of Assyria"—G.n.
[c] M.C.T. thus understood in O.G. (p. 13), here and twice, in ver. 14. But some cod. have the undoubted form for "where," and Aram., Sep., Syr. and Vul. sustain this sense. Cp. G.n.
[d] "Usually by way of litotes"—O.G. 519[b], **2**, *a* [= "very foolish"].
[e] So it shd be (w. Sep., Syr., Vul.)—G.n.
[f] Ml.: "in the *os uteri*"; "and perh. spoken of himself, as in process of a birth which may prove a death."—G.A.S.
[g] Or, possibly: "shall I ransom them? . . . shall I redeem them!" So G.A.S., whereby he avoids making the next two lines parenthetical.
[h] Or, perh.: "sting"—Davies' H.L. 139.
[i] Or: "Compassion."

‖He‖ will rob the treasure-house of all the vessels of delight.[a]

16 Samaria |shall be held guilty|, for she hath rebelled against her God,
<By the sword> shall they fall,
‖Their[b] infants‖ shall be dashed to the ground,
And ‖his women with child‖ shall be ripped up.

14 1 Return thou, O Israel, unto Yahweh thy God,—
For thou hast stumbled by thine iniquity.[c]

2 Take with you words,[d] and return to Yahweh:
Say[e] unto him—
‖Wholly‖ shalt thou take away iniquity,
Accept, then, with favour,
And we will make good the boldness of our lips!

3 ‖Assyria‖ shall not save us,
<Upon[g] horses> will we not ride,
Neither will we say any more— Our god! to the work of our own hands!
For <in thee> shall the fatherless |find compassion|.

4 I will heal their apostacy,
I will love them freely,—
For mine anger |hath turned| from them.

5 I will become as the dew unto Israel,
He shall break forth as the lily,—
And he shall strike his roots as Lebanon:[a]

6 His branches |shall spread|,
That <like an olive-tree> may be his fresh beauty,—
And his fragrance, like Lebanon.

7 They who dwell in his shade shall again'
Show life like the corn,
And break forth as the vine,—
And ‖the remembrance of him‖ shall be like the wine of Lebanon.

8 Ephraim [saith]—
What to me' any more' are idols?[c]
‖I‖ have answered, and have closely observed him,
‖I‖ am like a fir-tree that is green,
<From me> is thy fruit found.

9 Who is wise, that he may understand these things?
Intelligent, that he may take knowledge of them?
For |straightforward| are the ways of Yahweh,
And ‖the righteous‖ shall travel therein,
But ‖transgressors‖ shall stumble therein.

[a] "Precious things"—O.G.
[b] Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr.): "And their"—G.n.
[c] Some cod. (w. 3 ear. pr. edns., Sep.): "iniquities" (pl.)—G.n.
[d] Cp. Lu. xv. 18, 19.
[e] Some cod. (w. 6 ear. pr. edns.): "And say"—G.n.
[f] "We will render sacrifices (even) our lips; *i.e.*, our praises"; cp. Heb. xiii. 15—Davies' H.L. 519. "We will pay (as with) *bullocks, our lips*, but read *pᵉri* ['*the fruit of* (our lips)'], Sep., Wellhausen, Nowack, cp. Cheyne"—O.G. 830ᵇ.
[g] Some cod. (w. 4 ear. pr. edns. and Syr.): "And upon" [= "Nor upon h. will we ride"]—G.n.

[a] "Any one who has seen how the mountain himself rises from great roots, cast out across the land like those of some giant oak, will not feel it necessary to mitigate the metaphor"—G.A.S.
[b] Or: "And be fragrant like." So G.A.S., and cp. Is. lxvi. 3.
[c] *Gt.*: "As for Ephraim! what hath he to do any more with idols!" And so the Sep.—G.n.

JOEL.

§ 1. *An Invasion by Yahweh's Locust Army occasions general Lament, and calls for united Intercession, the success of which is encouragingly portrayed* (chap. i. 2—ii. 27).

1 1 The word of Yahweh, which came unto Joel, son of Pethuel.

2 Hear this, ye elders,
And give ear, all ye inhabitants of the land,—
Hath this ever happened' in your days?
Or in the days of your fathers?

3 ‖Concerning it‖ <to your children> tell ye the story,—
And your' children, to their' children,
And their' children, to the generation following:—

4 <That which was left by the creeping' locust>[a] hath the swarming' locust[b] eaten,
And <that which was left by the swarming' locust> hath the grass' locust[c] eaten;
And <that which was left by the grass' locust> hath the corn' locust[d] eaten.

5 Awake, ye drunkards, and weep,
And howl, all ye drinkers of wine,—
Over the new wine,[e] because it hath been cut off from your mouth.

[a] Heb.: *gāzām*, "prop. devourer, not yet winged"—Davies' H.L. "Shearer"—G.A.S.
[b] Heb.: *'arbēh*, "esp. the kind appearing in large swarms (*gryllus gregarius*)"—Davies' H.L. "Swarmer"—G.A.S.
[c] Heb.: *yēleḳ*, "prop. the devourer, because of its voracity"—Davies' H.L. "Lapper"—G.A.S.
[d] Heb.: *ḥāsīl*, "prop. the browser"—Davies' H.L. "Devourer"—G.A.S.
[e] Or: "mead." O.G.: "sweet wine (prop. *pressed out* juice)."

6 For ‖a nation‖ hath come up over my land,
Bold, and without' number,—
‖His teeth‖ are the teeth of a lion,
And <the fangs of a lioness> hath he!
7 He hath turned my vine to a waste,
And my fig-tree to splinters,—
He hath ‖barked it clean‖, and cast it down,
Bleached' are its branches.

8 Wail thou, like a virgin girded with sackcloth, for the owner[a] of her youth.
9 Cut off' are the meal-offering and the drink-offering, from the house of Yahweh,—
In grief' are the priests, the attendants on Yahweh:—
10 Laid waste' is the field,
In grief' is the soil,—
For laid waste' is the corn,
Abashed' is the new wine,
Languisheth' the oil.

11 Turn pale, ye husbandmen,
Howl, ye vinedressers,
Over the wheat, and over the barley,—
For perished' is the harvest of the field.
12 ‖The vine‖ is abashed,
And ‖the fig-tree‖ languisheth,—
Pomegranate, palm also, and apple—
‖All the trees of the field‖ have withered,
Yea abashed' is gladness, away from the sons of men.
13 Gird yourselves and beat the breast—ye priests,
Howl, ye attendants of the altar,
Go in and wrap yourselves for the night in sackcloth, ye attendants on my God,—
For <withholden from the house of your God> are the meal-offering and the drink-offering.

14 Hallow ye a fast,
Call a solemn assembly,
Gather, O elders, all the inhabitants of the land, unto the house of Yahweh your God,—
And make ye outcry unto Yahweh.
15 Alas for the day!
For near' is the day of Yahweh,
And <as a veritable[b] Destruction from the Destroyer>[c] shall it come.
16 Is it not <before our eyes> that |food| hath been cut off?
<From the house of our God> rejoicing and exultation.
17 Rotted' hath the seed, under their clods,[d]
Laid waste' are their stores,
Thrown down' are the garners,—
Yea abashed' is the corn.

18 How do the beasts groan!
Perplexed' are the herds of oxen,
Because there is no' pasture for them,—
Even ‖the flocks of sheep‖ are destroyed!

19 <Unto thee> O Yahweh, will I cry,—
For ‖a fire‖ hath consumed the pastures of the wilderness,
And ‖a flame‖ hath set ablaze all the trees of the field.
20 ‖Even the beasts of the field‖ moan unto thee,—
Because dried up' are the channels of water,
And ‖a fire‖ hath devoured the pastures of the wilderness.

2 1 Blow ye a horn in Zion,
Sound an alarm in my holy' mountain,
Let all the inhabitants of the land |tremble|,—
For coming' is the day of Yahweh,
For it is near!—
2 A day of obscurity and deep gloom[e],
A day of cloud, and thick darkness,
As dusk,[a] spread over the mountains,—
A people, many and bold,
<Like whom> hath not been from age-past times,
And <after whom> shall not be again' unto the years of generation after generation.
3 <Before him> hath a fire' |devoured|,
And <after him> shall a flame' |consume|,—
<As the garden of Eden> is the land before him,
But <after him> a desert most desolate,
|Moreover also| <escape> giveth he none.

4 <As the appearance of horses> is his appearance,
And <as war-horses> ‖so‖ shall they run:
5 <Like the noise of chariots on the tops of the mountains> shall they rattle along,
Like the noise of a flame of fire, devouring dry straw,—
Like a people bold, arrayed for battle.
6 <Because of him> shall peoples' |be in anguish|,—
‖All faces‖ have withdrawn their colour.
7 <Like heroes> shall they run,
<Like men of war> shall they mount a wall,—
And <every one—along his own road> shall they march along,
And shall not change their paths;
8 Nor <against each other> shall they strike,[b]
<Each—on his own highway> shall they march,—
<Though ‖in among the weapons‖ they fall> they shall not stop.

[a] Heb.: "the *ba'al*."
[b] Cp. Is. xiii. 6, and see O.G. 454.
[c] Prob. a play on the word. "And as vehemence from the Vehement doth it come"—G. A. S. (who quotes from Driver: "As overpowering from the Overpowerer."
[d] O.G.: "shovels." G.A.S.: "hoes."

[a] Fuerst: "darkness." But G.A.S.: "'Like dawn scattered' . . . The figure is of dawn crushed by and struggling with a mass of cloud and mist, and expresses the gleams of white which so often break through a locust cloud."
[b] "None jostles his comrade"—G.A.S.

9 <Upon the city> shall they leap,
<On the wall> shall they run,
<Up the houses> shall they climb,—
<Through the windows> shall they enter,
like a thief.[a]

10 <Before him> hath quaked the earth,
have trembled the heavens,—
‖The sun and the moon‖ have become dark,
And ‖the stars‖ have withdrawn their shining;

11 And ‖Yahweh‖ hath uttered his voice, before his host,
For great indeed' is his camp,
For bold' is he who executeth his word,—
For great' is the day of Yahweh, and awful exceedingly,
Who' then shall endure it?

12 <Even now> therefore,
Urgeth Yahweh,
Turn ye unto me, with all your heart,—
And[b] with fasting and with weeping, and with lamentation;

13 And rend your heart, and not your garments,
Turn therefore, unto Yahweh your God,—
For <*gracious and full of compassion*> is he',
Slow to anger, and abundant in loving-kindness,[c]
And will grieve over Calamity.

14 Who knoweth, he may turn and grieve,—
And leave behind him, a blessing,[d]
A meal-offering and a drink-offering, to Yahweh your God?

15 Blow ye a horn, in Zion,—
Hallow a fast,
Call a solemn assembly:

16 Gather the people,
Hallow a convocation,[e]
Collect the elders,[f]
Gather the children, and the sucklings of the breasts,—
Let the bridegroom' |come forth| from his chamber',
And the bride' from her bower':[g]

17 <Between the porch and the altar> let the priests |weep|, the attendants of Yahweh,—
And let them say—
Look with pity, O Yahweh, upon thy people,
And do not deliver thine inheritance to reproach,
That the nations |should mock them|,
Why' should they say among the peoples,
Where' is their God?

18 And Yahweh became jealous for his land,—
And took pity on his people;

19 Then answered Yahweh, and said to his people:—
Behold me! sending you the corn, and the new wine and the oil,
So shall ye be satisfied therewith;
And I will not make you, any more, a reproach among the nations.

20 And <the Northerner> will I remove far from you,
And drive him into a land parched and desolate,
With ‖his face‖ toward the eastern sea,
And ‖his rear‖ toward the hinder sea,—
Then shall come up his ill odour,
Yea his stench' |shall ascend|,
Because he hath shewn himself great in doing.

21 Be not thou afraid, O soil,—
Exult and rejoice,
Because Yahweh |hath shewn himself great| in doing.

22 Be not afraid, ye beasts of the field,
For sprouted' have the pastures of the wilderness,—
For ‖the tree‖ hath borne its fruit,
‖The fig-tree and the vine‖ have yielded their wealth.[a]

23 ‖Ye sons of Zion‖ then, exult and be glad in Yahweh your God,
For he hath given you the seed-rain, in right manner,[b]—
Yea he hath caused to descend for you a down-pour, of seed-rain and of the harvest-rain in the first month;

24 So shall the threshing-floors |be filled| with corn,—
And the vats |overflow| with new wine and oil.

25 Then will I make good to you the years' which were eaten by the swarming locust, the grass locust, and the corn locust and the creeping locust,—even my great' army, which I sent among you.[c]

26 And ye shall eat and eat,[d] and be satisfied,
And shall praise the name of Yahweh your God,
Who hath dealt with you wondrously,—
So shall my people |not be abashed| unto times age-abiding.

27 So shall ye know that <in the midst of Israel> I am',
And that ‖I, Yahweh‖ am your God, and none else,—
And my people |shall not be abashed| unto times age-abiding.

§ 2. *The Promise of the Spirit.*

28 And it shall come to pass |afterwards|,
I will pour out my spirit' upon all flesh',
And your sons and your daughters |shall prophesy|,—
‖Your old men‖ shall dream |dreams|,
‖Your young men‖ shall see |visions|;

[a] N.B.: All the verbs here (vers. 3-9) rendered as *futures* may be taken as descriptive *presents*: "do they leap," "so do they run," etc. And so some expositors.
[b] Some cod. (w. 1 car. pr. edn., Syr., Vul.) omit this "And"—G.n.
[c] Cp. Exo. xxxiv. 6. Also Intro., Chap. I. p. 6, *a*.
[d] Or: "present." Cp. Josh. xv. 19; Jdg. i. 15; 1 S. xxv. 27.
[e] Or: "gathered host." Heb.: *ʿâsâl*.
[f] Or: "old men."
[g] "*Canopy* or *pavilion*, bridal tent"—G.A.S.

[a] Or: "strength."
[b] "In normal measure"—G.A.S.
[c] Cp. chap. i. 4.
[d] Or: "And ye shall eat on." Cp. Isa. vi. 9. (N.B.: Infinitive verb, after its own finite.)

also| <upon the servants and upon
dmaids—in those days> will I pour
spirit;
will set forth wonders in the heavens
in the earth,—
d and fire, and columns of smoke:
un‖ shall be turned into darkness,
he moon' into blood,—
e the coming of the great' and awful'
y of Yahweh.
it shall come to pass
Whosoever shall call on the name of
Yahweh‖ shall be delivered,—
r <in Mount Zion and in Jerusalem>
shall be a delivered remnant,[a]
And among the survivors whom Yahweh
doth call.[b]

3. *All Nations, especially those around Palestine, summoned to the Vale of Jehoshaphat to be judged for their Treatment of Judah.*

1 For lo! <in those days and at that
time,—
When I shall bring back the captivity[c] of
Judah and Jerusalem>
2 Then will I gather all the nations,
And bring them down into the Vale of
Jehoshaphat,—
And will enter into judgment with them
there
Concerning my people and mine inheritance
Israel
Whom they scattered among the nations,
And <my land> they apportioned;
And <for my people> they cast lots,—
3 And gave a Boy for a harlot,
And a Girl sold they for wine—and
drank.
4 |Moreover also| what have ‖ye‖ to do with
me
O Tyre and Zidon,
And all the circuit of Palestine?
<A recompense> are ye' paying back unto
me?
But <though ye' should make a recompense
unto me>
<Swiftly speedily> would I return your
recompense upon your own head.
5 Because <my silver and my gold> ye took
away,—
And <my richly beautiful things> carried
ye into your temples;[d]
6 And <the sons of Judah and the sons of
Jerusalem> ye sold to the sons of
Greece,—
That they might be far removed from their
own boundary.
7 Behold me! rousing them
whither ye sold them,—
So will I bring back your dealing upon your
own head.
8 And I will sell your sons and your daughters
into the hand of the sons of Judah,
And they will sell them to Sabeans unto a
nation afar off,—
For ‖Yahweh‖ hath spoken.

9 Proclaim ye this among the nations,
Hallow a war,
Rouse the mighty ones,
Let them draw near come up all the men
of war!
10 Beat your plough-shares into swords,
And your pruning-hooks into spears,—
<As for the weak> let him say
<Mighty> I am'.
11 Give help—and come in all ye nations on
every side and gather yourselves to-
gether,—
<Thither> bring down O Yahweh thy
mighty ones!
12 Let the nations |be roused and come up| into
the Vale of Jehoshaphat,—
For <there> will I sit to judge all the
nations on every side.
13 Thrust ye in the vintage knife,
For |grown ripe| is the vintage,—
Go in tread down
For full is the winepress,
Flow over' do the vats,
For abundant' is their wickedness.
14 Multitudes multitudes, in the vale of strict
decision,—
For near' is the day of Yahweh, in the vale of
strict decision.
15 ‖The sun and the moon‖ have become dark,—
And ‖the stars‖ have withdrawn their
shining,
16 And ‖Yahweh‖ <out of Zion> will roar,
And <out of Jerusalem> will utter his voice,
And the heavens and the earth |shall
tremble|,—
But ‖Yahweh‖ shall be a shelter to his
people,
And a refuge' to the sons of Israel.
17 *So shall ye know' that* ‖*I Yahweh*‖ am your
God, making my habitation in Zion my
holy' mountain,—
So shall |Jerusalem| be |holy|,
And ‖foreigners‖ shall pass through her no
more.
18 And it shall come to pass in that day,
That the mountains shall drip' sweet wine,*
And the hills shall flow down with milk,
And ‖all the channels of Judah‖ shall flow
down with waters,—
And ‖a spring‖ <out of the house of
Yahweh> shall come forth,

[a] Jer. 2, 3; Ob. 17.
[b] "is" = "is
[c] Some cod. (w. 2 ear. pr. edns.): "temple" (sing.) —G.n.
[d] Or: "mead."

And shall water the torrent-valley of the acacias.[a]

19 ‖Egypt‖ <to a desolation> shall be turned,
And ‖Edom‖ <to a desert most desolate> shall be changed,—
Because of the violence done to the sons of Judah,
In that they shed innocent blood in their land.

[a] Cp. Eze. xlvii. 1-12; Zech. xiv. 8.

20 But ‖Judah‖ <age-abidingly> shall remain,
And ‖Jerusalem‖ to generation after generation.

21 And I will free from their blood-guiltiness them whom I had not freed,[a]—
For[b] ‖Yahweh‖ is about to make[c] his habitation in Zion.

[a] Important v.r. sug. by O.G. p. 667[a], after Sep., Syr.: "I will avenge the blood of them I had not avenged."
[b] Or: "As truly as." Cp. Hos. xii. 5.
[c] Or: "is making."

AMOS.

§ 1. *After a brief Introduction and Note of Warning, an Unalterable Divine Threat goes forth, in succession, against Damascus, Gaza, Tyre, Edom, Ammon, Moab, Judah, and finally Israel* (chaps. i. and ii.).

1 1 The words of Amos, who was among the herdmen[a] of Tekoa,—of which (words) he had vision' concerning Israel, in the days of Uzziah king of Judah, and in the days of Jeroboam son of Joash, king of Israel, two years before the earthquake. 2 So then he said—

‖Yahweh‖ <out of Zion> will roar,
And <out of Jerusalem> will utter[b] his voice,—
And the pastures of the shepherds |shall mourn|,
And the top of Carmel |be dried up|.

3 ‖Thus‖ saith Yahweh,
<*Because of three transgressions* of Damascus, *and because of four> will I not turn it back*,—
<Because <with threshing instruments of iron> they have threshed' Gilead>
4 Therefore will I send a fire into the house of Hazael,—
Which shall devour the palaces of Benhadad;
5 And I will break the bolt of Damascus,
And cut off the inhabitant[c] out of the plain of Aven,[d]
And the holder of the sceptre' out of the house of Eden,—
And the people of Syria |shall be exiled| unto Kir, Saith Yahweh.

6 ‖Thus‖ saith Yahweh,
<*Because of three transgressions* of Gaza, *and because of four> will I not turn it back*,—
<Because of their taking into exile the whole body of exiles, to deliver to Edom>
7 Therefore will I send a fire upon the wall of Gaza,—
Which shall devour the palaces thereof;
8 And I will cut off the inhabitant'[a] out of Ashdod,
And the holder of the sceptre' out of Ashkelon,—
And will turn my hand against Ekron,
So shall perish' the remnant of the Philistines, Saith My Lord, Yahweh.[b]

9 ‖Thus‖ saith Yahweh,
<*Because of three transgressions* of Tyre, *and because of four> will I not turn it back*,—
<Because of their delivering up the whole body of exiles to Edom,
And they remembered not the brotherly' covenant>
10 Therefore will I send a fire upon the wall of Tyre,—
Which shall devour the palaces thereof.

11 ‖Thus‖ saith Yahweh,
<*Because of three transgressions* of Edom, *and because of four> will I not turn it back*,—
<Because he pursued, with the sword, his brother,
And stifled his compassions,
And his anger' tare in pieces[c] evermore,
And <his indignation> kept watch perpetually>
12 Therefore will I send a fire into Teman,—
Which shall devour the palaces of Bozrah.

13 ‖Thus‖ saith Yahweh,
<*Because of three transgressions* of the sons of Ammon, *and because of four> will I not turn it back*,—
<Because of their ripping up the pregnant women of Gilead, that they might enlarge their own boundary>

[a] Or: "shepherds."
[b] Or: "give out."
[c] Cp. ver. 8, n.
[d] Or: "the Idol"=Baalbec (Heliopolis in Syria)—Davies' H.L. 17.

[a] Or, perh.: "him that is seated" = "that reigneth." Cp. O.G. 442, And so in ver. 5.
[b] Or transfer both names: "Adonây Yahweh."
[c] *Gt.*: "And his anger continued evermore." Cp. Jer. iii. 5—G.n.

14 Therefore will I kindle a fire upon the wall of Rabbah,
Which shall devour the palaces thereof,—
With a war-cry in the day of battle,
With tempest in the day of storm-wind;
15 And Milcom[a] shall go into exile,—
He[b] and his rulers together,
Saith Yahweh.

2 1 ‖Thus‖ saith Yahweh,
<*Because of three transgressions* of Moab, *and because of four*> *will I not turn it back*,—
<Because he burned the bones of the King of Edom' to lime>
2 Therefore will I send a fire into Moab,
Which shall devour the palaces of Kerioth,[c]—
And Moab |shall die with tumult|, with war-cry, with the sound of a horn;
3 And I will cut off the judge out of her midst,
And <all her rulers> will I slay with him,
Saith Yahweh.

4 ‖Thus‖ saith Yahweh,
<*Because of three transgressions* of Judah, *and because of four*> *will I not turn it back*,—
<Because they have rejected the law[d] of Yahweh,
And <his statutes> have not kept,
But their falsehoods' |have led them astray|, after the which their fathers' |did walk|>
5 Therefore will I send a fire upon Judah,—
Which shall devour the palaces of Jerusalem.

6 ‖Thus‖ saith Yahweh,
<*Because of three transgressions* of Israel, *and because of four*> *will I not turn it back*,—
<Because they have sold—for silver—the righteous,
And the needy—for a pair of shoes:
7 Who strive to bring[e] the dust of the earth on the head of the poor,
And <the way of the oppressed>[f] they pervert,—
Yea ‖a man and his own father‖ go in unto the maid,
To profane my holy' Name!
8 And <on pledged garments> they recline, beside every altar,—
And <exacted' wine> do they drink, in the house of their God.

9 Yet it was ‖I‖ who destroyed the Amorite, from before them,[g]
Whose height' was ‖like the height of cedars‖,
And |strong| was he', like the oaks,—
But I destroyed his fruit above,
And his roots beneath.

10 And it was ‖I‖ who brought you up out of the land of Egypt,—
And led you in the desert, forty years,
To take possession of the land of the Amorites;
11 And I raised up, of your sons, for prophets,
And, of your young men, for Nazirites,—
Was it not' even' so, ye sons of Israel?
Demandeth Yahweh;
12 And yet ye caused the Nazirites' to drink wine,—
And <on the prophets> laid ye command, saying,
Ye shall not prophesy!
13 Lo! ‖I‖ am pressed under you,—
As a full cart is pressed by its sheaves>
14 Therefore shall flight' |perish| from the swift',
And ‖the mighty‖ shall not invigorate his strength,—
Nor shall ‖the hero‖ escape with his life;[a]
15 Nor ‖he that handleth the bow‖ make a stand,
And ‖the swift on his feet‖ shall not escape,—
Nor ‖he that rideth on a horse‖ escape with his life:[a]
16 Nay ‖he that is stout in his heart, among heroes‖ <naked> shall flee, in that day,
Declareth Yahweh.

§ 2. *A First Solemn Summons to the Whole Family of Israel.*

3 1 *Hear ye this word*, which Yahweh hath spoken concerning you, ye sons[b] of Israel,—Concerning the whole family which I brought up out of the land of Egypt, saying:—
2 <Only you> have I acknowledged, of all the families of the ground,[c]—
‖For this cause‖ will I visit upon you' all your iniquities.

3 Can two walk' together,—
Except they meet?[d]
4 Will a lion roar' in the forest,
When <prey> he hath none?
Will a young lion utter' his voice out of his den,
When he hath made no capture?
5 Will a bird fall' upon a net to the earth,
When there is no ‖snare‖ for it?
Will a net rise' from the ground,
When it hath ‖captured nothing‖?
6 Or a horn be blown' in a city,
And ‖a people'‖ not tremble'?
Or calamity happen' in a city,
And ‖Yahweh‖ not have wrought with effect?[e]
7 Surely My Lord Yahweh |will do| nothing',—
except he have disclosed his secret unto his servants, the prophets!

[a] Or: "their king-idol." So it shd be (w. Sep.)—G.n. and G. Intro. 459-461.
[b] *Gt.*: "His priests" [instead of "He"]. Cp. Jer. xlviii. 7; xlix. 3—G.n.
[c] Or: "of the cities."
[d] Or: "instruction."
[e] Ml.: "Who pant for."
[f] Or: "patient."
[g] Some cod. (w. 3 ear. pr. edns.): "you"—G.n.

[a] U.: "soul."
[b] Some cod. (w. 1 ear. pr. edn., Aram. and Sep.): "house"—G.n.
[c] Cp. Gen. xii. 3.
[d] "Meet by appointment"—O.G.
[e] So the Easterns; the Western Massorites: "not have done it"—G.n.

8 ‖A lion‖ hath roared,
Who will not fear?
‖My Lord, Yahweh‖[a] hath spoken,
Who can forbear to prophesy?

9 Announce it over the palaces in Ashdod,
And over the palaces in the land of Egypt,—
And say ye—
Gather yourselves together upon the mountains of Samaria,
And behold ye—
The great disorders in the midst thereof,
And the oppressed within her.
10 Therefore do they not know how to do right,
Declareth Yahweh,
who are treasuring up violence and spoil in their palaces.
11 |Therefore|—
‖Thus‖ saith My Lord, Yahweh,[a]
An adversary! Yea round about the land,—
And he who shall bring down[b] from thee, thy strength,
And spoiled' shall be thy palaces.
12 ‖Thus‖ saith Yahweh,
<Just as a shepherd rescueth, out of the mouth of the lion, a couple of shankbones, or the tip of an ear>
‖So‖ shall be rescued' the sons of Israel, who are tarrying in Samaria,
In the corner of the divan, and
On the damask of the luxurious couch.

13 Hear ye and bear witness, throughout the house of Jacob,—
Commandeth My Lord, Yahweh,[c]
God of hosts:
14 That <in the day I visit the transgressions of Israel upon him> then will I punish, concerning the altars of Bethel,
So shall the horns of the altar |be broken off|, and they shall fall to the ground;
15 And I will smite the winter' house along with the summer' house,—
And the houses of ivory |shall be destroyed|,
And the great houses |shall disappear|,
Declareth Yahweh.

§ 3. *A Second Summons, beginning with the Luxurious Women of Samaria, and culminating in a Fivefold Refrain of Divine Complaint.*

4 1 *Hear ye this word*, ye heifers of Bashan, that are in the mountain of Samaria,
Who oppress the poor,
Who crush the needy,—
Who say to their lords,
Bring in, and let us drink!

2 Sworn' hath My Lord, Yahweh,[a]
By his own holiness,
That lo! ‖days‖ are coming upon you,—
When he will take you' away with hooks,
And your followers' with fishhooks;
3 And <through fissures> shall ye go out,
‖Every woman‖ straight before her,—
And ye shall be thrust forth towards the castle,[b] Declareth Yahweh.

4 Enter ye Bethel, and transgress,
<At[c] Gilgal> cause transgression |to abound|,—
Yea, carry in, every morning, your sacrifices,
<Every three days> your tithes;
5 Yea, burn thou incense, of that which is leavened, as a thank-offering,
And proclaim ye freewill-offerings, let them be known,—
For ‖so‖ ye love [to have it], ye sons of Israel, Declareth My Lord, Yahweh.[a]
6 |Moreover also| ‖I‖ have given you
Cleanness of teeth' throughout all your cities,
And want of bread' throughout all your dwelling-places,—
Yet have ye not returned unto me,
Declareth Yahweh.

7 |Moreover also| ‖I‖ have withholden from you the abundant rain, when yet' there were only three months to the harvest,
Or I might rain upon one' city,
And <on another' city> might not rain,—
‖One portion‖ would be rained upon,
And ‖the portion whereupon it[d] should not rain‖ would be dried up;
8 Then would two or three cities totter' to one city to drink water, without being satisfied,—
Yet have ye not returned unto me,
Declareth Yahweh.

9 I have smitten you with blight and with mildew,
<When your gardens and your vineyards and your fig-trees and your olive-trees have increased'> the creeping locust would devour them,—
Yet have ye not returned unto me,
Declareth Yahweh.

10 I have sent among you pestilence, in the manner of Egypt,
I have slain, with the sword, your young men,
And therewith have been taken captive your horses,
And I have caused to ascend—the stench of your camps, even into your own nostrils,
Yet ye have not returned unto me,
Declareth Yahweh.

[a] Or transfer both names: "Adonây, Yahweh."
[b] Some cod. (w. Aram. and Vul.): "So shall be brought down"—G.n.
[c] Or as two proper names: "Adonây, Yahweh."

[a] Or as two proper names: "Adonây, Yahweh."
[b] "Meaning dubious; text perhaps corrupt."—O.G.
[c] *Some cod.*: "And at"—G.n. 348.
[d] *Gt.*: "I"—G.n.

11 I have made an overthrow among you,
Like the divine overthrow of Sodom and Gomorrah,
And ye have become like a brand snatched out of the burning,—
Yet have ye not returned unto me,
Declareth Yahweh.

12 |Therefore| ‖thus‖ will I do unto thee, O Israel,—
<Because' this' thing I will do unto thee>
Prepare to meet thy God, O Israel.

13 For lo!
<He that fashioned the mountains,
And created the wind,
And who telleth the son of earth what is his thought,
Who turneth dawn into darkness,
And marcheth upon the high places of the earth>
‖Yahweh, God of hosts‖ is his name!

§ 4. *A third Summons, commencing with a Dirge, and widening out into an Exhortation: "Seek Me"—"Seek Yahweh"—"Seek Right."*

5 1 *Hear ye this word,* which ‖I‖ am taking up[a] concerning[b] you—
Even a dirge, O house of Israel.

2 She hath fallen—she cannot[c] again' rise,
The virgin, Israel,—
She lieth forsaken on her soil,
There is none[d] to raise her up.

3 For ‖thus‖ saith My Lord, Yahweh,[e]
‖The city that goeth out a thousand strong‖
Shall have left it a hundred,—
And ‖that which goeth out a hundred strong‖
Shall have left it ten, Belonging to the house of Israel.

4 For ‖thus‖ saith Yahweh, to the house of Israel,—
Seek me, and live;

5 Then do not seek Bethel,
And <Gilgal> shall ye not enter,
And <unto Beer-sheba> shall ye not cross over,
For ‖Gilgal‖ shall ‖surely go into exile‖,
And ‖Bethel‖ shall become a trouble.

6 *Seek ye Yahweh, and live,*—
Lest he break forth, like a fire, upon the house of Joseph,
And it devour with none' to quench it, for Bethel.

7 Ye who turn <into |wormwood|> |justice|,
And <righteousness—to the ground have let fall>

8 [Seek him]
Who made the Cluster[a] and the Giant,[b]
And turneth into morning, the shadow of death,
And who <day into night> doth darken,
Him who calleth to the waters of the sea, and poureth them out on the face of the land,
‖Yahweh‖ is his name:

9 Him who flasheth force on the strong,—
And ‖force‖ |on the fortress| alighteth!

10 They hate the man who, in the gate, rebuketh,—
And <him who speaketh truthfully> they abhor.

11 |Therefore|—
<Because ye have trampled on the poor,
And <the gift of corn> ye would take away from him>
<Though |houses of hewn stone| ye have built>
Yet shall ye not dwell in them,—
<Though |delightful vineyards| ye have planted>
Yet shall ye not drink the wine of them.

12 For I know
How numerous are your transgressions, and
How surpassing' your sins,—
Ye adversaries of the righteous!
Ye acceptors of a bribe!
<Even the needy in the gate> have they turned away!

13 |Therefore| ‖the prudent man‖ <at that time> will be dumb,—
Because <an evil time> it is!

14 *Seek ye right and not wrong, that ye may live,*—
That ‖so‖ Yahweh God of hosts, may be' with you, ‖as ye have said‖.

15 Hate wrong, and love right,
And station |Justice| in the gate,—
|Peradventure| Yahweh, God of hosts, will be gracious' unto the remnant of Joseph.

16 |Therefore|
‖Thus‖ saith Yahweh, God of hosts, My Lord,
<In all broadways> shall be lamentation,
And <in all streets> shall they say, Alas! Alas!
And they shall call the husbandman' unto the mourning,
And <unto the lamentation> them who know a wailing song;[c]

17 Yea <in all vineyards> lamentation,—
For I will pass along through thy midst, Saith Yahweh.

[a] Or: "lifting"—as if a "burden."
[b] Or: "over."
[c] Some cod. (w. 1 ear. pr. edn., Syr., Vul.): "and cannot"—G.n.
[d] Some cod.: "And there is none"—G.n.
[e] Or both as proper names: "Adonây, Yahweh."

[a] Or: "Pleiades."
[b] Or: "Orion."
[c] "*Knowers of lamentation*, professional mourners"—O.G. 394. "Skilled in mourning song"—*Ibid.* 624.

§ 5. *A Lament for such as long for Yahweh's Day, when it can bring them no good.*

18 *Alas* for them who are longing for the day of Yahweh,—
|What good to you| is the day of Yahweh?
‖It‖ being darkness and not light:
19 As if a man should flee' from the face[a] of a Lion,
And there should meet' him—a Bear!
Or he should have entered the house, and leaned his hand upon the wall,
And there should bite' him—a Serpent!
20 Shall not the day of Yahweh be ‖darkness‖ and not light?
Yea, thick darkness, and [b]no brightness in it?

§ 6. *Divine Abhorrence of Israel's Festivals.*

21 I hate, I despise your festivals,—
And can scent no fragrance in your solemn feasts.
22 Nay <though ye cause to ascend unto me ascending-sacrifices, and your meal-offerings>
I will not accept [them],—
Nor <the peace-offering of your fat heifers> will I regard.
23 Take thou away from me, the noise of thy songs,—
<Even the melody of thy harps>[c] will I not hear.
24 But let |justice| ‖roll along like water‖,—
And ‖righteousness‖ as a torrent ever flowing.
25 <The sacrifices and meal-offering> ye brought near unto me, in the desert, for forty years,
O house of Israel;[d]
26 But ye carried the tent of your king-idol,[e] and your Saturn-images,—the star of your gods, which ye made for yourselves:
27 Therefore will I carry you into exile beyond Damascus,—
Saith Yahweh,
‖God of hosts‖ is his name.

§ 7. *A Lament for the Careless in Zion, who confide in Samaria. The Luxurious severely denounced.*

6 1 *Alas* for the careless in Zion,
And for them who put confidence in the mountain of Samaria,—
The distinguished among the first group of nations,
To whom came in the house of Israel.
2 Pass ye over to Calneh, and see,
And go on from thence to Hamath the great,—
And go down to Gath of the Philistines,
Are they better[a] than these kingdoms?
Or their boundary larger' than your boundary?
3 Ye who are putting far away'[b] the day of calamity,—
But bringing near' the abode[c] of violence;
4 Who are lying on beds of ivory,
And sprawling on their couch of pleasure,—
And eating the well-fed of the flock,
And the fatted calves out of the midst of the stalls:
5 Who are bawling at the bidding of the harp,[d]—
<Like David> have they invented for themselves instruments of song;[e]
6 Who are quaffing bowls of wine,
And <with the best of oils> anointing themselves,—
And are not afflicted for the injury of Joseph:—
7 |Therefore| <at once> shall they go into exile among the first of the exiles,—
So shall be disturbed the revelry of sprawlers.
8 Sworn' hath the Lord, Yahweh,[f] by his own life,[g]
Declareth Yahweh, God of hosts,[h]
|Abhorring am I| the grandeur of Jacob,
And <his palaces> I hate,—
Therefore will I cast off the city and the fulness thereof.
9 And it shall come to pass,
<Though there be left remaining ten men in one house>
Yet shall they die;
10 And a man's near of kin, even he who is about to burn the bones, shall carry him out of the house,
<When he shall say to him that is in the hinder parts of the house— Are there yet' any with thee? And he shall say— No one> Then shall he say—
Hush! for we must not invoke[i] the name of Yahweh.
11 For lo! ‖Yahweh‖ is giving command, and will smite
The great house into ruins,—
And the little house with clefts.
12 Shall horses' |run upon a crag|?
Or will a man plough [there] with oxen?[k]
For ye have turned to poison the sentence of justice,
And the fruit of righteousness, to wormwood:

[a] A sp. v.r. (*sevir*): "mouth"—G.n.
[b] Some cod. omit: "and"—G.n.
[c] Or: "lutes"—O.G.
[d] So (*affirming*) in MSS. and 4 ear. pr. edns.; but *questioning* in some cod. and 3 ear. pr. edns—G.n.
[e] "*I.e.*, your Moloch"—G. Intro. 461.

[a] Some cod. (w. Aram., Sep., Syr., Vul.): "Who are better . . . whether their b. is," etc.—G.n.
[b] Or: "thrusting away."
[c] Prob.: "enthronement." Cp. O.G. 443[b].
[d] Or: "lute"—O.G.
[e] Or: "music"—O.G. 479[b]. Prob. the language of reproach, for degrading to profane uses instruments invested with hallowed associations.
[f] Or as two proper names: "Adonāy, Yahweh."
[g] Ml.: "soul." Perh. = "self."
[h] So the Easterns; the Westerns: "God of Israel"—G.n.
[i] Cp. O.G. 270[b].
[k] *Gt.*: "Or shall one plough—with an ox—the sea."

13 Who rejoice in a thing of nought,[a]—
Who say, Have we not, by our own
strength, taken to ourselves horns?
14 For behold me! raising up against you, O
house of Israel,
Declareth Yahweh, the God of hosts,—
a nation!
And they shall crush you, from the entering
in of Hamath, unto the torrent-bed of the
waste plain.[b]

§ 8. *Amos, moved by Two Visions, twice makes successful Intercession for Jacob: a Third Vision—No more Forgiveness!*

7 1 ‖Here‖ My Lord, Yahweh[c] gave me to see',
And lo! he was preparing the locust, in the
beginning of the shooting up of the after-
grass,—and lo! ‖after-grass‖ cometh after the
mowings for the king. 2 And it
came to pass <when they had made an
end of eating the herbage of the land> that
I said—
Oh, My Lord, Yahweh, forgive, I beseech
thee:
By whom shall Jacob |arise|?[d]
For ‖small‖ he is.'
3 Grieved' was Yahweh, over this,—
It shall not be,
Said Yahweh.[e]

4 ‖Here‖ My Lord, Yahweh[c] gave me to see',
And lo! My Lord Yahweh[c] proclaiming that
|the controversy should be settled by fire|,—
which, having devoured the mighty roaring' deep,
should devour the inheritance. 5 Then
said I,
My Lord, Yahweh, forbear, I beseech thee,
By whom shall Jacob |arise|?[d]
For ‖small‖ he is.'
6 Grieved' was Yahweh, over this,—
‖Even this‖ shall not be
Said My Lord, Yahweh.

7 ‖Here‖ he gave me to see, And lo! ‖My
Lord‖ stationed upon a pinnacle,[f]—and, in his
hand, a plummet.[g] 8 And Yahweh
said unto me,
What canst thou' see, Amos?
And I said,
A plummet,[g]—
Then said My Lord,
Behold me! fixing a plummet[g] in the midst of
my people Israel,
I will not again' any more' forgive him.

9 So shall the high places of Isaac |be made
desolate|,
And ‖the holy places of Israel‖ be laid
waste,—
And I will rise up, against the house of
Jeroboam, with the sword.

§ 9. *Amaziah, Priest of Bethel, attempts to silence Amos; who defends himself by relating his call to the Prophetic Office, and proceeds to fasten on Amaziah definite alarming Predictions.*

10 Then sent Amaziah, the priest of Bethel,
unto Jeroboam king of Israel, saying:
A conspiracy' hath Amos |raised against
thee,| in the midst of the house of
Israel,
The land |is not able to endure| all his
words;
11 For ‖thus‖ saith Amos,
<By the sword> shall Jeroboam' |die|,—
And ‖Israel‖ shall ‖surely be exiled‖ from
off his own soil.

12 Then said Amaziah unto Amos,
O seer,[a] go flee thee away unto the land o
Judah,—
And eat, there, bread,
And <there> mayest thou prophesy;
13 But <at Bethel> |not again, any more|
mayest thou prophesy,—
For <the holy place of the king>
it is',
And <the house of the kingdom>
it is'.

14 Then answered Amos, and said unto Amaziah,
‖No prophet‖ was I',—
‖Nor the son of a prophet‖ was I',—
But ‖a herdman‖ was I',
And a preparer of sycamore fruit;[b]
15 But Yahweh |took me away| from following
the flock,—and Yahweh |said unto me|,
Go prophesy' against my people Israel.
16 ‖Now‖ therefore, hear thou the word of
Yahweh,— Thou' art saying,
Thou must not prophesy concerning
Israel,
Nor let thy word drop down upon the
house of Isaac.
17 Therefore—
‖Thus‖ saith Yahweh,
‖Thy wife‖ <in the city> will commit
unchastity,
And ‖thy sons and thy daughters‖ <by the
sword> shall fall,
And ‖thine own soil‖ <by line> shall be
apportioned,—
And ‖thou‖ <on a polluted soil> shalt
die,
And ‖Israel‖ shall ‖surely go into exile‖
away from his own soil.

[a] Or: "a no-thing." Cp. O.G. 519b, d.
[b] "Usually identified with Wâdyel-Arish." "Must be E. of Dead Sea . . . . but read perh. Torrent-bed of Egypt"—O.G. 636, 787.
[c] Or as two proper names: "Adonây, Yahweh."
[d] Some cod. (w. Sep., Syr., Vul.): "Who shall raise up J.?"—G.n.
[e] Some cod. (w. 2 ear. pr. edns.): "My Lord Y." Cp. ver. 6—G.n.
[f] So Fu. Or: "vertical wall"—O.G.
[g] So T.G. and O.G. Or: "pointed hook"—Fu.; "graver"—Davies' H.L.
[a] Or: "Visionary."
[b] "Prob. to *nip* the sycamore more fruit to fit it for eating"—O.G.

§ 10. *A Basket of Summer Fruit* (ḳaiẓ) *symbolises Israel's End* (ḳēẓ). *Gross Sins call forth Threats of Divers Calamities, including a Famine of the Prophetic Word.*

8 1 ‖Here‖ My Lord, Yahweh, gave me to see',—and lo! there was a basket of summer fruit. 2 So then he said,
What canst thou' see, Amos?
And I said,
A basket of summer fruit.[a]
Then said Yahweh unto me,
The end[b] hath come' unto my people Israel,
I will not again' any more' forgive them;
3 but palace-songs |shall become howlings|[c] in that day,
Declareth My Lord, Yahweh,[d]—
Many' shall be the dead bodies in every place—cast forth—[with a] Hush!

4 Hear this,
Ye who pant after the needy,
And to make an end of the oppressed[e] of the land:
5 Who say,
When will the new moon' |pass away|, that we may sell corn?
And the sabbath' that we may open grain?
Who diminish the ephah, and increase the shekel, and who falsify by deceitful weights:[f]
6 Who buy—for silver—the poor,
And the needy' for a pair of shoes,—
And that the refuse of the grain we may sell.
7 Sworn' hath Yahweh,
By the Excellency of Jacob,—
Surely I will never forget any of their doings!
8 Is it not <for this> that the land' |shall tremble|?
And shall mourn' every inhabitant therein?
Shall it not come up—like the Nile, all' of it,
And be tossed and subside, like the river of Egypt?
9 Yea it shall come to pass, in that day,
Declareth My Lord, Yahweh,[d]
That I will cause the sun to go in at high noon,—
And will darken the earth on a day of brightness.
10 So will I turn your festivals into mourning,
And all your songs into a dirge,
And I will bring up—on all loins—sackcloth,
And upon every head—baldness,—
And I will make it like the mourning for an only one,
|Even the afterpart thereof| as a day of bitterness.

11 Lo! days' are coming,
Declareth My Lord, Yahweh,[a]
That I will send a hunger throughout the land,—
Not a hunger for food,
Nor a thirst for water,
But for hearing the words[b] of Yahweh;
12 Therefore shall men rove about—
From Sea to Sea, and
From the North even unto Sunrise,—
They shall run to and fro—seeking the word of Yahweh, but shall not find [it].
13 <In that day> shall the fair virgins and the choice young men faint' for thirst.
14 ‖They who swear by the Guilt of Samaria,
And say, As thy God |liveth|, O Dan!
And, As the Way of Beer-sheba |liveth|‖
Shall fall, and shall not rise any more.

§ 11. *Offenders cannot escape; yet, though both the Sinful Kingdom and Boastful Individuals be destroyed, the House of Jacob shall not utterly perish.*

9 1 I saw My Lord stationed by the altar, and he said—
Smite the capital—that the sills' |may tremble|,
Yea break them off on the head of them all,
And ‖the last of them‖[c] <with the sword> will I slay,—
He that fleeth of them |shall not flee away|,
And he that escapeth of them |shall not make good his escape|.
2 <Though they break through into hades>
‖From thence‖ shall my hand fetch them,—
And <though they ascend the heavens>
‖From thence‖ will I bring them down;
3 And <though they hide themselves in the top of Carmel>
‖From thence‖ will I search for them and take them,—
And <though they conceal themselves from before mine eyes at the bottom[d] of the sea>
‖From thence‖ will I command the serpent and he shall bite them;
4 And <though they go into captivity before their enemies>
‖From thence‖ will I command the sword, and it shall slay them,—
So will I set mine eyes upon them for calamity, and not for blessing.

5 Now ‖My Lord, Yahweh of hosts‖ is he—
Who toucheth the earth, and it melteth,
And all that dwell therein |mourn|;
And it cometh up like the Nile, all of it,
And subsideth like the river of Egypt:

[a] N.B., Heb.: *kaiẓ*.
[b] N.B., Heb.: *ḳēẓ*.
[c] So O.G. 410.
[d] Or as two proper names: "Adonāy, Yahweh."
[e] Or: "lowly," "patient."
[f] Ml.: "stones of deceit."

[a] Or as two proper names: "Adonāy, Yahweh."
[b] Some cod. (w. Aram., Sep., Syr., Vul.): "word" (sing.)—G.n.
[c] Or: "posterity," "remnant," "residue." Cp. O.G. 31ª, d.
[d] Or: "on the floor."

6 Who buildeth in the heavens his upper rooms,[a]
And <as for his vault> |upon the earth| hath he founded it,—
Who calleth to the waters of the sea and poureth them out over the face of the land,
‖Yahweh‖ is his name.

7 <Like the sons of the Ethiopians> are not ‖ye‖ unto me, O sons[b] of Israel?
Demandeth Yahweh:
Was it not ‖Israel‖ I brought up out of the land of Egypt,
And the Philistines out of Caphtor,[c]
And the Syrians out of Kir?[d]

8 Lo! ‖the eyes of My Lord, Yahweh‖[e] are on the sinful' kingdom,
And I will destroy it' from off the face of the ground,—
Save only' that I will not ‖utterly destroy‖ the house of Jacob,
Declareth Yahweh.

9 For lo! I' am giving command, and will sift, throughout all the nations, the house of Israel,—as grain is sifted in a sieve,
Yet shall there not fall a kernel, to the earth.

10 <By the sword> shall die all the sinners of my people,—
Who say, The calamity' |shall not overtake and close in before us|.

[a] *Written*: "room"; *read*: "rooms" (pl.). In some cod. (w. 3 ear. pr. edns.): "rooms," both *written* and *read*—G.n.
[b] In some cod. a Massoretic note, *read*: "house"—G.n.
[c] Or: "Crete (original home of Philistines)"—O.G.
[d] An Assyrian province.
[e] Or: "Adonây, Yahweh."

§ 12. *In the day of final Dealing, David's Tent shall be raised; and Abounding Prosperity be given to the Replanted Nation, which shall be Uprooted no more.*

11 <In that day> will I raise up the pavilion[a] of David, that is lying prostrate,—
And wall up the breaches of them,
And <his ruins> will I raise up,
And will build it, as in the days of age-past times:

12 That they on whom my name hath been called, |may take possession| of the residue of Edom and of all the nations,
Declareth Yahweh, who executeth this.

13 Lo! days' are coming,
Declareth Yahweh,
That |the plowman| shall overtake' |the reaper|,
And |he that treadeth out the grapes| |him that traileth the seed|,—
So shall |the mountains| drip' |sweet wine|,[b]
And ‖all the hills‖ shall melt;[c]

14 And I will bring back the captivity[d] of my people Israel,
And they shall build waste cities, and inhabit [them],
And plant vineyards, and drink the wine thereof,
And lay out gardens, and eat the fruit thereof:

15 So will I plant them upon their own soil,—
And will not uproot them any more from off their own soil, which I have given to them,
Saith Yahweh thy God.

[a] Or: "hut," "booth." But cp. Ps. xviii. 11, etc.
[b] Or: "mead." Joel iii. 18.
[c] "Shall all, as it were, dissolve into wine and oil"—T.G. 455.
[d] = "Captives."

OBADIAH.

Edom (Esau) threatened for his insolent Self-confidence, and especially his unbrotherly Conduct towards Jacob when in Trouble. Jacob's final Prosperity. (Cp. Jer. xlix. 7-22; Eze. xxv. 8, 12-14; xxxv. Also Isa. xxxiv.; lxiii. 1-6.)

1 [1] The vision of Obadiah,—
‖Thus‖ saith My Lord, Yahweh,[a]
Concerning Edom—
<A rumour> have we heard from Yahweh,
And ‖a herald‖ |throughout the nations| hath been sent,
Up! and let us rise against her to war.

[a] Or both as proper names: "Adonây, Yahweh."

2 Lo! <small> have I made thee among the nations,—
Despised' art thou' exceedingly!

3 ‖The insolence of thy heart‖ hath deceived thee,
O thou that inhabitest
The retreats of the crag,
The height of his habitation,[a]—
That saith in his heart,
Who shall bring me down to the ground?

[a] *I.e.*: "his high habitation." But *Gt.*: "on high is his habitation"—G.n.

4 <Though thou build high like an eagle,
And though <among[a] the stars> thou set thy nest>
‖From thence‖ will I bring thee down,
Declareth Yahweh.

5 <If ‖thieves‖ had come to thee,
If robbers by night—how ruined thou art!>
Would they not have stolen what sufficed them?
<If[b] ‖grape-gatherers‖ had come to thee>
Would they not have left gleanings?

6 How have
The things of Esau been searched out!
His treasures[c] been sought up!

7 <Up to the boundary> have they sent thee—
All thy covenant' men,
They have deceived thee, prevailed[d] against thee—
The men thou wast wont to salute,[e]—
‖The partakers of thy bread‖[f] have put a net under thee—
No' understanding in him![g]

8 Shall it not be <in that day>
Demandeth Yahweh,—
That I will destroy
The wise men out of Edom,
And understanding out of Mount Esau?

9 So shall thy mighty men, O Teman, |be dismayed|,—
To the intent that every man |may be cut off| out of Mount Esau, by slaughter.

10 <For thy violence against thy brother Jacob>
shall shame' |cover thee|,—
So shalt thou be cut off, to times age-abiding.

11 <In the day when thou didst take thy stand over against him,
In the day when foreigners took captive' his forces,—
And ‖aliens‖ entered his gates,[h] and |over Jerusalem| cast lots>
‖Even thou‖ wast like one of them!

12 Do not, then,[i] look with satisfaction
Upon the day of thy brother,
Upon the day of his calamity,
Neither rejoice over the sons of Judah—
In the day of their ruin,—
Nor enlarge thy mouth[k]—
In the day of distress:

13 Do not enter into the gate of my people—
In the day of their misfortune,
Do not[a] ‖thou also‖ look with satisfaction on his misery—
In the day of his misfortune;
Neither do thou thrust [thy hands] on his substance—
In the day of his misfortune;

14 Neither do thou stand at the parting of the way,[b]
To cut off his fugitives,—
Neither do thou deliver up his survivors—
In the day of distress.

15 For <near> is the day of Yahweh upon all the nations,—
<Just as thou hast done> shall it be done to thee,
‖Thy dealing‖ shall come back upon thine own head.

16 For <as ye have drunk on my holy' mountain>
All the nations shall drink' continually,[c]—
Yea they shall drink and swallow down,[d]
And shall be, as though they had not been.

17 But <in Mount Zion> shall be a delivered remnant[e] which shall be holy,—
And the house of Jacob shall possess' their own possessions;[f]

18 And the house of Jacob' shall be a fire',
And the house of Joseph' a flame',
With the house of Esau for stubble,
So shall they kindle upon them, and devour them,—
And there shall be no survivor to the house of Esau, For ‖Yahweh‖ hath spoken.

19 Then shall they of the South[g] possess' Mount Esau,
And they of the Lowlands,[h] the Philistines,
And they [of the Mountain][i] shall possess the field of Ephraim, and the field of Samaria,—
And Benjamin [shall possess] Gilead;

20 And ‖they of the captivity of this force pertaining to the sons of Israel‖ [shall possess] that of the Canaanites, up to Zarephath,
And ‖they of the captivity of Jerusalem who are in Sepharad[k]‖ shall possess the cities of the South.[g]

21 And saviours shall come up in Mount Zion,
To judge the mountain of Esau,—
So shall the kingdom' |belong unto Yahweh|.

[a] Ml.: "between."
[b] Some cod. (w. Aram., Sep., Syr.): "Or if"—G.n.
[c] *Gt.*: "stript bare." Cp. Jer. xlix. 10—G.n.
[d] Some cod. (w. 3 ear. pr. edns. and Syr.): "and prevailed"—G.n.
[e] Or: "The men wont to salute thee." Ml.: "The men of thy salaam."
[f] Heb.: "Thy bread" (elliptical).
[g] Or: "No discernment of it!"
[h] *Written*: "gate"; *read*: "gates." In some cod. (w. 4 ear. pr. edns.) both *written* and *read*: "gates"—G.n.
[i] Some cod. (w. 4 ear. pr. edns.) omit: "then"—G.n.
[k] [With laughter]—G.A.S.

[a] Some cod. (w. 3 ear. pr. edns., Aram., Sep., Syr., Vul.): "And do not"—G.n.
[b] Or: "fork."
[c] Some cod. (w. 4 ear. pr. edns. [1 *Rabb.*]): "drink round about"—G.n.
[d] Or: "stagger," "reel."
[e] Cp. Joel ii. 32.
[f] "But read, perhaps, 'their dispossessors' (Sep., Vul., Targ. and others)"—O.G. p. 440. Similarly G.A.S.: "those who have disinherited them."
[g] The Negeb.
[h] The Shephelah.
[i] *I.e.*: "of Judah, the rest of the country outside the Negeb and Shephelah. The reading is after the Sep."—G.A.S.
[k] "According to the list of Persian tribes in the cuneiform inscriptions, some identify it w. *Sparad* on the Bosphorus, some w. *Sardis*, Rawlinson w. *Sparta*, but why not with the *Sporades* [the group of islands off the west coast of Asia Minor?] Jewish tradition takes it for *Spain*"—Davies' H.L.

JONAH.

§ 1. *Jonah, commissioned to proclaim against Nineveh for her Wickedness, flies from Duty by taking Ship for Tarshish. A Storm overtaking the Vessel, the Sailors reluctantly cast the Prophet into the Sea, when a great Fish swallows him; he prays as out of the Belly of Hades, and is vomited upon Dry Land.*

1 1 And the word of Yahweh came′ unto Jonah
son of Amittai, saying:
2 Arise, get thee to Nineveh the great city,[a]
and proclaim unto it,—
That their wickedness |hath come up| before
me.
3 But Jonah arose′ to flee unto Tarshish, away
from the presence of Yahweh,—and went down
to Joppa,[b] and found a ship going to Tarshish,
so he paid the fare thereof, and went down into
it, to go with them′ to Tarshish, away from the
presence of Yahweh. 4 But ‖Yahweh‖
hurled a great wind against the sea, and there
arose a mighty tempest in the sea,—and ‖the
ship‖ thought[c] to be broken in pieces. 5 Then
were the mariners |afraid|, and made outcry
every man unto his own god, and they hurled
the wares which were[d] in the ship, into the sea, to
lighten it of them,—but ‖Jonah‖ had gone down
into the hinder parts of the vessel, and had lain
down, and fallen into a sound sleep. 6 Then drew
near unto him the shipmaster,[e] and said to him,
What meanest thou,[f] O sound sleeper?
Arise, cry unto thy God;
Peradventure′ God will bethink′ himself of
us, that we perish not.
7 And they said—every one unto his fellow,
Come, and let us cast lots, that we may get to
know for whose sake this calamity is upon us.
So they cast lots, and the lot fell upon Jonah.
8 Then said they unto him,
Tell us, we pray thee, for whose sake this
calamity is upon us?
What is thy business? and from whence
comest thou? what is thy country? and
of what people art thou?
9 And he said unto them,
<A Hebrew> am I′,—and <Yahweh, the
God of the heavens> do ‖I‖ revere, him
who made the sea, and the dry land.
10 Then did the men revere′ with great reverence,
and said unto him,
What is′ it thou hast done?
For the men knew′ that <away from the presence of Yahweh> he′ was fleeing,—for he had told them. 11 Then said they unto him,
What shall we do to thee, that the sea may
cease′ raging over us?[a]
For ‖the sea‖ was raging more and more.[b] 12 And he said unto them,
Take me up, and hurl me into the sea, that
the sea may cease′ raging over you,[c]—for
I′ do know′ that <for my sake> is this
great tempest upon you.
13 Nevertheless the men |wrought hard| to bring
it back unto the land, but could not,—for ‖the sea‖
was raging over[d] them more and more. 14 Then
cried they unto Yahweh, and said,
Ah now, Yahweh, pray let it not be that we
perish for this man's life,[e] neither lay upon
us innocent blood,—for ‖thou, O Yahweh‖
<as[f] thou hast pleased> hast ever done.
15 So they took up Jonah and hurled him
into the sea,—and the sea |left off| her
roaring. 16 Then did the men revere′
Yahweh′ with a great reverence,—and offered
sacrifice to Yahweh, and vowed vows.
17 Now Yahweh had appointed′ a great fish, to
swallow up Jonah,—and Jonah was in the
belly of the fish, three days and three
nights. **2** 1 Then prayed Jonah, unto
Yahweh, his God,—out of the belly of the fish;
2 and said—
I cried—out of my distress—unto Yahweh,
And he answered me,—
<Out of the belly of hades> called I,
Thou didst hear my voice.
3 For thou hast cast me
into the deep,
into the heart of the seas,
And ‖a flood‖ enveloped me,—
‖All thy breakers and thy rolling waves‖
<over me> passed.
4 And ‖I‖ said,
I am driven out from before thine eyes,—
Yet will I again′ have regard unto thy holy′
temple:[g]
5 The waters |encompassed me|, to the peril of
my life,[h]
‖The roaring deep‖ enveloped me,—
‖The sea-weed‖ was wrapped about my head:

[a] Cp. Gen. x. 11, 12.
[b] Heb.: *yâphô*.
[c] "The story attributes to her the feelings of a living thing"—G.A.S. "The ship was about to (minded to) be broken up"—O.G.
[d] Or: "tackle which was."
[e] Ml.: "the chief of the rope-men."
[f] Or: "What hath come to thee."

[a] Ml.: "may subside from upon us."
[b] Or: "surging higher and higher"—G.A.S. Ml.: "going on and raging."
[c] Ml.: "may subside from upon you."
[d] Ml.: "was going on and raging over them." G.A.S.: "grew more and more stormy against them."
[e] U.: "soul."
[f] A sp. v.r. (*sevir*): "that which"—G.n.
[g] "How shall I ever again look towards Thy holy temple?"—G.A.S.
[h] Ml.: "up to the soul."

6 <To the roots of the mountains> went I down,
<As[a] for the earth> ‖her bars‖ were about me, age-abidingly,—
Then didst thou bring up—out of the pit—my life, O Yahweh my God.

7 <When my soul' |darkened itself over me|>[b]
<Yahweh> I remembered,—
And my prayer' |came in
Unto thee|,
Unto thy holy temple.

8 ‖They who take heed to the vanities of falsehood‖[c] do <their own lovingkindness>[d] forsake.

9 But ‖I‖ <with the voice[e] of praise> will sacrifice unto thee,
<What I have vowed> I will pay,—
‖Salvation‖ belongeth to Yahweh!

10 So then Yahweh spake' unto the fish,—and it vomited out Jonah, upon the dry land.[f]

§ 2. *Again commissioned, Jonah this time obeys, and proclaims to Nineveh her impending Destruction; whereupon People and Monarch humble themselves for their Sins and cry unto God for Mercy—which is granted, and Nineveh is spared.*

3 1 Then came the word of Yahweh unto Jonah, the second time, saying:
2 Arise, get thee unto Nineveh, the great city,—and cry against it the cry that I' am bidding thee.
3 So Jonah arose', and went his way unto Nineveh, according to the word of Yahweh,—
‖Nineveh‖ being a city great before God, of three days' journey. 4 So Jonah began' to enter into the city, one day's journey,—and he cried out and said—
<Yet forty days> and ‖Nineveh‖ is to be overthrown!
5 And the people of Nineveh believed' in God,—and proclaimed a fast, and clothed themselves in sackcloth, from the greatest of them, even unto the least of them. 6 And the word reached' unto the king of Nineveh, so he arose from his throne, and laid aside his robe from off him,—and covered him with sackcloth, and sat on ashes. 7 And he caused an outcry to be made—and said—throughout Nineveh,
<By decree of the king and of his great men>
Be it known:—
<Man and beast, herd and flock>,
Let them taste |nothing|,
Let them not feed,
And <water> let them not drink:
8 Let both man and beast |cover themselves with sackcloth|,
And let them cry unto God, mightily,—
Yea let them turn, every man
from his wicked way, and
from the violence which is in their hands:
9 Who knoweth whether God himself—
|may turn and grieve|,—
and turn away from the glow of his anger,
That we perish not?
10 And God saw' their doings, that they turned from their wicked way,—and God was grieved' over the calamity which he had spoken of executing upon them, and executed it not.

§ 3. *Jonah, chafing at the Divine Clemency, which he protests he had expected, asks to die; but, instead of obtaining his Request, by the help of a Gourd, is taught a useful Lesson.*

4 1 And it was vexing unto Jonah, with a great vexation,—and it angered him. 2 So he prayed unto Yahweh, and said,—
Ah now! Yahweh!
Was not |this| my word, while I was yet upon mine own soil?
‖For this cause‖ did I hasten to flee unto Tarshish,—
Because I knew that ‖thou‖ art *a* GOD *of favour and compassion, slow to anger, and abundant in lovingkindness*,[a] and art grieved over calamity.
3 ‖Now‖ therefore, O Yahweh, take, I pray thee, my life[b] from me,—for it were better' for me |to die|, than |to live|.
4 Then said Yahweh,
Art thou rightly' angry?
5 But Jonah |went forth| out of the city, and abode on the east side of the city; and made for himself there, a hut, and sat under it, in the shade, until he should see what would become of the city.[c] 6 Now Yahweh God appointed'[d] a gourd,[e] and caused it to come up over Jonah, that it might be a shade over his head, to deliver him from his vexation,—and Jonah rejoiced' over the gourd, with great rejoicing. 7 But God appointed'[d] a worm, at the uprisings of the dawn, the next day,—and it smote the gourd, that it withered. 8 And it came to pass <at the breaking forth of the sun> that God appointed'[d] a sultry east wind, and the sun smote upon the head of Jonah, that he became faint,—and asked his life,[f] that he might die, and said,
It were better' for me |to die|, than |to live|.
9 Then said God unto Jonah,
Art thou rightly' angry, over the gourd?

[a] Some cod. (w. 1 ear. pr. edn. and Syr.): "And as"—G.n.
[b] Mf.: "When I swooned" = "became unconscious as to everything else." Cp. Ps. lxxvii. 3; Lam. ii. 12.
[c] "Empty vanities"—O.G.
[d] "Covenant-love"—G.A.S.
[e] Or: "sound."
[f] Those who regard the Book of Jonah as an allegory here refer to Jer. li. 34, 44. Cp. Driver, Intro. O.T., 325.

[a] Cp. Exo. xxxiv. 6.
[b] U.: "soul."
[c] Or: "happen in the city."
[d] Or: "prepared."
[e] The Egyptian *kiki*, the *Ricinus* or *palma Christi*.
[f] U.: "soul."

And he said,
I am rightly' angry, |unto death|.
10 Then said Yahweh,
‖Thou‖ wouldest have spared the gourd,
for which thou hadst not toiled, neither
hadst thou made it grow, — which <as
the off-spring[a] of a night> came up,
and <as the offspring[a] of a night>
perished;
11 And was not ‖I‖ to spare Nineveh, the great
city,—wherein are more than twelve times
ten thousand human beings, who cannot
discern between their right hand and their
left, besides much cattle?

[a] Ml.: "son."

[a] Ml.: "son."

MICAH.

§ 1. *A brief Introduction, identifying the Prophet, recording his Invocation of all the Earth to hear Yahweh's witness against his People, and describing the effects of the Divine Appearing.*

1 1 The word of Yahweh which came unto Micah
the Morashtite,[a] in the days of Jotham, Ahaz,
Hezekiah, kings of Judah,—of which he had
vision concerning Samaria, and Jerusalem:—
2 Hear, ye peoples |all of you|[b]
Hearken, O earth and the fulness thereof,—
And let My Lord Yahweh be among you
for a witness,
‖My Lord' out of his holy' temple‖.
3 For lo! ‖Yahweh‖ coming forth out of his
place,—
That he may descend, and march along upon
the high places of the earth.
4 Then shall the mountains be melted beneath
him,
And ‖the valleys‖ be cleft,—
As wax before the fire,
As waters poured out in a steep place.

§ 2. *The Two Kingdoms, under the titles of "Jacob" (for the Northern) and "Israel," also "Judah" (for the Southern), denounced for their Idolatry and (especially the Governing Classes) for their general Moral Corruption* (chaps. i. 5—iii. 12).

5 <For the transgression of Jacob> is all this,
And for the sin[c] of the house of Israel,—
Whose[d] is the transgression of Jacob?
Is it not Samaria's?
And whose[d] is the sin[c] of Judah?
Is it not Jerusalem's?
6 Therefore will I make of Samaria
A heap in a field,
The plantings in a vineyard,—
And I will pour down, into the valley, her
stones,
And <her foundations> will I lay bare;
7 And ‖all her images‖[a] shall be beaten in
pieces,
And ‖all her rewards for unchastity‖ shall be
burned in the fire,
And <all her idols> will I make a desola-
tion,—
For <out of the reward of unchastity> she
gathered [them],
And <unto the reward of unchastity> shall
they return.

8 ‖For this cause‖ will I lament and
howl,[b]
I will go stript and bare,—
I will make a lamentation, like the wild
dogs,
And a mourning, like ostriches.[c]
9 For dangerous' are her wounds,—
For she hath come as far as Judah,
She[d] hath reached
as far as the gate of my people,
as far as Jerusalem.
10 <In Gath> do not tell,
<In Accho>[e] do not weep,[f]—
<In Beth-l'aphrah>[g] roll yourselves[h] |in
dust|.

[a] Cp. Jer. xxvi. 18.
[b] Lit.: "all of them." Cp. O.G. 481[b], d (*a*).
[c] So it shd be (w. Aram. and Sep.)—G.n. [M.C.T.: "sins" (pl.)].
[d] Cp. O.G. 566[b].
[e] So it shd be (w. Sep. and Syr.)—G.n.

[a] Heb.: *pesilim*. Used as pl. of *pesel*. Cp. Exo. xx. 4, n.
[b] N.B.: These confessions as to the emotions with wh. the prophets carried their "burdens."
[c] Ml.: "daughters of a doleful cry."
[d] So it shd be (w. Aram. and Syr.)—G.n. [M.C.T.: "he"].
[e] *Gt.*: "Acco"—G.n. Cp. G. Intro. p. 143: "Now admitted by the best critics" to be "the maritime city in the territory of Asher. Cp. Jdg. i. 31." [M.C.T.: "As for weeping"].
[f] "Tell it not in Tell-town,
Weep not in Weep-town"—G.A.S.
[g] = "Fawn's house"—T.G. "Place for a gazelle"—Davies' H.L. But "refuse-place"—Fuerst. "House of Dust"—G.A.S.
[h] So it shd be (w. Sep.)—G.n.

11 Pass thou over (for you), thou inhabitress of
Shaphir,[a] of disgraceful disclosure,[b]—
The inhabitress of Zaanan |hath not gone forth|,
<At the lamentation of Beth-ezel> shall he
take from you his station,
12 <Though the inhabitress of Maroth |waited
for blessing|>,—
Yet there came down calamity from Yahweh,
to the gate of Jerusalem.
13 Bind the chariot to the steed, O inhabitress of
Lachish,[c]—
<The beginning of sin> was she'[d] to the
daughter of Zion,
For <in thee> have been found the trans-
gressions of Israel.
14 |Therefore| shalt thou give a dismission,
against Moresheth-gath,—
‖The houses of Achzib‖ served for a decep-
tion' to the kings of Israel.
15 The time shall yet' be when <the heir>[e] I
will bring unto thee, O inhabitress of
Mareshah,—
<As far as Adullam> shall enter the glory of
Israel.
16 Make thee bald, and cut off thy hair,
For the children of thy pleasures,—
Enlarge thy baldness, like a vulture,[f]
For they are exiled from thee.

2 1 Alas for them who devise iniquity' and work
wickedness' upon their beds,—
<In the light of the morning> they will exe-
cute it, for it is' in the power of their hand.
2 Thus do they covet fields' and seize them,
And houses' and take them away,—
And so they oppress
the master and his household,
the man[g] and his inheritance.
3 |Therefore|—
‖Thus‖ saith Yahweh,
Behold me! devising, against this family, a
calamity,—
From which ye shall not remove your neck,
Neither shall ye walk loftily,
For <a time of calamity> shall it be.
4 <In that day> shall one
Take up against you a by-word,
And lament a lamentable lamentation,
Saying—
We are made ‖utterly desolate‖,
<The portion of my people> he passeth
to others,—
How doth he set me aside!
<To an apostate> |our fields| doth he
apportion.
5 |Therefore| |shalt thou have none to throw a
measuring-line by lot|,—in the convocation[a]
of Yahweh.
6 Do not sputter—
So they sputter!
They must not sputter as to these things,[b]
Must he not[c] put away reproaches?
7 O thou who art said to be the house of Jacob,
Is the spirit of Yahweh |impatient'|?
Or are ‖these‖ his doings?
Are not |his[d] words| pleasant to him who is
upright in his walk?
8 But <against my people> |as an enemy| he
setteth himself,
<From off the robe> they tear away |the
cloak|,—
From such as are passing by with confidence,
as men averse from war.
9 <The wives of my people> ye do even drive
out, each from the house of her darlings,—
<From over her children> ye do take away
mine ornament, as long as life shall last.[e]
10 Arise ye and depart, for ‖this‖ is not the
place of rest,—
<Because it is defiled> it shall make desolate
with a desolation that is ruthless.
11 <If there be a man Who goeth after wind,
And |falsehood| hath woven, [saying]—
I will discourse to thee, concerning wine
and strong drink>
Then shall he become a fountain of discourse
unto this people.
12 I will ‖surely assemble‖, O Jacob, |all of thee|,
I will ‖surely gather‖ the remnant of Israel,
|At once| will I make them like sheep in
distress,[f]—
<Like a flock in the midst of its pasture>
shall they hum with men,
13 One making a breach |hath gone up| before
them,
They have broken in, and passed through,
And <by the gate> have departed.—
And their king |hath passed through| before
them, with ‖Yahweh‖ at their head!

3 1 Then said I,
Hear, I pray you, ye heads of Jacob,
And ye judges of the house of Israel,—
Is it not yours to know justice?
2 Ye haters of right, and lovers of wrong,—
Tearing away their skin from off them,
And their flesh from off their bones;

[a] = Perh.: "beautiful"—Davies' H.L., T.G. "Beauty"—G.A.S.
[b] Or: "shameful nakedness."
[c] "A fortified town in the plain country, of the tribe of Judah = Obstinate; or 'Smitten,' 'Taken,' 'Captured'"—T.G. "Tel-el-Hesey"—G.A.S.
[d] Plainly Samaria. Cp. ver. 9; chap. vi. 16; and the history generally in 1 K. and 2 K.
[e] Or: "possessor."
[f] Or: "carrion-kite," "*Vultur percnopterus*, which has a bald forehead"—Fuerst. "Word may include both vulture and eagle"—O.G.
[g] So in many MSS., and in 6 ear. pr. edns., Aram., *Sep.* and Vul.; but in some cod. (w. 4 ear. pr. edns.): "And the man and his inheritance"—G.n.

[a] Heb.: *kâhâl'*. Cp. Deut. xxiii. 1-3, 8.
[b] Or: "Talk not—
So they talk,—
They shall not talk of these things"
—O.G. 643[2].
[c] Some cod. (w. 3 ear. pr. edns.): "Must he not then"—G.n.
[d] So it shd be (w. Sep.)—G.n.
[e] Heb.: to *'olâm*.
[f] So it shd be (w. Sep., Syr., Vul.)—G.n.

3 Who indeed have eaten the flesh of my people,
And <their skin from off them> have stript,
And <their bones> have they broken in pieces,—
And will spread them out, as flesh[a] with a fork,
And as flesh, in the midst of a pot.

4 ‖Then‖ shall they make outcry unto Yahweh,
But he will not answer them,—
That he may hide his face from them, at that time,
Even as they have made wicked their doings.

5 ‖Thus‖ saith Yahweh,
Concerning the prophets who are leading astray my people,—
Who bite with their teeth, and then cry—
Prosper![b]
<And whoso holdeth not to their mouth>
they hallow against him a war!

6 |Therefore| shall it be
Night to you, for lack of vision,
And darkness to you, for lack of divination,—
And the sun |shall go in| over the prophets,
And the day |shall be overcast because of them|;

7 And the men of vision |shall turn pale|,
And the diviners |shall blush|,
And shall put a covering upon their lip, all of them,—
Because there is no answer of God.[c]

8 But |in very deed| ‖I‖ am full of vigour,
With the spirit of Yahweh,
And of justice and of valour,—
To declare to Jacob, his transgression, and to Israel, his sin.

9 Hear this, I pray you,
Ye heads of the house of Jacob,[d] and
Ye judges of the house of Israel,—
Who abhor justice,
And <all right> do pervert:[e]
10 Building Zion, with deeds of blood,—
And Jerusalem, with perversity.
11 ‖Her heads ‖<for a bribe> pronounce sentence,
And ‖her priests‖ <for a price> give direction,
And ‖her prophets‖ <for silver> divine,—
Yet <on Yahweh> they lean,[f] saying,
Is not ‖Yahweh‖ in our midst?
There shall not come upon us, calamity.
12 |Wherefore|, <for your sake>
‖Zion‖ |as a field| shall be ploughed,
And ‖Jerusalem‖ |unto heaps of ruins| shall be turned,—
And ‖the mountain of the house‖ shall [be] like mounds in a jungle.

[a] So it shd be (w. Sep.)—G.n. [So differing from O.G. 455[b].]
[b] Cp. Is. xxvi. 3.
[c] Or: "Divine answer."
[d] Cp. chap. i. 5.
[e] "Who spurn justice and twist all that is straight" —G.A.S.
[f] Cp. Is. x. 20.

§ 3. *In strong Contrast with Jerusalem's Punishment just described is set forth her ultimate and abiding Royal Destiny.*

4 1 But it shall come to pass |in the afterpart[a] of the days|
That the mountain of the house of Yahweh
Shall be |set up| as the head of the mountains,
And <exalted> shall it be, above the hills,—
And peoples |shall stream thereunto|;
2 Yea many nations |shall go|, and say—
Come ye, and let us ascend
Unto the mountain of Yahweh, and
Unto the house of the God of Jacob,
That he may teach us of his ways,
And we may walk in his paths,—
For <out of Zion> shall go forth a law,
And |the word of Yahweh| out of Jerusalem;
3 And he will judge between many peoples,
And be umpire to strong nations far and wide,[b]—
And they will beat
their swords into ploughshares, and
their spears into pruning-hooks,
|Nation[c]—against nation|—shall not lift up sword,
Neither shall they learn—any more—to make war.
4 And they shall dwell—every man—
Under his own vine and
Under his own fig-tree,[d]
With none' to make them afraid,—
For ‖the mouth of Yahweh of hosts‖ hath spoken.
5 For ‖all the peoples‖ walk, every man in the name of his god,—
‖We‖ therefore, will walk in the name of Yahweh our God, to times age-abiding and beyond.

6 <In that day> Declareth Yahweh,
Will I take up her that is lame,
And <her that hath been an outcast> will I carry,—
Even whomsoever I have afflicted;
7 And will make of her that was lame' a residue,
And of her that was removed far away' a strong nation,—
And Yahweh |shall be king| over them, in Mount Zion,
From henceforth, even unto times age-abiding.

8 ‖Thou‖ therefore,
O Migdal-eder[e]
Mound of the daughter of Zion,
<As far as thee> shall it come,—
So shall arrive the chief dominion,
The kingdom of the daughter of Jerusalem.

[a] "Issue"—G.A.S.
[b] Lit.: "up to far away" —G.A.S.
[c] Some cod. (w. 4 car. pr. edns. [1 *Rabb.*], Sep., Syr.): "And nation"—G.n.
[d] Cp. Zech. iii. 10.
[e] = "Flock-tower" (near Bethlehem). Cp. Gen. xxxv. 21.

§ 4. *At present, Jerusalem's Blessedness is postponed; and, strange to say, is to come by way of Babylon: A Hint of Babylon's Final Effort, through Edom, to destroy Israel.* (Cp. Ps. cxxxvii. 7; Isa. xiii., xiv., w. xxxiv. and lxiii. 1-6; Jer. xlix. 7-22; l. 44; Eze. xxv. 12-14; Obad. 1-21.)

9 ‖Meanwhile‖ wherefore' shouldst thou cry out aloud?
‖King‖ is there none' within thee?
Or hath ‖thy counsellor‖ perished?
For labour |hath seized thee|, as a woman in child-birth:—

10 Be in labour, and bear, O daughter of Zion, as a woman in child-birth,—
For ‖meanwhile‖ shalt thou go forth out of the city,
And dwell in the field,
And shalt come as far as Babylon,
‖There‖ shalt thou be delivered,
‖There‖ will Yahweh |redeem thee| out of the grasp of thine enemies.

11 ‖Meanwhile‖ therefore, shall be gathered against thee many nations,— Who are saying—
Let her be defiled,
And let our eyes[a] gaze upon Zion.

12 But ‖they‖ know not the purposes[b] of Yahweh,
Neither have they discerned his counsel,—
For he hath gathered them, as sheaves, to a threshing-floor.

13 Arise and thresh, O daughter of Zion,
For <thy horn> will I make to be iron,
And <thy hoofs> will I make to be bronze,
So shalt thou beat in pieces many peoples,—
And shalt[c] devote to Yahweh their unrighteous gain,
And their substance, to the Lord of all the earth.

5 1 ‖Meanwhile‖ shalt thou gather together in troops, thou daughter of a troop,[d]
<Siege> hath he laid against us,—
<With a sceptre>[e] will they smite on the cheek, the judge of Israel![f]

2 ‖Thou‖ therefore, Bethlehem Ephrathah,
<Though ‖little‖ to be among the thousands of Judah>
<Out of thee> shall Mine come forth,[g] to be ruler in Israel,—
‖Whose comings forth‖[h] have been from of old, from the days of age-past time.

3 |Therefore| will he give them up,
Until the time when ‖one who is to bring forth‖ hath brought forth,—
And ‖the remainder of his brethren‖ return unto the sons of Israel.[a]

4 Then shall he stand, and tend his flock' in the strength of Yahweh,
<In the excellency of the name of Yahweh his God> have they endured,[b]—
For ‖now‖ shall he be great' unto the ends of the earth;

5 So shall this' one be Prosperity.[c]

§ 5. *When Israel shall have received her Messiah, and been herself, as a Nation, reborn, she will find no Difficulty in dealing with Assyria: the Remnant of Jacob among the Nations being, then, like nourishing Dew or like a destroying Lion.*

<As for Assyria—
When he shall enter our land,[d] and
When he shall tread down in our palaces>
Then will we raise up against him,
Seven shepherds, and
Eight princes of mankind.

6 Then shall they shepherd the land of Assyria' with the sword,
And the land of Nimrod' in the entrances thereof,[e]—
So shall he deliver from Assyria,
When he shall enter our land, and
When he shall tread down within our bounds.

7 And |the remnant of Jacob| shall be' |in the midst of many peoples|,
As dew from Yahweh,
As[f] myriad drops on plants,[g]—
Which tarrieth not for man,
Nor waiteth for the sons of Adam.

8 And |the remnant of Jacob| shall be'
|Among the nations,
In the midst of many peoples|,
As a lion among the beasts of the jungle,
As[h] a young lion among flocks of sheep,—
Who <if he passeth by> Both treadeth down—And teareth in pieces, And none' can deliver.

9 Let thy hand be uplifted' against thine adversaries,—
And ‖all thine enemies‖ shall be cut off.

[a] Some cod. (w. 2 ear. pr. edns., Aram., Syr., Vul.): "eye" (sing.)—G.n.
[b] Or: "plans."
[c] So it shd be (w. Aram., Sep., Syr., Vul.). Cp. Jer. ii. 33 [for Heb. form]—G.n.
[d] Or perh.: "Meanwhile shalt thou sorely afflict thyself, thou daughter of affliction."
[e] Or: "rod."
[f] Who is this "Judge of Israel"? Assume he is the Messiah; and then how natural that some account shd be given of him! Here, of His literal birth in Bethlehem.
[g] Or: "<Out of thee> shall one come forth ‖unto me‖."
[h] "Origin"—O.G.

[a] Note: That the literal birth is to be followed by a metaphorical, national birth; then comes the final triumph of Israel over her enemies. Cp. Isa. lxvi. 7-10.
[b] So it shd be (w. Sep.)—G.n.
[c] The context clearly demands that here shd the greatest pause be made. Cp. G.A.S., "The Book of the Twelve Prophets," p. 413. Cp. also for the word "Prosperity," Isa. ix. 6.
[d] Or: "When ‖Assyria‖ shall enter our land," still laying emphasis on "Assyria."
[e] *Gt.*: "Nimrod with drawn swords." Cp. Ps. lv. 21—G.n. "Her own bare blades"—G.A.S.
[f] In some cod. (w. 4 ear. pr. edns., Aram., Sep., Syr., Vul.): "And as"—G.n.
[g] Cp. Deut. xxxii. 2.
[h] In some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr., Vul.): "And as"—G.n.

§ 6. *But Israel must herself be delivered from her old Sins and from all forbidden Grounds of Trust.*

10 And it shall come to pass <in that day>
Declareth Yahweh,
That I will cut off thy horses out of thy midst,—
And will destroy thy chariots;
11 And will cut off the cities of thy land,—
And will pull down all thy fortresses;
12 And will cut off incantations out of thy hand,[a]—
And <users of hidden arts> shalt thou not have;
13 And I will cut off thine images[b] and thy pillars out of thy midst,—
And thou shalt not bow thyself down any more to the work[c] of thine own hands;
14 And I will uproot thy Sacred Stems out of thy midst,—
And will destroy thy cities:[d]
15 Then will I execute
With anger and with indignation
Vengeance upon the nations,—
Of which they have not heard.

§ 7. *A Renewal of the Controversy* (§ 2) *between Yahweh and his People.*

6 1 Hear, I pray you, what ‖Yahweh‖ is saying,—
Arise thou, maintain thy controversy before the mountains,
And let the hills hear thy voice:—
2 Hear, ye mountains, the controversy of Yahweh,
And ye lasting rocks, the foundations of the earth,[e]—
For <a controversy> hath Yahweh with his people,
And <with Israel> will he dispute.[f]
3 O my people! what have I done to thee?
And wherein have I wearied thee?
Testify[g] thou against me!
4 For I brought thee up out of the land of Egypt,
And <out of the house of slaves> I ransomed thee,—
And I sent before thee Moses, Aaron and Miriam.
5 O my people! remember, I pray you,
What Balak king of Moab |counselled|, and
What Balaam son of Beor |answered him|,—
From the Acacias as far as Gilgal,
That ye may know the righteousness of Yahweh.
6 |Wherewith| shall I
come before Yahweh?
bow myself to God on high?
Shall I come before him
with ascending-sacrifices?
with calves of a year old?
7 Will Yahweh |be pleased|
with thousands of rams?
with myriads of torrents of oil?
Shall I give
my firstborn for my transgression?
the fruit of my body for the sin of my soul?
8 He hath told thee, O son of earth, what is good,—
What then is ‖Yahweh‖ seeking of thee,
But To do justice,
To delight in lovingkindness,
And humbly[a] to walk with thy God?
9 ‖The voice of Yahweh‖ <to the city> crieth out,
With safety[b] for him who regardeth[c] his[d] name,[e]—
Hear ye the rod, and who hath appointed it.
10 ‖Even yet‖ are there, in the house of the lawless one,
the treasures of lawlessness,— and
the scant measure—accurst?
11 Shall I be pure
with lawless balances? or
with a bag of deceitful weights?
12 For ‖her rich men‖ are full of violence,
And ‖her inhabitants‖ have spoken falsehood,—
And ‖their tongue‖ is deceitful in their mouth.
13 |Moreover also| ‖I‖ have made thee sick with smiting thee,—
Laying thee waste because of thy sins.
14 ‖Thou‖ shalt eat—
And not be satisfied,
But be shrunk with hunger within thee,—
Though thou remove,[f] yet shalt thou not set in safety,
And ‖what thou dost set in safety‖ <to the sword> will I deliver.
15 ‖Thou‖ shalt sow, but shalt not reap,—
‖Thou‖ shalt tread the olive, but shalt not anoint thee with oil,
Also the grape,[g] but shalt not drink the wine.
16 For strictly observed are
The statutes of Omri,
And every doing of the house of Ahab,
And ye have walked in their counsels,—

[a] In some cod. (w. Sep., Syr.): "hands" (pl.)—G.n.
[b] Cp. chap. i. 7—same word.
[c] So Western school of Massorites; Eastern: "works" (pl.)—G.n.
[d] *Gt.*: "thine idols." Cp. chap. i. 7—G.n.
[e] Or (w. a different "reading"): "Give ear, ye foundations of the earth" (w. Wellhausen)—O.G. 451[a].
[f] Or: "argue."
[g] Ml.: "answer."
[a] "The root-meaning is evidently *in secret*, or *secretly*"—G.A.S.
[b] Or: "counsel."
[c] In cod. Mugah (w. Aram., Sep., Syr., Vul.): "such as revere" (pl.)—G.n.
[d] So it shd be (w. Sep. and Syr.)—G.n.
[e] Sep.: "And will save them who revere his name."
[f] Some cod. (w. 1 ear. pr. edn. [*Babb.*]): "take possession"—G.n.
[g] Ml.: "must," or "new wine."

To the end I may give thee up to desolation,
And her inhabitants to hissing,
That <the reproach of peoples>[a] ye may bear.

8. *The Prophet, speaking for Repentant Jerusalem, deplores his present Condition, but determines to wait and hope; being assured of Ultimate Vindication and Triumph.*

7 1 Alas for me! for I am become
As gatherings of summer fruit,
As gleaning-grapes in harvest,
There is no cluster to eat,
<The first ripe fruit> my soul' |craved|.
2 Perished' is the man of lovingkindness out of the earth,
And <upright among men> is there none,—
‖They all‖ <for bloodshed> lie in wait.
<Every man—for his brother> do they hunt as for one devoted to destruction.
3 <Of wickedness' with both hands' to make sure>[b]
‖The ruler‖ doth make demand—
And the judge—for a recompense,—
And <as for the great man> ‖he‖ |is putting into words the desire of his soul|.[c]
So have they woven the net!
4 ‖The best of them‖ is as a sharp briar,
And ‖the most upright‖ worse than a thorn hedge,[d]
‖The day of thy watchmen — of thy visitation‖ hath come,
‖Now‖ shall be their confusion!
5 Do not trust in a friend,
Do not put[e] confidence in an associate,—
<From her that lieth in thy bosom> keep thou the doors of thy mouth;
For ‖the son‖ treateth as foolish |the father|,
And ‖the daughter‖ riseth up against |her mother|,
The daughter'-in-law against her mother'-in-law,—
<The foes of a man> are the men of his own house.
7 But ‖I‖ <for Yahweh> will watch,
I will wait' for the God of my salvation,—
My God' |will hear me|.
8 Do not rejoice, O mine enemy, against me,
<Though I fall> I shall rise again![f]
<Though I sit in darkness> ‖Yahweh‖ is a light to me.
9 <The indignation of Yahweh> will I bear,
For I have sinned against him,—
Until he take up my controversy,
Then will he do me justice,
He will bring me forth to the light
I shall behold his righteousness.
10 So shall she[a] who had been mine enemy fear,
And shame' |shall cover her|,
Who used to say unto me—
Where' is Yahweh thy God?
‖Mine own eyes‖ shall look upon her,
‖Now‖ shall she become one to be trodden down, like the mire of the lanes.
11 <On the day for building thy walls>—
<On that day> far away shall be thy boundary:
12 ‖The very day‖ that |against thee| shall one[b] come from Assyria, and [from] the cities of Egypt;
Yea from Egypt, even unto the River,
And from sea to sea,
And from mountain to mountain:
13 Though the land become a desolation,
Because of them that dwell therein,—
By reason of the fruit of their doings.
14 Shepherd thou[c] thy people with thy rod,[d]
the flock of thine inheritance,
Dwell thou[c] alone, a jungle in the midst of a fruitful field,—
Let them feed in Bashan and in Gilead,
As in the days of age-past times.
15 <As in the days of thy coming forth out of the land of Egypt>
Will I shew him wonders.
16 Nations |shall see|, that they may turn pale at all their valour,—
They shall lay hand on mouth,
‖Their[f] ears‖ shall be silent:
17 They shall lick the dust like the serpent,
<Like the crawlers of the earth> shall they come quaking out of their fastnesses,[g]—
<Towards Yahweh our God>
Shall they pay adoration,
And shall fear because of thee.

§ 9. *Israel's God Incomparable for Mercy, Grace, and Faithfulness.*

18 Who is a God like unto thee,
Taking away the iniquity—
And passing over the transgression—
Of the remnant of his inheritance?
He hath not held fast, perpetually, his anger,[h] For
<*One who delighteth in lovingkindness*> is he![i]

[a] So it shd be (w. Sep.)—G.n. [M.C.T.: "my people."]
[b] "Their hands are upon the evil to do it well" (play on the words)—O.G. 405[b].
[c] Cp. chap. iii. 9-11.
[d] *Gt.*: "And the most upright of them is a thorn hedge"—G.n. "Bristling self-interest, all points; splendid in its own defence, but barren of fruit, and without nest or covert for any life"—G.A.S. Cp. Prov. xv. 19.
[e] So the Western Massorites; the Eastern: "Neither" (w. 3 ear. pr. edns., Sep., Syr., Vul.)—G.n.
[f] Ml.: "I have fallen—I have arisen!"

[a] So speaks Jerusalem to Babylon.
[b] A sp. v.r. (*sevir*): "they"—G.n.
[c] Masculine.
[d] Or: "sceptre."
[e] Feminine.
[f] Some cod. (w. 4 ear. pr. edns.): "And their"—G.n.
[g] So O.G. 689.
[h] Cp. Isa lvii. 16.
[i] Exo. xxxiv. 6.

19 He will again' have compassion upon us,
He will subdue our iniquities,—
Thou wilt cast--into the depths of the sea—all their[a] sins.

[a] Some cod. (w. Sep., Syr., Vul.): "our"—G.n.

20 Thou wilt grant—
The faithfulness to Jacob,
The lovingkindness to Abraham,—
Which thou didst swear to our fathers,
From the days of ancient time.

NAHUM.

§ 1. *Out of the full-orbed perfection of Yahweh comes the Twofold Manifestation, designed to alarm his Foes and assure his Friends. From Nineveh proceedeth a Wicked Schemer against Yahweh.*

1 1 The oracle, on Nineveh,—the scroll of the vision of Nahum, the Elkoshite.

2 <A God jealous and avenging> is Yahweh,
<An avenger> is Yahweh, and a lord of wrath,[a]
<An avenger> is Yahweh towards his adversaries,
And <a retainer [of anger]> is he' to his foes.

3 ‖Yahweh‖ is *slow to anger*,[b] but great in vigour,
He will not leave ‖unpunished‖,[b]—
‖As for Yahweh‖ <in storm-wind and in tempest> is his way,
And ‖clouds‖ are the dust of his feet.

4 Who rebuketh the sea, and hath made it dry,
And <all the streams> hath he dried up,—
Withered' are Bashan and Carmel,
‖Even the bloom of Lebanon‖ is withered:

5 ‖Mountains‖ have trembled because of him,
And ‖the hills‖ have melted,—
And the earth |hath lifted itself up| at his presence,
‖The world also, and all who dwell therein‖.

6 <Before his indignation> who shall stand?
And who shall abide the glow of his anger?
‖His wrath‖ hath been poured forth like fire,
And ‖the rocks‖ have been broken down because of him.

7 Good' is Yahweh, as a protection[c] in the day of distress,—
And one who acknowledgeth them who seek refuge in him.

8 But <with an overflow rolling on> <a full end> will he make of them who rise up against him,[d]—
And <his foes> will he pursue into darkness.[e]

9 What can ye devise' against Yahweh?
<A full end> is he' making,—
Distress' |shall not rise up twice|!

10 <Though they were like thorns intertwined,
And as drunkards drenched with their drink>
Yet have they been devoured, like stubble fully dry.

11 <Out of thee> hath one come forth—
Plotting, against Yahweh, wickedness,—
A counsellor of the Abandoned One.[a]

§ 2. *Yahweh quiets the Fears of his People; threatens the City of Idols; and sends Good News to Judah.*

12 ‖Thus‖ saith Yahweh,
<Though they be in full force,
And so' in great numbers>
Yet ‖even so‖ have they been cut off, and have passed away,—
<If I humble thee [once]>
I will not humble thee again'.

13 ‖Now‖ therefore, will I break his yoke[b] from off thee,—
And <thy fetters> will I tear off.

14 Then will Yahweh give command concerning thee,
None of thy name shall be sown any more,—
<Out of the house of thy gods> will I cut off carved[c] image and molten[d] image,
I will appoint[e] thy grave,
For thou art of little esteem.

15 Lo! <upon the mountains>
The feet of one, who bringeth Good Tidings!
who publisheth Prosperity!
Celebrate, O Judah, thy pilgrim festivals,
Fulfil thy vows,—
For <not again, any more> shall the Abandoned One |pass through thee|,
He hath been wholly' cut off.

[a] "Possessor of fury"—O.G. 404[b].
[b] Cp. Exo. xxxiv. 6, 7; Intro., Chap. I., 3, *a*.
[c] Or: "place of safety."
[d] So it shd be (w. Aram., Sep.)—G.n.
[e] Or: "As for his foes, darkness shall pursue [them]."

[a] Heb.: "Belial." Cp. Hastings' D.B., art. "Belial."
[b] Some cod.: "his rod"—G.n.
[c] Or: "graven." Heb.: *pésel*. Cp. Exo. xx. 4, n.
[d] Heb.: *massékah*'.
[e] *Gk.*: (?) "I will desecrate"—G.n.

§ 3. *The Siege of Nineveh vividly described.*

2 1 He that breaketh in pieces hath come up over thy face.
Keep the keeps,[a]—
Watch the way.
Brace the loins,
Make vigour very firm.[b]

2 For Yahweh hath restored' the excellency of Jacob, like the excellency of Israel,[c]—
For the plunderers have plundered' them,
And <their vine branches> have they marred.

3 ‖The shield of his heroes‖ is made red.
‖The men of war‖ are clad in crimson,
<On fire> are the chariot-steels,[d] on the day he maketh ready,—
And ‖the lances‖ are put in motion.

4 <In the streets> madly go the chariots,
They rush along in the broadways,—
‖Their appearance‖ is like torches.
<As lightnings> hither' and thither' do they run.

5 Let him call to mind his nobles,
They shall stumble as they go—
Let them hasten to her wall,
Yet[e] the storming cover[f] |is prepared|.[g]

6 ‖The gates of the rivers‖ have been opened,—
And ‖the palace‖ doth quake.[h]

7 And ‖Huzzab‖[i] hath been taken captive—hath been led up,—
And ‖her handmaids‖ are making a moan like the sound of doves, as they taber[k] upon their heart.[l]

8 Yet <as for Nineveh> |like a reservoir of waters| are her' waters,[m]—
But ‖those men‖ are in flight!
Stand! stand!!
But no' one is turning.

9 Plunder silver, plunder gold,—
And there is no end' to the costly furnishing,[n]
Rich with every article[o] of delight.

10 Emptiness, yea turned to emptiness, aye deserted [is she]!
With ‖heart‖ unnerved,
And ‖a tottering‖ of knees,
And ‖anguish‖ in all loins,
And ‖the faces of them all‖ have withdrawn their colour.

11 Where' is the lair of the lions?
Yea the very feeding-place of the young lions,—
Where' walked the lion, the lioness, the lion's whelp,
With none to make them afraid?

12 ‖The lion‖ used to tear in pieces enough for his whelps,
And to strangle for his lionesses,—
And then fill with prey his holes,
And his lairs' with what he had torn.

13 Behold me! against thee,
Declareth Yahweh of hosts,
Therefore will I burn up in smoke her chariots,[a]
And ‖thy young lions‖ shall be devoured by the sword,—
So will I cut off, out of the earth, thy prey,
Nor shall be heard any more, the voice of thine envoy.

§ 4. *The Overthrow of Nineveh further described, and traced back to her Idolatry and Cruelty.*

3 1 Alas for the city of bloodshed!
‖All of it‖ deceit,
of violence' full,
none releaseth prey!

2 The sound of the whip,
And the sound of the rushing wheel,—
And horse' galloping,
And dancing chariot' rattling along.

3 Horsemen uplifting both the flashing sword, and the lightning spear,
Aye, A mass of slain, and
A weight of dead bodies,— and
No end of corpses,
So that they[b] stumble upon their corpses.

4 <Because of the multitude of the unchaste doings of the unchaste one,
Fair' in grace, mistress' of secret arts,—
Who hath been selling
Nations by her unchaste doings,
Families by her secret arts>

5 Behold me! against thee,
Declareth Yahweh of hosts,
Therefore will I remove thy skirts over thy face,—
And let |nations| see' thy nakedness, and
|kingdoms| thy shame;

[a] Similar, the alliteration in the Hebrew.
[b] "Pull thyself firmly together"—G.A.S.
[c] N.B.: Israel again = Judah. Cp. Mi. § 2.
[d] So prob. Cp. O.G. 811b. "*I.e.*: the war-chariots have flashing steel blades or scythes"—Davies' H.L. So T.G. "Better, the *act* of flashing, quick (*Kimchi*)"—Fu. H.L. "The leading chariots were covered with plates of metal (Billerbeck)"—G.A.S.
[e] Or: "And."
[f] "*Mantlet* of the besiegers, or *bulwark* of the besieged"—G.A.S.
[g] "And let the mantlet be fixed."
[h] Or: "dissolves, breaks into motion, *i.e.* flight"—G.A.S.
[i] "It is fixed! she," etc.; or, rather: "The palace is dissolved and made to flow down"—T.G. "*Brilliant, beautiful*, the name of an Assyrian queen"—Davies' H.L. and Fu. H.L. "But prob. better: *It is decreed*"—Davies' H.L. For other opinions, see G.A.S.
[k] Or: "beat incessantly."
[l] Some cod. (w. 8 ear. pr. edns.): "hearts" (pl.)—G.n.
[m] So it shd be (w. Sep., Vul.)—G.n. [M.C.T.: perh. "=all her days."]
[n] "*No end to the preparation* (*i.e.* things prepared, supply, store)"—O.G. 467.
[o] Some cod. (w 1 ear. pr. edn., Aram., Sep., Syr., Vul.): "all articles" (pl.)—G.n.

[a] Dr. Davidson suggests: "thy lair"—G.A.S.
[b] *Written*: "They stumble"; *read*: "So that they stumble." In some cod. (w. 4 ear. pr. edns.) both *written* and *read* "So that they s."—G.n

6 And I will
cast upon thee abominable filth, and
treat thee as foolish,— and
set thee as a gazing-stock.
7 And it shall come to pass that ‖all who see
thee‖ shall flee from thee,
And shall say,
Destroyed' is Nineveh!
Who will bemoan her?[a]
Whence shall I seek any to comfort thee?
8 Art thou better[b] than No-amon,
Who sat among the Nile-streams,
Waters round about her,—
Whose fortress was the sea,
<From the sea> her wall.
9 ‖Ethiopia‖ was her[c] strength, and[d] Egypt—
Yea, without' end,—
‖Pût and Lubim‖ were among thy helpers.
10 Yet ‖she‖ was given up to exile,
She went into captivity,
‖Even her babes‖ were dashed to the ground,
at the head of all the streets,—
And <for her honourable men> cast they lots,
And ‖all her great men‖ were bound together
in chains.
11 ‖Thou too‖ shalt be drunken,
Thou shalt hide thyself,—
‖Thou too‖ shalt seek shelter from the foe:
12 ‖All thy fortresses‖ shall be fig-trees with
first-ripe figs:
<If they be shaken> then shall [the fruit]
fall on the mouth of the eater.
13 Lo! ‖thy people‖ are women in thy midst,
<To thy foes> have been set wide open the
gates of the land,—
A fire |hath devoured| thy bars.
14 <Siege-water> draw for thyself,
Strengthen thy fortresses,—
Go into the clay,
And tread thou the mortar,
Make strong the brick.[a]
15 <There> shall a fire devour' thee,
The sword |shall cut thee off|,
It shall devour thee like the grass locust,—
Make thyself numerous like the grass locust,
Make thyself numerous as the swarming
locust:
16 <Though thou have multiplied thy foot-
soldiers[b] beyond the stars of the heavens>
‖The grass locust‖ hath stript itself[c] and
flown away!
17 ‖Thy mercenary crowds‖[d] are like the
swarming locust,
And ‖thy mixed multitudes‖[e] like locusts—
swarms of locusts,—
Which settle in the hedges on a cold day,
‖The sun‖ hath broken forth, and they are
in flight,
And unknown' is the place where they are!
18 Asleep' are thy shepherds, O king of Assyria,
Thy nobles |must needs rest|.[f]
Scattered' are thy people upon the
mountains,
And there is none' to gather them.
19 No lessening'[g] of thine injury,
Grievous' is thy wound,—
‖All who have heard the report of thee‖
Have clapped their hands over thee,
For <upon whom> hath not thy cruelty
passed without ceasing?

[a] So in Cod. Mugah. In some cod. (w. 2 ear. pr. edns., Aram., Syr., Vul.): "thee"—G.n.
[b] "Better placed"—O.G.
[c] So it shd be (w. Aram., Sep., Syr., Vul.)—G.n.
[d] Some *cod.* [*cited in Mass.*] omit: "and"—G.n.

[a] Or: "Take hold of the brick-mould"—O. G. 305[a].
[b] So Fuerst, 832.
[c] Or: "cast off the skin" Fu. H.L. Cp. G.A.S., n.
[d] Fu. H.L. 832. "Perh. consecrated ones, princes"—O.G. 634[b].
[e] Fu. H.L. 525. Cp. G.A.S. on vers. 16, 17; and O.G. 381.
[f] *Gt.*: "lie down"—G.n.
[g] "Read *healing*" (?)—O.G. 463. [That is: *gĕhah* for *kĕhah*.]

HABAKKUK.

1 1 The oracle' of which Habakkuk the prophet
|had vision|:

§ 1. *The Prophet's Complaint.*

2 How long, O Yahweh, have I called out,
And thou wouldst not hear me?
Have I kept crying unto thee of
violence,
And thou wouldst not save?
3 Wherefore'
Shouldst thou let me see iniquity,
And <wrong> shouldst let me behold,
And ‖force and violence‖ be straight
before me,—
And there should have ever been someone
who <contention and strife> would
uphold?[a]

[a] Or (following a v.r. found in some cod. [*named in Mass.*], cp. G.n.): "And it has ever been, that <contention and strife> I had to endure."

4 <For which cause> benumbed' is the law,[a]
And there is never' any going forth of justice,—
For ‖the lawless‖ doth circumvent the righteous,
<For which cause> justice doth go forth perverted?

§ 2. *Yahweh, in Answer, announces a Chaldean Invasion.*

5 Behold ye, among the nations, and look around,
Yea stand stock still—stare,—
For ‖a work‖ is being wrought in your days,
Ye will not[b] believe, when it is recounted.

6 For, behold me! raising up the Chaldeans,
The bitter and headlong nation,—
That marcheth to the breadths of the earth,
To take possession of habitations ‖not his‖.

7 <Awful and fearful> is he,—
<From himself> ‖his decision and his uprising‖ proceed.

8 Then <swifter than leopards> are his horses,
And ‖more sharply they attack‖ than evening wolves,
And forward' have leapt his chargers,—
Yea ‖his chargers‖ <from afar> will come in,
They will fly' as an eagle hath hastened to devour.

9 <Solely' for violence> will he come,
‖The intent of their faces‖ is—To the east![c]
And he hath gathered, as the sand, a captive host;

10 And ‖he‖ <over kings> will make merry,
And ‖nobles‖ will be a scorn to him:
‖He‖ <at any fortress> will laugh,
<Once he hath heaped up dust> he hath captured it!

11 ‖Then‖ hath he become arrogant in spirit,[d]
And hath committed excess,
And so is guilty,—
‖This his violence‖ is due to his god.

§ 3. *The Prophet again appeals to Yahweh, since the Invader is Oppressive, Idolatrous, and Cruel.*

12 Art not ‖thou‖ from of old, O Yahweh, my God, my Holy One?
Thou diest not![e]
O Yahweh, <to judgment> hast thou appointed him,
And, O Rock, <to correction> hast thou devoted him:

13 [Thou] whose eyes are too pure' to look with approval on wrong,
<To respect oppression> canst not endure,—
Wherefore'
Shouldst thou respect the treacherous?
Be silent, when the lawless |swalloweth up| one more righteous than he?

14 So wouldst thou have made Men,
Like the fishes of the sea,—
Like the creeping thing that hath no ruler over it:

15 ‖All of which‖ <with a hook> one bringeth up,
Raketh together with his drag,
And hath gathered with his net,—

16 <On which account> he is glad and exulteth:
<On which account>
He sacrificeth to his Net,
And burneth incense to his Drag;
Because ‖thereby‖ |rich| is his portion,
and his food—fatness!

17 Shall he <on this account> empty his net?
And <the continual slaying of nations> deem to be no pity?

§ 4. *The Prophet awaits a further Answer, which he obtains: in which Nations enlightened with the Knowledge of Yahweh direct a Five-fold Taunt against the Cruel Invader.*

2 1 <Upon my watch-tower> will I stand,
And will station myself upon the bulwark,—
So will I keep outlook, to see—
What he will speak with me, and
What I shall reply, when I am reproved.

2 Then Yahweh answered' me, and said,
Write the vision,
Yea, make it plain on tablets,
That one may swiftly' read it;

3 For yet' is the vision for an appointed time,
Still, it presseth towards an end,
And will not deceive,—
<If it tarry> wait thou for it,
For it ‖surely cometh‖,—
Will[a] not be too late.

4 Lo! <as for the conceited one> crooked is his soul within him,—
But ‖one who is righteous‖ |by his faithfulness| shall live.[b]

5 |Moreover also| <when wine' betrayeth>
‖A man‖ is arrogant,
And findeth no rest,[c]—
Because he hath enlarged, like hades, his desire,[d]

[a] Or: "instruction."
[b] In some cod.: "Yet will ye not"—G.n.
[c] "Inasmuch as they approached from the coast, *i.e.*, from the west, after having come thither from the north" — Fuerst. Meaning doubtful, text prob. corrupt—O.G. 169. "The set of their faces is forward" ("A problematical rendering")—G.A.S.
[d] Or: "Then hath he swept on as the wind."
[e] "All the ancient records emphatically state that . . . the original reading was . . . 'Thou diest not' . . . . Rashi (1040–1105) makes this the basis of his explanation" — G. Intro. p. 358. [The Sopherim *changed* it to: "We shall not die."]

[a] Some cod. (w. 5 ear. pr. edns. [1 *Rabb.*], Aram., Sep., Syr. and Vul.): "and will"—G.n.
[b] "A righteous man by his faithfulness shall live" —O.G. 311.
[c] Or: "abideth not." Cp. O.G. 627[b].
[d] U.: "soul."

Yea ‖he‖ is like death, and cannot be satisfied,—
But hath gathered unto himself, all the nations,
And assembled unto himself, all the peoples.

6 Shall not ‖these, all of them‖ <against him> take up—
‖A taunt‖,
A mocking poem,
Enigmatical sentences—concerning him?
And say—
Alas! for him who maketh abundance in what is not his own,
How long? that he should be burdening himself with heavy debts?

7 Will not thy creditors |suddenly' rise up|?
And they who shall violently shake thee |all at once become active|?
Then shalt thou serve for booties, unto them!

8 <Because ‖thou‖ hast plundered many nations>
All the residue of the peoples ‖shall plunder thee‖,—
For shedding Human blood,
And doing violence
To the earth,[a]
To the city,
And to all who dwell therein.

9 *Alas! for him* who extorteth an extortion of wrong' for his own house,—
That he may set on high' his nest,
That he may be delivered from the grasp of calamity.

10 Thou hast counselled shame[b] to thy house,—
Making an end of many peoples,
And endangering[c] thine own life.[d]

11 Surely ‖the stone out of the wall‖ will make outcry,—
And ‖the tie[e] out of the timber‖ will answer it.

12 *Alas! for him* who buildeth a city with deeds of blood,—
And establisheth a town with perversity.

13 Lo! is it not from Yahweh of hosts—
That peoples labour' for fire,[f]
And ‖populations‖ <for emptiness> weary themselves?

14 For the earth shall be filled' with the knowledge of the glory of Yahweh,—
As ‖the waters‖ cover the sea.[g]

15 *Alas! for him* who causeth his neighbour to drink,
|From the goblet of thy fury|[h] and also' ‖making him drunk‖,—
To the end thou mayest gloat over their parts of shame.

16 Thou art sated with contempt, more than glory,
Drink ‖thou too‖ and expose thy person,[a]—
The cup of the right hand of Yahweh ‖shall come round unto thee‖,
And ignominious filth be upon thy glory;

17 For ‖the violence [done] to Lebanon‖[b] shall cover thee,
And wasting by wild beasts shall cause them[c] terror,—
For shedding Human blood,
And doing violence
To the earth,
To the city,
And to all who dwell therein.

18 What' hath a carved image[d] |profited|,
Though the fashioner thereof |carved it|?
A molten image,[e] and a teacher of falsehood,—
Though the fashioner of his fashioned thing trusted' therein?
That men should make Dumb Nonentities!

19 *Alas! for him* who saith to Wood, Awake
Bestir thee! to a Silent Stone,
‖He‖ shall teach!
<Though he is overlaid with gold and silver>
Yet ‖no spirit whatsoever‖ is in him!

20 Howbeit ‖Yahweh‖ is in his holy' temple,—
Hush before him, all the earth.

§ 5. *A Prophetic Ode, celebrating the Deliverance from Egypt, and praying for a Similar Divine Manifestation in the Future.*

3 1 A prayer by Habakkuk the prophet,—in the manner of an Ode.

2 O Yahweh, I have heard tidings of thee,
I am afraid.
O Yahweh! <Thy work[f]—in the midst of the years> O revive it,
<In the midst of the years> wilt thou make known?
<In trouble>[g] wilt thou remember ‖compassion‖?

3 ‖God‖ <from Teman> cometh in,
And ‖the Holy One, from Mount Paran‖.
[Selah.[h]
His splendour ‖hath covered the heavens‖,
And ‖his praise‖ hath filled the earth:

4 And ‖a brightness‖ <as light> appeareth,
‖Rays‖[i] <out of his hand> hath he,—
And ‖there‖ is the hiding[k] of his power.

[a] Or: "land."
[b] ? = "The shameful thing" = "Baal" = "Baal-worship."
[c] Or: "forfeiting"—O.G. 307[b], 3.
[d] U.: "soul."
[e] Or: "lath"—G.A.S.
[f] *Gt.*: "vanity," "insecurity"—G.n.
[g] Cp. Is. xi. 9.
[h] See O.G. 705[a].
[a] *Gt.*: "expose thyself"—G.n.
[b] "Prob. by cutting down its trees"—O.G. 527.
[c] *Gt.*: "thee."
[d] Heb.: *pésel*. Cp. Exo. xx. 4, n.
[e] Heb.: *massêk-h'*.
[f] In some cod. (w. Aram., Sep., Syr.): "works," "doings" (pl.)—G.n.
[g] *I.e.*: "agitation," "excitement." "Tumult"—G.A.S Or: "wrath."
[h] Cp. Ps. iii. 2, n.
[i] Some cod. (w. 2 ear. pr. edns.): "And rays" (ml.: "two horns").—G.n.
[k] Or: "hiding-place"; or (more probably): "the veil" or "envelope"—O.G.

5 <Before him> marcheth pestilence,—
And fever |goeth forth| at his feet:
6 He hath stood and measured the earth,
He hath looked, and caused nations to tremble,
And ‖scattered as dust‖ are the perpetual' mountains,
And ‖sunk‖ are the age-abiding' hills,—
‖Forthgoings age-abiding‖ are his.[a]
7 <Under distress> saw I the tents of Ethiopia,—[b]
‖Tremble‖ do the curtains of the land of Midian.

8 <Against the rivers[c]> is Yahweh wroth?
<Against the rivers> is thine anger?
<Against the sea> is thine indignation?

For thou wilt ride on Thy horses,
‖Thy[d] chariots‖ [shall be] salvation!
9 <To nakedness> is bared thy bow,
Oaths of chastisement—song! [Selah.

<With rivers> thou dost cleave open the land.
10 The mountains' |have seen thee—they tremble|,
‖A downpour of waters‖ hath passed along,—
The roaring deep |hath given forth| his voice,
<On high—his hand> hath he uplifted.[e]
11 ‖Sun, moon‖ have stood still, on high,—
<Like light> ‖thine arrows‖ speed along,
<Like brightness> is the flash of thy spear.
12 <In wrath> dost thou stride through the land,—
<In anger> dost thou thresh the nations.
13 Thou hast come forth
To the salvation of thy people,
To salvation, with thine Anointed One,—
Thou hast crushed the Head out of the house of the lawless one,
Baring the foundation up to the neck, [Selah.

14 Thou hast pierced <with his own staves> the head of his chiefs,[a]
They storm along, to scatter me,—
‖Their exultant thought‖ is, in very deed,[b] to devour the oppressed one, in a secret place!

15 Thou hast driven, into the sea, thy chariot-horses.
<Foaming' are the mighty waters!

16 I heard, and I trembled within me,
<At the voice> my lips' |quivered|,
Decay'[c] ‖entered‖ my bones',
And <in my limbs> I trembled,—
Though I am to find rest, in the day of distress,[d]
When their invader ‖cometh up against the people‖[e]

§ 6. *A Song of Confidence in prospect of Calamity.*

17 <Though ‖the fig-tree‖ should not blossom,
And there be no' sprouting in the vines,
The yield of the olive' |should have deceived|,
And ‖the fields‖ not have brought forth food,—
The flock' |have been consumed out of the fold|,
And there be no' herd in the stalls>
18 Yet ‖I‖ <in Yahweh> will rejoice,—
I will exult in the God of my salvation.

19 ‖Yahweh, My Lord‖ is my strength,
Therefore hath he made my feet like hinds,
And <upon my high places> will he cause me to march along.

To the chief musician, on my double harp.

[a] "Ways of eternity (of old) are his"—O.G.
[b] "The parallelism requires a tribe in Arabia"—G.A.S.
[c] G.A.S. suggests "hills" in this clause.
[d] Some cod. (w. 3 ear. pr. edns. [1 *Rabb.*], Sep., Syr., Vul.): "And thy"—G.n.
[e] "He lifts up his roar upon high"—G.A.S.

[a] Or: "leaders." *Written*: "leader"; *read*: "leaders." In some cod. (w. 5 ear. pr. edns.) both *written* and *read*: "leaders" (pl.)—G.n.
[b] Cp. O.G. 454.
[c] Some cod. (w. Aram., Sep., Syr.): "restlessness"—G.n.
[d] Dubious: "I wait quietly for the day of distress"—O.G. 628[a].
[e] Or: "When he who shd invade with his troops shd come up against the people."

ZEPHANIAH.

1 1 The word of Yahweh which came unto Zephaniah, son of Cushi, son of Gedaliah, son of Amariah,[a] son of Hezekiah,[b]—in the days of Josiah son of Amon, king of Judah.

§ 1. *A world-wide Destruction is announced, culminating on Judah and Jerusalem for their sins.*

2 I will take clean away everything from off the face of the ground,
Declareth Yahweh.
3 I will take away man and beast,
I will take away the bird of the heavens and the fishes of the sea,
And the stumblingblocks, even them who are lawless,—
And will cut off mankind, from off the face of the ground,
Declareth Yahweh.
4 And I will stretch out my hand—
Over Judah, and
Over all the inhabitants of Jerusalem,—
And will cut off out of this place,
The name[c] of Baal,
The name[d] of the priestlings,[e] with the priests;
5 And them who bow down upon the housetops, to the host of the heavens,—
And them who bow down—
Who swear to Yahweh,
And swear by Milcom;[f]
6 And them who turn away from following Yahweh,—
And have neither sought Yahweh,
nor enquired for him.

7 Hush! at the presence of My Lord, Yahweh,[g]—
For |near| is the day of Yahweh,
For Yahweh hath prepared his[h] sacrifice,
hath hallowed his guests.[i]
8 And it shall come to pass <in the day of Yahweh's sacrifice>
That I will punish
The rulers,
And the sons of the king,—
And all such as are clothed with foreign apparel;
9 And I will punish
Every one who leapeth over the threshold,[a] in that day,—
Those who fill the house of their lords with violence and deceit.
10 And there shall come to be, in that day,
Declareth Yahweh,
The noise of an outcry from the fish-gate,
And of a howling out of the new city,[b]—
And of a great crashing, from the hills.
11 Howl, ye inhabitants of the lower city,[c]—
Because destroyed' are all the people of traffic,
Cut off' are all they who were laden with silver.

12 And it shall come to pass, at that time,
That I will search through Jerusalem, with lamps,—
And will punish the men
Who are thickened upon their lees,
Who are saying in their heart,
Yahweh |will not give blessing|,
Neither will he bring calamity.
13 Therefore shall
Their goods become a booty, and
Their houses a desolation,—
And they shall build houses, but not inhabit them,
And plant vineyards, but not drink the wine thereof.

14 Near' is the great day of Yahweh,
‖Near, and very speedy‖,—
The noise of the day of Yahweh,
A strong man—there!—|bitterly crying out|!
15 <A day of indignation>—that day!
Day of danger and distress,
Day of rush, and of crash,
Day of obscurity, and deep gloom,
Day of cloud, and thick darkness;
16 Day of horn, and war-shout,—
Against the fortified cities, and
Against the high towers.

[a] Heb.: *'Amaryâh*, 13; 3, *'Amarydhu*.
[b] "Perh. = H. son of Ahaz" —O.G. 306.
[c] Or: "names." So it shd be ["name" or "names"—not "remnant"] (w. Sep.)—G.n.
[d] Some cod. (w. 3 ear. pr. edns., Aram., Sep., Syr. and Vul.): "And the name"—G.n.
[e] Or: "idol-priests"—O.G. "Ascetics"—Fu. H.L. 666.
[f] So it shd be (w. Syr., Vul.)—G.n. [M.C.T.: *Molcam* = "their king-god," "king-idol." Cp. G. Intro. 460, 461.
[g] Or transfer both divine names: "Adonây, Yahweh."
[h] So it shd be (w. Sep.)—G.n.
[i] Ml.: "his called (invited) ones." Cp. 1 S. xvi. 5.
[a] Cp. 1 S. v. 5.
[b] Neh. xi. 9; 2 Kings xxii. 14.
[c] Or: "the Mortar" (= "place of braying" part of Jerusalem O.G. 509.

17 And I will bring distress to mankind,
And they shall walk like them who are blind,
Because <against Yahweh> have they sinned,—
And their blood |shall be poured out| as dust,
And their bowels like dung.[a]

18 ‖Neither their silver nor yet their gold‖ shall be able to deliver them,
In the day of the indignation of Yahweh,
But <in the fire of his jealousy> shall the whole earth be consumed;
For <a destruction, surely[b] a terrible one> will he make, with all them who dwell in the earth.

§ 2. *In Dirge-like Accents the Patient and Obedient Remnant of Judah are encouraged to seek Yahweh, if peradventure His Wrath may be mitigated: In the Doom of the Philistines the Intercessors find hope.*

2 1 Collect your thoughts, aye collect' them,—
O nation |depressed|![c]

2 Ere yet' the decree' |have given birth|,
<Like chaff> the day |have vanished|,—
Ere yet' shall come upon you,
The glow of the anger of Yahweh,
Ere yet' shall come upon you,
The day of the anger of Yahweh.

3 Seek Yahweh—
All ye lowly[d] of the land,
Who have wrought |what he appointed|,—
Seek righteousness,
Seek humility,
|Peradventure| ye shall be concealed,
In the day of the anger of Yahweh.[e]

4 For ‖Gaza‖ <forsaken> shall be,
And ‖Ashkelon‖ |a desolation|,—
‖Ashdod!‖ <at high noon> shall they drive her forth,
And ‖Ekron‖ be uprooted:

5 Alas! for the inhabitants of the line[f] of the sea,
The nation of Kerethim,—
‖The word of Yahweh‖ is against you,
O Canaan of the land of the Philistines,
Therefore will I destroy thee, to the last inhabitant.

6 So shall the line[f] of the sea become a meadow,
The wells of shepherds, And the folds of flocks;

7 And the line shall belong to the remnant of the house of Judah,
<Thereon> shall they feed their flocks,—
<In the houses of Ashkelon> shall they |at eventide| lie down,
For Yahweh their God will visit them,
And bring their captives back.

§ 3. *A Gracious Answer: Israel's Reproach must be removed, and Gentile Worshippers be obtained.*

8 I have heard the reproach of Moab,
And the revilings of the sons of Ammon,—
Who have reproached my people,
And have magnified themselves up to their bounds.

9 |Wherefore| <as I live>
Declareth Yahweh of hosts,
God of Israel,
Surely ‖Moab‖ <like Sodom> shall become,
And ‖the sons of Ammon‖ like Gomorrah,
A possession for the thorn,[a]
And a pit of salt,
Yea a desolation, unto times age-abiding:
‖The remnant of my people‖ shall make of them a prey,
And ‖the residue of my nation‖[b] shall inherit them.

10 ‖This‖ shall they have, instead of their pride,—
Because they reproached and magnified themselves against the people of Yahweh of hosts.

11 Terrible' will Yahweh be against them,
For he hath caused to waste away all the gods of the earth,—
That men may bow down to him,
‖Every' one from his place‖,
All the coastlands of the nations:

12 ‖Even ye‖ Ethiopians,
The slain of my sword[c] were they!

§ 4. *The Prayer, thus emboldened, is directed against Assyria and Nineveh: their Devastation foretold.*

13 And may he stretch out his hand against the North,
And destroy Assyria,—
And may he make of Nineveh a desolation,
Dry as the desert!

14 So shall lie down in her midst—flocks,
Each living thing of a nation,
‖Both pelican and bittern‖ |in her capitals| shall roost,—
‖A voice‖ shall resound in the window,
The bustard, on the sill,
For he hath destroyed,
hath laid bare.[d]

15 ‖This‖[e] is the city exultant,
That sat secure,
That said in her heart, ‖I‖ [am]!
And no one besides!
How hath she become a desolation!
A lair of beasts,
‖Every one passing‖ by her doth hiss,
Shaketh his hand.

[a] O.G. 536[a].
[b] *Gt.*: "yea."
[c] Or: "without a longing."
[d] Or: "oppressed," "patient."
[e] Cp. Isa. xxvi. 20.
[f] Or: "region."

[a] Or: "nettle."
[b] Some cod. (w. 2 ear. pr. edns. [1 *Rabb.*]): "of the nations"—G.n.
[c] Perh. an abbreviation for: "the s. of Y."—G.A.S.
[d] Or: "he hath loosened the wainscoting"—Fu. H.L. Cp. G.A.S.
[e] Or: "such."

§ 5. *But Jerusalem has fearfully sinned, and must be severely chastised. In the End, the Remnant is victorious; Divine Love triumphantly saves; and the Captivities are reversed before all Nations.*

3 1 Alas for her that is rebellious, and polluted,
The city that oppresseth!
2 She hath hearkened to no voice,
Accepted[a] no correction;
<In Yahweh> hath not trusted,
<To her God> hath not drawn near:[b]
3 ‖Her rulers in her midst‖ are roaring lions,—
‖Her judges‖ evening wolves,
They have left nothing until morning!
4 ‖Her prophets‖ are reckless,
Treacherous men![c]
‖Her priests‖ have profaned the holy,[d]
Done violence to law.[e]

5 ‖Yahweh, the Righteous One‖ is in her midst,
He dealeth not perversely,—
‖Morning by morning‖ <his justice> bringeth he forth to light,
‖He is not found lacking,[f]
But the perverse man |knoweth no shame|.

6 I have cut off nations,
Deserted' are their towers,
Have made desolate their streets,
That none passeth through;
Ruined' are their cities,
For want of men of note,
From lack of any dweller!

7 I said, Surely thou wilt reverence |Me|,
Wilt accept correction,
Lest her abode |should be cut off|,
Howsoever I had punished her;
But ‖in truth‖ they soon' corrupted all their deeds.

8 |Wherefore| wait for me,
Urgeth Yahweh,
Until the day when I rise up as witness,[g]
For ‖my decision‖ is
To gather nations,
To assemble kingdoms,
To pour out on them mine indignation,
All the glow of mine anger,
For <in the fire of my jealousy> shall be devoured the whole earth.

9 Surely ‖then‖ will I turn unto the peoples a lip made pure,[a]—
That they all may call on the name of Yahweh,
May[b] serve him with one consent.[c]
10 <From beyond the rivers of Ethiopia>
[Shall come] my suppliants,[d]
‖The daughter of my dispersed ones‖
Shall bear along a gift for me.

11 <In that day> Wilt thou not turn pale, for all thy deeds, wherein thou hast transgressed against me?
For ‖then‖ will I take away out of thy midst thy proudly exulting ones,
And thou shalt not again' be haughty any more' in my holy' mountain:
12 So will I leave remaining in thy midst, a people oppressed and poor,—who will seek refuge in the name of Yahweh:
13 |The remnant of Israel|—
Will not do perversity,
Nor speak falsehood,
Neither shall there be found in their mouth' a tongue of deceit,—
Surely ‖they‖ shall feed and lie down,
With none to make them afraid.

14 Sing out, O daughter of Zion,
Shout aloud, O Israel,—
Rejoice and exult with all thy heart, O daughter, Jerusalem:
15 Yahweh |hath set aside| thy judgments,
hath turned back thy foe,[e]—
‖The king of Israel, Yahweh‖ is in thy midst,
Thou shalt not fear[f] calamity, any more.
16 <In that day> shall it be said—
To Jerusalem Do not fear,—
O Zion Let not thy hands hang down:
17 ‖Yahweh, thy God, in the midst of thee‖
<As a mighty one>
Will save,—
Will be glad over thee with rejoicing,
Will be silent[g] in his love,
Will exult over thee with shouts of triumph.

18 <The sad exiles from the appointed meeting> have I gathered,
<From thee> had they been!
[But were] a burden on thee[h]—a reproach!

[a] Some cod. (w. 2 ear. pr. edns., Aram., Syr., Vul.): "Neither hath she a"—G.n.
[b] Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr.): "Nor unto her God hath she drawn near"—G.n.
[c] Ml.: "men of treacheries."
[d] Or: "sanctuary."
[e] Cp. Jer. ii. 8; Eze. xxii. 26.
[f] Schwally, by altering the accents: *Morning by Morning He giveth forth His judgment; no day does he fail*"—G.A.S.
[g] So it shd be (w. Sep., Syr.)—G.n. [Cp. Mi. ii. 2].
[a] Cp. Gen. xi. 1, marg.; Is. xxxiii. 19; especially Is. vi. 5, 7.
[b] Some cod. (w. Syr., Vul.): "And may"—G.n.
[c] Ml.: "one shoulder." "As men helping one another steadily, strenuously"—Student's Com.
[d] Or: "worshippers"; or even (ml.): "my fragrant ones."
[e] Some cod. (w. Aram., Sep., Syr., Vul.): "foes" (pl.)—G.n.
[f] So in Cod. Hillel and other cod. (w. 3 ear. pr. edns. [1 *Rabb.*], Aram., Vul.); but in other cod. (w. 9 ear. pr. edns., Sep. and (*l*) Vul.): "see"—G.n.
[g] So the Massoretic Text, without correction from Ginsburg. But the Sep. has: "will renew thee in his love"; which reading (involving only the substitution of a "d" for an "r"—two letters easily mistaken for each other) is in substance followed by various critics. Cp. O.G., 361*, and G.A.S.
[h] Some cod. (w. 1 ear. pr. edn. [*Rabb.*], Aram., Syr.): "thee"—G.n. [On this external evidence, and on internal grounds, "thee" is adopted above. (M.C.T.: "her")].

19 Behold me! dealing with all thine oppressors[a]
at that time,—
And I will save her that is lame,
And <her that hath been an outcast> will
I carry,[b]
And I will make them to be a Praise and
a Name,
In the whole earth that hath witnessed
their shame.[a]

20 <At that time> will I bring you' in,
Even at the time when I gather you,—
Yea I will grant you to become a Name
and a Praise, among all the peoples of the
earth,
When I cause them of your captivities to
return before your eyes, Saith Yahweh.

[a] So Hitzig and Ewald. G.A.S. conjectures: "I am about to do all for thy sake at that time."
[b] Cp. Mic. iv. 6.

[a] Ml.: "in the whole earth of their shame."

HAGGAI.

§ 1. *In the second Year of King Darius, the Prophet Haggai seeks, by appealing to their Experience, to stir up the Zeal of the Returned Captives in building the House of Yahweh in Jerusalem. His Appeal is successful.*

1 1 <In the second year of Darius the king, in the sixth month, on the first of the month> came the word of Yahweh, by the hand of Haggai the prophet, unto Zerubbabel son of Shealtiel, pasha of Judah, and unto Jehoshua son of Jehozadak[a] the high priest, saying:

2 ‖Thus‖ speaketh Yahweh of hosts,
saying,—
‖This people‖ have said,
Not yet hath come' the time[b] for the house
of Yahweh to be built.

3 Therefore hath come' the word of Yahweh' by
the hand of Haggai the prophet, saying:

4 Is it a time that ‖ye yourselves‖ should be
dwelling in your own panelled' houses?
and ‖this house‖ be in ruins?

5 ‖Now‖ therefore,
‖Thus‖ saith Yahweh of hosts,—
Apply your heart unto your own experi-
ence,[c]—

6 Ye have sown much, but have brought in
little,
Have eaten, and not been filled,
Have drunk, and not been satisfied with
drink,
Have clothed you, and none hath been
warm,—
And ‖he that hath hired himself out‖ hath
put his wages into a bag with holes.

7 ‖Thus‖ saith Yahweh of hosts,—
Apply your heart to your own experience:[d]

8 Ascend the mountain—and bring in wood
and build the house,—
That I may be pleased therewith[a] and get
myself glory, Saith Yahweh.

9 <When ye looked for much> then lo! it
came to little,
<When ye brought it home> then I did
blow into it,—
Because of what?
Demandeth Yahweh of hosts,
Because of my house, the which is in ruins,
while ye' keep running every man to his
own house.

10 <Wherefore—on your account>
Have the heavens |held back| dew,—
And ‖the earth‖ held back her fruit;

11 And I have called for drought,
Upon the land and upon the mountains, and
Upon the corn and upon the new wine
and upon the oil, and
Upon that which[b] the ground |bringeth
forth|,—and
Upon man, and upon beast, and
Upon all the labour of the hands.

12 Then hearkened'
Zerubbabel son of Shealtiel, and Jehoshua son
of Jehozadak the high priest, and all the
remnant of the people, unto the voice of
Yahweh their God, and unto the words of
Haggai the prophet, as[c] Yahweh their God
|had sent him|,[d]—and the people |stood in awe|
before Yahweh.

13 Then spake Haggai the messenger of Yahweh,
in the message of Yahweh, to the people,
saying,—
‖I‖ am with you, Declareth Yahweh.

[a] Heb.: *y'hoẓadhâḳ*, 8; 5, *yôẓâdhâḳ*.
[b] So it shd be (w. Sep.)—G.n.
[c] Ml.: "your ways." "Obviously from what follows *the ways* you have been led, *the way* things have gone with you—the barren seasons and little income"—G.A.S.
[d] "Obviously a mere clerical repetition from ver. 5"—G.A.S.

[a] Or: "grant acceptance therein."
[b] Some cod. (w. Aram. and Syr.): "upon all which"—G.n.
[c] Some cod. (w. a sp. v.r. (*sevir*), 1 ear. pr. edn. and Syr.): "with which"—G.n.
[d] Some cod. (w. Sep., Syr., Vul.) add: "unto them." Cp. Jer. xliii. 1—G.n.

14 Thus did Yahweh |stir up|—The spirit of
Zerubbabel son of Shealtiel pasha of Judah,
And the spirit of Jehoshua son of Jehozadak
the high priest, and the spirit of all the
remnant of the people,—and they came in and
did service in the house of Yahweh of hosts
their God: 15 on the twenty-fourth day of the
month, in the sixth month,—in the second year,
of Darius the king.

§ 2. *Seven Weeks later the Prophet is sent with a second Message; and encourages the Builders with Assurances of the Present Spirit, of a future Influx of Nations, and a Grant of Prosperity.*

2 1 <In the seventh month, on the twenty-first
of the month> came the word of Yahweh, by
the hand of Haggai the prophet, saying:
2 Speak, I pray thee, unto Zerubbabel son of
Shealtiel pasha of Judah, and unto Jehoshua
son of Jehozadak, the high priest,—and unto
the remnant of the people, saying:—
3 Who is there among you that is left,[a] that
saw this house,[b] in its former glory?
And how do ye' see it now?
Is it not <in comparison with that> as
nothing, in your eyes?
4 ‖Now‖ therefore—
Be strong, O Zerubbabel,
Urgeth Yahweh,
And be strong, O Jehoshua son of Jehozadak the high priest,
And be strong, all ye people of the land,
Urgeth Yahweh,
And work;
For ‖I‖ am with you,
Declareth Yahweh of hosts.
5 <The very thing that I solemnised with
you, when ye came forth out of the land of
Egypt>
That <my spirit[c] abiding in your midst>
ye should not fear.
6 For ‖thus‖ saith Yahweh of hosts,
‖Yet once‖ |a little| it is,—
And I' am shaking,
The heavens and the earth, and
The sea, and the dry land;
7 And I will shake all the nations,
And the delight[d] of all the nations |shall
come in|,—
And I will fill this house with glory,
Saith Yahweh of hosts.
8 Mine' is the silver and Mine' the gold,[e]
Declareth Yahweh of hosts:
9 Greater' shall be the last glory of this house
than the first,
Saith Yahweh of hosts,—
And <in this place> will I give prosperity,[a]
Declareth Yahweh of hosts.

§ 3. *Two Months later still, Haggai is sent with a Third Message, in which an Appeal to the Ritual Law is used to enforce whole-hearted Devotion to the Work and Service of their God.*

10 <On the twenty-fourth of the ninth month,
in the second year of Darius> came the word
of Yahweh unto[b] Haggai the prophet,
saying:
11 ‖Thus‖ saith Yahweh of hosts,—
I pray you, ask the priests a direction[c]
saying:
12 <If[d] a man carry' holy flesh in the skirt of
his garment,
And then toucheth with his skirt bread
or a cooked dish or wine or oil or any
food>
Shall it be holy?
And the priests answered' and said,
No.
13 Then said Haggai,
<If one who is defiled for a dead person
touch' any of these>
Shall it be defiled?
And the priests answered' and said,
It shall be defiled.
14 Then answered Haggai and said,
‖So‖ is this people and
‖So‖ is this nation before me,
Declareth Yahweh,
And ‖so‖ is every work of their hands,—
Therefore ‖whatsoever they offer there‖ is
|defiled|.
15 ‖Now‖ therefore, I pray you apply your
heart, from this day and upwards,—
<So long as there had not been laid one
stone upon another in the temple of
Yahweh>
16 So long were things thus, that
<On coming unto a heap of twenty>
then was it found to be ten,—
<On coming unto the vat to draw off
fifty measures> then were there found
to be twenty.
17 I smote you with blight and with mildew
and with hail, in all the work[e] of your
hands,—
Yet ye did not' return unto me,
Declareth Yahweh.

[a] Or: "you the remnant."
[b] Note this—the house is still the same!
[c] Cp. Isa. lxiii. 10–14; Num. xi. 25–29.
[d] "Object of delight"—Davies' H.L. "The noblest of all peoples"—Fu. H.L. "Desire, delight . . . (*i.e.*, the desirable, precious things of all nations)"—O.G. "Hebrew has singular, *costly thing* or *desirableness* . . . but the verb *shall come* is in the plural, and the LXX. ["Sep."] has *ta eklekta, the choice things*"—G.A.S.
[e] Cp. Is. lx. 6; lxi. 6.

[a] Or: "peace." Cp. Isa. ix. 6; Mi. v. 5; Zech. ix. 9, 10.
[b] So in many MSS. (w. 8 ear. pr. edns., Sep. and Vul.); but, in Cod. Hillel and others (2 ear. pr. edns., Syr. and Aram.): "by the hand of"—G.n.
[c] Cp. Deut. xvii. 8–11.
[d] Cp. O.G. 243[b].
[e] Some cod. (w. Aram., Sep., Vul.): "works" (pl.)—G.n.

18 Apply your heart, I pray you,
From this day and upwards,—
<From the twenty-fourth day of the ninth month,
Even from the day when was founded the temple of Yahweh> apply your heart:
19 Is the seed yet' in the store-house?
Howbeit <though at present[a] neither ‖the vine nor the fig-tree nor the pomegranate nor the olive tree‖ hath brought forth>
<From this very day> will I bless you.

§ 4. *On the same Day, Haggai conveys to Zerubbabel the Message that, when Yahweh overturns the Kingdoms, He will use Zerubbabel as His Signet-ring.*

20 Then came the word of Yahweh, the second time, unto Haggai, on the twenty-fourth of the month, saying:
21 Speak thou unto Zerubbabel, pasha of Judah, saying,—
I' am shaking, the heavens and the earth;
22 And I will overturn the throne of kingdoms,
And will destroy the strength of the kingdoms of the nations,—
And I will overturn the chariots, and them who ride therein,
And horses and their riders |shall come down|, every man by the sword of his brother.
23 <On that day>
Declareth Yahweh of hosts,
will I take thee, O Zerubbabel son of Shealtiel—my servant,
Declareth Yahweh,
And will set thee as a signet-ring;
For <thee> have I chosen,
Declareth Yahweh of hosts.

[a] *Gt.*: "as yet."

ZECHARIAH.

[PART I.—A SERIES OF DATED PROPHECIES, ALL ATTRIBUTED TO ZECHARIAH.]

§ 1. *Zechariah's First Message to the Returned Exiles: a Simple Reminder that the Threatenings made to their Fathers had confessedly been Fulfilled.*

1 1 <In the eighth month, in the second year of Darius> came the word of Yahweh unto Zechariah,[a] son of Berechiah, son of Iddo, the prophet, saying:—

2 Yahweh ‖was sore displeased‖ with your fathers: 3 therefore shalt thou say unto them,
‖Thus‖ saith Yahweh of hosts,
Return ye unto me,
Urgeth Yahweh of hosts,—
That I may return unto you,
Saith Yahweh of hosts.

4 Do not become like your fathers, unto whom the former prophets |proclaimed|—saying,
‖Thus‖ saith Yahweh of hosts,
Return, I pray you,
From your wicked Ways, and
From your wicked Practices;
But they heard not, nor hearkened unto me,
Declareth Yahweh.

5 <Your fathers> where' are they'?
And <the prophets> |to times age-abiding| do they live?

6 Howbeit <as for my words and my statutes with which I charged my servants the prophets> did they not overtake your fathers? and so they returned and said,
<Just as Yahweh of hosts planned' to do unto us, according to our Ways, and according to our Practices>
So hath he dealt with us?

§ 2. *A Vision of Horses.* (*The First of a Series of Visions, all given on the Date here named; Each with its Meaning supplied.*)

7 <Upon the twenty-fourth day of the eleventh month, ‖the same‖ is the month Shebat, in the second year of Darius> came the word of Yahweh unto Zechariah, son of Berechiah,[a] son of Iddo, the prophet, as followeth:[b] 8 I looked by night, And lo! a man riding upon a red horse, and he was standing among[c] the myrtle trees, in the shade;[d] and <after him> were horses, red, bay[e] and white. 9 Then said I,
What are these, my lord?

[a] See Ezr. v. 1, 2; vi. 14.

[a] Heb.: *berekhyâh*, 7; 4, *berekhyâhu*.
[b] Ml.: "saying." N.B.: that the vision itself is practically a word.
[c] Ml.: "between."
[d] So Davies' H.L. and T.G. "Glen"—G.A.S.
[e] Or: "sorrel."

And the messenger who was speaking with me
|said unto me|,
‖I‖ will shew thee what these' |are|.[a]
10 So the man who was standing among the myrtle-
trees responded' and said,—
‖These‖ are they whom Yahweh |hath sent|
to go to and fro through the earth.
11 Then responded they to the messenger of
Yahweh, who was standing among the myrtle-
trees, and said,
We have gone to and fro through the
earth,—and lo! ‖all the earth‖ resteth
and is quiet.
12 Then the messenger of Yahweh responded' and
said,
O Yahweh of hosts! How long' wilt ‖thou‖
not have compassion upon Jerusalem, and
the cities of Judah,—against which thou
hast had indignation these seventy years?[b]
13 And Yahweh answered' the messenger who was
speaking with me, in words that were pleasant,
—words that were consoling. 14 Then
the messenger who was speaking with me |said
unto me|,
Proclaim thou, saying,
‖Thus‖ saith Yahweh of hosts,
I am jealous for Jerusalem, and for Zion,
with a great jealousy;
15 And <with a great displeasure> am I'
displeased with the careless[c] nations,—in
that <when ‖I‖ was displeased (for) a
little> then ‖they‖ helped forward the
calamity.[d]
16 |Wherefore|
‖Thus‖ saith Yahweh,
I have returned to Jerusalem, with com-
passions,
‖My house‖ shall be built therein,
Declareth Yahweh of hosts,
And ‖a line‖ shall be stretched forth over
Jerusalem.
17 |Further| proclaim thou, saying,
‖Thus‖ saith Yahweh of hosts,
‖Yet‖ shall my cities overflow' with blessing!
So will Yahweh yet' |have compassion| upon
Zion,
And yet' make choice of Jerusalem.

§ 3. *Four Horns and Four Craftsmen.* (*Second Vision—same Date.*)

18 Then lifted I up mine eyes, and looked,—and
lo! Four Horns. 19 And I said unto the
messenger who was speaking with me,
What are these?
And he said unto me,
‖These‖ are the horns which have scattered
Judah, Israel, and Jerusalem.
20 Then Yahweh shewed' me Four Crafts-
men. 21 And I said,
What are these coming in to do?
And he spake, saying,
‖These‖ are the horns which have scattered
Judah, so that no man' lifted up his head,
but these [others] have |come in| to put
them' in fear, to cast down the horns of the
nations, the which have lifted up the horn
against the land of Judah to scatter her.

§ 4. *Man with Measuring Line.* (*Third Vision—same Date.*)

2 1 Then lifted I up mine eyes and looked, and
lo! a Man,—and <in his hand> a Measuring
Line.[a] 2 And I said,
Whither art thou' going?
And he said unto me,
To measure Jerusalem, to see what [should be]
the breadth thereof, and what the length
thereof.[b]
3 And lo! the messenger who was talking with
me, coming forward,—and another' messenger,
coming forward to meet him. 4 So he said unto
him,
Run, speak unto this young man, saying:
<Like open villages> shall Jerusalem
remain', for the multitude of men and
cattle in her midst;
5 And ‖I‖ will become to her,
Declareth Yahweh,
A wall of fire round about,—
And <a glory> will I become in her midst.
6 Ho! ho! flee ye, therefore, out of the land
of the North, Urgeth Yahweh.
For <as[c] the four winds of the heavens>
have I spread you abroad,
Declareth Yahweh.
7 Ho! Zion, deliver thyself,—thou that dwellest
with the daughter of Babylon.[d] For
8 ‖Thus‖ saith Yahweh of hosts,
For his own honour,[e] hath he sent me unto
the nations that are spoiling you,—
Surely ‖he that toucheth you‖ toucheth the
pupil of mine eye.[f]
9 For behold me! brandishing my hand over
them, and they shall become a spoil unto
their own slaves,[g]—
And ye shall know' that ‖*Yahweh of hosts*‖
hath sent me.
10 Sing out and rejoice, O daughter of Zion,—
For behold me! coming in, and I will make
my habitation in thy midst,
Declareth Yahweh.

[a] Or: "what ‖these‖ are." Cp. O.G. 216, **4**, *b*, *β*.
[b] Cf.: Dan. ix. 2.
[c] Or: "proud."
[d] Cp. Isa. xlvii. 6.
[a] Cp. chap. i. 16.
[b] Cp. ver. 1 and chap. i. 16.
[c] Some cod. (w. 5 ear. pr. edns., Syr., Vul.): "by" (or prob.: "through-out")—G.n.
[d] "Ho! to Zion escape, thou inhabitress of Babel" — G.A.S. (who omits *bath*, "daughter," from the text as a "mere dittography of the termination of the preceding word").
[e] Ml.: "after honour" or "glory."
[f] Such was "the original reading"; altered by the Sopherim to: "the apple of his eye." "It was regarded derogatory to the Deity that he shd ascribe to himself so pronounced an anthropomorphatic feature" —G. Intro. p. 359.
[g] Some cod. (w. Sep., Syr., and Vul.): "unto them who are serving them"—G.n.

11 Then shall many nations |join themselves| unto Yahweh, in that day,
And shall become my' people,—
And I will make my habitation in thy midst,
So shall thou know' that ‖*Yahweh of hosts*‖ hath sent me unto thee.
12 Thus will Yahweh inherit' Judah, his portion, on the soil of the sanctuary,—and make choice, yet again, of Jerusalem.
13 Hush! all flesh, before Yahweh,[a]—
For he hath roused himself up out of his holy' dwelling.

§ 5. *Joshua, Typical Companions, and Seven-Eyed Stone.* (*Fourth Vision—same date.*)

1 And he shewed me ‖Joshua[b] the high priest‖, standing before the messenger of Yahweh,—and ‖the Accuser‖[c] standing at his right hand, to accuse him. 2 Then said Yahweh[d] unto the Accuser,
Yahweh rebuke' thee, O Accuser,
Yea Yahweh rebuke' thee, he who is choosing Jerusalem,—
Is not ‖this‖ a brand snatched out of the fire?
3 Now ‖Joshua‖[b] was clothed with filthy garments,—though standing before the messenger. 4 Then responded he and spake, unto those who were standing before him, saying,
Take away the filthy garments, from off him;
And he said unto him,
See! I have caused to pass from off thee, thine iniquity,
And will cause thee to be clothed in robes of state.[e]
5 Then said I,[f]
Let them put a clean turban upon his head,—
So they put the clean turban upon his head, and clothed him with garments, and ‖the messenger of Yahweh‖ was standing up. 6 So then the messenger of Yahweh did solemnly affirm unto Joshua,[b] saying:
7 ‖Thus‖ saith Yahweh of hosts,
<If <in my ways> thou wilt walk,
And if <of my charge> thou wilt keep charge>
Then ‖even thou‖ shalt govern[g] my house,
|Moreover also| thou shalt have charge of my courts,—
And I will give thee free access[h] among these' who stand by.[i]
8 Hear, I pray thee, O Joshua[b] the high priest,
‖thou and thy friends who are sitting before thee‖,
For <men to serve as signs>[a] they are',—
For behold me! bringing in my servant, the Bud;[b]
9 For lo! ‖the stone which I have set before Joshua‖
<Upon one stone> are Seven (pairs of) Eyes,[c]—
Behold me! cutting the engraving thereof, Declareth Yahweh of hosts.
So will I take away the iniquity of that land in one day.[d]
10 <In that day> Declareth Yahweh of hosts,
Ye shall invite one another,[e]—[to come] under the vine and under the figtree.[f]

§ 6. *A Lampstand and Two Olive-trees.* (*Fifth Vision—same date.*)

4 1 And once more' the messenger who was speaking with me, roused me up, just as a man might be roused up out of his sleep. 2 Then said he unto me,
What canst thou' see?
And I[g] said—
I have looked, and lo! a Lampstand—all of gold, with the Bowl thereof upon the top thereof, and its Seven Lamps upon it, |Seven Pipes each|[h] to the lamps which are upon the top thereof; 3 and |Two Olive-trees| by it,—one upon the right hand of the bowl, and one upon the left hand thereof.
4 Then responded I, and said unto the messenger who was speaking with me, saying,—
What are these, my lord?
5 Then answered the messenger who was speaking with me, and said unto me,
Knowest thou not what these' |are|?[i]
And I said,
No my lord.
6 Then responded he, and spake unto me, saying,
‖This‖ is the word of Yahweh, unto Zerubbabel, saying,—
Not by wealth[k] nor by strength,
But by my spirit,
Saith Yahweh of hosts.
7 Who' art ‖thou‖, O great mountain?
<Before Zerubbabel> [brought down] to a plain!
So shall he bring forth the headstone, with thundering shouts[l] Beautiful! Beautiful! thereunto.

[a] Hab. ii. 20; Zeph. i. 7.
[b] Heb.: *y'hôshua'*.
[c] Heb.: *hassâṭân*.
[d] The messenger of Yahweh (ver. 1) appears to be here (ver. 2) called "Yahweh" (? as "The word of Yahweh" in chap. i. 1, 7; and "my lord" (*'adhoni*) chap. i. 9.
[e] So O.G.
[f] Some cod. (w. Syr. and Vul.): "Then said he"—G.n.
[g] Or: "judge."
[h] Ml.: "goings."
[i] Cp. Ps. cxii. 21.
[a] Or: "types." Ml.: "men of sign" = "sign-men" = "typical men."
[b] Or: "sprout." Cp. Jer. xxiii. 5; xxxiii. 15; Isa. lxi. 11.
[c] Lit.: "pairs of eyes" (dual—as pointed); but thought by some to be used as a plural (T.G.); or even to = facets—G.A.S.
[d] N.B.: and cp. Is. lxvi. 5-9.
[e] Ml.: "every one his neighbour."
[f] Cp. Mi. iv. 4.
[g] *Written*: "he"; *read*: "I." Some cod. (w. 4 ear. pr. edns.) both *write* and *read*: "I"—G.n.
[h] Sep. and Vul. simply: "seven pipes."
[i] Or: "what ‖these‖ are." Cp. O.G. 216, 4, *b*, *β*.
[k] Or: "valour."
[l] Or: "crashings"; Job xxxvi. 29; Is. xxii. 2.

8 Then came the word of Yahweh unto me, saying:
9 ‖The hands of Zerubbabel‖ have founded this house,
And ‖his hands‖ shall finish it,—
So shalt thou know[a] *that* ‖*Yahweh of hosts*‖ hath sent me unto you.
10 For who' hath despised the day of small things?
Yet shall they rejoice, when they see the plummet-stone in the hand of Zerubbabel, —‖these seven‖! <The eyes of Yahweh> they are'—running to and fro throughout all the earth.
11 Then responded I, and said unto him,—
What are these' two olive-trees, upon the right of the lampstand, and upon the left thereof?
12 And I responded a second time, and said unto him,—
What are the two branches of the olive-trees which join the two golden tubes, which empty out of them the golden oil?
13 And he spake unto me, saying,
Knowest thou not what these are?
And I said,
No, my lord.
Then said he,
‖These‖ are the two Anointed Ones,[b] — who stand near the Lord[c] of all the earth.

§ 7. *A Flying Volume.* (*Sixth Vision—same date.*)

5 1 And once more' lifted I mine eyes, and looked, —and lo! a Flying Volume. 2 And he said unto me,
What canst thou' see?
So I said,
I' can see a flying volume, ‖the length thereof‖ twenty by the cubit, and ‖the breadth thereof‖ ten by the cubit.
3 Then said he unto me,
‖This‖ is the curse, which is going forth over the face of all the earth,—
<Because ‖every one who stealeth‖ <on the one side> hath in one' way been let off, and ‖every one who sweareth‖ <on the other side> hath in another' way been let off> 4 [therefore] have I brought it forth, Declareth Yahweh of hosts,
And it shall enter—
Into the house of the thief, and
Into the house of him that sweareth by my name falsely,—
And it shall roost in the midst of his house, and shall consume it,
Both the timbers thereof,
And the stones thereof.

[a] Some cod. (w. Aram., Syr., Vul.): "So shall ye know"—G.n.
[b] So Fu. H.L., Davies' H.L., T.G., O.G. Or: "Luminaries." Ml.: "Sons of oil."
[c] Heb.: *'ădôn.*

§ 8. *The Woman "Lawlessness" conveyed in an Ephah to the Land of Shinar.* (*Seventh Vision—same date.*)

5 Then came forward, the messenger who was talking with me,—and said unto me—
Lift up, I pray thee, thine eyes, and see what this is which is coming forth.
6 And I said,
What is' it?
Then said he,
‖This‖ is an ephah[a] that is coming forth.
And he said,
‖This‖ is their iniquity,[b] throughout all the land.
7 And lo! a leaden disc uplifted,—and here'[c] a certain woman, sitting inside the ephah.
8 Then said he,
‖This‖ is Lawlessness.
So he thrust her back inside the ephah,—and then thrust the leaden weight into the mouth thereof. 9 Then lifted I up mine eyes and looked, and lo! Two Women coming forward, with the wind in their wings, and ‖they‖ had wings, like the wings of the stork,—and bare up the ephah, between the earth and the heavens. 10 Then said I, unto the messenger who was speaking with me,—
Whither are they' carrying the ephah?
11 And he said unto me,
To build for it a house in the land of Shinar, —so shall it be ready, and they shall settle it[d] there, upon its own base.*

§ 9. *Four Chariots with Horses of divers Colours.* (*Eighth Vision—same date.*)

6 1 And once again' I lifted mine eyes, and looked, and lo! ‖four chariots‖ coming forward from between two mountains, — now ‖the mountains‖ were mountains of copper.[f] 2 <In the first chariot> were red' horses,—and <in the second chariot> black' horses; 3 and <in the third chariot> white' horses,—and <in the fourth chariot> horses spotted, deep red. 4 Then began I, and said, unto the messenger who was speaking with me,—
What are these, my lord?
5 And the messenger answered', and said unto me,—
‖These‖ are the four winds[g] of the heavens, coming forward after each hath presented itself[h] near the Lord of all the earth. 6 ‖They in whose chariot are the black horses‖ are going forth into the land of the North, and ‖the white‖ have gone forth after them,[i]—and ‖the spotted‖

* Nearly = a bushel.
[a] So it shd be (w. Sep. and Syr.)—G.n.
[b] Sep.: "and lo!"
[c] So it shd be (w. Sep. and Syr.)—G.n.
[d] Or: "fixed resting-place."
[e] Cp. Deut. viii. 9.
[f] Or: "spirits." Cp. Eze. xxxvii. 9.
[g] Some cod. (w. Sep., Vul.: [each] "to present itself"—G.n.
[h] Or: "to the west of them"—the hinder sea being the west.

have gone forth into the land of the South;
7 and ‖the deep red‖ have come forward and
sought to go their way, that they might
journey to and fro, in the land,[a] so he[b] said,
Go your way, journey to and fro in the
land,[a]—
and they journeyed to and fro in the land.[a]
8 Then made he outcry beside me, and spake
unto me, saying,—
See ‖these who are going forth into the land
of the North‖ have settled my spirit[c] in
the land of the North.

§ 10. *Crowning the Priest—Prefigurative.*

9 Then came the word of Yahweh unto me, saying:
10 Take of them of the exile, of Heldai, and[d] of
Tobijah, and of Jedaiah,—then shalt ‖thou
thyself‖ enter, on that day, yea thou shalt
enter the house of Josiah[e] son of Zephaniah,
[with them] who have come in out of
Babylon; 11 yea thou shalt take silver and
gold, and make a crown,[f]—and set [it] upon
the head of Jehoshua son of Jehozadak, the
high priest; 12 then shalt thou speak unto
him, saying,[g]
‖Thus‖ speaketh Yahweh of hosts,
saying,—
Lo! a man! ‖Bud‖ is his name,
And <out of his own place> shall he bud
forth,
And shall build the temple of Yahweh;
13 Yea[h] ‖he‖ shall build the temple of Yahweh,
And ‖he‖ shall bear the honour,
And shall sit and rule upon his throne,—
And shall become a priest upon his throne,
And ‖the counsel of peace‖ shall be be-
tween the two of them.
14 But ‖the crown‖[i] shall belong to Heldai[k]
and to Tobiah and to Jedaiah, and to
Hen[l] son of Zephaniah,—for a memorial
in the temple of Yahweh.
15 And ‖they who are afar off‖ shall come
in, and shall build at[m] the temple of
Yahweh, *so shall ye know' that ‖Yahweh of
hosts‖* hath sent me unto you,—and it shall
come to pass, if ye will ‖indeed hearken‖
unto the voice of Yahweh your God[n]

[a] Or: "earth."
[b] A sp. v.r. (*sevir*): "they" —G.n.
[c] Qy.: "caused mine anger to rest."
[d] So in many MSS. (w. 6 ear. pr. edns., Aram., Sep., Syr., Vul.); but other cod. (w 4 ear. pr. edns.) omit this "and" —G.n.
[e] Heb.: *yō'shiyāh*, 1; 51, *yō'shiyāhu*.
[f] Or (ml.): "crowns." "The plural form refers to the several circlets of which it was woven"—G.A.S. The word (still in the pl.) is followed by a singular verb in ver. 14.
[g] Some cod. (w. Sep., Syr.) omit: "saying"—G.n. In which case render: "And thou shalt say unto him."
[h] Some cod. omit: "Yea" —G.n.
[i] Cp. ver. 11.
[k] So it shd be (w. Syr.). Cp. ver. 10—G.n.
[l] So some, as pr. name; or else as abbreviation or misreading for "Josiah," ver. 10. Others again, as com. noun, understand: "And for the favour" (or "courtesy") "of the son of Zephaniah." Cp. G.A.S., O.G. 336, R.V., m.
[m] Cp. O.G. 88, Intro. 2, *b*.
[n] This ver. appears to be unfinished.

§ 11. *An Inquiry about Fasting, calls forth a Divine Protest that Formalism and Corruption had occasioned the Captivity; and a Promise of abundant Blessing, in which Gentiles should partake, provided only the needful Conditions were fulfilled: affording a Glimpse* (viii. 7) *of a wider Return from Exile than that from Babylon.*

7 1 And it came to pass <in the fourth year of
Darius the king> that the word of Yahweh
came' unto Zechariah, on the fourth of the ninth
month, in Chisleu; 2 yea when Bethel sent
Sherezer and Regemmelech, and his men,—to
pacify[a] the face of Yahweh: 3 to speak unto the
priests that pertained to the house of Yahweh
of hosts, and unto the prophets, saying,—
Shall I weep in the fifth month, separating
myself, as I have done these so many
years?[b]
4 Then came the word of Yahweh of hosts unto
me, saying:
5 Speak thou unto all the people of the land,
and unto the priests, saying,—
<When ye fasted and lamented in the fifth
and in the seventh, even[c] these seventy
years> did ye ‖really fast‖ unto ‖me‖?
6 And <when ye used to eat, and when ye used
to drink> was it not <of your own accord>
ye did eat, and <of your own accord> ye
did drink?
7 Should ye not [have been doing] the things
which Yahweh |had proclaimed| by the
hand of the former' prophets, while yet
Jerusalem was inhabited and in peace, with
her cities round about her,—and the South[d]
and the Lowland[e] were inhabited?
8 And the word of Yahweh came' unto Zechariah,
saying:
9 ‖Thus‖ spake Yahweh of hosts, saying,—
<With true' justice> give ye judgment,
And <lovingkindness and compassions>
observe ye, one with another;[f]
10 And <the widow and the fatherless, the[g]
sojourner and the humbled> do not ye
oppress,—
And <wickedness between one man and
another> do not ye devise in your hearts.
11 Howbeit they refused to give heed, but put
forth a rebellious' shoulder,—and <their
ears> made they hard of hearing, [h] that
they might not hear; 12 and <their
heart> turned they into adamant, that
they might not hear the law, [i] nor the
words which Yahweh of hosts sent' by his
spirit, through[k] the former' prophets,—

[a] Ml.: "to stroke" or "smooth."
[b] "Now how many years!" —O.G. 554[a]. Some cod. (cp. ver. 5): "seventy" —G.n.
[c] Some cod. omit: "even" —G.n.
[d] Heb.: *negeb*.
[e] Heb.: *shephelah*.
[f] Ml.: "every man with his brother."
[g] Some cod. (w. 4 ear. pr. edns.): "and the"—G.n.
[h] Ml.: "made they heavy." Cp. Is. vi. 10.
[i] Or: "instruction," "direction," "deliverance." Heb.: *torah*.
[k] Ml.: "by the hand of."

and so there came great wrath from Yahweh of hosts. 13 Therefore came it to pass that—
<Just as he cried out, and they hearkened not>
‖So‖ used they to cry out, and I used not to hearken,[a] Saith Yahweh of hosts;
14 But I whirled them[b] over all the nations, whom they had not known, and ‖the land‖ was made desolate after them, that none passed through and returned,—
Yea they made of a delightful land—a desolation.

8 1 And the word of Yahweh of hosts came', saying:[c]
2 ‖Thus‖ saith Yahweh of hosts,
I am jealous for Zion with a great jealousy,—
Yea <with great wrath> am I jealous for her.
3 ‖Thus‖ saith Yahweh,
I have returned unto Zion,
And will make my habitation in the midst of Jerusalem,—
And Jerusalem |shall be called|
The city of fidelity,[d]
And the mountain of Yahweh of hosts
The mountain of holiness.
4 ‖Thus‖ saith Yahweh of hosts,
Yet' shall old men and old women sit' in the broadways of Jerusalem,—
Yea ‖each one' with his staff in his hand' for multitude of days‖:
5 And ‖the broadways of the city‖ shall be full of boys and girls,—playing' in the broadways thereof.
6 ‖Thus‖ saith Yahweh of hosts,
<Because it will be marvellous in the eyes of the remnant of this people, in those days>
<In mine own eyes also> shall it be marvellous? Demandeth Yahweh of hosts.
7 ‖Thus‖ saith Yahweh of hosts,
Behold me! saving my people
Out of the land of the dawn,— and
Out of the land of the going in of the sun;
8 And I will bring them in,
And they shall have their habitation in the midst of Jerusalem,—
And shall become my' people,
And ‖I‖ will become their' God,
‖In faithfulness and in righteousness|.
9 ‖Thus‖ saith Yahweh of hosts,
Let your hands be strong, ye who are hearing, in these' days, these' words, — from the mouth of the prophets who <on the day the house of Yahweh of hosts |was founded|> [foretold] that ‖the temple‖ should be built:—
10 That <before those days> ‖hire for man‖ could not be obtained,
And <hire for beast> was there none,—
And <neither to him who went out, nor to him who came in> was there success by reason of the danger,
Yea I let all men loose, each one against his neighbour.
11 But ‖now‖ <not as in the former' days> am I' to this remnant of the people,—
Declareth Yahweh of hosts;
12 For ‖the seed‖ shall be secure[a]—
‖The vine‖ shall yield her fruit, and
‖The land‖ yield her increase, and
‖The heavens‖ yield their dew,—
And I will cause this remnant of the people to inherit' all these things.
13 And it shall come to pass that—
<Just as ye had become a curse among the nations, O house of Judah and house of Israel>
‖So‖ will I save you, and ye shall become a blessing,—
Do not fear, let your hands |be strong|.
14 For ‖thus‖ saith Yahweh of hosts,
<Just as I planned to bring calamity upon you, when your fathers provoked' me,
Saith Yahweh of hosts,—
And I relented not>
15 ‖So‖ have I again' planned in these days, to do good unto Jerusalem, and unto the house of Judah,—
Do not fear!
16 ‖These‖ are the things which ye shall do:
Speak ye the truth, every man with his neighbour,
<Truth and the sentence of peace> pronounce ye in your gates;
17 And let ‖no man‖ devise ‖the injury of his neighbour‖ in your heart,
<And the oath of falsehood> do not love,—
For ‖all these‖ are things which I hate,[b]
Declareth Yahweh.
18 And the word of Yahweh of hosts came' unto me, saying:
19 ‖Thus‖ saith Yahweh of hosts—
‖The fast of the fourth, and the fast of the fifth, and the fast of the seventh, and the fast of the eleventh‖ shall become to the house of Judah a gladness and a rejoicing, and pleasant appointed meetings,—
But <truth and peace> see that ye love.[c]
20 ‖Thus‖ saith Yahweh of hosts,—
It shall yet' be that there shall come in peoples,[d] and the inhabitants of many cities;

[a] Or: "So they shall cry out and I will not hearken."
[b] Ml.: "stormed them (hurled them by a storm-wind)." Cp. O.G. 704.
[c] Some cod. (w. 3 ear. pr. edns., Aram. and Syr.): "unto me saying"—G.n.
[d] Cp. Is. i. 26.

[a] Or: "prosperity"= "prosperous." So, as to the reading, it shd be (w. Aram. and Syr.)— G.n. As to the rendering, cp. O.G. 282.
[b] In some cod. (w. Sep. and Syr.): "For all these things do I hate"—G.n.
[c] Ml.: "love ye."
[d] Some cod. (w. Sep.): "many peoples"—G.n.

21 And the inhabitants of one' city |shall go|
unto them of another' saying,
Let us be going on[a] to pacify the face of
Yahweh,
And to seek Yahweh of hosts,—
‖I also‖ |will go|!
22 So shall enter' many peoples, and strong
nations,
To seek Yahweh of hosts in Jerusalem,—
And to pacify the face of Yahweh.
23 ‖Thus‖ saith Yahweh of hosts,
<In those days> [it shall be] that ten men
out of all the tongues of the nations
|shall take hold|,—yea take hold of the
skirt of every one that is a Jew,
saying—
We will go with you!
For we have heard [that][b] ‖God‖ is with
you.

[PART II.—SOME UNDATED PROPHECIES, ONE OF WHICH IS IN THE NEW TESTAMENT (Mat. xxvii. 9) ATTRIBUTED TO JEREMIAH.]

§ 12. *An Oracle, in the manner of the Earlier Prophets; in which, with dramatic suddenness, Jerusalem's King appears, secures Peace to the Nations, and attains to World-wide Dominion in which also the Prophet enacts the part of an Unsuccessful Shepherd, who is contemptuously dismissed; and in which a Worthless Shepherd is represented, who receives condign Punishment.*

9 1 The oracle of the word of Yahweh on the land
of Hadrach,[c]
And ‖Damascus‖ shall be the resting-place
thereof,—
For ‖Yahweh‖ hath an eye—
To mankind, and
To all the tribes of Israel;[d]
2 |Moreover also| ‖Hamath‖ adjoineth thereto,
‖Tyre and Zidon‖—because very wise;
3 Therefore did Tyre build' a stronghold for
herself,—
And did heap up silver' like dust,
Yea gold' like the mire of the lanes.
4 Lo! |My Lord| shall dispossess her,
And smite into the sea her fortress,—
And ‖she herself‖ <in fire> shall be con-
sumed.
5 Ashkelon |shall see| and fear,
‖Gaza‖ also, which shall writhe in great
anguish,
‖Ekron‖ also, because abashed' is her expecta-
tion,—
And the king |shall perish| from Gaza,
And ‖Ashkelon‖ not be inhabited;[e]
6 And there shall be seated[a] a half-breed[b] in
Ashdod,—
So will I cut off the arrogance of the Philis-
tines;
7 And will take away his reeking prey[c] out of
his mouth,
And his abominations, from between his
teeth,
But <he that is left> ‖even he‖ shall belong
to our God,—
So shall he become as a chief in Judah,
And ‖Ekron‖ as a Jebusite!
8 Then will I encamp about my house—against
an army, against him that passeth by, and
against him that returneth,[d]
Neither shall an exactor' |tread them down
any more|,—
For ‖now‖ have I seen with mine own
eyes.
9 Exult greatly, O daughter of Zion,
Shout in triumph, O daughter of Jerusalem,
Lo! ‖thy king‖ cometh unto thee,
|Vindicated and victorious|[e] is he',—
Lowly, and riding upon an ass,
Yea, upon a colt, a young' ass.[f]
10 So will he[g] cut off
The chariot out of Ephraim, and
The horse out of Jerusalem,
And the war-bow |shall be cut off|,
So shall he speak peace to the nations,[h]
And ‖his dominion‖ shall be from sea to
sea,
And from the river [Euphrates] to the ends of
the earth.[i]
11 ‖As for thee also‖—
<By the blood of thy covenant>[k] have I
sent forth thy prisoners out of a pit,
wherein is no' water.
12 Return to the stronghold,[l] ye prisoners of
hope,—
<Even to-day> do I declare—
<Double> will I return to thee!
13 For I have bent for me—Judah,
<As a bow> have I grasped[m] Ephraim,
Thus will I rouse up thy sons, O Zion, against
the sons of[n] Greece,[o]
And will make thee as the sword of a
mighty one.

[a] "Let us by all means go"—O.G. 23[a].
[b] Some cod. (w. Aram., Sep., Syr., Vul. have: "that"—G.n.
[c] "A district near Damascus and Hamath"—O.G.
[d] Cp. Jer. xxxii. 19, 20.
[e] Or: "have none to sit" = "to reign."
[a] *I.e.*: as king, cp. O.G. 442. Or: "dwell."
[b] Or: "foreigner"—T.G.
[c] Ml.: "his bloods." Perh. however: "illegal sacrifices." Cp. G.A.S.
[d] So Fuerst, 853. But perh.: "I will encamp near my house as a garrison, so that none pass by or return."
[e] Or: "saved."
[f] Ml.: "son of (the drove of) she-asses." Cp., for young bull: "a son of the herd."
[g] So it shd be (w. Sep.)—G.n.
[h] Cp. Ps. xlvi. 8; xlvii. 3; Is. ii. 4; ix. 6, 7; Mi. v. 5.
[i] Or: "land." Cp. Gen. xv. 18.
[k] Or: "by thy covenant. blood." Cp. Heb. xiii. 20.
[l] Or: "high fortress."
[m] Ml.: "filled"; prob.: supply [my hand with].
[n] So it shd be (w. Sep.)—G.n.
[o] Cp. Dan. viii. 21; Joel iii. 6.

14 But ‖Yahweh‖ <over them> will appear,
And forth shall go, as lightning, his arrow,—
Yea ‖My Lord Yahweh‖[a] <with a horn> will blow,
And will move along in the whirlwinds of the south.
15 ‖Yahweh of hosts‖ will throw a covering over them,
So shall they eat, and trample underfoot sling-stones,
And shall drink—shall[b] shout as with wine,—
And shall be filled like tossing-bowls,—
Like the corners of an altar.
16 So will Yahweh their God |save them| on that day,
Yea <as a flock of sheep> his people,—
For [they shall be like] the jewels of a diadem[c] sparkling[d] over his land.
17 For how excellent it is!
Yea how beautiful!
‖Corn‖ shall make the young men' flourish,
And new wine' the maidens.

10 1 Ask ye from Yahweh rain, in the time of the latter rain,[e]
Yahweh' who causeth flashes of lightning,—
And <rain in abundant showers> giveth he unto them,[f]
<To every man> herbage in the field;
2 For ‖the household gods‖ have spoken vanity,
And ‖the diviners‖ have had vision of falsehood,
And <deceitful' dreams> do they relate,
<Vainly> do they console,—
<For this reason> have they moved about like a flock,
They suffer ill, because there is no' shepherd.
3 <Against the shepherds> is kindled mine anger,
And <upon the leaders of the flock>[g] will I bring punishment,—
For Yahweh of hosts hath visited his flock, the house of Judah,
And will make them like his noble horse[h] in battle:
4 <From him> the commander,[i]
<From him> the supporter,[k]
<From him> the war-bow,—
<From him> shall proceed every one that driveth on, together;
5 So shall they become like mighty ones, trampling on the mire of lanes, in battle,
And they will fight, because ‖Yahweh‖ is with them,—
And will abash the riders of horses.
6 So will I make mighty ones of the house of Judah,
And <the house of Joseph> will I save,
And will cause them to continue, because I have had compassion upon them,
So shall they be as though I had not rejected them,—
For ‖I, Yahweh‖ will be their God, and will answer them;
7 And they[a] shall be as the mighty one of Ephraim,
And their heart |shall rejoice|, as through wine,—
Yea ‖their children‖ shall see and rejoice,
Their heart |shall exult| in Yahweh.
8 I will signal[b] for them, and will gather them, because I have ransomed them,—
And they shall multiply, according as they have' multiplied;
9 <Though I scatter them among the peoples>
Yet <in places far away> shall they remember me,—
And they shall live[c] with their children, and shall return;
10 And I will bring them back out of the land of Egypt,
And <out of Assyria> will I gather them,—
And <into the land of Gilead and Lebanon> will I bring them,
And [room] shall not be found for them:
11 <Though he[d] pass through a sea of affliction>[e]
Yet shall he smite the sea, with its waves,[f]
And the roaring depths of the Nile |shall appear dry|,—
So shall be brought down the pride of Assyria,
And ‖the sceptre of Egypt‖ shall depart;
12 And I will make them mighty in Yahweh,
And ‖in his name> shall they march to and fro,[g]— Declareth Yahweh.

11 1 Open, O Lebanon, thy doors,—
That a fire |may devour| thy cedars.
2 Howl, fir-tree, for fallen is the cedar,
Because |the majestic ones| are spoiled:
Howl, ye oaks of Bashan,
For the inaccessible'[h] forest |hath come down|.
3 The noise of the howling of the shepherds,
For spoiled' is their majesty,—
The noise of the roaring of the young lions,
For spoiled' are the proud banks of the Jordan.

[a] Or transfer both divine names: "Adonây, Yahweh."
[b] So in many MSS. (w. 7 ear. pr. edns.); but some cod. (w. 3 ear. pr. edns.) *read*: "and shall"—G.n.
[c] Or: "stones of a crown."
[d] Or: "conspicuous"—O.G. 651[b].
[e] Cp. Deu. xi. 14, n.
[f] Some cod. (w. Syr.): "you"—G.n.
[g] Or; "bell-wethers." Ml.: "he-goats." Cp. Is. xiv. 9; Jer. li. 40.
[h] "His splendid war-horses"—G.A.S. "The horse of his majesty in battle"—O.G.
[i] Ml.: "corner-stone."
[k] Ml.: "tent-pin."
[a] A sp. v.r. (*sevir*): "he"—G.n.
[b] Ml.: "hiss," or "whistle."
[c] Or: "revive." O.G. and others point the verb so as to make it causative: "shall preserve alive their children"; or: "rear up" (Sep.), "bring up" (G.A.S.).
[d] Sep.: "they."
[e] Or: "a narrow sea" (and so Sep.).
[f] "In the sea—the waves"—Sep.; "the sea of breakers"—G.A.S.
[g] Or: "they shall walk in his name"—O.G. But (w. a different reading): "boast themselves"—Sep. and Syr., G.A.S.
[h] So *written*; but *read*: "vintage" ("vintage-wood"). In some cod. (w. 2 ear. pr. edns.) both *written* and *read*: "vintage"—G.n. O.G. (130, 131) prefers what is *written* ("inaccessible").

4 ‖Thus‖ saith Yahweh my God,—
Tend thou the flock doomed to slaughter:[a]
5 Whose ‖buyers‖ slay them, and are not held guilty,
And whose ‖sellers‖ say—
Blessed be Yahweh, that I am become rich,[b]
And so ‖their own shepherds'‖ have no pity upon them.
6 Surely I will have pity no longer upon the inhabitants of the earth,
Declareth Yahweh,—
Therefore lo! I' am delivering up mankind,
Every man into the hand of his neighbour,[c]
and into the hand of his king,
And they will crush the earth,
Nor will I deliver out of their hand.
7 So I tended the flock doomed to slaughter,[a]
for the sheep-merchants,[d]—and took unto me two staves, <the one> I called Grace, and <the other> I called Union,[e] thus I tended the sheep. 8 And I sent off three shepherds, in one month,—for impatient' was my soul with them', moreover also ‖their soul‖ felt a loathing against me'. 9 Then said I—
I will not tend you,—
‖The dying‖ may die, and
‖The disappearing‖ may disappear, and
‖The remainder‖ may devour one another.[f]
10 So I took my staff Grace, and cut it in two,—
that I might set aside my covenant which I had solemnised with all the peoples.[g] 11 <When it was broken, on that day> then did the sheep-merchants who were watching me |know| that <the word of Yahweh> it was'. 12 Then said I unto them,
<If it be good in your eyes> give me my wage,
And <if not> forbear.
So they weighed out my wage, thirty pieces of silver. 13 Then said Yahweh unto me,
Cast it into the treasury,[h]
The magnificent price[i] at which I had been valued by them![k]
So I took the thirty pieces of silver, and cast them, in the house of Yahweh, into the treasury.[h] 14 Then cut I in two my second' staff, even Union,[l]—that I might break the brotherhood between Judah and Israel. 15 Then said Yahweh unto me,—
Yet further' take thee the implements of a worthless shepherd.
16 For lo! I' am raising up a shepherd in the land,
<The disappearing> will he not visit,
<The straying> will he not seek,
And <the fractured> will he not bind up,—
<The weak> will he not nourish,
But <the flesh of the fat> will he eat,
And <their hoofs> will he break in pieces.
17 Alas! for my worthless shepherd,[a] who forsaketh[b] the flock,
A sword[c] upon his arm,
And upon his right eye!—
‖His arm‖ shall be ‖utterly withered‖,
And ‖his right eye‖ shall be ‖wholly darkened‖.

§ 13. *A Second Oracle, in which is foretold and portrayed a Final Siege of Jerusalem by all Nations, out of which, by the Interposition of One who had been Pierced, the City, after Extreme Peril and Suffering, shall be triumphantly delivered.*

12 1 The oracle of the word of Yahweh, on Israel,—
Declareth Yahweh—
Stretching out the heavens, and
Founding the earth, and
Fashioning the spirit of man within him:
2 Lo! I' am making Jerusalem a bowl of reeling to all the peoples, round about,—
|Moreover also| <on Judah> shall it be[d] in the siege against Jerusalem;
3 And it shall come to pass, in that day,
That I will make Jerusalem a lifting-stone, to all the peoples,
|All who seek to lift her| shall ‖cut themselves in pieces‖,—
Though all the nations of the earth |gather themselves together against her|.
4 <In that day> Declareth Yahweh,
I will smite every horse with terror,
and his rider with madness,—
And <over the house of Judah> will I keep opening mine eyes,
And <every horse of the peoples> will I smite with blindness.
5 Then will the chiefs of Judah say' in their hearts,—
<A strength unto me> [would be] the inhabitants of Jerusalem, in Yahweh of hosts, their God.
6 <In that day> will I make the chiefs of Judah
Like a pan of fire among sticks, and
Like a torch of fire in a sheaf,
So shall they devour |on the right hand and on the left| all the peoples round about;
So shall Jerusalem yet |be inhabited| in her own place, |as Jerusalem|.[e]

[a] Ml.: "the flock of slaughter."
[b] Or *read*: "for he hath enriched me."
[c] Merely changing the vowels, the Heb. may be rendered: "his shepherd"; and so G.A.S.
[d] So it shd be [one word in Heb. instead of two], and so Sep. Cp. chap. xiv. 21—G.n.
[e] Ml.: "binders," "bands."
[f] Ml.: "each one the flesh of its fellow."
[g] Perh. = "tribes."
[h] So it shd be (w. Syr.)—G.n.
[i] Cp. Exo. xxi. 32.
[k] *Some cod.*: "by you"—G.n.
[l] See n. on ver. 7.

[a] Some cod. (w. 2 ear. pr. edns. and Sep.) *read*: "for the worthless shepherds" (pl.); but others (w. Aram., Syr., Vul.): "Alas! for the worthless shepherd" (sing. and without "my")—G.n.
[b] Some cod. (w. 3 ear. pr. edns. and Sep.): "forsake" (pl.)—G.n.
[c] Or: "drying up"—O.G. 351 [reading *horev* for *hereb*].
[d] Some scholars omit the "on," so as to *read*: "Judah shall be in the siege against J."—G.A.S. Cp. ver. 5.
[e] Cp. O.G. 89 (I., 7, *b*).

7 But Yahweh will save' the tents of Judah first,[a]—
Lest the honour of the house of David,
And the honour of the inhabitant[b] of Jerusalem,
Should be magnified over Judah.

8 <In that day> will Yahweh |throw a covering| around the inhabitant[c] of Jerusalem,
So shall the tottering among them, in that day, become like David,—
And the house of David—
Like God,
Like the messenger of Yahweh, before them.

9 And it shall come to pass, in that day,—
That I will seek to destroy all the nations, that come[d] against Jerusalem.

10 But I will pour out
Upon the house of David and
Upon the inhabitant[e] of Jerusalem,
The spirit of favour, and of supplications,
And they will look unto me,[f] whom they have pierced,—
And will wail over him,
As one waileth over an only son,
And will make bitter outcry over him,
As one maketh bitter outcry over a first-born.

11 <In that day> will the wailing |be great| in Jerusalem,
As the wailing of Hadadrimmon,[g] in the valley of Megiddon;

12 So shall the land |wail|,
Family by family, apart,—
The family of the house of David apart,
And their wives[h] apart,
The family of the house of Nathan apart,
And their wives[h] apart;

13 The family of the house of Levi, apart,
And their wives[h] apart,
The family of Shimei, apart,—
And their wives,[h] apart:

14 ‖All the families that remain‖,
Family by family, apart,—
And their wives,[h] apart.

13 1 <In that day> there shall be an opened fountain,[i]
For the house of David, and
For the Inhabitants of Jerusalem,—
For sin and for uncleanness.

2 And it shall come to pass, in that day,
Declareth Yahweh of hosts,
That I will cut off the names of idols out of the land,
And they shall not be remembered any more,—
|Moreover also| <even the prophets and the spirit of impurity> will I cause to pass away out of the land.

3 So shall it come about that <when any man shall prophesy again> then will his own father and his own mother, of whom he was born, |say unto him|—
Thou shalt not live!
For <falsehood> hast thou spoken in the name of Yahweh,—
So will his own father and his own mother of whom he was born, |pierce him through|, when he prophesieth,

4 Yea it shall come to pass, in that day, that the prophets |will turn pale| every man by reason of his vision when he prophesieth,—neither will they put on[a] a mantle of hair to deceive.

5 But he will say,
<No prophet> am I',—
<One tilling the ground> am I', for ‖one of the common people‖ hath owned me from my youth.

6 Then will one say unto him,
What are these wounds between thy hands?
And he will say,
Wherewith I was wounded in the house of them who loved me.[b]

7 O Sword! awake
Against my shepherd,
Even against the man that is my companion, Urgeth Yahweh of hosts,—
Smite the shepherd, and let the flock |be scattered|,
Howbeit I will turn back my hand over the little ones.

8 And it shall come to pass, in all the land,
Declareth Yahweh,
‖Two-thirds therein‖ shall be cut off, and expire,—
But ‖a third‖ shall be left therein;

9 And I will bring the third into the fire,
And will smelt them as one smelteth silver,
And will try them, as one trieth gold,—
‖It‖ will call upon my name,
And ‖I‖ will answer it, and will say,[c]
<My people> it is'!
And ‖it‖ will say,
‖Yahweh‖ is my God!

14 1 Lo! ‖a day‖ cometh, pertaining to Yahweh,— when apportioned' shall be thy spoil in the midst;

[a] Some cod. (w. Sep., Syr., Vul.): "as at the first"—G.n. [But does not the reason wh. follows favour the present Heb. text?]
[b] Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr., Vul.): "inhabitants" (pl.)—G.n.
[c] Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr., Vul.): "inhabitants" (pl.)—G.n.
[d] Some cod.: "come to make war"—G.n.
[e] Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr., Vul.): "inhabitants" (pl.)—G.n.
[f] So the Western Massorites; the Eastern *write*: "unto him." In some cod., "me" is *written*, but "him" *read*; in others (w. 1 ear. pr. edn.): "him" is both *written* and *read*—G.n.
[g] In some cod.: "Hadar-rimmon" (two words); or, "Hadad-rimmon"—G.n. Cp. 2 K. xxiii. 29; 2 Ch. xxxv. 22-24. But see O.G. p. 213.
[h] Or: "women."
[i] "Permanently opened"—Driver, Intro. 351.

[a] Some cod. (w. 4 ear. pr. edns. and Aram.) add: "any more"—G.n.
[b] Cp. ver. 3.
[c] So it shd be (w. Sep.)—G.n.

2 Yea I will gather together all the nations
unto Jerusalem, to battle,
And the city |shall be captured|,
And the houses |plundered|,
And ‖the women‖ ravished,—
And half of the city |shall go forth| into
exile,
But ‖the remainder of the people‖ shall not
be cut off out of the city.

3 Then will Yahweh go forth, and fight against
those nations,—
Just as he did'[a] in the day when he fought,
in the day of battle;

4 Yea his feet |shall stand| in that day[b], on the
Mount of Olives, which is before Jerusalem
on the east,
And the Mount of Olives |shall cleave asunder|
from the midst thereof, Towards the east
and Towards the west, An exceeding great
valley,—
And half of the mountain |shall give way|
toward the north, and half of it toward
the south.

5 Then shall ye flee to the valley of my
mountains,[c]
For the valley of the mountains |shall reach|
very near,[d]
Yea, ye shall flee just as ye fled from
before the earthquake,[e] in the days of
Uzziah king of Judah,—
Then |shall arrive|, Yahweh my God,
|All[f] thy[g] holy ones| with thee![h]

6 And it shall come to pass, in that day,—
That there shall be no light,
‖The bright stars‖ shall be withdrawn;[i]

7 And it shall be a day by itself,
‖The same‖ shall be known unto Yahweh—
Not day, Nor night,—
But it shall come to pass, that <at evening
time> there shall be light.

8 And it shall come to pass, in that day,
That there shall go forth living waters, out
of Jerusalem,
Half of them unto the sea before, and
Half of them unto the sea behind,
<In summer and in winter> shall it be.

9 So will Yahweh' become king', over all the
earth,[k]—
<In that day> Shall there be one Yahweh,
And ‖his Name‖ be one.

10 All the land shall turn' into[a] a plain,[b]
From Geba to Rimmon, south of Jeru-
salem,—
And shall lift herself on high and abide in her
own place,
From the gate of Benjamin up to the place
of the first[c] gate, up to the corner gate,
And from the tower of Hananeel up to the
wine-presses of the king.

11 So shall men dwell therein,
And ‖utter destruction‖[d] shall not be any
more,—
But Jerusalem |shall abide| in security.

12 And ‖this‖ shall be the plague, wherewith
Yahweh will plague' all the peoples, who
have made war against Jerusalem,—
His flesh |shall be made to rot| while he is
standing upon his feet,
And ‖his eyes‖ shall rot in their sockets,
And ‖his tongue‖ shall rot in their mouth;

13 And it shall come to pass, in that day,
That there shall be a great confusion from
Yahweh among them,—
And they will lay hold every one upon
the hand of his neighbour,
And his hand |will rise up| against the
hand of his neighbour;

14 |Moreover also| ‖Judah‖ will fight with
Jerusalem,—
And the wealth of all the nations round
about |shall be gathered together|,
Gold and silver and apparel, in great
abundance.

15 And ‖so‖ shall be the plague of the horse,
the mule, the camel, and the ass, and all
the beasts' which shall be in those camps,—
Like[e] this plague!

16 And it shall come to pass, that <as for every
one that is left, out of all the nations that
came against Jerusalem>
That they shall come up, from year to year,
To bow down to the king, Yahweh of
hosts,
And to celebrate the festival of booths.

17 And it shall come to pass that—
‖Whoso shall not come up, out of the
families of the earth, unto Jerusalem,
to bow down to the king, Yahweh of
hosts‖,—
There shall not, on them', be any rain.

18 And <if the family of Egypt shall not come
up, and shall not enter in, upon whom
there falleth none>
Then shall smite them the plague where-
with Yahweh |did plague| the[f] nations,[g]
because they came not up to celebrate the
festival of booths.

[a] Cp. O.G. 454.
[b] So the Eastern Masso-rites; but the Western omit: "on that day"—G.n., G. Intro. 230.
[c] So the Eastern Masso-rites; but the Western *write*: "And the valley of my mountains shall be stopped." And so in MSS., 1 ear. pr. edn., Aram. and Sep.—G.n.
[d] Cp. O.G. 69[b].
[e] Some cod. (w. Sep.): "But it shall be stopped just as it was stopped by reason of the earth-quake"—G.n.
[f] Some cod. (w. Aram., Sep., Syr., Vul.): "And all"—G.n.
[g] Some cod. (w. Aram. and Syr.): "his"—G.n.
[h] Some cod. (w. Aram., Sep., Syr., Vul.): "him"—G.n.
[i] Prob.: "But cold and frost." See the Lexicons. Last word *written*: "shall be withdrawn"; but *read*: "and frost." In some cod. (w. 5 ear. pr. edns.): "frost" both *written* and *read*—G.n.
[k] Or: "land."

[a] O.G. 685.
[b] Or: "the arabah."
[c] Or: "former."
[d] Cp. Mal. iv. 6.
[e] Some cod.: "With"—G.n.
[f] Some cod. (w. 5 ear. pr. edns. [1 *Rabb.*], Sep. and Vul.): "all the"—G.n.
[g] Some cod.: "peoples"—G.n.

19 ‖This‖ shall be the punishment of Egypt,—
and the punishment of all the nations,
when they come not up to celebrate the
festival of booths.

20 <In that day> shall there be [inscribed]
Upon the bells of the horses,
Holy unto Yahweh,—
And the caldrons in the house of Yahweh,
shall be' like the dashing bowls before
the altar.

21 And every caldron in Jerusalem and in
Judah, shall be
Holy unto Yahweh of hosts,—
So shall all who are offering sacrifice,
|come in|, and take of them, and boil
therein,—
Neither shall there be a merchant[a] any more'
in the house of Yahweh of hosts, in that
day.

[a] Cp. chap. xi. 7.

MALACHI.

§ 1. *Yahweh declares his Love for Jacob, and his Disapprobation of Esau—each considered as a People.*

1 1 The oracle of the word of Yahweh, unto
Israel,—by the hand of Malachi.

2 I have loved you, Saith Yahweh,
And yet ye say,
Wherein hast thou loved us?
Is not Esau ‖brother‖ to Jacob?
Enquireth Yahweh,
Yet have I loved Jacob,

3 And <Esau> have I hated,—
And made his mountains a desolation,
And his inheritance [a dwelling] for the
jackals of the wilderness.

4 <Whereas Edom |may say|,
We are laid waste, but we will again' build
the desolate places>
‖Thus‖ saith Yahweh of hosts,
‖They‖ may build,
But ‖I‖ will pull down,—
And men shall call them,
The Boundary[a] of Lawlessness, and
The people with whom Yahweh hath indig-
nation unto times age-abiding;

5 And ‖your own eyes‖ shall see,—
And ‖ye yourselves‖ shall say,
Yahweh |be magnified| beyond the boundary
of Israel.

§ 2. *A Divine Complaint against the People, and especially the Priests, for Disgraceful Negligence and Dishonesty in the Temple Worship: enforced by reference to the hopeful Attitude of Gentile Nations and to the Covenant with Levi.*

6 ‖A son‖ will honour a father,
And ‖a servant‖ his lord,—
<If then ‖a father‖ I am'> where' is mine
honour?
And <if ‖a lord‖ I am'> where is my
reverence? Saith Yahweh of hosts—
To you, ye priests, who despise my Name, and
yet say,
Wherein' have we despised thy Name?

7 In bringing near upon mine altar, polluted
food, while yet ye say,
Wherein have we polluted thee?
Because ye say,
<As for the table of Yahweh> ‖a thing to
be despised‖ it is';

8 And when ye bring near the blind as a
sacrifice, [saying]—
No harm![a]
Or when ye bring near the lame or the sick,
[saying]—
No harm![a]
Offer it, I pray you, unto thy pasha,
Will he accept thee?
Or lift up thy countenance?
Saith Yahweh of hosts.

9 ‖Now‖ therefore, pacify, I pray you, the face
of GOD, that he may grant us favour,—
<At your hands> hath this come to pass,[b]
Will he lift up the countenances |of any of
you|? Saith Yahweh of hosts.

10 Who is there ‖even among you‖ that will shut
the doors, so as not to set light to mine
altar, for nothing?[c]
I can take no' pleasure in you,
Saith Yahweh of hosts,
And <your present> can I not accept at your
hand.

11 For <from the rising of the sun, even unto
the going in thereof> great' is my Name,
among the nations, and <in every place>
‖incense‖ is offered to my Name, and a pure
present,—for great' is my Name among the
nations, Saith Yahweh of hosts.

[a] Or: "territory."

[a] Or: "nothing' wrong!"
[b] Some cod.: "At your own hands hath this befallen you"—G.n.
[c] Or: "to no purpose."

12 But ye' are profaning me,[a]—in that ye say,
<As for the table of the Lord>[b] polluted it is',
And <as for his produce> contemptible' is his food.

13 And ye have said,
Lo! what a weariness!
And ye have snuffed at Me,[c]
Saith Yahweh of hosts,
And have brought in the torn and the lame and the sick, thus have ye brought the present,—
Could I accept it' at your hand?
Saith Yahweh.[d]

14 But accursed' is he that defraudeth,
Who <when there is' in his flock a male> yet voweth and sacrificeth a corrupt thing to the Lord,[e]
For |a great king| am I',
Saith Yahweh of hosts,
And ‖my Name‖ is revered among the nations.

2 1 ‖Now‖ therefore, <for you> is this charge, O ye priests:—

2 <If ye will not hear, and if ye will not lay it to heart, to give glory to my Name,
Saith Yahweh of hosts>
then will I send among you the curse, and will curse your blessings,—and indeed' I have' cursed them, because ye are not at all laying it to heart.

3 Behold me! threatening, on your account, the seed, and I will scatter refuse[f] upon your faces, the refuse[f] of your festivals,—and one shall carry you away unto it;

4 So shall ye know' that I sent unto you this charge,—as being my covenant with Levi,
Saith Yahweh of hosts.

5 ‖My covenant‖ was with him, Life and Well-being,
So I gave them to him—[I] as One to be revered—
And he did' revere me,—
And <before my Name> |dismayed| was he'.

6 ‖The deliverance[g] of truth‖ was in his mouth,
And ‖perverseness‖ was not found in his lips,—
<In well-doing and in uprightness>[h] walked he with me,
And <multitudes> did he turn from iniquity.

7 For ‖the lips of a priest‖ should keep knowledge,
And <a deliverance> should men seek at his mouth,—
For <the messenger of Yahweh of hosts> he is'.

8 But ‖ye‖ have departed out of the way,
Ye have caused multitudes to stumble' at the deliverance,—
Ye have violated the covenant of Levi,
Saith Yahweh of hosts.

9 Therefore ‖I also‖ will suffer you to be despised and of no account, unto all the people,[a]—
In proportion as none of you have been keeping my ways,
But have had respect to persons, in giving your deliverance.[b]

§ 3. *The People charged with Unfaithfulness to their Matrimonial Obligations, and with affirming Wrong to be Right.*

10 Is there not ‖one Father‖ to us all'?
Did not ‖one GOD‖ create us?
Wherefore should we deal treacherously one with another,[c] profaning the covenant of our fathers?

11 Judah |hath dealt treacherously|,
And ‖an abomination‖ hath been wrought in Israel, and in Jerusalem,—
For Judah |had profaned| the holy place of Yahweh, which he had loved, and hath taken to himself[d] the daughter of a foreign GOD.

12 May Yahweh |cut off|, from the man that doeth it—him that crieth out and him that answereth,[e] out of the tents of Jacob,— Him also that bringeth near a present to Yahweh of hosts.

13 And <this, a second time> will ye do, covering, with tears, the altar of Yahweh, weeping and making outcry,—because he will not again' turn unto the gift, and receive [it] with acceptance, at your hands?

14 Yet ye say,
For what cause?
Because ‖Yahweh‖ hath been witness between thee and the wife of thy youth, with whom ‖thou‖ hast dealt treacherously, though ‖she‖ was thy consort,[f] and thy covenant' wife.

15 Now was it not ‖One‖ [who] made [you] who had ‖the residue of the spirit‖?

[a] So it was originally (cp. Eze. xiii. 19), but (according to the St. Petersburg Codex) was changed as in the next verse—G. Intro. 362, 363. In some cod.: "me" is both *written* and *read*—G.n.

[b] Heb.: *'ădhônây*.

[c] "All the ancient authorities emphatically declare that the original reading here was 'me,' and that the Sopherim altered it into 'it,' because 'me' was regarded derogatory to the Lord"—G. Intro. 359. In some cod.: "me" is both *written* and *read*—G.n.

[d] Some cod.: "Y. of hosts"—G.n.

[e] Heb.: *'ădhônây*. So the Eastern Massorites; but the Western *write*: "to Yahweh," and so MSS. and 5 ear. pr. edns.—G.n.

[f] Ml.: "filth," "dung."

[g] Or: "instruction," "law."

[h] Or: "equity."

[a] In some cod. (w. 2 ear. pr. edns., Sep., Vul.): "peoples"—G.n. [Perh. ="tribes."]

[b] Ml.: in your deliverance," or "law" (*torah*).

[c] Ml.: "each man with his brother."

[d] Heb.: "hath *ba'aled*," "taken into his ownership," "married."

[e] ?="watcher and waker," *i.e.*, watcher who crieth out, and slumberer who (when so roused) answereth, whether in the temple or on the city walls. Or ?="plaintiff and respondent."

[f] Or: "mate."

What, then, of that One?
He was seeking a godly[a] seed.[b]
Therefore should ye take heed to your spirit,
and <with the wife of thy youth> do not
16 thou[c] deal treacherously.
For he hateth Divorce,
Saith Yahweh, God of Israel,
Him also who covereth with violence his
own clothing,[d]
Saith Yahweh of hosts,—
Therefore should ye take heed to your spirit,
and not deal treacherously.

17 Ye have wearied Yahweh with your words,
and yet ye say,
Wherein' have we been wearisome?
When ye have said,
‖Everyone who doeth wrong‖ is[e] right in
the eyes of Yahweh, and ‖in them‖ he'
hath taken delight, or,
Where is the God of justice?

§ 4. *A Sudden Visit of the Divine Purifier foretold: the Object, Results and Need of such a Visit—a Gloomy Outlook.*

3 1 Behold me! sending my messenger,
Who will prepare a way before me,—
And ‖suddenly‖ shall come to his temple
The Lord[f] whom ye' are seeking,
Even the messenger of the covenant in
whom ye' are delighting,
Lo! he cometh! Saith Yahweh of hosts.

2 But who' may endure the day of his
coming?
And who' is he that can stand' when he
appeareth?
For he' is like a refiner's fire,
And like fullers' alkali;
3 Therefore will he sit as a refiner and purifier
of silver,
And will purify the sons of Levi,
And will smelt them, as gold and as
silver;
So shall they belong to Yahweh,
Offering a gift in righteousness.
4 Then shall the gift of Judah and Jerusalem
|be pleasant to Yahweh|,—
As in the days of age-past times,
And as in the ancient years.

5 Therefore will I draw near unto you for
judgment,
And will become a swift witness[a]
Against the mutterers of incantations, and
Against the adulterers, and
Against them that swear[b] to a false-
hood,—and
Against them who rob the hire of the
hireling, the widow and the fatherless,
And that drive away the sojourner,
And do not revere me,
Saith Yahweh of hosts.

6 <Because ‖I, Yahweh‖ have not changed>
therefore ‖ye, the sons of Jacob‖ have not
been utterly consumed.

7 <From the days of your fathers> have ye
departed from my statutes, and not
observed them,
Return ye unto me,
That I may return unto you,
Saith Yahweh of hosts.
And yet ye say,
Wherein' shall we return?
8 Will |a son of earth| defraud' |God|?
Nevertheless |ye| have been defrauding
me,
And yet ye say,
Wherein' have we defrauded thee?
In the tithe and the offering.
9 <With a curse> have[c] ye' been cursing,[d]
And yet <me> have ye been defraud-
ing,— the whole' nation.[e]
10 Bring ye all the tithe into the store-
house, that there may be food in my
house,
Yea, I pray you, put me to the proof hereby,
Saith Yahweh of hosts,
whether I will not open to you the sluices
of the heavens, and pour out for you
blessing, until there be no room.
11 Then will I rebuke, for you, the devourer,
that he spoil not, for you, the fruit of the
ground,—
Neither shall the vine in the field |be barren
to you|, Saith Yahweh of hosts.

12 So shall all the nations |pronounce you
happy|,—
For ‖ye‖ shall become', a land of delight,
Saith Yahweh of hosts.

13 <Stout against me> have been your words,
Saith Yahweh,—
And yet ye say,
What' have we spoken, one to another,
against thee?

[a] Or: "divine."
[b] Text difficult to render. Prob. elliptical; perhaps corrupt. For various suggestions see G.A.S. Among conjectural emendations Wellhausen's seems best: "*Hath not the same God created and sustained your* (?*our*) *breath*? *And what does He desire*? *A seed of God.*" "Spirit," however, is perhaps better than "breath," as leading on to the next words: "Therefore should ye take heed to your spirit," etc.
[c] M.C.T.: "let no one deal treacherously." But some cod. (w. Aram., Sep., Vul.) have: "do not thou," as in the text. Cp. G.n.
[d] Supposed to be a figurative reference to the wife. Cp. the Lexicons.
[e] Some cod.: "All who do wrong are." Cp. chap. iv. 1—G.n.
[f] Heb.: *hā-ădhōn*. Some cod.: "the Lord also," or "even the Lord"—G.n.

[a] Cp. Mi. i. 2.
[b] Some cod. (w. 3 ear. pr. edns. [1 *Rabb.*] and Sep.) add: "in my name"—G.n.
[c] Such (according to the St. Petersburg Codex) was the original reading —G. Intro. p. 363.
[d] As much as to say—"Calling upon yourselves divine vengeance to punish you if you are not good worshippers, etc., and yet all the while defrauding Me."
[e] Lit.: "the nation |the whole of it|. Cp. O.G. 481b, d (a).

14 Ye have said,
Vain' is it to serve God,—and What' profit When[a] we have kept his charge,
or When[a] we have walked gloomily before Yahweh of hosts?
15 ‖Now‖ therefore, we' are pronouncing happy—the proud,— and
The doers of lawlessness have ‖even been built up‖, and
‖They who have put God to the proof‖ have even been delivered.

§ 5. *A Faithful Few, and their Rewards in Coming Day of Doom.*

16 ‖Then‖ they who revered Yahweh |conversed, one with another|,[b]—
And Yahweh hearkened', and heard,
And there was written[c] a book of remembrance before him,
For them who revered Yahweh,
And for such as thought of his Name.
17 Therefore shall they be mine,
Saith Yahweh of hosts,
in the day, for which ‖I‖ am preparing treasure,—
And I will deal tenderly with them,
Just as a man' |dealeth tenderly| with his own son' who is serving him.
18 So shall ye return, and see the difference,
Between the righteous and the lawless,—
Between him that serveth God, and him that serveth him not.

4 1 For lo! ‖the day‖ cometh, that burneth as a furnace,—
And |all the proud and everyone who worketh[a] lawlessness| shall be' |stubble|,
And the day that cometh |shall consume them utterly|,
Saith Yahweh of hosts,
that it shall leave them neither root nor branch.
2 So shall the sun of righteousness |arise to you who revere my Name|, with healing in his wings,—
And ye shall come forth and leap for joy like calves let loose from the stall;
3 And ye shall tread down the lawless, for they shall be ashes' under the soles of your feet,—
in the day when I' am working with effect,
Saith Yahweh of hosts.

§ 6. *The Law of Moses to be Remembered, and Elijah to be looked for to do Reconciling Work.*

4 Remember ye the law of Moses my servant,—
which I commanded him in Horeb, for[b] all Israel,
Statutes and regulations.
5 Lo! I' am sending unto you' Elijah the prophet,—
Before the coming of the great' and awful' day of Yahweh;
6 And he shall bring back
The heart of the fathers' unto the children,
And the heart of the children' unto their fathers,—
Lest I come, and smite the land,[c] with utter destruction.[d]

[a] Or: "that."
[b] Ml.: "each one with his friend."
[c] Some cod. (w. Syr.): "a record was written in a book of r."; and in some cod. it is so to be *read*, though *written* as in text —G.n.

[a] Some cod. (w. 4 ear. pr. edns., Aram., Sep., Syr. and Vul.): "all who work" (pl.).
[b] Or: "concerning."
[c] Or: "earth."
[d] Cp. Zech. xiv. 11.

SPECIAL NOTE
ON
THE APOCRYPHA.

It was once customary to bind up the Apocrypha between the authorised versions of the Old and New Testaments. This has now ceased, and as a consequence this curious, interesting, and instructive part of Jewish literature is now known only to scholars. Under these circumstances, the following account of the Apocrypha, condensed from Hastings' "Dictionary of the Bible" (T. & T. Clark), may be found useful.

The word "Apocrypha" is applied by English-speaking Protestants to the following collection of books and parts of books:—I. Esdras, II. Esdras, Tobit, Judith, Additions to Esther, The Wisdom of Solomon, The Wisdom of Sirach or Ecclesiasticus, Baruch (chap. vi., Epistle of Jeremy), The Song of the Three Holy Children, The History of Susannah, The History of the Destruction of Bel and the Dragon (ix., x., and xi. are Additions to the Book of Daniel), The Prayer of Manasses, I. Maccabees, II. Maccabees. The collection consists of the excess of the Latin Vulgate over the Hebrew Old Testament; and this excess is due to the Greek LXX. ["Sep."], from which the old Latin Version was made. The difference between the Protestant and Roman Catholic Old Testament goes back, then, to a difference between Palestinian and Alexandrian Jews.

The word "Apocrypha," meaning "hidden," was no doubt first applied to books in a quite literal sense—of books kept from the public. The hiding of a book was easy when copies were few. It might be done on two opposite grounds—to keep from outsiders secret laws or wisdom, or because the contents were judged to be useless or harmful. Official Judaism rejected these hidden books, and declared for the exclusive recognition of the twenty-four books of the Canon. The Catholic Church decided that the Apocrypha were not to be regarded as sacred Scriptures, since publicity and universality were marks of genuineness and truth. Protestanism went over to the Jewish usage, applying the words to the books withdrawn by it from the commonly accepted Canon, though this no longer meant withdrawn from public reading and common use, but only from full authority for doctrine—not disapproved, but recommended as good and useful, not secret or hidden in origin, meaning or use. The evil name, however, helped to lower the first estimate of the books.

In the Eastern Church clearness and consistency have never been reached. In the Latin Church there was an inclination to let Christian usage, rather than scholarly theory, determine the place of the Apocrypha in the Canon. Jerome strongly pressed the sole validity of the Hebrew Canon, but nevertheless gave these books an intermediate position. Augustine stands for the Catholic principle as determining the Canon, but reveals a growing sense of the secondary authority or security of the Apocrypha. Carlstadt vindicates Jerome's position. Luther wavers, but in his Bible (completed 1534) the Apocrypha stands between O. T. and N. T., with the title: "A., that is books which are not held equal to the sacred Scriptures, and nevertheless are useful and good to read." Calvin reaffirms Jerome's view. It was not until 1827, after two years' sharp dispute, that the British and Foreign Bible Society decided to exclude the Apocrypha from all its publications of the Bible. Within the Church of England the number of readings has been, at a comparatively recent date, reduced. In the Revision of Luther's Bible (1892) the Aprocrypha still stands, with Luther's title. The modern historical interest is putting these writings in their true place as significant documents of a most important era in religious history.

APPENDIX.

DEUTERONOMY, AUTHORSHIP OF

At first sight it might seem as though the translator of The Emphasised Bible had no need to trouble himself about the authorship of the Book of Deuteronomy. There it is: simply translate it, and leave all such questions to commentators and the higher critics. Even had this self-excusing policy prevailed, however, that would not have obliterated the impression naturally received in the process of rendering the book. It is true that the remanding of that impression into silence might have entailed no loss to the world. But there was another reason for offering an opinion, which was this. The design of this Bible—to give effect, among other things, to the interesting distinction between "narrative and speech"—made it imperative to take a definite attitude as to the literary question involved in this discussion. That is to say, it demanded of the translator not only an exercise of his own judgment as to what portions of the book of Deuteronomy were probably editorial, so that he might differentiate them in the margin, setting fully out to the left hand of the column portions that were *not* "speech"; but the very fact of doing this was sure to draw the inquisitive reader into the problem, by provoking the obvious question why some parts of Deuteronomy are marginally distinguished from other parts; why, for example, chaps. i. 1-5; ii. 10-12, 20-23; iii. 11, 13-14; iv. 41-43, 44-49, are thus separated from their contexts. It seemed better, therefore, to take the reader into confidence; and, first, by a few notes subjoined to the book itself, as at chaps. iv. 13; vi. 5; vii. 17; viii. 2, &c., and then by the present connected statement, to employ the book of Deuteronomy as a very elementary object-lesson, offered once for all, in that legitimate higher criticism which no honest man of reverent judgment needs fear to study.

The purpose thus defined may perhaps be most effectively attained by first presenting, substantially as it was written, a paper which appeared in a weekly magazine two years ago, and by then submitting such further observations as may appear to be called for.

In this book we hear the voice of "the old man eloquent." As an author, there may be more or less of Moses the man of God in the books of Exodus, Leviticus, and Numbers; but here we come within the sound of his living voice, and listen to his impassioned pleadings with Israel. No later writer could have so completely entered into the situation. Moses himself, as revealed in the foregoing history, now stands before us. We perceive in the Speaker, the teachings of the past, the realisation of the present, the fears for the future,—revealing themselves in a manner perfectly inimitable. Such, at least, was the impression made on the mind of the translator when some years ago he wrote out his rendering of the book.

This impression was decidedly deepened when, later on, he carefully revised his translation. It is true that his previous conviction became slightly qualified, yet only in such wise as to strengthen the conclusion to which he had previously come. The more one became familiar with the mannerisms of the speaker's living voice, the more evident it was that here and there editorial annotations had been subsequently added. The rush and passion and vehement urgency that we feel as we hearken to Moses' voice are not easily to be reconciled with the deliberate presentation of antiquarian notes, as to the former dwellers in Edom and the other lands through which Israel had passed; far less with the measurements and present location of the bedstead of Og, king of Bashan. Granted here and there an editorial addition, and these things easily fall into their place. They do but momentarily interrupt the flowing periods of the living Moses; but assuredly they formed no part of the original spoken discourse. They enrich the book as we have it, but they would have marred the discourses as actually delivered by a man shortly to die.—This then is the modification to which the translator's first persuasion readily submitted itself.

But now, after a third survey of the book of Deuteronomy, how does the question of Authorship present itself? Briefly, as follows: That a little further extension of the supposed editorship goes a long way towards placing the first main impression upon an immovable basis. Not antiquarian notes alone betray editorship; but historical introductions, and at least one historical appendix. The historical appendix is, of course, seen and known of all men. Moses certainly did not record his own death and burial; and only a considerably later hand could have finally told how much greater Moses was than any who came after him. The historical introductions—of which there are principally two—are worthy of further attention. There is nothing to show that those introductions may not have been written by Joshua, Eleazar or Phineas, or some other contemporary of the great Prophet, within a few years of his death. The introductions referred to are, first, a general one to the whole book (chap. i. 1-5); and, second, an introduction to Moses' account of the "ten words" given on Horeb (chap. iv. 41—v. 1). In both of these are found tokens of editorship which challenge our confidence, inasmuch as, in them, two distinct lines of evidence are seen converging to the conclusion that these portions are editorial. The first line consists in this—that, when the *Editor* writes, he refers to Moses in the third person: "Moses" said or did this or that; whereas when *Moses himself speaks*, he naturally alludes to himself as "I" or "me"; to Israel, including himself, as "we" or "us"; directly addressing his hearers as "ye" or "you." This of itself is clear enough as marking a distinction between the principal spoken addresses and any editorial supplements. Singularly enough, the line thus drawn is confirmed by the simple word "over" in relation to the river Jordan. Moses we know did not enter "the good land": Joshua and others did. To him, "over the Jordan" meant to the west: to them, after they had entered, "over the Jordan" meant to the east, or, as the Editor of Moses is accustomed to add, "towards the rising of the sun." Now the persuasive coincidence is just this: That in those portions where we presume the Editor is writing because he refers to Moses in the third person,—in them we find that "over the Jordan" means to the east: on the other hand, where we feel sure that Moses himself is speaking, by the clear sign that he says "I," "we," "ye," "you,"—in those very portions "over the Jordan" means to the west. There is but one exception, and that occurs in chap. iii. 8 in the midst of a sentence which by the usual token was spoken by Moses; whereas the phrase "over the Jordan" which occurs in that sentence must mean eastward, as the locality spoken of conclusively shows. The difficulty is at once removed by the very easy hypothesis that that particular clause in the sentence was added as an editorial explanation. Then all is plain, and the exception proves the rule; which rule being a second one, and coinciding with a first entirely independent of it, generates an amount of confidence not easily shaken.

But the evidence of the Mosaic authorship of the speeches—of which, be it noted, the book of Deuteronomy is mainly composed—springs from something more subtle and more conclusive than the aforesaid converging lines of evidence, however satisfactory in themselves those lines may be. It springs from the manner in which the speaker enters into the entire situation, leading us to exclaim, None but Moses could have *done* it! Coupled with this, and constituting an especial form of it, is the profound emotionalism—in a word, the psychology which pervades the book, prompting us to say, None but Moses could have *felt* all this!

What, then, was the *situation* into which the speaker so completely enters? It was a situation created by time, place, event, and personality; and, naturally, owing to the concurrence of these causes, a situation that had never existed before and could never exist again. The *time* was after the forty years' wanderings, after the conquest of Sihon, king of Heshbon, and Og, king of Bashan; and just before the passage of the Jordan into Canaan: a momentous time, crowded with memories, throbbing with exciting expectations. The *place* was the Arabah of Moab, near the Jordan, over against Jericho, the centre of the whole east of Canaan, along which the people had

skirted or into which they had penetrated—a place, therefore, which invited them to cross, to enter, to possess, without more delay. And what unique *events* had already happened: the sullen acquiescence in Israel's transit by Edom, Moab and Ammon, at the terrible cost of the slain over the matter of Baal-peor with which the names of Balak and Balaam are dishonourably associated; the unexpected conquest of the magnificent lands of Gilead and Bashan, with all the stir of war whetting the swords of Israel's warriors with keen eagerness for the great invasion. Then, finally, look at the *personalities* which enter into the situation: Caleb is there, and Joshua, both of whom knew personally something, still vivid in their memories, which, as spies, they had seen—of the inhabitants and cities and products of the land; and there are Eleazar and Phineas, son and grandson of Aaron, Moses' brother; there, also, the generation whose memories, many of them, reached back to the early days of the wanderings, who had seen that great and terrible desert, who had skirted Edom and Moab and Ammon, and penetrated Gilead and Bashan, many of whom had lost near relatives in the fearful revolt of Baal-peor; and towering above them all was the commanding personality of Moses himself. Now the contention here submitted is, that the speaker of those discourses, which constitute the chief portion of the book of Deuteronomy, so completely enters into the situation created by the time, the place, the events, and the personalities, that he could be no other than Moses himself. Only the man who lived then, and stood there, who had passed through those stirring events, who knew and confronted that generation, could possibly speak in the strain that here greets our eyes.

For note, finally, the marked psychology of this book. What a profound emotionalism the speaker displays! All the forms of speech that betoken depth of feeling are present here—repetitions, as if the speaker could not make sure enough of having effected his purpose; digressions, caused by vivid memories crowding in upon him while he was speaking; appeals, remonstrances, recriminations, which none but Moses could have dared; and, especially confessions of disappointment and regret—so keen, so bitter, as if his heart would break—that he might not himself enter into the good land. Note well, also, the extremes that meet, and are melted into a living whole, by the intense feeling with which the speaker is borne along: "What nation so great!" . . . "Oh foolish people and unwise!" Note also the labour—the travail—for the people's well-being into which his passionate love urges him. He speaks, and speaks; he must surely have spoken from day to day! When he has done speaking, then he writes, and writes on: adding perhaps a little, towards the end, which he had not actually spoken, but in penning which he feels as if he were still speaking. And when he has written all—all the law, all his repetition of the law, all his own recollections about the giving of the law, including perhaps variations (most natural in one who spoke and wrote from memory, but very unlikely to have been indulged in by anyone else), when he has done all this, then, Is there anything else he can do, any further stone he can turn, to stem and stay his people's apostasy? Yes, there is one thing he can do. He can resolve his passion into song—a song for the tongue, for the ear, for the memory; a song to live among the people, to be recited in their gatherings, to be accompanied by the harp. He has harangued them, he has warned them; now he will bewitch them. Thus is born his Witnessing Song (chap. xxxii.). This is not the place to analyse that marvellous composition. Read it; get into sympathy with it. Against the doubt whether Moses could have composed it, let it be enough to say, Could anyone else have composed it? With regard to the Song of "Blessing" which stands in the next chapter (chap. xxxiii.), the case in many ways is very different. Instead of seeming to grow out of the speeches which have gone before, it is couched in a totally opposite strain. It is blessing only—admiration only—felicitation only. What then? Shall we contradict Moses' editor, who records that "This is the blessing wherewith Moses the man of God blessed the sons of Israel before his death"? There is no need! One of two suppositions is open to us, both of which are perfectly rational, either of which would naturally account for the altered mood of the prophet-poet. We may conceive of the "Blessing" as in the main composed long years before these parting scenes, though only now publicly produced. Or we may form another hypothesis: we may conclude that the mind of Moses passed into a serener atmosphere after the excitement and strain of the admonitory speeches and song were over—that his fears having found adequate expression, the man of God rested in the consciousness that he had done his duty; knowing, moreover, that, after all, there was hope in the end for Israel, how many soever her sins would be, how terrible soever the sufferings must be which should follow those sins (chap. xxxii. 43),—knowing this, his profound love for his people, his unshaken confidence in their destiny, stirred and guided by divine afflatus, now moved him to excogitate his most glowing idealisations of Israel's unique position, and to cast his thoughts into the form of a most lovely and loving song. And so, having prepared and pronounced his "Paradise Regained," he is parted from the beloved tribes—almost literally—with a "blessing" on his lips.

We have assumed that Moses was a poet. Why not? He was an Oriental—he was an educated man—he had been in love—he had enjoyed forty years of learned leisure in Midian. What wonder if the soul of a poet had been awakened within him, and the stylus of a poet had been trained to commit to papyrus or to parchment the musical numbers with which he had beguiled many a waiting hour during his banishment from his land and his people!

And even in this second song there are, if we mistake not, internal evidences of no small force that no one was ever so fitted to write it as Moses himself. If we wished to cite an example, we would say: The opening lines (chap. xxxiii. 2) descriptive of the Divine Appearing, when Yahweh came forth to meet Israel; Moses going forth at the head of his people, Yahweh advancing to meet them in a pillar of light and fire. Can we think of any human imagination so likely to have been profoundly and permanently impressed by that Theophany as that of Moses himself? What surprise if, before he died, he perpetuated his recollections in one of the most magnificent poems ever written?

In fine: the book of Deuteronomy must have had an author. Making reasonable allowances for editorial preservation and annotation, no man comes before us out of all the centuries of Hebrew history so fitted to be, so likely to have been, that author as Moses, the man of God, the leader of Israel out of Egypt to the confines of the promised land.

Such is the paper as it originally appeared in print. There is little to add. Since it was written some attention has been given to what the critics who treat of the Literature of the Old Testament have to say,—without changing the general persuasion of the present writer. It is still conceived that, full allowance being made for the necessary editing of the Sacred Books, it is needless to disturb the internal claim to Authorship where, as in this case, it is plainly made in the writing itself, and where that claim is seen to rest on broad and general grounds of inherent probability. It is, of course, undesirable to get involved in technicalities. It matters little whether the term "author" is applied to Moses or to his Editors, provided it is well understood what is intended. The one weighty question is whether the great Lawgiver did actually deliver the substance of what is here put into his mouth, and whether his speeches have been honestly and competently edited for the purpose, and during the process, of being handed down to us.

ESCAPE GOAT, THE—(FOR AZAZEL).

"And one lot for Azazel" (Lev. xvi. 8).—It seems impossible to dissent from the opinion that "Azazel," instead of being a name for the (e)scape goat, is the name or title of an evil Being, opposed to Yahweh, to whom the live goat on the great Day of Propitiation was sent. Admitting so much, it still remains to inquire into the meaning of this very peculiar but impressive ceremony of sending the living goat to Azazel. Assuming that Satan is represented by Azazel—and there does not appear anything else which biblically we can assume—it is most important to observe that there is here no sacrifice offered to the evil spirit. The second goat is not slain, but in marked contrast to its fellow is preserved alive, and remains the living goat to the end. It is true it is led away to or towards the desert, and goes thither bearing the sins of the people which have been symbolically laid upon its head. But it has been too much overlooked, that it carries into the desert something else besides the sins of the congregation. It bears the death of its companion, which has been just as truly put upon it as have the sins of the people (ver. 10). The death thus put upon it was the death of the people's sin-bearer. Therefore, the only sin it bears into the desert is atoned-for sin—sin for which death has already been exacted. And, unless we stultify the whole transaction of that solemn day, we must admit that, if the sins resting upon the live goat proclaimed to Azazel, "Slay me if thou canst," the death of its fellow, which covered it, as loudly cried, "Slay me if thou durst! I claim to live! I have already died in my companion whose death is accounted mine!" In point of

fact, no hint is given of any harm befalling the goat that was dismissed; and despite the romance of the book of Enoch, preceded or followed by Jewish tradition, to the effect that the goat was precipitated from steep rocks and so killed, it is far more respectful to the Levitical appointment to stop where it closes than to add a sequel which mars the whole symbolical transaction. As well imagine an untimely end to the living bird dipped in the blood of its fellow and then let go free (chap. xiv. 33) as to pursue the escaped goat with any such morbid imagination. That it was taken, by the man appointed, into a lone land is excellent symbology; and may well have pictured the dismissal of the past year's offences into the land of forgetfulness—into utter oblivion. Instead of fancying anything further, rather let common sense suggest that the released goat could (just as well as its conductor) find its way back to the haunts of men, to be indistinguishably lost in the crowd of its natural congeners. Delivered once and for all from this mistaken dream, and reverting once more to Azazel, it is enough to say that this particular feature, instead of suggesting any sacrifice to Satan, much rather amounts to a triumphant defiance of "him that held the dominion of death, that is, the Adversary" (Heb. ii. 14); all the more so when the trend of such passages as Isa. l. 8, Rom. viii. 33, 34, and Rev. xii. 10, 11, is patiently considered.—From the above it may rightly be inferred that the meaning of *'azâ'zêl* given in O.G. ("entire removal") is regarded by the present translator as unsatisfactory.

PHARAOH'S HEART, THE HARDENING OF.

In his commentary on this place (Exo. iv. 21) Kalisch says: "As the external, often accidental, *occasion* of an event is mostly more obvious, even to the reflecting mind, than its primary cause or its true (often hidden) originator, it has become a linguistic peculiarity in most ancient, especially the Semitic, languages, to use indiscriminately the former instead of the latter, so that the phrase, 'I shall harden the heart of Pharaoh' means: 'I know that I shall be *the cause* of Pharaoh's obstinacy; my commands and wonders will be an *occasion*, an *inducement* to an increasing obduration of his heart.' And the compassionate leniency of God, who, instead of crushing the haughtiness of the refractory king with one powerful blow, first tried to reform him by various less awful punishments, and who generally announced the time of the occurrence of the plagues by the words, 'Behold, I shall afflict to-morrow,' in order to grant him time for reflection and repentance; this clemency on the part of God increased Pharaoh's refractoriness; it was to him a *cause* of prolonged and renewed resistance."

The importance of the question thus suggested, coupled with a consideration of the translator's responsibility to do all he fairly can to guard his readers from going astray, may render a few further facts and observations of practical interest. Is it right, on the part of the translator of THE EMPHASISED BIBLE, that he has endeavoured to avoid representing God as the author or instigator of wickedness?

In furnishing materials for answering this question, it will be sufficient, in this article, to submit two facts. The first is, that words in the original usually expressive of *cause* are every now and then employed to denote *occasion*, and may be legitimately rendered in the latter sense. The second is, that even *positive commands* are occasionally to be accepted as meaning no more than *permission*.

1. That Hebrew Grammars distinctly avow *occasion* or *permission* to be sometimes the sense of verbs which ordinarily signify *cause* can be verified by a reference to the Hebrew Grammar of Gesenius, say in the admirable translation of Dr. Benjamin Davies (p. 129). After stating that the verbal form (conjugation) called *piel* denotes *intensity* and *repetition*, this grammar adds: "It often takes the modifications expressed by *permit*, *to declare or hold as*, *to help*." Of this, a good example is found in the verb *shalach*, "to send." Notice its modification with reference to the raven and the dove in Gen. viii. 7, 8. Noah "sent" them "forth"; that is, he simply "let them go." The only *cause* was *permission*, the removal of restraint. Again, when Eliezer said (Gen. xxiv. 54), "Send me away," all he meant was, "Let me go," "Do not hinder me." So with regard to *hayah*, "to live"; in *piel*, "to cause to live." The historian says that the midwives (literally) "caused the male children to live" (Exo. i. 17)—plainly, "*permitted* them," "refrained from putting them to death." To the same effect in the following verses. Pharaoh asked, "Wherefore have ye done this thing, to *let* (not really *make*) the male children live?" (verse 18) and then gave command, "Every daughter shall ye (not *cause*, but) *suffer* to live" (verse 22).

In the *hiphil* conjugation, the same modification occasionally obtains. Deu. viii. 3 (literally) "*caused* thee to hunger," in fact. "*suffered* thee to hunger" (as in both A. V. and R. V.); S. Song ii. 14, "*Cause* me to see thy form," that is, "*Let* me see thy form," in one word, "Appear"; "*cause* me to hear thy voice," "*let* me hear thy voice," "speak"; Isa. lv. 6, "Seek Yahweh while he *causeth* himself to be found," more freely, but quite correctly, "while he *letteth* himself be found." And so on, through a considerable number of examples in the aggregate, though still a minority when all the occurrences of the words are surveyed.

If it be asked, How are we to judge whether, in a particular instance, we have come upon an exception to the general rule? the answer is, You can only decide from context and circumstance—taking care to employ upon these as much common-sense as possible. Do I *cause* this book to fall to the table? Loosely speaking, yes; strictly, no: I merely *let* it fall; I merely take away the restraint of my grasping hand, and so yield up the book to the causative force of gravitation. God permitted Pharaoh to harden his own heart—spared him—gave him the opportunity, the occasion, of working out the wickedness that was in him. That is all.

If the further enquiry be urged, How are we to make up for the want of "context"? how are we to be sure that we are sufficiently acquainted with the "circumstances" of a particular case, to decide whether we are justified in concluding that here, in any given instance, we may rightfully subdue the apparent *cause* into the mere *occasion* or *permission*?—if this be the tenour of our enquiry—well, we must do our best, and leave the remainder. Generally, we shall only need to revert to the known nature of things, or the known character of persons, to find clear guidance. We know, for instance, that a liberated bird likes to fly away; and, furthermore, that its liberator has no power to attach an impelling force to the winged creature; therefore, it is quite enough for Noah to *let go* the raven and the dove (Gen. viii. 7, 8); though, with the Hebrew, we can say he *sent* them *forth*, knowing that no one can be misled thereby. And we can so well understand the eagerness of Eliezer to depart with the bride he had secured for Isaac, as to feel sure that he needed neither physical force nor insult to *send* him back to his master: it was enough to be allowed to go. It is true there may be cases we do not so readily comprehend as we do these. But in all such instances as that whereunto these minor ones are designed to lead up, we do positively know enough to settle them with reference to the one question now in hand. We know that God is holy. We know that He hates all sin. We know that there is in Him no complicity with wickedness. And, therefore, we know that, however much and however long He permits iniquity and rebellion, He never is the efficient cause of it. And so, finally, we know that He Himself put no wicked motive force into Pharaoh's heart, to impel him to defy his Maker.

2. A very few words on the second point will suffice. Commands, even when positive in form, are sometimes clearly seen to be *permissive only* in sense. Ahimaaz, the son of Zadok, desired of Joab that he might run with tidings of Absolom's death to King David. Joab refused. Ahimaaz renewed his request, till at length his general said, "Run." That was Joab's permission—no more! (2 Sam. xviii. 23). Again, the sons of the prophets at Jericho asked leave of their new master, Elisha, to send fifty men to seek the lost Elijah "on the mountains or in the valleys." At first Elisha replied, "Ye shall not send." But, when they urged him until he was ashamed, he said, "Send." A command, you may say! But did Elisha himself regard it in that light? On the contrary, when the seekers for Elijah returned without success, he exclaimed, "Did I not say unto you, Do not go?" (2 Kings ii. 16-18.) Why multiply illustrations? Let it suffice to apply those already given. There is at least a single case in which the Most High appears to have commanded an act of deception (1 Kings xxii. 22). How ought that to be understood? In reply we need not take advantage of the highly dramatic form of the representation of which this forms a single item—we need not urge that the prophet Micaiah was in peril of his life, daring to oppose two absolute monarchs, one of whom mortally hated him; though all that is worth remembering. We can go straight to the ultimate mark by declaring that the words of God to the seducing spirit can and must be regarded as absolutely neither more nor less than a permission to deceive. Either this, or the holiness of God is a myth, and the Bible has been written in vain. In fine, on the revealed character of God we rest

> "A Rock! faultless his work,
> For all his ways are just,—
> A God of faithfulness, and without perversity,
> Right and fair is he!" —(*Deu.* xxxii. 4.)

PROPITIATORY COVERING.

INSTEAD of "make atonement for" this translation has, mostly, "put a propitiatory covering over"; and this is undeniably a more adequate rendering of the original *kipper*. The verb *kipper* is the intensitive (*pi'el*) form of *kâphar*, which by general consent means *to cover*. And though *kipper* is set apart to denote moral covering, generally by sacrifice, yet it does not follow that the mental conception of covering is thereby lost. Indeed the prevailing reference of this species of covering to persons as its object, and the favourite construction of the verb with *'al* "upon" and *ba'ad* "about," point clearly to the wisdom of preserving the more graphic rendering which has here been ventured, and which preserves the striking idealism of the Hebrew. Speaking of the application of *kipper* to various classes of offerings, the Oxford Gesenius (p. 498) says: "Underlying all these offerings there is the conception that the persons offering are covered by that which is regarded as sufficient and satisfactory by Yahweh." Although this thought may be held to abate something of its picturesqueness when the action is regarded as taking effect on inanimate objects—such as the "altar," "the tent of meeting," &c.—yet these merely derived applications can scarcely be taken to efface the deeper idealism, where that aptly holds good. *Kipper* may easily be said to signify "to atone," but the question arises, what is the radical O.T. conception of "atonement"? Or, the word in question may be held to denote "forgiveness," but still the question is pertinent, Has this great "atoning" word nothing to say regarding the means by which forgiveness is secured? The more must this question be pressed, that in many instances (till it becomes the standing formula in the book of Leviticus) forgiveness is spoken of as a sequel to the atoning act rather than that act itself. The atoning lies behind the forgiving. Even where the verb "to forgive" would seem an apt rendering of the Hebrew *kipper*, it will generally be found that the more graphic translation which keeps up a filament of connection with the sacrificial means by which forgiveness is secured, is to be preferred. The great gain of this rendering, however, most clearly comes in throughout those numerous cases in which there is an undeniable surrender of *life for life*. The sacrifice *covers* the sinner—how? By dying in his stead. One life covers another when one is surrendered and the other therefore spared. The blow must fall; for the wages of sin is death, and without the shedding of blood there is no remission. But it falls on the substituted life. The dead covers the living. The living is ransomed—pardoned—set free. Such covering is essentially propitiatory covering. Substitution is of its essence. Any possible abuse of this fundamental Hebrew concept, will be averted by doing careful and equal justice to the entire Levitical ritual. The offerer consents to the substitution; and by himself or his representative takes an essential part in the transfer of the penalty of the sin which he confesses. Man consents; God consents. The substitutionary death is granted by God: it is accepted by man. It is accepted under the solemn stipulation that the spared life shall be wholly consecrated to the holy and merciful God who brings near this costly salvation. One thing is wanting in the ritual—the consent of the substitute. Nay, a second thing is missing—adequacy of value in the substituted. Be it so! Then when a substitute shall appear who shall willingly bear the sin of the world, and be worthy to bear it; and God consents and ordains; and man consents and accepts; then the whole Ideal of Propitiatory Covering will be complete. It remains for the World and for the Individual to carry the matter to its practical consummation.

SIN = SIN-OFFERING = SIN-BEARER.

ONE of the most striking and significant facts in the language of Leviticus and of the O.T. generally is that the sin-offering and the guilt-offering are in Hebrew called simply "sin" and "guilt"—the victim being called by the name of the offence which it bears and for which it dies. As this usage could not have been intended to confound moral delinquency or abnormal moral condition with an innocent and unoffending animal, the usage can only be regarded as vividly setting forth the close connection between sin and death—the doom of sin to end in death—the destiny of the sin-bearer to carry the sin unto death and realise its termination in death. The sacrifice thus becomes an impressive object-lesson—a dramatic representation of pathetic moral instructiveness. The victim is put in the offender's place, and is then slain. One sins; another dies. Between these two facts is interposed the symbolical ceremony of the laying-on (or more exactly, the leaning-on) of the hands of the sinner upon the head of the sin-bearer. The sin is thereby represented as transferred from the former to the latter: the sin, not indeed in its moral blameworthiness, but in its legal answerableness. To render such a transference possible, Divine sanction is essential. It is chiefly and ultimately against God that sin is committed. His primal law is that the person who sins—the same shall die (Eze. xviii. 4); and he (Yahweh himself) alone can commute or transfer the penalty. Besides, all life is his gift and care. No animal can be lawfully slain without his permission. Hence, in divinely-appointed sacrifice, his permission is seen—a fact formally and solemnly enunciated in Leviticus xvii. 11. He grants, within certain limits what he alone could rightfully grant, the substitution of life for life upon the altar of sacrifice. But although, this divine sanction is essential to acceptable substitutionary sacrifice, the interest and obligation of the offender must not be overlooked. He has done the wrong, and it is for him to make amends, if he can, and if he may. And it is worthy of note that between him and his substitute a near relation is presupposed or secured. To die for me, the lamb must be mine. Accordingly the paschal lamb was to be selected and brought to the offerer's home, there to be petted and pitied—so as to render the offering of it the offering of his own heart—of himself (Exo. xii. 3—6). In like manner, on the great Day of Propitiation, when all the sacrifices of the year were summed up and completed, it was *from the people* that the priest was instructed to accept the sin-bearers which were to be offered in their behalf (Lev. xvi. 5). It is of course conceivable that the sinner may be unable to provide an acceptable sacrifice; in which case it is possible that God himself may provide the Lamb (Gen. xxii. 8); and indeed a glimmering perception of the possible need of some notable Divine provision seems to have prophetically carried away the patriarch Abraham into the bestowal, upon Mount Moriah, of the name "Yahweh-yireh" ("Yahweh will provide"), and to have induced others to prolong the anticipation in the saying, "In the mountain of Yahweh shall provision be made" (Gen. xxii. 14). The need of Divine Sanction to the constitution of efficacious Substitution attains its most weighty expression when we read in the prophets: "YAHWEH caused to light upon him the iniquity of us all" (Isa. liii. 6). No other than He could make that transference—be the Suffering Servant who he may. In view of the impressive lesson thus afforded, and which is so prominent in the book of Leviticus (where the word *hattath*—for nineteen times it means sin—fifty-three times stands for the sin-victim) the translator would fain have followed the severity of the Hebrew and used the one name "sin" throughout. Doubting the intelligibility of such a terminology at present, he has not ventured on that course. He has, however, preferred "sin-bearer" to "sin-offering," as penetrating just a little further into the heart of the matter. "Sin-bearer," meantime, may aptly remind us not only of Isa. liii. 6, but of I. Pet. ii. 24; but if we should ever be able to "homologate" the one term "sin" (for *hattath*) throughout the book of Leviticus, we should assuredly have climbed the high level which would conduct us triumphantly into the great Pauline utterance of 2 Cor. v. 21. The translator is pleased (on reviewing the three editions of his N.T.) to see that he has hitherto resisted the temptation to substitute "sin-offering" for "sin" ("made him to be sin") in that passage, and he traces it to the influence over him of this remarkable usage in Leviticus: "sin-offering"—yes! but what constitutes a "sin-offering" save the imputation of "sin"? The ancient usage was intensely dramatic; it led the offerer, as he viewed his substitute, to exclaim, "There goes—there dies—my Sin!"

ERRATA.

Deuteronomy xxxii. 5: *for* "son," *read* "sons."
Isaiah i. 9: *for* "left as," *read* "left us."
Isaiah lxv. 20: *for* "accused," *read* "accursed."

BRADBURY, AGNEW & CO., LD., PRINTERS, LONDON AND TONBRIDGE.

THE

EMPHASISED
NEW TESTAMENT.

THE

EMPHASISED NEW TESTAMENT.

A New Translation

DESIGNED
TO SET FORTH THE EXACT MEANING, THE PROPER TERMINOLOGY,
AND THE GRAPHIC STYLE OF THE SACRED ORIGINAL;

ARRANGED
TO SHOW AT A GLANCE NARRATIVE, SPEECH, PARALLELISM,
AND LOGICAL ANALYSIS;

AND EMPHASISED THROUGHOUT
AFTER THE IDIOMS OF THE GREEK TONGUE.

WITH
SELECT REFERENCES AND AN APPENDIX OF NOTES.

THIS VERSION HAS BEEN ADJUSTED TO THE CRITICAL TEXT ("FORMED EXCLUSIVELY ON DOCUMENTARY EVIDENCE") OF DRS. WESTCOTT AND HORT.

BY
JOSEPH BRYANT ROTHERHAM,
TRANSLATOR OF "THE NEW TESTAMENT CRITICALLY EMPHASISED."

LONDON:
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BRADBURY, AGNEW, & CO. LD., PRINTERS,
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PREFACE TO THE FOURTH EDITION.

THE recent completion of "The Emphasised Bible" renders this issue of a Fourth Edition of the New Testament portion of that work a fitting occasion for the insertion of a new Preface here.

The Unity of "The Emphasised Bible" has controlled the moulding of its constituent parts. The New Testament, first published in 1872, and then in 1878 (under the title of "The New Testament Newly Translated and Critically Emphasised"), was entirely remodelled and received its present shorter title in 1897, so that it might take its place as an essential portion of the whole book. To that the Old Testament was conformed in size, type, style of translating, and method of emphasising; both Testaments being dealt with in the Expository Introduction placed before the Book of Genesis, in which Introduction the peculiarities of the entire work are explained in Four Chapters.

It is believed that this Unity of Plan and Execution serves to set in clearer light the essential oneness of the Sacred Volume: to render which service as complete as possible, an Introductory Note on "The Interpretation of the Bible" follows this Preface; moreover also a small handbook has been issued, entitled "Our Sacred Books: being Plain Chapters on the Inspiration, Transmission and Translation of the Bible."

May these endeavours receive the Divine blessing!

JOSEPH BRYANT ROTHERHAM.

June, 1903.

INTRODUCTORY NOTE

ON

THE INTERPRETATION OF THE BIBLE.

"UNDERSTANDEST thou what thou readest?" is a most natural question for a Translator to ask: first, from an inevitable solicitude that his rendering should not have missed its mark; and, secondly, from the self-restraint with which, though essentially an interpreter himself, he has continually left outlying questions of exegesis to the judgment of his readers.

But, just here, between the Old Testament and the New, the problem of Interpretation becomes momentous and urgent, since therein is involved the very claim of the New Testament to follow the Old as a rightful part of the One Book. In weighing this problem, the following principles demand consideration—namely, continuity, gradation, fulfilment, adaptation and advancement.

1. CONTINUITY, while chiefly consisting in the re-appearance of the things of the Old in the New, runs partly also on verbal lines of connection between the Hebrew Scriptures and the Christian, so that, by the help of such words as "God," "Israel" and "Gentiles," "faith," "holiness" and "salvation," "heaven" and "earth," "life" and "death," "hades," "messenger," "age-abiding," and others too numerous to mention, the reader finds himself resuming in the Later Writings themes with which he had become familiar in the Earlier. And so, notwithstanding the great difference between them, the New Testament appears to run on as a continuation of the Old. The moral atmosphere is the same. It is God who is still speaking, in words which reveal His holiness and love. The appeal is still to men's consciences.

2. Nevertheless a marked GRADATION may be traced between the Book of Genesis and the Book of the Revelation. Even the earliest Books of the Bible are marked by the appearances of growth. The Book of Genesis is plainly introductory to the Book of Exodus; but the former shows within itself the signs of development—the small germ-record being followed by the larger narrative, each with its fitting commencement. No subtle criticism is needed to reveal these tokens of advancement: they are open to every eye. And as literary development appears, so does historical. The world before the Flood, leaving behind its admonitory lessons for all time, makes way for the world after the Flood. Of the three sons of Noah, Ham and Japheth, after coming on the scene, retire before Shem, because from Shem Abraham is to arise, and from Abraham the Chosen Nation. Simultaneously with the progress of history, prophecy advances, an early promise being amplified into repeated and enlarged predictions, running along the line which history has prepared for their accomplishment. The Man becomes a Nation, the Nation is called to be the Servant of Yahweh for ministry to the other nations of the earth, until at length the Ministering Nation itself is seen led on to its destiny by its Suffering and Conquering Messiah. The Messiah Himself is more and more clearly foreshadowed as time goes on, the promised Seed of the Woman being destined to appear in Abraham's line, of David's family, and to come forth from Bethlehem. Then we turn over the leaf, and the Coming One appears, though in lowliness at first, to be rejected—like Joseph, like Moses! Meantime, as history and prophecy march on, morals are uplifted, the temporary permission of half-remedies for social evils being closed when the Greater Prophet arrives; and just when hope rises on loftier wing, patience and self-sacrifice become the crowning virtues, and when the Mystery of Suffering deepens, larger and more satisfying solutions are discerned; so that a half-chapter from the Epistle to the Romans does more to solve the riddle than the elaborate drama and lengthy arguments of the Book of Job, and the Hallelujahs of the Apocalypse, in sweep and fulness of triumph, manifestly transcend any heard in the Psalms or the Prophets.

3. The FULFILMENT of Prophecy begins in the Old Testament, and then runs over into the New. The one man becomes a great nation, yea many nations spring from his loins. The Messiah appears, and the songs sung by heavenly messengers over Bethlehem's plains are learned and lisped for centuries by Gentile babes, and myriads of martyrs from among the Nations joyfully surrender their lives for very love of the Crucified Son of David, whose face they are sure they shall behold in glory. But fulfilment comes by instalments—the Eternal seems to be in no haste. The Old Testament is *partly* fulfilled in the New, and this measure of accomplishment forms a magnificent pledge of all the rest; nevertheless a glorious Remainder awaits the times of the accomplishment of all the things that are written. What is not fulfilled by the First Advent will be filled to the full by the Second, when "the heavens shall be set open, and the messengers of God ascend and descend unto the Son of Man."[a] Christians believe that the Jesus of the New Testament is the Messiah foreshadowed in the Old; they

[a] John i. 51.

are unwise if they affirm that He has already entered upon the whole work assigned Him. Restraining themselves from assuming too much, they are left free to do the completest exegetical justice to the Hebrew Scriptures as well as to their own. They can well afford to favour a natural interpretation of the whole Bible—of poetry as poetry, allowing for poetical license; of prophecy as prophecy, granting that some dimness must needs rest on things yet to come, especially when the like of them have never happened yet; but abating nothing from the programme, hiding nothing, denying nothing; never allegorising without express warrant or manifest need.

4. Meantime, however, ADAPTATION, as distinguished from fulfilment, claims its due. For a prophecy may be *verified in principle* long before it is fulfilled according to its own contextual intention. Yahweh has an undoubted right to make "a People" out of Gentiles who before were a "No-people," as the Apostle Paul well understood;[a] but He has more than the right, He has the revealed intention of bringing the Hebrew nation itself through the *three* successive conditions of being *first* "a People," *second* "a No-people," and *third* "a People" again, as clearly announced by the Prophet Hosea.[b] It is sheer Gentile blindness not to see this; and the habit of overlooking it may, without exaggeration, be said to wreck all sound interpretation of the Old Testament Prophecies. For under its influence nothing in the ancient predictions can be trusted to mean what it says, even after making reasonable allowance for figurative language. Whereas, when borrowed language is frankly acknowledged to bear that character, and the interpreter faithfully reverts to its original intention in its own context—so that, in the Old Testament, "Israel" means Israel and "Jerusalem" means Jerusalem—then the Messiah's promised Kingdom is seen to remain intact, and the ancient prophecies concerning it can be interpreted according to their obvious significance. The manifold wisdom of God has made ample provision for the Messiah's *Ecclesia*, so that her heavenly portion[c] can be assigned her as His Bride,[d] without interference with the Messiah's *Kingdom*, the chief earthly place therein being still regarded as inviolably reserved for that ancient Nation[e] whose continued existence is the most extended and persistent miracle the world has ever seen.

5. With just abatement, however, on the score of partial fulfilment in the realm of facts and of free adaptation in the sphere of language, ADVANCEMENT presses its way to the front, claiming that, though injustice must not be done to the Hebrew Scriptures, yet less than justice shall not be accorded to the Christian Scriptures. The advancement made in the progress of events is so decisive as of necessity to charge language with new forces and to create new forms of expression, thereby profoundly influencing the whole science of Biblical Interpretation. The fundamental Christian assumptions are: that the Messiah has come—that His own people have rejected Him—that the promised Kingdom is postponed—that now the First Advent must be followed by a Second—that meantime an *Ecclesia* (or "assembly") is being summoned from the ends of the earth—that, though not herself the Kingdom, yet in her heart the hope of the Kingdom is implanted, and by her activities preparations for its establishment are being signally matured—that on this Ecclesia spiritual gifts have been bestowed, and in it spiritual men have been produced who, though in many ways like the prophets of old, yet in some ways surpass them—and that to one of these spiritual men in particular, namely Saul, of the tribe of Benjamin, also called Paul, has been committed the stupendous privilege of revealing a New Dispensation, intercallated among the Ages between the Two Advents, in other words between the Rejection and Reception of the Messiah by His own people. It thus comes about that by these concurrent advancements of facts, and of revelation as to their meaning, our methods of interpretation are enlarged and elevated. Many new words and phrases are added to our vocabulary, such as "apostle," "disciple," "church" (or "assembly"), "overseer," "immerse," "age-abiding life," "wrath to come"; and some old words are deepened in their significance, such as "good-tidings," "sacrifice," "sanctification," "judgment." In short, Christians are the same and yet not the same as Jews: the same, in that the former as well as the latter believe in the promises made unto the fathers; not the same, inasmuch as the hopes of Christians are loftier and their outlook is more comprehensive. And all these things affect Christian Interpretation, which has to embrace new things as well as old, and therefore is naturally compelled to blend old and new in rightful proportions.

These, then, are the leading principles which, it is submitted, must underlie any successful endeavour to interpret harmoniously the Jewish and Christian Scriptures. To render such endeavour successful is to obtain three results of incalculable value. It is, first, to offer a basis on which each reader may frame for himself a few simple by-laws for Scripture exegesis; secondly, to vindicate the right of the New Testament to stand at the close of the Old as its legitimate sequel; and, thirdly, to offer a triumphant defence of the entire Bible, which—drawn from materials accumulated through long ages, penned by authors mainly to each other unknown, and dealing with facts, laws, and instructions constituting successive dispensations of Divine dealings with human affairs—nevertheless submits to be consistently understood from end to end in a way which satisfies and sanctifies the mind, the conscience, the life.

[a] Rom. ix. 25, 26. [b] Hos. i. 9, 10. [c] Eph. i. 3. [d] Eph. v. 25–27. [e] Rom. xi. 29.

SIGNS AND ABBREVIATIONS

EMPLOYED IN THIS WORK.

Relating to the GREEK TEXT.

[ ]: enclose words with respect to which ancient authorities are not unanimous.

[[ ]]: enclose words regarded by the Greek Editors as interpolations, but which for some reason they preferred not to remove from the Text.

Or (WH): [Westcott and Hort] a Various Reading in the Greek, not necessarily much inferior to that given in the Text. For the translation of these readings the present translator is, of course, alone responsible.

Add (WH): a similar addition, for which there is only partial support in the documentary evidence.

Relating to the TRANSLATION.

Ap: Appendix of Notes.

Ar: an alternative rendering (in English) of same Greek word.

Com: commonly rendered by the word that follows.

Cp: compare, prefixed to a reference which may be only indirectly helpful.

Eg: for example.

Em: emphasis.

f: after reference, means next verse; ff: next verses.

Gr: Greek.

Heb: Hebrew.

Ie: that is.

Lit: literally.

Mf: more freely.

Ml: more literally.

NB: mark well.

Perh: perhaps.

Prob: probably.

Sep: Septuagint—ancient Greek Version of O. T.

[ ] thin brackets, to distinguish words *supplied* by the translator.

= equals, is equivalent to.

Relating to the EMPHASIS.

| | single upright lines enclose words on which a moderate amount of stress should be laid.

|| || Double lines indicate more decided stress.

< > these angular marks ask for more or less force in utterance; are always introductory; and therefore never used at the close of a sentence. In long prefixed clauses, their form will readily catch the anticipating eye of the reader; and due attention to them will, it is believed, prove especially helpful towards an immediate perception of the structure of long sentences. They are occasionally borrowed to meet an emergency, when several shades of emphasis can be distinguished to advantage.

m′: an acute accent denotes the least possible increase of stress. Its nearly uniform application to prefixed adjectives may interest the Greek student. This sign also helps in an emergency.

⁎ A half comma (⁎) simply relieves the comma, which is apt to be overmuch used or annoyingly omitted.

Note.—When, in the Epistles, the indentations of the type have been carried as far from the margin as was convenient, and yet the thought of the Writer invited a still further subordinating of clauses, a few *logical capitals* have occasionally been thrown in, suggesting where new lines might be commenced in writing out a passage upon an enlarged scale as an aid to exposition. In any case, as Logical Analysis is necessarily subjective, and appeals to the reader's comprehension and insight, the student is counselled, pencil in hand, to revise these typographical indications for himself, by pushing in or drawing out the lines according to his own judgment. On the basis here provided, nothing could be easier, while the profit would be certainly great. As Dr. Richard Moulton well observes in his admirable work "The Bible as Literature," it is not so much a question of right or wrong, as of good, better and best.

THE GOSPEL ACCORDING TO

MATTHEW.

§ 1. *The Lineage Roll.* Lu. iii. 23-38; 1 Ch. ii. 1-15; iii. 1-19.

1 The Lineage Roll of Jesus Christ,—[a]
Son of David, Son of Abraham.

2 |Abraham| begat Isaac,
And |Isaac| begat Jacob,
And |Jacob| begat Judah, and his brethren;
3 And |Judah| begat Perez and Zarah of Tamah,
And |Perez| begat Hezron,
And |Hezron| begat Ram;
4 And |Ram| begat Amminadab,
And |Amminadab| begat Nashon,
And |Nashon| begat Salmon;
5 And |Salmon| begat Boaz of Rahab,
And |Boaz| begat Obed of Ruth,
And |Obed| begat Jesse;
6 And |Jesse| begat ‖David the King‖.
And |David| begat Solomon of her [that had been the wife] of Uriah;
7 And |Solomon| begat Rehoboam,
And |Rehoboam| begat Abijah,
And |Abijah| begat Asa;
8 And |Asa| begat Jehoshaphat,
And |Jehoshaphat| begat Joram,
And |Joram| begat Uzziah;
9 And |Uzziah| begat Jotham,
And |Jotham| begat Ahaz,
And |Ahaz| begat Hezekiah;
10 And |Hezekiah| begat Manasseh,
And |Manasseh| begat Amon,
And |Amon| begat Josiah;
11 And |Josiah| begat Jechoniah, and his brethren,—upon the removal to Babylon.
12 And <after the removal to Babylon>
|Jechoniah| begat Shealtiel,
And |Shealtiel| begat Zerubbabel;
13 And |Zerubbabel| begat Abiud,
And |Abiud| begat Eliakim,
And |Eliakim| begat Azor;
14 And |Azor| begat Sadoc,
And |Sadoc| begat Achim,
And |Achim| begat Eliud;
15 And |Eliud| begat Eleazar,
And |Eleazar| begat Matthan,
And |Matthan| begat Jacob;—
16 And |Jacob| begat Joseph, the husband of Mary, of whom was born Jesus,—who is called Christ.
17 So then <all' the generations from Abraham unto David> are |fourteen| generations,
And <from David unto the removal to Babylon> |fourteen| generations;
And <from the removal to Babylon, unto the Christ> |fourteen| generations.

[a] Ap: "Christ."

§ 2. *The Birth.*

18 Now the birth ‖of [Jesus] Christ‖ was |thus|: His mother Mary having been |betrothed| to |Joseph|,—|before they came together| she was found with child by [the] Holy Spirit.
19 Moreover ‖Joseph her husband‖ being |righteous|, and yet unwilling to expose her,—intended |privately| to divorce her. 20 But <when |these things| he had pondered> lo! ‖a messenger[a] of the Lord‖ |by dream| appeared to him, saying,—
Joseph, son of David! do not fear to take unto thee Mary thy wife, for <that which |in her| hath been begotten> is of [the] |Holy| Spirit.
21 Moreover she shall bring forth a son, and thou shalt call his name Jesus,[b]—for |he|[c] will save his people from their sins.
22 But ‖all this‖ hath come to pass, that it might be fulfilled which was spoken by the Lord, through the prophet, saying:
23 *Lo! ‖a*[d] *Virgin‖ shall be with child, and shall bring forth a son,—and they will call his name Emmanuel*[e];
which is, being translated, God with us.
24 And Joseph, |awaking| from his sleep, did as the messenger of the Lord directed him,—and took unto him his wife; 25 and knew her not, until she had brought forth a son,[f]—and he called his name Jesus.

[a] Ap: "Messenger."
[b] Ap: "Jesus."
[c] *He* is the one!
[d] MI: "the"; but prob. (allowing for Heb. idiom) better "a."
[e] Is. vii. 14.
[f] Lu. ii. 7, 21.

§ 3. *The Visit of the Wise Men.*

2 Now <when |Jesus| was born in Bethlehem of Judæa, in the days of Herod the king> lo! |wise men from eastern parts| came into Jerusalem; 2 saying—
Where is he that hath been born king of the Jews? for we saw his star in the east, and have come to bow down to him.
3 But <when King Herod heard> he was troubled, and all' Jerusalem with him; 4 and <assembling all' the high-priests and scribes of the people> he was enquiring of them—
Where is |the Christ| to be born?

5 And |they| said to him,
In Bethlehem of Judæa,—
for |so| is it written[a] through the prophet:
6 *And ‖thou, Bethlehem, land of Judah‖*
|By no means least| art thou, among the governors of Judah,—
For |out of thee| shall one come forth to govern,
Who shall shepherd[b] my people Israel.
7 ‖Then Herod‖ |privately| calling the wise men, ascertained from them the time of the appearing' star; 8 and sending them to Bethlehem, said—
Go search out accurately concerning the child,—and |as soon as ye find it| bring report unto me, that |I also| may come and bow myself down to it.
9 Now |they, hearing the king| went,—and lo! |the star which they had seen in the east| was going before them, until it went and stood over where the child was; 10 and, seeing the star, they rejoiced with exceeding great joy; 11 and, coming into the house, they saw the child, with Mary its mother,—and, falling down, prostrated themselves unto it, and, opening their treasures, offered unto it gifts—gold and frankincense and myrrh; 12 and <being instructed by dream, not to return unto Herod> |by another way| retired they unto their own country.

§ 4. *The Flight into Egypt, the Return, and the Settlement in Nazareth.*

12 Now <when they had retired> lo! ‖a messenger of the Lord‖ appeareth by dream unto Joseph, saying,
Arise, take unto thee the child and its mother, and flee into Egypt, and be there, until I tell thee,—for Herod is about to seek the child, to destroy it.
14 And |he| arising, took unto him the child and its mother, by night, and retired into Egypt;
15 and was there, until the death of Herod,—that it might be fulfilled which was spoken by the Lord through the prophet, saying,[c]
|Out of Egypt| called I my son.
16 |Then Herod| <seeing that he had been mocked by the wise men> was exceedingly enraged,—and sent and slew all' the male children that were in Bethlehem, and in all its bounds, from two years old and under, according to the time which he had ascertained from the wise men.
17 |Then was fulfilled| that which was spoken through Jeremiah the prophet, saying[d]:
18 *‖A voice‖ |in Ramah| was heard,*
Weeping and great mourning,—
Rachel weeping for her children,
And would not be comforted,—because they are not.
19 But <when Herod was |dead|> lo! |a messenger of the Lord| appeareth by dream unto Joseph in Egypt; 20 saying—
Arise! and take unto thee the child and its mother, and be journeying into the land of Israel,—for they are dead, who were seeking the life[a] of the child.[b]
21 And |he| arising, took unto him the child and its mother, and entered into the land of Israel.
22 <Hearing, however, that |Archelaus| was reigning over Judæa instead of his father Herod> he was afraid |thither| to go,—and so, being instructed by dream, he retired into the parts of Galilee; 23 and came and fixed his dwelling in a city called Nazareth,—that it might be fulfilled which was spoken through the prophets—
|A Nazarene| shall he be called.

§ 5. *The Forerunner.* Mk. i. 2-8; Lu. iii. 3-17.

3 Now |in those days| came John the Immerser,[c] proclaiming in the wilderness of Judæa; 2 saying,
Repent ye,—for the kingdom of the heavens hath drawn near.[d]
3 For |this| is he who was spoken of through Isaiah the prophet, saying,[e]
A voice, of one crying aloud!
|In the wilderness| prepare ye the way of the Lord,
|Straight| be making his paths.
4 But John |himself| had his raiment of camel's hair, and a leathern girdle about his loins,—while |his food| was locusts and wild honey.
5 |Then| were going forth unto him—Jerusalem, and all' Judæa, and all' the country round about the Jordan; 6 and were being immersed in the Jordan river, by him, openly confessing their sins. 7 But <seeing |many of the Pharisees and Sadducees| coming unto his immersion> he said to them,—
Broods of vipers! who suggested to you,[f] to be fleeing from the coming wrath?
8 Bring forth, therefore, fruit worthy of repentance; 9 and think not to be saying within yourselves,—|As our father| we have ‖Abraham‖;
For, I say unto you, that God is able |out of these stones| to raise up children unto Abraham.
10 ‖Already also‖ the axe |unto the root of the trees| is being laid,—|every' tree, therefore, not bringing forth good fruit| is to be hewn down, and |into fire| to be cast.
11 |I| indeed, am immersing you |in water, unto repentance|,— but <he who |after me| cometh is |mightier than I|, whose |sandals| I am not worthy to bear> ‖he‖ will immerse you ‖in Holy Spirit and fire‖: 12 Whose fan is in his hand, and he will clear out his threshing-floor,—and will gather his wheat into the granary, but |the chaff| will he burn up with fire unquenchable.

§ 6. *The Immersion.* Mk. i. 9-11; Lu. iii. 21, 22; Jn. i. 33.

13 |Then| cometh Jesus, from Galilee to the

[a] Mi. v. 2.
[b] Ap: "Shepherd."
[c] Ho. xi. 1.
[d] Jer. xxxi. 15.

[a] Ap: "Soul."
[b] Cp. Exo. iv. 19.
[c] Ap: "Immerse."
[d] What has drawn near may recede: cp. chap. xxi. 43; Ac. i. 6; iii. 21.
[e] Is. xl. 3.
[f] Or: "who gave you the hint?"

Jordan, unto John,—to be immersed by him.
14 But |he| would have hindered him, saying—
|I| have |need| ‖by thee‖ to be immersed,—
and dost |thou| come unto me?
15 But Jesus answering, said unto him,
Suffer [me] even now,—for |thus| it becometh
us, to fulfil |all righteousness|;
|Then| he suffered him. 16 And Jesus <having
been immersed> |straightway| went up from the
water,—and lo! the heavens were opened[a] and
he saw the Spirit of God, descending like a dove
coming upon him; 17 and lo! a voice out of the
heavens,—saying,
|This| is my Son, the Beloved, in whom I
delight.

§ 7. *The Temptation.* Mk. i. 12, 13; Lu. iv. 1-13.

4 |Then| Jesus was led up into the wilderness,
by the Spirit, to be tempted by the adversary;
2 and, fasting forty days and forty nights,—
|afterwards| he hungered.
3 And, coming near, the tempter said to him,—
<If thou art God's ‖Son‖> speak! that ‖these
stones‖ may become |loaves|.
4 But |he| answering, said, It is written,—[b]
|Not on bread alone| shall man live,
But on every declaration coming forth through
the mouth of God.
5 |Then| the adversary taketh him with him, unto
the holy city,—and he set him upon the pinnacle
of the temple; 6 and saith to him—
<If thou art God's ‖Son‖> cast thyself
down,—for it is written,[c]
|To his messengers| will he give charge con-
cerning thee;
And |on hands| will they bear thee up,
Lest once thou strike, against a stone, thy foot.
7 Jesus said to him, |Again| it is written,—[d]
Thou shalt not put to the test |the Lord thy
God|.
8 |Again| the adversary taketh him with him, into
an exceeding high mountain,—and pointeth out
to him all' the kingdoms of the world, and their
glory; 9 and said to him,
‖All these things‖ will I give thee,—if thou
wilt fall down and worship me.
10 Then saith Jesus unto him,
Withdraw, Satan! for it is written,—[e]
|The Lord thy God| shalt thou worship,
And |to him alone| render divine service.
11 |Then| the adversary leaveth him,—and lo!
|messengers| came near, and began ministering
unto him.

§ 8. *Jesus begins his Ministry in Galilee.*
Mk. i. 14-20; Lu. iv. 14, 15.

12 And <hearing that |John| had been delivered
up>, he retired into Galilee; 13 and, forsaking
Nazareth, he came and fixed his dwelling in
Capernaum, which was by the sea,—within the
bounds of Zebulun and Naphtali: 14 that it
might be fulfilled, which was spoken through
Isaiah the prophet, saying:
15 *<Land of Zebulun, and land of Naphtali,*
The sea-way across the Jordan,—Galilee of the
nations>
16 *‖The people that was sitting in darkness‖*
|A great light| beheld,—
And ‖on them who were sitting in land and
shade of death‖
|Light| rose on them.[a]
17 |From that time| began Jesus to be making pro-
clamation, and saying.—
Repent ye, for the kingdom of the heavens
hath drawn near.[b]
18 And <walking round beside the sea of Galilee>
he saw two' brethren—Simon who is called
Peter, and Andrew his brother,—casting a large
fishing-net into the sea, for they were fishers;
19 and he saith unto them,
Come after me,—
And I will make you fishers |of men|.
20 And ‖they‖ |straightway| leaving the nets, fol-
lowed him. 21 And <going forward
from thence> he saw other' two' brethren—
James the son of Zebedee, and John his brother—
in the boat with Zebedee their father, putting
in order their nets,—and he called them.
22 And ‖they‖ |straightway| leaving the boat and
their father, followed him.
23 And Jesus was going round throughout all'
Galilee, teaching in their synagogues, and pro-
claiming the glad-message[c] of the kingdom,—
and curing every' disease, and every' infirmity,
among the people. 24 And forth went the
report of him into all Syria; and they brought
unto him all' who were sick, |with divers' diseases
and tortures| distressed, demonized and lunatic
and paralyzed,—and he cured them. 25 And
there followed him large multitudes—from Gali-
lee, and Decapolis, and Jerusalem, and Judæa,
and across the Jordan.

§ 9. *The Sermon on the Mount.* Lu. vi. 20-49.

5 But |seeing the multitudes| he went up into a
mountain,—and, when he had taken a seat, his
disciples came unto him[d]; 2 and, opening his
mouth, he began teaching them, saying:—
3 ‖Happy‖ the *destitute*[e] |in spirit|;
For |theirs| is the kingdom of the heavens:
4 ‖Happy‖ *they who mourn*;
For |they| *shall be comforted*[e]:
5 ‖Happy‖ the meek;
For |they| shall inherit the earth[f]:
6 ‖Happy‖ they who hunger and thirst for
righteousness;
For |they| shall be filled:
7 ‖Happy‖ the merciful;
For |they| shall receive mercy:
8 ‖Happy‖ the *pure* |in *heart*|[g];
For |they| shall |see God|:

[a] Or (WH): "opened unto him."
[b] Deu. viii. 3.
[c] Ps. xci. 11 f.
[d] Deu. vi. 16; x. 20.
[e] Deu. vi. 13.

[a] Is. ix. 1 f.
[b] Or simply (WH): "saying,— The kingdom of the heavens hath drawn near."
[c] Ap: "Glad-message."
[d] Or (WH) simply: "His disciples came near."
[e] Is. lxi. 1 ff.
[f] Or: "land": Ps. xxxvii. 11.
[g] Ps. xxiv. 4.

9 ‖Happy‖ the peacemakers;
For |they|[a] shall be called |sons of God|:
10 ‖Happy‖ they who have been persecuted for righteousness' sake;
For |theirs| is the kingdom of the heavens.
11 ‖Happy‖ are ye, whensoever they may reproach you and persecute you, and say every' evil thing against you |falsely, for my sake|: 12 Rejoice and exult, because |your reward| is great in the heavens; for |so| persecuted they the prophets who were before you.
13 |Ye| are the salt[b] of the earth; but <if the salt become tasteless> wherewith shall it be salted? it is good |for nothing| any more,[c] save, being cast out, to be trampled on by men.
14 |Ye| are the light of the world: it is impossible for a city to be hid |on the top of a mountain| lying. 15 Neither light they a lamp, and place it under the measure; but upon the lampstand, and it giveth light to all' that are in the house. 16 ‖In like manner‖ let your light shine before men,—that they may see your good works,—and glorify your Father who is in the heavens.
17 Do not think, that I came to pull down the law, or the prophets,—I came not to pull down, but to fulfil. 18 For |verily| I say unto you, <until the heaven and the earth shall pass away> |one least letter, or one point| may in nowise pass away from the law, till all be accomplished. 19 <Whosoever, therefore, shall relax one of these commandments, the least, and teach men so> shall be called |least| in the kingdom of the heavens; but <whosoever shall do and teach> |the same| shall be called |great| in the kingdom of the heavens.
20 For I say unto you, that <unless your' righteousness exceed that of the Scribes and Pharisees> |in nowise| may ye enter into the kingdom of the heavens.
21 Ye have heard, that it was said, to them of olden time,—
Thou shalt not commit murder,[d]
and <whosoever shall commit murder> shall be |liable| to judgment.
22 But |I| say unto you, that <every' one who is angry with his brother> shall be |liable| to judgment,—and <whosoever shall say to his brother, Worthless one!> shall be |liable| to the high council; and <whosoever shall say, Rebel!> shall be |liable| unto the fiery gehenna.[f] 23 <If, therefore, thou be bearing thy gift towards the altar, and |there| shouldst remember that |thy brother| hath aught against thee> 24 leave there thy gift before the altar, and withdraw,—|first| be reconciled unto thy brother, and |then| coming, be offering thy gift. 25 Be making agreement with thine adversary, quickly, while thou art with him in the way,—lest once thine adversary deliver thee up unto the judge, and the judge, unto the officer, and |into prison| thou be cast. 26 |Verily| I say unto thee, |In nowise| mayest thou come out from thence, until thou pay the last halfpenny.
27 Ye have heard, that it was said,
Thou shalt not commit adultery[g]:
28 But |I| say unto you, that <Every' one who looketh on a woman so as to covet her> |already| hath committed adultery with her, in his heart. 29 And <if |thy right eye|[h] is causing thee to stumble> pluck it out, and cast it from thee,—for it profiteth thee, that |one of thy members| should perish, and not |thy whole body| be cast into gehenna. 30 And <if |thy right hand|[i] is causing thee to stumble> cut it off, and cast it from thee,—for it profiteth thee, that |one of thy members| should perish, and not ‖thy whole body‖ |into gehenna| depart.
31 It was said, moreover,[d] <*Whosoever shall divorce his wife*> *let him give her a writing of divorcement*;
32 But |I|[e] say unto you, that <Everyone' who divorceth his wife—saving for unfaithfulness[f]> causeth her to be made an adulteress,—[and |whosoever shall marry a divorced woman| committeth adultery].
33 |Again| ye have heard that it was said, to them of olden time,[g]
Thou shalt not swear falsely,—[h]
But *shalt render unto the Lord, thine oaths*.
34 But |I| tell you—not to swear |at all|[i]:
Neither *by heaven*, because *it is the* |*throne of God*|,—[k]
35 Nor by the earth, because it is |his footstool|;
Nor by Jerusalem, because it is *the* |*city*| *of the Great King*[l];
36 Nor ‖by thine own head‖ mayest thou swear, because thou art not able to make |one' hair| white or black.
37 But let your word be, Yea, yea,—Nay, nay;
And ‖what goeth beyond these‖ is |of evil|.
38 Ye have heard, that it was said,—
Eye for eye, and tooth for tooth.[m]
39 But |I| tell you, not to resist evil,—[n]
Nay <whoever is smiting thee on the right' cheek> turn to him |the other' also|;
40 And <him who is desiring thee to be judged, and to take |thy tunic|> let him have |thy mantle also|.
41 And <whoever shall impress thee one' mile> go with him two':

[a] Em. doubtful, owing to vr.
[b] Mk. ix. 50; Lu. xiv. 34, 35.
[c] Ml: "for nothing hath it strength any more."
[d] Exo. xx. 13; Deu. v. 17.
[f] Ap: "Gehenna."
[g] Exo. xx. 14; Deu. v. 18.
[h] Chap. xviii. 9; Mk. ix. 47.
[i] Chap. xviii. 8; Mk. ix. 43.
[k] Deu. xxiv. 1.
[l] Chap. xix. 9; Mk. x. 11, 12; Lu. xvi. 18.
[m] Ml: "harlotry."
[n] Lev. xix. 12.
[o] Nu. xxx. 2; (Deu. xxiii. 21).
[p] Ja. v. 12.
[q] Is. lxvi. 1.
[r] Ps. xlviii. 2.
[s] Exo. xxi. 24; Lev. xxiv. 20; Deu. xix. 21.
[t] Lu. vi. 29, 30.

<To him who is asking thee> give;
And <him who is desiring from thee to borrow> do not thou turn away.

Ye have heard, that it was said,
Thou shalt love thy neighbour,[a] and hate thine enemy.
But |I| say unto you,
Be loving your enemies,[b]
And praying for them who are persecuting you:
That ye may become sons of your Father who is in the heavens;
Because |his sun| he maketh arise on evil and good,
And sendeth rain, on just and unjust.
For <if ye love them that love you> what reward have ye? are not ‖even the tax-collectors‖ |the same thing| doing?
And <if ye salute your brethren only> what |more than common| are ye doing? are not ‖even the nations‖ |the same thing| doing?
‖*Ye*‖ therefore, |*shall become*| ‖*perfect*‖[c]:
As |your heavenly Father| is—perfect.

[But] take heed, that ye do not |your righteousness| before men, to be gazed at by them,—|otherwise at least‖ |reward| have ye none, with your Father who is in the heavens.
<When, therefore, thou mayest be doing an alms> do not sound a trumpet before thee, just as |the hypocrites| do, in the synagogues and in the streets—that they may be glorified by men,—|Verily| I say unto you, they are getting back their reward. 3 But <thou, when doing an alms> let not |thy left hand| know' what thy right hand is doing; 4 that thine alms may be in secret,—and |thy Father, who seeth in secret| will give it back to thee.
And <when ye may be praying> ye shall not be as the hypocrites, because they love <in the synagogues, and at the corners of the broad ways> to take their stand and pray, that they may shine before men;
|Verily| I say unto you, they are getting back their reward. 6 But <thou, when thou wouldest pray> *enter into thy closet, and, fastening thy door, pray*[d] unto thy Father who is in secret,—and |thy Father who seeth in secret| will reward thee. 7 And |being at prayer| use not vain repetitions, just like the nations,—for they think, that |in their much speaking| they shall be heard; 8 do not, therefore, make yourselves like them,—for [God] your Father knoweth of what things ye have |need|, before ye ask him. 9 |Thus| therefore pray |ye|[e]:
Our Father, who art in the heavens,—
Hallowed be thy name,
Come may thy kingdom,—
Accomplished[a] be thy will, |as in heaven| also on earth:
11 |Our needful bread| give us, this day;
12 And forgive us our debts, as |we also| have forgiven our debtors;
13 And bring us not into temptation,
But rescue us from the evil one.[b]
14 For <if ye forgive men their faults>
‖Your Father who is in the heavens‖ will forgive |even you|;
15 But <if ye forgive not men [their faults]>
Neither will your Father forgive |your faults|.
16 And <when ye may be fasting> become not ye, as the hypocrites, of sullen countenance,—for they darken their looks, that they may appear |unto men| to be fasting: |Verily| I say unto you, they are getting back their reward. 17 But <when |thou| art fasting> anoint thy head, and |thy face| wash,—
18 that thou do not appear |unto men| to be fasting, but to thy Father who is in secret,—and |thy Father who seeth in secret| will reward thee.
19 Be not laying up for yourselves treasures upon the earth, where |moth and rust| do tarnish, and where |thieves| dig through and steal; 20 but be laying up for yourselves treasures in heaven, where |neither moth nor rust| doth tarnish, and where |thieves| dig not through nor steal: 21 for <where |thy treasure| is> |there| will be |thy heart [also]|.
22 |The lamp[c] of the body| is the eye:
<If therefore thine eye be single>
‖Thy whole body‖ shall be |lighted up|;
23 But <if thine eye be |evil|>
‖Thy whole body‖ shall be |in the dark|;—
<If therefore ‖the light which is in thee‖ is |darkness|>
‖The darkness‖ |how great|!
24 ‖No one‖ |unto two' masters| can be in service;
For either |the one| he will hate, and |the other| love,
Or |one| he will hold to, and |the other| despise:
Ye cannot be in service |unto God| and |unto Riches|.[d]
25 |For this cause| I say unto you:
Be not anxious[e] for your life,[f]
What ye shall eat [or what ye shall drink],—
Or for your body,
What ye shall put on:
Is not |the life| more than |the food|?
And |the body| than |the raiment|?
26 Observe intently ‖the birds of the heaven‖,—
That they neither sow, nor reap, nor gather into barns,
And yet |your heavenly Father| feedeth |them|:
Are not ‖ye‖ much better than |they|?

[a] More than "done"—"accepted," "obeyed," "brought to pass," "fulfilled." Cp. chap. xxvi. 42.
[b] Ap: "Evil one."
[c] Lu. xi. 34-36.
[d] Ap: "Mammon."
[e] Lu. xii. 31.
[f] Ap: "Soul."

[a] xix. 18.
vi. 35.
xviii. 13.
[d] Is. xxvi. 20; 2 K. iv. 33.
[e] Lu. xi. 2-4.

27 But who from among you, being anxious,
can add to his stature one cubit?
28 And |about clothing| why are ye anxious?
Consider well the lilies of the field, how
they grow,—
They toil not neither do they spin;
29 And yet, I say unto you, ‖Not even Solo-
mon, in all his glory‖ was arrayed like
|one of these|!
30 Now <if the grass of the field—which
|to-day| is, and ‖to-morrow‖ |into an
oven| is cast—God thus adorneth>
Not much rather |you| little of faith?
31 Do not then be anxious, saying,
What shall we eat? or What shall we
drink? or Wherewithal shall we be
arrayed?
32 For ‖all' these things‖ |the nations| seek
after,—
For your heavenly Father |knoweth| that
ye are needing |all' these things|.
33 But be seeking first, the kingdom and its
righteousness,—
And |all these things| shall be added unto
you.
34 Do not, then, be anxious for the morrow;
|For the morrow| will be anxious |for itself|:
|Sufficient for the day| is the evil thereof.

7 Judge not, that ye be not judged;—
2 For <with what judgment ye judge> shall
ye be judged,—
And <with what measure ye mete> shall it
be measured unto you.
3 Why, moreover, beholdest thou the mote, in
the eye of thy brother,—
While |the beam' in thine own' eye| thou
dost not consider?
4 Or how wilt thou say unto thy brother,
Let me cast the mote out of thine eye,—
When, lo! ‖a beam‖ is in thine own' eye?
5 Hypocrite! cast first |out of thine own eye|
‖the beam‖,—
And |then| shalt thou see clearly to cast
the mote, out of the eye of thy brother.

6 Do not give what is holy unto dogs,
Neither cast ye your pearls before swine,—
Lest once they trample |them| down with
their feet,
And, turning, tear ‖you‖.

7 Be asking, and it shall be given you,
Be seeking, and ye shall find,—
Be knocking, and it shall be opened unto you.
8 For |whosoever asketh| receiveth,
And |he that seeketh| findeth,—
And |to him that knocketh| shall it be opened.
9 Or what man |from among yourselves|,
Whom his son shall ask for a loaf,—
|A stone| will give him?
10 Or |a fish also| shall ask,—
|A serpent| will give him?
11 <If then ‖ye‖ being |evil| know how |good
gifts| to be giving unto your children>
‖How much more‖ will |your Father who is
in the heavens| give good things to them
that ask |him|?
12 <Whatsoever things, therefore, ye would, that
men be doing unto you>
‖So‖ be ‖ye also‖ doing |unto them|,—
For |this| is the law and the prophets.

13 Enter[a] ye in at |the narrow' gate|;
Because broad and roomy is the way[b] that
leadeth unto destruction,—
And |many| are they who enter thereby:
14 Because |narrow| is the gate, and |confined|
the way, that leadeth unto life,—
And |few| are they who find |it|.

15 Beware of false prophets,
Who come unto you in clothing of sheep,—
While |within| they are ravening wolves.
16 |By their fruits|[c] shall ye find |them| out,—
Unless perhaps men gather—
<From thorns> grapes!
Or <from thistles> figs!
17 So ‖every good tree‖ |fine fruit| produceth,—
Whereas ‖the worthless' tree‖ |evil fruit| pro-
duceth:
18 It is |impossible| for a ‖good tree‖ to be bear-
ing |evil fruit|,
Neither doth ‖a worthless tree‖ produce |fine
fruit|.
19 ‖Every' tree that beareth not fine fruit‖[d]
Is hewn down, and |into fire| is cast.
20 After all then |by their fruits| shall ye find
|them| out.

21 ‖Not every one that saith unto me, Lord!
Lord!‖ shall enter into the kingdom of the
heavens,—
But he that doeth the will of my Father who
is in the heavens.
22 |Many| will say unto me, in |that| day,
Lord! Lord![e] did we not |*in thy name*
prophesy,[f]
And |in thy name| cast |demons| out,—
And |in thy name| ‖many works of power‖
perform?
23 And |then| will I confess unto them,
|Never| have I acknowledged[g] you,—
Depart from me, ye workers of lawlessness![h]
24 <Every one, therefore, who heareth [these]
my words, and doeth them>[i]
Shall be likened to a prudent man, who
built his house upon the rock;
25 And the rain descended, and the streams
came, and the winds blew, and rushed
against that house, and it fell not;
For it had been founded upon the rock.
26 <And every one who heareth these my words,
and doeth them not>
Shall be likened unto a foolish man, who
built his house upon the sand;
27 And the rain descended, and the streams
came, and the winds blew, and dashed

[a] Lu. xiii. 24.
[b] Or (WH): "wide is the gate and roomy the way."
[c] Lu. vi. 43, 44.
[d] Chap. iii. 10.
[e] Lu. vi. 46, 47.
[f] Jer. xxvii. 15; xiv. 14.
[g] Or: "approved." Ap. "Know."
[h] Ps. vi. 8.
[i] Lu. vi. 47, 49.

against that house, and it fell; and |the fall thereof| was |great|.

28 And it came to pass <when Jesus ended these words> with astonishment were the multitudes being struck at his teaching; 29 for he was teaching them as one having |authority|, and not as their Scribes.

§ 10. *A Leper cleansed.* Mk. i. 40–45; Lu. v. 12–14.

8 And <when he came down from the mountain> there followed him large multitudes.
2 And lo! |a leper| coming near, began to bow down to him, saying,—
Lord! |if thou be willing| thou canst cleanse me.
3 And, stretching forth the hand, he touched him, saying,—
I am willing, be cleansed!
And |straightway| cleansed was his leprosy.
4 And Jesus saith unto him,
Mind! tell |no one|,—but withdraw, |thyself| *shew to the priest*,[a] and offer the gift which Moses directed |for a witness unto them|.

§ 11. *A Centurion's Servant healed.* Lu. vii. 1-10.

5 And <when he entered into Capernaum> there came near unto him a centurion, beseeching him, 6 and saying,
Lord! |my servant| is laid prostrate in the house, a paralytic |fearfully tortured|.
7 He saith unto him,
|I| will come and cure him.
8 But the centurion, answering, said,
Lord! I am of no consideration, that |under my roof| thou shouldest enter,—but |only say with a word| and healed shall be my servant. 9 For |I also| am a man [set] under authority, having under myself, soldiers,—and I say to this one, Go! and he goeth, and to another, Come! and he cometh, and |to my servant| Do this! and he doeth it.
10 Now Jesus, hearing, marvelled, and said to them that followed,—
|Verily| I say unto you, |With no one in Israel| ‖such faith as this‖ have I found.
11 But I say unto you,
|Many *from east and west*|[b] will have come,[c]
And shall recline with Abraham and Isaac and Jacob, in the kingdom of the heavens;
12 Whereas |the sons of the kingdom|[d] shall be cast forth into the darkness outside,—
|There| will be wailing and gnashing of teeth.
13 And Jesus said unto the centurion,
Withdraw! and |as thou hast believed| be it done for thee.
And healed was the servant in that hour.

§ 12. *Peter's Mother-in-law cured, and many others.* Mk. i. 29–34; Lu. iv. 38–44.

14 And Jesus coming into the house of Peter, saw his mother-in-law laid prostrate and in a fever, 15 and he touched her hand, and the fever left her,—and she arose, and began ministering unto him. 16 But, when |evening| came, they brought unto him many demonized,—and he cast out the spirits with a word, and |all' who were sick| he cured: 17 that it might be fulfilled, which was spoken through Isaiah the prophet, saying,—
‖*Himself*‖ |*our weaknesses*| *took, and* |*diseases*| *bare.*[a]

§ 13. *A Scribe and a Disciple put to the test.* Lu. ix. 57–62.

18 Now Jesus <seeing a multitude about him> gave orders to depart unto the other side.
19 And a certain scribe, coming near, said unto him,—
Teacher; I will follow thee, whithersoever thou goest.
20 And Jesus saith unto him:
‖The foxes‖ have |dens|,
And |the birds of the heavens| nests,—
But ‖the Son of Man‖ hath not where |his head he may recline|.
21 And |another of the disciples| said unto him,—
Lord! suffer me |first| to depart, and bury my father.
22 But |Jesus| saith unto him,—
Be following me,
And leave |the dead| to bury |their own' dead|.

§ 14. *A Storm rebuked.* Mk. iv. 35–41; Lu. viii. 22–25.

23 And <when he |entered| into a boat> his disciples followed him. 24 And lo! |a great squall| arose in the sea, so that |the boat| was being covered[b] |by the waves|,—but |he| was sleeping. 25 And, coming near, they aroused him, saying,
Master! save, we perish!
26 And he saith unto them,
|Why| are ye |fearful|, little of faith?
|Then, aroused| he rebuked the winds and the sea,—and it became a great calm. 27 But |the men| marvelled, saying,
Whence is this one,—that ‖both the winds and the sea‖ unto him, give ear?

§ 15. *Two Demoniacs delivered.* Mk. v. 1-20; Lu. viii. 26–39.

28 And <when he |came| unto the other side, into the country of the Gadarenes> there met him, two' men demonized, |out of the tombs| coming forth,—fierce exceedingly, so that no one could pass that way; 29 and lo! they cried aloud, saying,
What have we in common with thee,[c] O Son of God?
Hast thou come hither, |before the right time| to torment us?
30 Now there was, far from them, a herd of many

[a] Lev. xiii. 49; xiv. 2-20.
[b] Mal. i. 11; Is. lix. 19.
[c] Lu. xiii. 28, 29.
[d] As if sprung from it: Exo. xix. 5, 6; cp. Ac. iii. 25.

[a] Is. liii. 4.
[b] Graphic! wave after wave swept over it.
[c] Ml: "What to us and to thee?"

swine, feeding; 31 and |the demons| began to beseech him, saying,
<If thou dost cast us out>
Send us away, into the herd of swine.
32 And he said unto them,
Withdraw!
So |they| going out, departed into the swine,—and lo! all' the herd rushed down the cliff into the sea, and died in the waters. 33 And |they who were feeding them| fled,—and, departing into the city, reported all things, and what concerned them who had been demonized. 34 And lo! |all' the city| came out to meet Jesus,—and, seeing him, they besought that he would pass on from their bounds.

§ 16. *A Paralytic forgiven and healed.* Mk. ii. 3-12; Lu. v. 18-26.

9 And, entering into a boat, he crossed over, and came into his own city. 2 And lo! they were bringing unto him a paralytic, |on a couch| laid prostrate; and Jesus, |seeing| their faith, said to the paralytic,—
Take courage! child, forgiven are thy sins.
3 And lo! |certain of the scribes| said within themselves,—
|This man| speaketh profanely!
4 And Jesus |knowing| their inward thoughts, said,—
To what end are ye cherishing evil thoughts within your hearts?
5 For which is easier—
To say, Forgiven are thy sins,—
Or to say, Rise and be walking!
6 But <that ye may know, that the Son of Man hath |authority| upon the earth, to be forgiving sins>
|Then| saith he to the paralytic,—
Rise! take up thy couch,
And withdraw unto thy house.
7 And, rising, he departed unto his house.
8 Now the multitudes |seeing| were struck with fear, and glorified the God who had given authority |such as this| ‖unto men‖.

§ 17. *Matthew called.* Mk. ii. 13-17; Lu. v. 27-32.

9 And Jesus <passing aside from thence> saw a man presiding over the tax-office, called |Matthew| and saith unto him,—
Be following me.
And, arising, he followed him. 10 And it came to pass <as he was reclining in the house> that lo! |many' tax-collectors and sinners| came, and were reclining together with Jesus and his disciples. 11 And |the Pharisees| ‖observing it‖ began to say unto his disciples,—
Wherefore |with tax-collectors and sinners| doth your Teacher eat?
12 And |he| hearing it, said,—
No need have the strong, of a physician, but they who are sick.
13 But go ye, and learn what this meaneth,—[a]
‖*Mercy*‖ *I desire, and not* |*sacrifice*|[b];
For I came not, to call the righteous, but sinners.

§ 18. *Then will they fast.* Mk. ii. 18-22; Lu. v. 33-38.

14 Then come near unto him the disciples of John, saying,—
Wherefore do |we, and the Pharisees| fast,[a] whereas |thy disciples| ‖fast not‖?
15 And Jesus said unto them,—
Can |the sons[b] of the bridechamber| mourn, so long as |the bridegroom| is |with them|?
But days will come, when the bridegroom |shall be taken from them|, and |then| will they fast.
16 Howbeit |no one| layeth on a patch of unshrunk cloth, upon an old garment,—for the shrinking of it teareth away from the garment, and |a worse rent| is made.
17 Neither pour they new wine into old skins: otherwise at least, the skins are burst, and |the wine| runneth out, and |the skins| are spoiled,—but they pour new[c] wine into unused[d] skins, and |both| are together preserved.

§ 19. *The Daughter of Jairus raised; and the Woman with a Flow of Blood cured.* Mk. v. 22-43; Lu. viii. 41-56.

18 <While |these things| he was speaking unto them> lo! |a [certain] ruler| came, and began bowing down to him, saying,—
|My daughter| just now died!
But come, and lay thy hand upon |her|, and she shall live.
19 And Jesus, arising, was following him, also his disciples.

20 And lo! ‖a woman, having a flow of blood twelve years‖ |coming near behind| touched the fringe of his mantle. 21 For she kept saying within herself,—
<If only I touch his mantle> I shall be made well!
22 And ‖Jesus‖ |turning and seeing her| said,—
Take courage! daughter,
|Thy faith| hath made thee well.
And the woman was made well, from that hour.

23 And <Jesus |coming| into the house of the ruler, and seeing the flute-players and the multitude in confusion> was saying:
24 Give place! for the maiden died not, but is sleeping.
And they began to deride him. 25 But <when the multitude had been put forth> he went in, and grasped her hand,—and the maiden arose. 26 And forth went this report, into the whole of that land.

§ 20. *Two Blind men, a Demoniac, and Many Others cured; the Kingdom proclaimed; and the Multitudes pitied.*

27 And <as Jesus |was passing aside from

[a] Or (WH): "fast much." [c] *Neos* = newly made.
[b] Cp. chap. viii. 12 n. [d] *Kainos* = fresh.

[a] Ml: "is." [b] Ho. vi. 6.

thence|> there followed him, two' blind men,[a]
crying aloud and saying,—
Have mercy on us, O Son of David!
28 And <when he entered the house> the blind
men came unto him,—and Jesus saith unto them,
Believe ye, that I can |do this|?
They say unto him,
Yea, Lord!
29 Then touched he their eyes, saying,
|According to your faith| be it done unto you.
30 And their eyes were opened. And Jesus
|sternly charged them| saying,
Mind! let no one know!
31 |They| however, going forth, made him known
throughout the whole of that land.
32 And <as |they| were going forth> lo! there
was brought to him, a dumb man, demonized.[b]
33 And <the demon being cast out> the dumb
man spake; and the multitudes marvelled,
saying,—
|Never| was it seen thus, in Israel.
34 [But |the Pharisees| began to say,
|In the ruler of the demons| is he casting out
the demons.]
35 And Jesus was going round all the cities and
the villages, teaching in their synagogues, and
proclaiming the glad-message of the kingdom,—
and curing every' disease, and every' infirmity.
36 But |seeing the multitudes| he was
moved with compassion concerning them, be-
cause they were torn and thrown down, *like sheep
having no shepherd*.[c] 37 |Then| saith he unto his
disciples,—
|The harvest|[d] indeed, is great,
But |the labourers| few;
38 Beg ye, therefore, of the Lord of the harvest,—
That he would thrust forth labourers, into
his harvest.

§ 21. *The Twelve first sent forth.* Mk. vi. 7 f;
Lu. ix. 1 f: cp. § 93.

10 And <calling near his twelve' disciples> he
gave them authority over impure spirits,—so as
to be casting them out, and curing every' disease,
and every' infirmity. 2 Now |the twelve'
apostles' names|[e] are these:—
First Simon, who is called Peter, and Andrew,
his brother,—
And James, the son of Zebedee, and John, his
brother;
3 Philip, and Bartholomew,—
Thomas, and Matthew, the tax-collector;
James, the son of Alphæus, and Thadæus;
4 Simon, the zealot, and Judas Iscariot, who
also delivered him up.
5 |These twelve| Jesus sent forth, charging them,
saying:—
|Into any way to the nations| do not depart,—
And |into any city of Samaritans| do not
enter;
6 But be going, rather, unto *the lost sheep of the
house of Israel*.[e]
7 And |as ye go| proclaim, saying,
The kingdom of the heavens hath drawn
near![a]
8 Be curing |the sick|, raising |the dead|,—
cleansing |lepers|, casting out |demons|:[b]
‖Freely‖ ye have |received| |freely| ‖give‖.
9 Ye may procure—neither gold, nor silver, nor
copper, for your belts,—[10] neither satchel for
journey, nor two' tunics, nor sandals, nor
staff;[c]
For |worthy| is the labourer, of his mainten-
ance.
11 And <into whatsoever city or village ye enter>
Search out who in it is |worthy|,
And |there| abide, till ye go forth.
12 And <as ye enter the house> salute it;
13 And <if the house be worthy>
Let your peace come upon it,
But <if it be not worthy>
Let your peace, unto you, return.
14 And <whosoever shall neither welcome you,
nor hear your words>
|As ye go forth, outside that house or city|
Shake off the dust of your feet:
15 |Verily| I say unto you,—
|More tolerable| will it be, ‖for the land of
Sodom and Gomorrha in the day of judg-
ment‖
Than for |that| city![d]
16 Lo! ‖I‖ send you forth, as sheep amidst wolves;
Become ye therefore—
Prudent, as serpents, and simple,[e] as doves.

17 But beware of men;—
For they will deliver you up into high-
councils,
And |in their synagogues| will they
scourge you,—
18 And |before both governors and kings|
shall ye be brought |for my sake|—
‖For a witness to them and the nations‖.
19 And <when they deliver you up>
Be not anxious, how or what ye shall speak,—
For it shall be given you, in that' hour, what
ye shall speak;
20 For it is not |ye| who are speaking,
But |the Spirit of your Father| that is
speaking in you.
21 And |brother| will deliver up |brother| unto
death,
And ‖father‖ ‖child‖,—
And |children| will rise up |against parents|,
‖And will put them to death‖.
22 And ye will be hated by all, because of my
name,—
But ‖he that endureth throughout‖ |the
same| shall be saved.[f]
23 And <when they persecute you in this city>
flee into another,—
For |verily| I say unto you,
|In nowise shall ye finish the cities of Israel|
Till ‖the Son of Man‖ come.

[a] Chap. xx. 29 f.
[b] Chap. xii. 22; Lu. xi. 14.
[c] Nu. xxvii. 17; Eze. xxxiv. 5.
[d] Lu. x. 2.
[e] Mk. iii. 16-19; Lu. vi. 14-16; Ac. i. 13.
[a] Lu. x. 9.
[b] Signs of the promised kingdom: He. vi. 5.
[c] Lu. x. 4-11.
[d] Chap. xi. 24; Lu. x. 12.
[e] Or: "pure" — without foreign admixture.
[f] Chap. xxiv. 4-14.

24 A |disciple|[a] is not above |the teacher|,
Nor |a servant| above |his lord|:
25 |Sufficient for the disciple| that he become
|as his teacher|,
And |the servant| as |his lord|.
<If ‖the master of the house‖ |Beelzebul|
they called>
How much more, the men of his house!
26 Then do not fear them,—
For |nothing hath been covered|[b] which
shall not be |uncovered|,
And |hidden| which shall not be |made
known|.
27 <What I am saying to you in the darkness>
Tell ye in the light,—
And <what [whispered] into the ear ye are
hearing>
Proclaim ye on the housetops.
28 And be not in fear, by reason of them that are
killing the body,—
And |the soul|[c] are not able to kill.
But fear, rather, him who is able |both soul
and body| to destroy in gehenna![d]
29 Are not ‖two' sparrows‖ |for a farthing| sold?
And |one from among them| shall not fall
upon the ground, without your Father;
30 But <even the hairs of |your| head> have
all been numbered.
31 Then be not in fear—
|Than many' sparrows| better are ‖ye‖!
32 <Every one therefore who shall confess me
before men>
‖I also‖ will confess |him| before my Father
who is in the heavens;
33 But <whoever shall deny me before men>
‖I also‖ will deny[e] |him| before my Father
who is in the heavens.
34 Do not think, that I came to thrust peace
upon the earth,—
I came not to thrust |peace| but |a sword|[f];
35 For I came to set at variance—
|A man| *against* |*his father*|,
And |*a daughter*| *against* |*her mother*|,
And |*a bride*| *against* |*her mother-in-law*|;
36 *And* |*a man's foes*| *are* ‖*they of his own
house*‖[g]
37 <He that loveth father or mother above me>
Is not |worthy| of me,—
And <he that loveth son or daughter above
me>
Is not |worthy| of me;
38 And <he that doth not take his cross[h] and
follow after me>
Is not |worthy| of me.
39 |He that hath found his life|[i] shall lose
it,—
And <he that hath lost his life |for my sake|>
shall find it.
40 <He that giveth welcome unto you>
|Unto me| giveth welcome,
And <he that |unto me| giveth welcome>
Giveth welcome—‖unto him that sent me
forth‖.[a]
41 <He that giveth welcome unto a prophet, in
the name of a prophet>
|The reward of a prophet| shall receive;
And <he that giveth welcome unto a righteous
man, in the name of a righteous man>
|The reward of a righteous man| shall re-
ceive;—
42 And <whosoever shall give to drink—unto
one of these little ones—|a cup of cold
water only|, ‖in the name of a disciple‖>[b]
|Verily| I say unto you,
|In nowise| shall lose his reward!

§ 22. *John in prison sends Questions to Jesus.*
Lu. vii. 18-35.

11 And it came to pass <when Jesus had finished
giving instructions to his twelve' disciples> he
passed on from thence, to be teaching and pro-
claiming in their cities.
2 Now ‖John‖ <hearing in the prison the works
of the Christ> |sending through his disciples|
3 said unto him,
Art ‖thou‖ the coming one?
Or ‖a different[c] one‖ are we to expect?
4 And |answering| Jesus said unto them—
Go report unto John, what ye do hear and
see:—
5 *The* |*blind*| *recover sight*,
And |*the lame*| walk,
|Lepers| are cleansed,
And |*the deaf*| *hear*,—[d]
And |the dead| are raised,
And |*the destitute*| *are told the joyful tidings*[e];
6 And |happy| is he, whosoever shall not find
cause of stumbling ‖in me‖.
7 But <as these were going their way> Jesus
began to say unto the multitudes, concerning
John,—
What went ye forth into the wilderness to
gaze at?
A reed, by a wind, shaken?
8 But what went ye forth to see?
A man, in soft clothing, arrayed?
Lo! |they who soft clothing do wear| are
in the houses of kings.
9 But why went ye forth?
|A prophet| to see?
Yea, I say unto you, And much more than a
prophet.
10 |This| is he, concerning whom it is written,—
Lo! |*I*| *send my messenger before thy face,*
Who shall make ready thy way before thee.[f]
11 |Verily| I say unto you—
There hath not arisen |among such as are
born of women| ‖a greater than John the
Immerser‖,—

[a] Lu. vi. 40; Jn. xiii. 16.
[b] Lu. viii. 17; xii. 2-9 Mk. iv. 22.
[c] Ap: "Soul."
[d] Ap: "Gehenna."
[e] 2 Tim. ii. 12.
[f] Lu. xii. 51-53.
[g] Mi. vii. 6.
[h] Chap. xvi. 24-26; Mk. viii. 34, 35; Lu. ix. 23, 24.
[i] Com: "Soul."
[a] Mk. ix. 37; Lu. ix. 48; Jn. xiii. 20.
[b] Mk. ix. 41.
[c] "Different" in kind, not merely "another" individual: a "different one" might have kept John out of prison. But cp. xvii. 11, 12.
[d] Is. xxxv. 5, 6.
[e] Is. lxi. 1.
[f] Mal. iii. 1; Mk. i. 2; Lu. vii. 27.

Yet ‖he that is less in the kingdom of the heavens‖ is |greater than he|.
12 But <from the days of John the Immerser, until even now>
The kingdom of the heavens |is being invaded|,
And |invaders| are ‖seizing upon it‖.
13 For ‖all' the prophets and the law‖ |until John| did prophesy;
14 And <if ye are willing[a] to accept it>
|He| is Elijah—the one destined to come.[b]
15 ‖He that hath ears‖ let him hear!
16 But |unto what| shall I liken this generation?
It is |like| unto children, sitting in the market-places,
Who |calling unto the others| 17 say,
We played the flute to you,
And ye danced not,—
We sang a lament,
And ye beat not the breast.
18 For |John| came ‖neither eating nor drinking‖,
And they say—|A demon| he hath!
19 |The Son of Man| came ‖eating and drinking‖
And they say,
Lo! a gluttonous man and a wine-drinker!
A friend |of tax-collectors| and sinners!
And yet wisdom hath been justified by her works.

§ 23. *Favoured Cities upbraided.* Lu. x. 13-15.

20 |Then| began he to upbraid the cities, in which had been done his noblest mighty works; because they repented not:—
21 Alas for thee, Chorazin!
Alas for thee, Bethsaïda!
Because <if |in Tyre and Zidon| had been done the works of power, which were done in you>
‖Of old‖ |in sackcloth and ashes| had they repented.
22 Moreover, I say unto you,
‖For Tyre and Zidon‖ |more tolerable| will it be, in a day of judgment, |than for you|.
23 And |thou| ‖Capernaum‖!
|*Unto heaven*| *shalt thou be uplifted?*
|*Unto hades*| *thou shalt be brought down*[c];
Because <if |in Sodom|[d] had been done the works of power, which were done in thee>
It would, in that case, have remained until this day.
24 Moreover, I say unto you—
‖For the land of Sodom‖ |more tolerable| will it be in a day of judgment, than ‖for thee‖.

§ 24. *Praise for Babes—Welcome for the Burdened.* Lu. x. 21, 22.

25 |In that' season| answered Jesus, and said—
I openly give praise unto thee, Father, Lord of heaven and earth,—
In that thou hast hid these things from the wise and discerning,
And hast revealed them unto babes;
26 Yea, O Father! that |so| it hath become |a delight| before thee.
27 ‖All things‖ |unto me| have been delivered up by my Father;
And |no one| fully knoweth the Son ‖save the Father‖,
Neither doth any one fully know ‖the Father‖ save |the Son|,—
And he to whomsoever the Son, may be minded |to reveal| him.
28 Come unto me! all' ye that toil and are burdened,
And |I| will give you rest:
29 Take my yoke upon you, and learn of me,—
Because |meek| am I and lowly |in heart|,
And *ye shall find rest unto your souls*[a];
30 For |my yoke| is easy,
And |my burden| light.

§ 25. *Disciples pluck Ears of Corn on Sabbath.* Mk. ii. 23-28; Lu. vi. 1-5.

12 <In that' season> went Jesus, on the sabbath, through the cornfields,—and |his disciples| hungered, and began to pluck ears of corn, and to eat. 2 But |the Pharisees| observing it, said unto him,—
Lo! |thy disciples| are doing what it is not allowed to do |on sabbath|.
3 And he said unto them,
Have ye never read what |David| did, |when he hungered, and they who were with him|? how
4 he entered into the house of God and |the presence-bread| did eat,[b] which it was not |allowable| for him to eat, nor for them who were with him,—save for the priests |alone|?
5 Or have ye not read, in the law, that ‖on the sabbaths‖ the priests, in the temple, |the sabbath| profane, and are |blameless|?
6 But I say unto you,—|Something greater than the temple| is here!
7 <If, however, ye had known what this meaneth—[c]
‖*Mercy*‖ *I desire, and not* |*sacrifice*|>[d]
Ye would not have condemned the blameless;
8 For ‖the Son of Man‖ is |Lord of the Sabbath|.

§ 26. *Withered Hand healed on Sabbath.* Mk. iii. 1-6; Lu. vi. 6-11.

9 And, passing on from thence, he came into their synagogue; 10 and lo! a man having |a withered hand|, and they questioned him, saying,
Is it allowable |on the sabbath| to heal?
|that they might accuse him|. 11 And he said unto them,

[a] Remarkable words! *Were they "willing"?*
[b] Mal. iv. 5.
[c] Is. xiv. 13, 15.
[d] Chap. x. 15.

[a] Jer. vi. 16 (Heb.).
[b] 1 S. xxi. 6.
[c] Mi: "is"
[d] Ho. vi. 6.

What man |from among yourselves| [shall there be],—
Who shall have one sheep,
And <if this should fall, on the sabbath, into a pit>
Will not lay hold of it, and raise it?
12 How much better, then, |a man| than |a sheep|?
So that it is allowable |on the sabbath| ‖nobly‖ to act.
13 Then saith he unto the man,
Stretch forth thy hand!
And he stretched it forth,—and it was restored whole, as the other|.

§ 27. *The Pharisees plotting, Jesus retires, quietly healing many.*

14 And the Pharisees |going forth| took |counsel| against him, to the end that |him, they might destroy|. 15 But |Jesus| taking note, retired from thence,—and many followed him, and he cured them all; 16 and straitly charged them, lest they should make him |manifest|:
17 that it might be fulfilled, which was spoken through Isaiah the prophet, saying:—
18 *Lo! my servant, whom I have chosen,*
My beloved, in whom |my soul| delighteth,—
I will put my Spirit upon him,
And ‖justice‖ |unto the nations| will he report:
19 *He will not strive, nor will he cry out,*
Nor shall any hear, in the broadways, his voice:
20 *|A bruised cane| will he not break,*
And |a smoking wick| will he not quench,—
Until he urge on |Justice| to victory,
21 *And |in his name| shall nations hope.*[a]

§ 28. *Demoniac cured.* [*In Beelzebul!*] *Blaspheming the Spirit.* Mk. iii. 20-30; Lu. xi. 14-23.

22 Then they brought unto him, one demonized, blind and dumb,—and he cured him, so that the dumb did speak and see. 23 And all the multitudes were beside themselves, and were saying,
Can |this one| be ‖the Son of David‖?
24 But |the Pharisees| hearing it, said,
|This one| doth not cast out the demons, |save in Beelzebul[b] ruler of the demons|.[c]
25 And |knowing their inward thoughts| he said unto them,
‖Every' kingdom divided against itself‖ is laid waste,—
And ‖no' city or house divided against itself‖ will stand;
26 And <if |Satan| is casting ‖Satan‖ out> |against himself| hath he become divided,—
How then shall ‖his kingdom‖ |stand|?
27 And <if ‖I‖ |in Beelzebul|[b] am casting out the demons>
In whom are |your sons| casting them out?
Wherefore ‖they‖ shall be |judges of you|.
28 But <if ‖in God's Spirit‖ |I| am casting out the demons>
Then doubtless hath come upon you unawares ‖the kingdom of God‖!
29 Or how can one enter the house of the mighty and |seize his goods|,
Unless |first| he bind the mighty one?
And |then| ‖his house‖ he will plunder.
30 ‖He that is not with me‖ is |against me|,—
And |he that gathereth not with me| [scattereth‖.
31 |Wherefore| I say unto you,
‖All' sin and profane speaking‖ shall be forgiven unto men,—
But |the speaking profanely of the Spirit ‖shall not be forgiven‖;
32 And <whosoever shall speak a word against the Son of Man> it shall be forgiven him,—
But <whosoever shall speak against the Holy Spirit> |it shall not be forgiven him|
‖Either in this' age,[a] or the coming'‖.
33 Either make the tree good, and its fruit good,
Or make the tree worthless, and its fruit worthless;
For |from the fruit| the tree is known.[b]
34 Broods of vipers!
How can' ye speak |good things| ‖being‖ |evil|?
For |out of the abundance of the heart| the mouth speaketh.
35 ‖The good' man‖ |out of the good' treasure| putteth forth |good things|;
And ‖the evil' man‖ |out of the evil' treasure| putteth forth |evil things|.
36 But I say unto you,
That <every' useless expression that men shall utter>
They shall render, concerning it, an account, in a day of judgment;
37 For ‖by thy words‖ shalt thou be |justified|,
And ‖by thy words‖ shalt thou be condemned|.

§ 29. *The Sign of Jonah, the Wisdom of Solomon, and the Return of the Demon.* Lu. xi. 29-32.

38 |Then| answered him, certain of the Scribes and Pharisees, saying,
Teacher! we desire of thee |a sign, to behold|.
39 But |he| answering, said unto them,
‖A wicked and adulterous generation‖ [a sign[a] doth seek,
And |a sign| will not be |given| it
‖Save the sign of Jonah the prophet‖.
40 For <just as *was Jonah in the belly of the sea-monster three' days and three' nights*>[d] |so| will be the Son of Man, in the heart of the earth, three days and three' nights.
41 ‖Men of Nineveh‖ will rise up in the judgment, with this generation, and will condemn it,—because they repented into the proclamation of Jonah; and lo! |something greater than Jonah| ‖here‖.
42 |The queen of the south| will arise in the judgment with this generation and will con-

[a] Is. xlii. 1-4; xli. 9.
[b] Ap: "Beelzebul."
[c] Chap. ix. 34.
[a] Ap: "Age."
[b] Chap. vii. 16-18; Lu. vi. 43, 45.
[c] Chap. xvi. 4; Mk. viii. 11, 12.
[d] Jonah i. 17.

demn it,—because she came out of the ends of the earth, to hear the wisdom of Solomon; and lo! |something greater than Solomon| ‖here‖.

43 But <when the impure' spirit goeth out of the man> it passeth through waterless' places, seeking rest,—and findeth it not. 44 |Then| it saith,

|Into my house| will I return, |whence I came out|,—

and, coming, findeth it empty [and] swept and adorned. 45 |Then| it goeth, and taketh along with itself, seven' diverse' spirits, |more wicked than itself|,—and, entering, abideth there; and |the last state of that man| becometh ‖worse than the first‖. |So| shall it be, with this |wicked| generation.

§ 30. "*Who is my Mother?*" Mk. iii. 31–35; Lu. viii. 19–21.

46 <While yet he was speaking unto the multitudes> lo! |his mother and brethren| were standing without, seeking to speak with him.

47 [And one said to him,

Lo! ‖thy mother and thy brethren‖ |without| are standing, seeking |to speak| with thee.]

48 But |he| answering, said unto him that was telling him,

Who is my mother? and who are my brethren?

49 And, stretching forth his hand towards his disciples, he said,

Lo! my mother and my brethren!

50 For <whosoever shall do the will of my Father who is in the heavens> |he| is my |brother, and sister, and mother|.

§ 31. *The Parable of the Sower.* Mk. iv. 1–9; Lu. viii. 4–8.

13 |On that day| Jesus, going out of the house, was sitting near the sea; 2 and there were gathered unto him, large multitudes, so that ‖he‖ |into a boat| entered, and was sitting, and |all the multitude| on the beach was standing.

3 And he spake unto them many things, in parables, saying:

Lo! the sower went forth to sow,—4 and <as he sowed>

|Some| indeed, fell by the pathway, and |the birds| came, and devoured it;

5 And |some| fell on the rocky places, where it had not much earth,—and |straightway| it sprang up, because it had no depth of earth;

6 and |the sun arising| it was scorched, and, because it had no root, it withered away[a];

7 And |some| fell upon the thorns, and the thorns came up, and choked it;

8 But |some| fell upon the good ground, and did yield fruit,—|this| indeed a hundred fold, and |that| sixty, and |the other| thirty.

9 |He that hath ears| let him hear.

[a] Mt: "was withered."

§ 32. *Wherefore in Parables? The Sower explained.* Mk. iv. 10–20; Lu. viii. 9–15.

10 And the disciples |coming near| said to him,

Wherefore |in parables| art thou speaking to them?

11 And |he| answering, said,[a]

Because |unto you| hath it been given, to get to know the sacred secrets[b] of the kingdom of the heavens,—whereas |unto them| hath it not been given.

12 For |whosoever hath| it shall be given ‖to him‖, and he shall be made to abound,—

But |whoever hath not| ‖even what he hath‖ shall be taken from him.[c]

13 ‖For this reason‖ |in parables, unto them| do I speak,—because |seeing| they see not, and |hearing| they hear not,—neither do they understand.

14 And |again is being fulfilled in them| the prophecy of Isaiah, which saith,—

They shall |surely hear| and yet will not understand,

And |surely see| and yet not perceive;

15 *For the heart of this people hath become dense,*

And |with their ears| heavily have they heard,

And |their eyes| have they closed,—

Lest, once they should see with their eyes,

And |with their ears| should hear,

And, with their hearts, should understand, and return;

When I would certainly heal them.[d]

16 But happy are ‖your‖ eyes, that they see, And your ears, that they hear;

17 For |verily| I say unto you—

|Many prophets and righteous men|

Have coveted to see what ye see, and have not seen,

And to hear what ye hear, and have not heard.[e]

18 Hear |ye| then, the parable of him that sowed:—

19 <When anyone heareth the word of the kingdom, and understandeth it not> the wicked one cometh, and catcheth up that which hath been sown in his heart,—‖this‖ is he |by the pathway| sown.

20 And ‖he on the rocky places sown‖ |the same| is he that |heareth the word| and |straightway, with joy| receiveth it; 21 yet hath he no root in himself, but is |only for a season|,—and <there arising, tribulation or persecution because of the word> |straightway| he findeth cause of stumbling.

22 And ‖he among the thorns sown‖ |the same| is he that |heareth the word|,—and |the anxiety of the age[f] and the deceit of riches| choke up the word, and |unfruitful| it becometh.

23 But ‖he on the good ground sown‖ |the same| is he who doth hear and understand

[a] Or (WH): "said unto them."
[b] Ap: "Mystery."
[c] Chap. xxv. 29; Mk. iv. 25; Lu. viii. 18.
[d] Is. vi. 9 f.
[e] Lu. x. 23, 24.
[f] Ap: "Age."

the word, who indeed beareth fruit and produceth,—|this| a hundred and |that| sixty, and |the other| thirty.

§ 33. *The Wheat and the Darnel.*

24 |Another' parable| put he before them, saying—
The kingdom of the heavens hath become like a man sowing good' seed in his field; 25 and |while men were sleeping| his enemy came, and sowed over darnel in among the wheat,—and away he went.
26 And <when the blade shot up and brought forth |fruit|> |then| appeared ‖the darnel also‖.
27 And the servants of the householder,[a] coming near, said to him,—
Sir! was it not |good' seed| thou didst sow in thy field?
Whence then hath it |darnel|?
28 And he said unto them—
‖An enemy‖ hath |done this|.
And they say |unto him|—
Wilt thou, then, that we go and collect it?
29 And |he| saith—
Nay! lest, at any time |while collecting the darnel| ye uproot along with it |the wheat|:
30 Suffer both to grow together until the harvest, and at |harvest time| I will say unto the reapers,—
Collect ye first the darnel, and bind it into bundles with a view to the burning it up; but |the wheat| be gathering into my barn.

§ 34. *The Grain of Mustard Seed.* Mk. iv. 30-32; Lu. xiii. 18, 19.

31 |Another' parable| put he before them, saying—
The kingdom of the heavens is like unto |a grain of mustard seed|, which a man took and sowed in his field; 32 which, indeed, is |less| than all' seeds, but |when grown| is |greater than garden-plants|, and becometh a tree,—so that *the birds of heaven* come, and *lodge among its branches.*[b]

§ 35. *The Leaven.* Lu. xiii. 20, 21.

33 |Another' parable| [spake he unto them]:—
The kingdom of the heavens is like |unto leaven|, which a woman took and hid in three measures of flour until |the whole| was leavened.[c]

§ 36. *Without a Parable—nothing.* Mk. iv. 33, 34.

34 |All these things| spake Jesus in parables unto the multitudes, and ‖without a parable‖ was he speaking |nothing| unto them: 35 that it might be fulfilled which was spoken through the prophet, saying—
I will open |in parables| my mouth,
I will bring up things hidden from the foundation![d]

[a] Or: "occupier."
[b] Dan. iv. 12, 21 (Chald.).
[c] 1 Co. v. 6.
[d] Ps. lxxviii. 2.

§ 37. *Private Explanation of The Darnel.*

36 |Then| <dismissing the multitudes> he went into the house, and his disciples came near to him, saying—
Make quite plain to us the parable of the darnel of the field.
37 And |he| answering, said—
‖He that soweth the good seed‖ is the Son of Man;
38 And |the field| is the world,
And ‖the good' seed‖ |these| are the sons of the kingdom,—
And |the darnel seeds| are the sons of the evil one;
39 And |the enemy that sowed them| is the adversary,
And ‖the harvest‖ is |the conclusion of an age|,[a]
And ‖the reapers‖ are |messengers|.
40 Just, therefore, as collected is the darnel, and |with fire is burned|> |so| will it be in the conclusion of the age:—[a]
41 The Son of Man will send forth his messengers, and they will collect, out of his kingdom, all' *the causes of stumbling,*[b] *and the doers of lawlessness,*[c] 42 and will cast them into the furnace of fire: |there| will be wailing and gnashing of teeth.
43 |Then, *the righteous*| *will shine forth*[d] as the sun, in the kingdom of their Father.
|He that hath ears| let him hear!

§ 38. *The Hid Treasure.*

44 The kingdom of the heavens is like unto |a treasure hid in the field|, which a man, finding, hid,—and |by reason of his joy| withdraweth and selleth whatsoever he hath, and buyeth that field.

§ 39. *One Very Precious Pearl.*

45 ‖Again‖ the kingdom of the heavens is |like| unto |a merchant, seeking beautiful' pearls|,—46 and <finding one' very' precious' pearl> departing, he at once sold all things, whatsoever he had, and bought it.

§ 40. *The Drag-net.*

47 ‖Again‖ the kingdom of the heavens is like unto |a large drag-net, cast into the sea and gathering of every kind|,—48 which |when it was filled| they dragged up on the beach, and, sitting down, collected the good into vessels, but |the worthless| forth they cast.
49 |So| will it be in the conclusion of the age:
The messengers will come forth, and separate the wicked from among the righteous; 50 and will cast them into the furnace of fire: |there| will be wailing and gnashing of teeth.

§ 41. *The Well-taught Scribe—Things New and Old.*

51 Have ye understood all these things?
They say unto him, Yea!

[a] Ap: "Age."
[b] Zeph. i. 3 (Heb.).
[c] Chap. vii. 23.
[d] Dan. xii. 3.

52 And |he| said unto them—
‖Wherefore‖ |every' scribe, discipled unto the kingdom of the heavens| is like unto a householder, who putteth forth out of his treasure, things new and old.

§ 42. *Offence at the Carpenter's Son.* Mk. vi. 2-6: cp. Jn. vi. 42.

53 And it came to pass <when Jesus had finished these parables> he removed from thence; 54 and <coming into his own city> began teaching them in their synagogue, so that with astonishment were they being struck, and were saying—
‖Whence‖ hath |this one| this wisdom, and the mighty works?
55 Is not |this one| the carpenter's ‖son‖?
Is not |his mother| called Mary, and are not his brethren—James and Joseph, and Simon, and Judas? 56 and ‖his sisters‖ are they not all with us?
‖Whence‖ then hath |this one| all these things?
57 And they began to find cause of stumbling in him.[a] But |Jesus| said unto them—
A prophet[b] is not without honour, save in his[c] city, and in his house.
58 And he did not, there, many mighty works, because of their unbelief.

§ 43. *John the Immerser Beheaded.* Mk. vi. 14-29; Lu. ix. 7-9.

14 |In that' season| heard Herod the tetrarch, the fame of Jesus; 2 and he said unto his servants—
|This| is John the Immerser,—
|He| hath arisen from the dead,
|For this cause| are the powers working mightily within him.
3 For |Herod| seizing John, had bound him, and |in prison|[d] put him away,—because of Herodias, the wife of Philip his brother; 4 for John had been saying to him,
It is not allowed thee, to have her.
5 And, desiring |to kill| him, he feared the multitude, because |as a prophet| they held him.[e]
6 But <a birthday feast of Herod taking place> the daughter of Herodias danced in the midst, and pleased Herod; 7 wherefore |with an oath| he promised to give her, whatsoever she should ask for herself; 8 and |she| being led on by her mother,—
Give me (saith she) here, upon a charger, the head of John the Immerser.
9 And the king |though grieved| yet <because of the oaths and the guests> ordered it to be given; 10 and sent and beheaded John in the prison.
11 And his head was brought upon a charger, and given unto the maiden, and she brought it to her mother. 12 And his disciples |going near| bare away the corpse, and buried him, and came and brought tidings unto Jesus.

§ 44. *Five Thousand fed.* Mk. vi. 32-34; Lu. ix. 10-17; Jn. vi. 1-13.

13 And Jesus |hearing it| retired from thence in a boat, into a desert place, |apart|,—and the multitudes |hearing of it| followed him on foot from the cities. 14 And |coming forth| he saw a great multitude,—and was moved with compassion[a] over them, and cured their sick.
15 And |evening| arriving, the disciples came unto him, saying—
The place is |a desert|, and |the hour| hath already passed,—dismiss the multitudes,[b] that they may go away into the villages, and buy themselves food.
16 But |Jesus| said unto them,
|No need| have they to go away,—give |ye| them to eat.
17 But |they| say unto him—
We have nothing here, save five' loaves and two' fishes.
18 But |he| said—
Bring |them| to me, here.
19 And <giving orders that the multitudes should recline upon the grass,—taking the five' loaves and the two' fishes,—looking up into the heaven> he blessed; and, breaking, gave |the disciples| the loaves, and the disciples unto the multitude. 20 And they did all eat, and were filled,—and they took up the remainder of the broken pieces, twelve' baskets |full|. 21 And |they who did eat| were about five' thousand |men|, besides women and children.

§ 45. *Jesus walks upon the Lake.* Mk. vi. 45-56; Jn. vi. 16-21.

22 And [straightway] constrained he the disciples to enter into a[c] boat, and be going before him unto the other side, while he dismissed the multitudes. 23 And, dismissing the multitudes, he went up into the[d] mountain, apart, to pray,—and when |evening| came, |alone| was he |there|.
24 Now ‖the boat‖ |still many furlongs from the land| was holding off,[e] being distressed by the waves,—for |the wind| was |contrary|.
25 And |in the fourth' watch of the night| he came unto them, walking upon the sea. 26 And |the disciples| seeing him ‖upon the sea walking‖ were troubled,—saying—
It is |an apparition|;[f]
and |by reason of their fear| they cried out.
27 And |straightway| Jesus[g] spake unto them, saying—
Take courage! it is |I|,—be not afraid.
28 And |making answer| Peter said unto him,—
Lord! if it is ‖thou‖ bid me come unto thee, upon the waters.
29 And |he| said—
Come!
And, descending from the boat, Peter walked upon the waters, and came[h] unto Jesus. 30 But

[a] Chap. ix. 36.
[b] Or add (WH): "therefore."
[c] Or (WH): "the."
[d] Acc. to Heb. idiom, perh. = "a."
[e] Or (WH): "the boat was still in the midst of the sea."
[f] Gr. *phantasma*, "phantom," "apparition."
[g] Or (WH): "he."
[h] Or (WH): "to come."

[a] Jn. iv. 44; Lu. iv. 24.
[b] Or (WH): "his own."
[c] Lu. iii. 19, 20.
[d] Chap. xxi. 26; Mk. xi. 32; Lu. xx. 6.

|seeing the wind| he was affrighted, and |beginning to sink| cried out, saying—
Lord! save me!
31 And |straightway| Jesus, stretching forth his hand, laid hold upon him and saith unto him—
O little-of-faith! why didst thou doubt?
32 And, when they came up into the boat |the wind abated|. 33 And |they in the boat| bowed down to him, saying—
‖Truly‖ |God's' Son| thou art!
34 And, going across, they came up the land into Gennesaret. 35 And ‖recognizing him‖ |the men of that place| sent out into all' that region, and they brought unto him all' who were sick; 36 and were beseeching [him], that they might |only| touch the border of his mantle, and |as many as touched| were made quite well.

§ 46. *Eating with Unwashed Hands.* Mk. vii. 1-23.

15 |Then| there come unto Jesus, from Jerusalem, Pharisees and Scribes, saying—
2 Wherefore do thy disciples transgress the tradition of the elders? for they wash not their hands |when they eat bread|!
3 But |he| answering, said unto them—
Wherefore do |ye also| transgress the commandment of God, for the sake of your tradition? 4 For |God| said—
Honour thy father and thy mother,[a]
and—
<*He that revileth father or mother> let him |surely die|*![b]
5 But |ye| say—
<Whosoever shall say to his father or his mother—
A gift! whatsoever, out of me, thou mightest be profited>
6 |in nowise| shall honour his father or his mother,—
and so ye have cancelled |the word[c] of God| for the sake of ‖your tradition‖.
7 Hypocrites! well prophesied concerning you, Isaiah, saying—
8 ‖*This people*‖ |*with the lips*| *do* |*honour*| *me,*
While ‖*their heart*‖ |*far off*| *holdeth from me*;
9 *But* |*in vain*| *do they pay devotions unto me,*
Teaching, for teachings, ‖*the commandments of men*‖.[d]
10 And, calling near the multitude, he said to them—
Hear and understand!
11 |Not that which entereth into the mouth| defileth the man,
But ‖that which proceedeth out of the mouth‖ |the same| defileth the man.
12 Then, coming near, his disciples say unto him—
Knowest thou, that the Pharisees |hearing the word| ‖were caused to stumble‖?
13 And |he| answering, said—
<Every' plant which my heavenly Father hath not planted> will be uprooted:
14 Let them alone! they are |blind' leaders|;[a] and <if the |blind| lead the |blind|> both |into a ditch| will fall.[b]
15 And Peter |answering| said unto him,
Declare to us the parable.
16 And |he| said,
‖To this moment‖ are |ye also| without discernment?
17 Perceive ye not that ‖every' thing which entereth into the mouth‖ |into the stomach| findeth way, and |into the draught|[c] is passed; 18 while |the things which proceed out of the mouth| ‖out of the heart‖ come forth, and ‖they‖ defile the man.
19 For ‖out of the heart‖ come forth wicked designs,—murders, adulteries, fornications, thefts, false testimonies, profane speakings:
20 |these| are the things which defile the man, but |the eating with unwashed' hands| doth not defile the man.

§ 47. *A Canaanite Woman's Daughter healed.* Mk. vii. 24-30.

21 And, going forth from thence, Jesus retired into the parts of Tyre and Zidon. 22 And lo! ‖a Canaanite woman‖ |from those bounds| coming forth, began crying out, saying,
Have mercy on me, Lord, Son of David!
|My daughter| is miserably demonized.
23 But |he| answered her not a word. And his disciples, coming forward began requesting him, saying—
Dismiss her, because she is crying out after us.
24 But |he| answering, said,
I was not sent forth, save unto the lost sheep of the house of Israel.[d]
25 And |she| coming, began bowing down to him, saying
Lord! help me.
26 But |he| answering, said,
It is |not seemly| to take the loaf of |the children|, and cast ‖to the little dogs‖.
27 And |she| said,
True, Lord! [for] |even the little dogs| eat of the crumbs which are falling from the table of ‖their masters‖.
28 |Then| answering, Jesus said to her—
O woman! |great| is |thy faith|!
Be it |done| for thee, |as thou desirest|.
And her daughter was healed, from that hour.

§ 48. *Four Thousand fed.* Mk. viii. 1-10; cp. chap. xiv. 13 ff.

29 And, passing on from thence, Jesus came near the sea of Galilee, and, going up into the mountain, was sitting there. 30 And there came unto him large multitudes, having with themselves the lame, the maimed, the blind, the dumb,[e] and many others,—and they cast them near his feet,

[a] Exo. xx. 12; Deu. v. 16.
[b] Exo. xxi. 17.
[c] Or (WH): "law."
[d] Is. xxix. 13.

[a] Or (WH): "blind leaders [of the blind]."
[b] Lu. vi. 39.
[c] Or: "sewer."
[d] Cp. Ro. xv. 8.
[e] According to WH, order of the words uncertain.

and he cured them; 31 so that the multitude marvelled, seeing the dumb speaking, the lame walking, and the blind seeing,—and they glorified the God of Israel. 32 But |Jesus, calling near his disciples| said—

My compassions are moved towards the multitude, because [even now] |three days| abide they with me, and they have nothing to eat,—and |to dismiss them fasting| I am not willing, lest by any means they faint in the way.

33 And his disciples say unto him—

Whence |to us, in a wilderness| loaves in such numbers as to fill a multitude |so great|?

34 And Jesus saith unto them—

|How many| loaves have ye?

And |they| said—

Seven, and a few small fishes.

35 And <sending word to the multitude to recline upon the ground> 36 he took the seven' loaves, and the fishes, and |giving thanks| brake,—and began giving to his disciples, and |the disciples| to the multitudes. 37 And they all did eat and were filled,—and |the remainder of the broken pieces| took they up, seven' hampers |full|. 38 And |they who did eat| were four thousand men, besides women and children.

39 And, dismissing the multitudes, he went up into the boat,—and came into the bounds of Magadan.

§ 49. *A Sign refused.* Mk. viii. 11-13: cp. chap. xii. 38-40; Lu. xii. 54-56.

16 And |the Pharisees and Sadducees coming near| ‖putting him to the test‖ requested him |a sign out of the heaven| to shew unto them.

2 But |he| answering said unto them—

[[When evening cometh ye say,

Fair! for fiery is the heaven;

3 And at morn,

|To-day| a storm! for fiery, and yet sad, is the heaven.

‖The face of the heaven, indeed‖ ye learn to distinguish,—

But |the signs of the times| ye cannot.]]

4 |A wicked and adulterous generation| ‖a sign‖ doth seek after,

And |a sign| will not be given it,—

‖Save the sign of Jonah‖.

And, leaving them behind, he departed.

§ 50. *Beware of the Leaven.* Mk. viii. 14-21: cp. Lu. xii. 1.

5 And the disciples, coming to the other side, had forgotten to take loaves. 6 And |Jesus| said unto them—

Mind! and beware of the leaven of the Pharisees and Sadducees.

7 And |they| began to deliberate among themselves, saying—

Because |loaves| we took not.

8 And |observing it| Jesus said—

Why are ye deliberating among yourselves, ye little-of-faith! because |loaves| ye have not?

9 |Not yet| perceive ye, neither remember,—

The five' loaves of the five thousand,

And how many baskets ye received?

10 Nor the seven' loaves of the four thousand,

And how many hampers ye received?

11 How is it ye perceive not, that

|Not concerning loaves| spake I unto you,—

But beware of the leaven ‖of the Pharisees and Sadducees‖?

12 |Then| understood they that he did not bid them beware of [the] leaven [of loaves] but of |the teaching| of the Pharisees and Sadducees.

§ 51. *Peter Confessing and Confessed.* Mk. viii. 27-30; Lu. ix. 18-21.

13 And <Jesus coming into the parts of Cæsarea of Philip> began questioning his disciples, saying—

Who are men saying that |the Son of Man| is?

14 And |they| said—

|Some| indeed, John the Immerser,

And |others| ‖Elijah‖,—

But |others| ‖Jeremiah, or one of the prophets‖.

15 He saith unto them—

But who say ‖ye‖ that I am?

16 And |Simon Peter, answering| said—

|Thou| art the Christ, ‖the Son of the Living God‖.[a]

17 And Jesus |answering| said to him—

‖Happy‖ art thou, Simon Bar-yona,—

Because |flesh and blood| revealed it not unto thee,

But my Father who is in the heavens.

18 And ‖I also‖ unto thee, say—

|Thou| art Peter,—[b]

And |upon this' rock| will I build my assembly,[c]

And |the gates of hades| shall not prevail against it.

19 I will give thee, the keys of the kingdom of the heavens,—

And |whatsoever thou shalt bind upon the earth| ‖shall be bound in the heavens‖,

And |whatsoever thou shalt loose upon the earth| ‖shall be loosed in the heavens‖.[d]

20 |Then| straitly charged he the disciples, lest |to any man| they should say—

|He| is ‖the Christ‖.

§ 52. *The Needs Be of the Cross.* Mk. viii. 31-38; Lu. ix. 22-27.

21 |From that time| began Jesus Christ to be pointing out to his disciples that he must needs |into Jerusalem| go away, and |many things| suffer, from the elders and chief priests and scribes, and be slain,—and on |the third day| ‖arise‖. 22 And |taking him aside| Peter began to rebuke him, saying—[e]

[a] Jn. vi. 69.

[b] *I.e.*, "Thou art *petros*,—and on this *petra*" = "Thou art a piece of rock; and on this rock." Note that our Lord does not say: "and on thee."

[c] Ap: "Assembly."

[d] Chap. xviii. 18.

[e] Or (WH): "Peter saith unto him, rebuking [him]."

Mercy on thee, Lord!
|In nowise| shall ‖this‖ befall thee.
23 But |he| turning, said to Peter—
Withdraw behind me, Satan!
|A snare| art thou of mine,
Because thou art not regarding the things of God, but the things of men.
24 |Then| Jesus said unto his disciples—
<If any one intendeth |after me| to come>
Let him deny himself, and take up his cross,[a] and be following me;
25 For <whosoever intendeth |his life|[b] to save>
Shall lose it,—
But <whosoever shall lose his life, for my sake>
Shall find it.
26 For what shall a man be profited,
Though |the whole world| he gain,
And |his life| he forfeit?
Or what shall a man give ‖in exchange for his life‖?
27 For the Son of Man is destined to be coming,
In the glory of his Father,
With his messengers,—
And |then| *will he give back unto each one* |*according to his practice*|.[c]
28 |Verily| I say unto you—
There are some of those |here standing|
Who, indeed, shall in nowise taste of death,
Until they see the Son of Man |coming in his kingdom|.

§ 53. *The Transformation: Elijah: Sufferings.* Mk. ix. 2-13; Lu. ix. 28-36: cp. 2 P. i. 16-18.

17 And |after six days| Jesus taketh with him, Peter and James and John his brother, and bringeth them up into a high mountain |apart|;
2 and was transformed[d] before them,—and his face shone as the sun, and |his garments| became white as the light. 3 And lo! there appeared to them, Moses and Elijah, conversing with him. 4 And Peter |answering| said unto Jesus—
Lord! it is |delightful| for us |to be here|,—
|If thou wilt| I will make here three' tents,
|For thee| one, and |for Moses| one, and |for Elijah| one.
5 <While yet he was speaking> lo! |a brightly shining cloud| overshadowed them, and lo! |a voice| out of the cloud, saying—
|This| is ‖my Son, the Beloved, in whom I delight‖,—[e]
Be hearkening to him.
6 And |hearing it| the disciples fell upon their face, and were caused to fear exceedingly.
7 And Jesus came near, and, touching them, said—
Arise! and be not afraid.
8 And, lifting up their eyes, |no one| saw they, save Jesus |himself|[f] ‖alone‖.
9 And <as they were coming down out of the mountain> Jesus commanded them, saying—
|Unto no one| may ye tell the vision,
Until the Son of Man |from among the dead' shall arise|.
10 And the disciples questioned him, saying—
Why then do |the Scribes| say,
That |Elijah| must needs come ‖first‖?
11 And |he| answering, said—
|Elijah| indeed, cometh, and *will restore*[a] all things;
12 But, I say unto you—
That ‖Elijah‖ just now |came|,—
And they recognised him not,
But did with him |whatsoever they pleased|:
‖Thus‖ |the Son of Man also| is destined to suffer by them.
13 |Then| perceived the disciples, that |concerning John the Immerser| he spake to them.

§ 54. *Jesus cures one whom the Disciples could not.* Mk. ix. 14-29; Lu. ix. 37-42.

14 And <when they came unto the multitude> there approached him a man, falling on his knees to him, 15 and saying—
Lord! have mercy upon my son,—because he is lunatic, and in a grievous condition;
For |many times| falleth he into the fire, and |many times| into the water.
16 And I brought him unto thy disciples, and they could not cure |him|.
17 And Jesus |answering| said—
O faithless and perverted generation!
How long shall I be with you?
How long shall I bear with you?
Bring him to me |here|.
18 And Jesus rebuked it, and the demon came out of him,—and cured was the boy, from that hour.
19 |Then| the disciples |coming near| to Jesus, |privately| said—
Wherefore could ‖we‖ not cast it out?
20 And |he| saith unto them—
Because of your little faith.
For |verily| I say unto you—
<If ye have faith as a grain of mustard seed>
Ye shall say to this mountain,
Remove hence yonder;
and it shall be removed,
And |nothing| shall be impossible to you. [21][b]

§ 55. *Third Announcement of Sufferings.* Mk. ix. 30-32; Lu. ix. 43-45.

22 And <as they were being gathered together in Galilee> Jesus said unto them—
The Son of Man is about to be delivered up into the hands of men;
23 And they will slay him,
And |on the third' day| will he ‖arise‖.
And they were grieved exceedingly.

§ 56. *A Fish furnishes Tribute-money.*

24 And <when they came into Capernaum> they

[a] Chap. x. 38.
[b] Com: "Soul."
[c] Ps. lxii. 12; Pr. xxiv. 12.
[d] Changed from within: more than "transfigured." Cp. Ro. xii. 2.
[e] 2 P. i. 17: cp. chap. iii. 17; Mk. i. 11; Lu. iii. 22.
[f] Or (WH) omit: "himself."

[a] Mal. iv. 5 f.
[b] Omitted by WH.

who |the half shekel| were receiving, came near unto Peter, and said,
‖Your teacher‖ doth he not pay the half shekel?[a]
25 He saith— Yea. And <coming into the house> Jesus anticipated him, saying,
How |to thee| doth it seem, Simon?
‖The kings of the earth‖ of whom receive they dues or tax? from their sons, or from the aliens?
26 And <when he said, From the aliens>
Jesus said unto him,
Well then |free| are |the sons|! 27 But <that we may not cause them to stumble> go unto the sea, and cast in a hook, and |the first fish that cometh up| take, and, opening its mouth, thou shalt find a shekel,—|that| take, and give to them for me and thee.

§ 57. *Little Ones to be Copied, not Ensnared, Despised or Lost.*

18 |In that' hour| came the disciples unto Jesus, saying—
Who then is |greatest| in the kingdom of the heavens?
2 And |calling near a child| he set it in the midst of them, 3 and said—
‖Verily‖ I say unto you,
<Except ye turn and become as the children>
|In nowise| shall ye enter into the kingdom of the heavens.
4 <Whosoever therefore shall humble himself as this child>
|The same| is the greatest, in the kingdom of the heavens;
5 And <whosoever shall give welcome unto one such child as this |upon my name|>
|Unto me| giveth welcome.
6 And <whosoever shall cause to stumble one of these little ones who believe in me>
|It profiteth him| that there be hung a large mill-stone about his neck, and he be sunk in the wide main of the sea.
7 Alas for the world! by reason of the causes of stumbling;
For it is |necessary| that the causes of stumbling come,—
|Nevertheless| alas for the man through whom the cause of stumbling cometh!
8 But <if |thy hand or thy foot| be causing thee to stumble>
Cut it off, and cast it from thee:
It is |seemly for thee| to enter into life, maimed or lame,
Rather than |having two' hands or two' feet| to be cast into the age-abiding fire.
9 And <if |thine eye| causeth thee to stumble>
Pluck it out, and cast it from thee:
It is |seemly| for thee ‖one-eyed‖ |into life| to enter,
Rather than |having two' eyes| to be cast into the fiery gehenna.[b]
10 Beware! do not despise one of these little ones;
For I say unto you—
That |their messengers in the heavens| do |continually| behold the face of my Father in the heavens. [11][a]
12 How |to you| doth it seem?
<If a certain man come to have a hundred' sheep
And one from among them go astray>
Will he not leave the ninety-nine upon the mountains,
And going, seek the straying one?
13 And <if it should be that he find it>
|Verily| I say unto you—
He rejoiceth over it, more than over the ninety-nine that have not gone astray.
14 |Thus| there is no desire, in the presence of my[b] Father who is in the heavens,
That |one of these little ones| should be lost.

§ 58. *How to Gain and how often to Forgive an Offending Brother. Parable of the Forgiven yet Unforgiving Servant.*

15 But <if thy brother sin>
Withdraw, convince him, betwixt thee and him |alone|,—[c]
<If unto thee he hearken>
Thou hast gained thy brother;
16 But <if he do not hearken>
Take with thee, yet one or two,
That <*at the mouth of two' witnesses or three'*>
|*Every declaration*| *may be established*[d];
17 But <if he hear them amiss>
Tell it to the assembly,—[c]
And <if |even the assembly| he hear amiss>
Let him be unto thee, just as the man of the nations and the tax-collector.
18 |Verily| I say unto you—
<Whatsoever things ye shall bind on the earth>
Shall be bound in heaven;
And <whatsoever things ye shall loose on the earth>
Shall be loosed in heaven.
19 |Again| [verily] I say unto you—
<If two from among you shall agree upon the earth concerning any matter, whatsoever' they shall ask>
It shall be brought to pass for them, from my Father who is in the heavens;
20 For <where there are two or three, gathered together into my name>
|There| am I, ‖in their midst‖.
21 Then |coming near| Peter said [to him]—
Lord! |how many times| shall my brother sin against me |and I forgive him|?
Until ‖seven‖ times?
22 Jesus saith to him—
I say not unto thee,
Unto |seven| times,
But ‖unto seventy times seven‖.
23 |For this cause| hath the kingdom of the

[a] Exo. xxx. 11-16. [b] Chap. v. 29, 30.

[a] Omitted by WH.
[b] Or (WH): "your."
[c] Cp. Lu. xvii. 3, 4.
[d] Deu. xix. 15; cp. 2 Co. xiii. 1.
[e] Ap: "Assembly."

heavens become like unto a man, a king,
who wished to settle an account with his
servants;
24 And <when he |began| to settle> there was
brought unto him a |certain| debtor |of a
thousand talents|; 25 and <he |not having|
wherewith to pay> the master ordered him
to be sold, and the wife, and the children,
and whatsoever he had,—and payment to be
made. 26 The servant therefore |falling
down| began to do homage unto him,
saying—
Have patience with me,
And |all| will I pay thee.
27 And |moved with compassion| the master
of that[a] servant released him, and |the
loan| he |forgave| him.
28 But that servant |going out| found one of his
fellow-servants, who owed him |a hundred
denaries|, and, laying hold of him, he began
seizing him by the throat, saying,
Pay! if anything thou owest.
29 His fellow servant, therefore, |falling down|
began beseeching him, saying,
Have patience with me!
And I will pay thee.
30 |He| however, would not, but went away
and cast him into prison,—until he should
pay what was owing. 31 His fellow-
servants, therefore, |seeing| the things that
were done, were grieved exceedingly,—and
went and made quite plain to their master
all' the things which had been done.
32 |Then, calling him near| his master saith unto
him—
O wicked servant!
|All that debt| forgave I thee, because
thou didst beseech me.
33 Was it not binding |upon thee also| to
have mercy upon thy fellow-servant, as
‖I also‖ |on thee| had mercy?
34 And |provoked to anger| his master de-
livered him up to the torturers, until he
should pay all that was owing.
35 ‖Thus‖ |my heavenly Father also| will do
unto you, if ye forgive not each one his
brother |from your hearts|.

§ 59. *Concerning Divorce.* Mk. x. 1–12.

19 And it came to pass <when Jesus ended
these words> he removed from Galilee and came
into the bounds of Judæa beyond the Jordan.
2 And there followed him large multitudes,
and he cured them there.
3 And there came unto him Pharisees, testing
him, and saying,—
Whether is it allowed a man to divorce his
wife, for every' cause?
4 And |he| answering, said—
Did ye never read—
‖He who created at the beginning‖ |*Male
and female| made them*,—[b]
5 and said—
|*For this cause*| *will a man leave his
father and his mother,
And be united to his wife*,—
And |*the two*| *will become* |*one flesh*|;
6 *So that* |*no longer*| *are they* |*two*| *but*
|*one flesh*|,[a]
<What, therefore, |God| hath yoked
together>
Let not |a man| ‖put asunder‖.
7 They say unto him—
Why then did |Moses| command, *to give a
writing of repudiation and to divorce*?[b]
8 He saith unto them—
‖Moses‖ |in view of your hardness of heart|
permitted you to divorce your wives;
|From the beginning| however, hath it not
been done ‖thus‖.
9 And I say unto you—
<Whosoever shall divorce his wife, saving
for unfaithfulness, and shall marry
another> committeth adultery.[c]
10 The disciples say unto him—
<If |so| is the cause of the husband with the
wife> it is not expedient to marry.
11 But |he| said unto them—
|Not all| find room for the word, save they to
whom it hath been given;
12 For there |are| eunuchs, who |from their
mother's womb| were born so,
And there |are| eunuchs, who were made
eunuchs |by men|,—
And there |are| eunuchs, who have made
|themselves| eunuchs |for the sake of the
kingdom of the heavens|:
|He that is able to find room| let him find
room.

§ 60. *Children brought to Jesus.* Mk. x. 13–16; Lu. xviii. 15–17.

13 |Then| were brought unto him, children,—
that he might lay his hands upon them, and
pray. And |the disciples| rebuked them.
14 But |Jesus| said—
Suffer the children—and do not hinder them—
to come unto me,—
For |of such| is the kingdom of the heavens.
15 And, laying his hands upon them, he went his
way from thence.

§ 61. *A Rich Ruler—"We left all"—Twelve Thrones—The Day Labourers.* Mk. x. 17–31; Lu. xviii. 18–30.

16 And lo! one coming near unto him, said,
Teacher! what good thing shall I do, that I
may have life age-abiding?
17 And |he| said unto him—
Why dost thou question me concerning that
which is good?
There is |One| that is good!
But <if thou desirest |into life| to enter>
Be keeping the commandments.

[a] Or (WH): "the."
[b] Gen. i. 27.
[a] Gen. ii. 24.
[b] Deu. xxiv. 1.
[c] Or (WH): "without a reason of unfaithfulness (lit. harlotry) causes her to be made an adulteress, and he that marrieth the divorced woman committeth adultery." Cp. Mt. v. 32; Lk. xvi. 18.

18 He saith unto him Which?
|Jesus| said— These:[a]
Thou shalt not commit murder,
Thou shalt not commit adultery,
Thou shalt not steal,—
Thou shalt not bear false witness;
19 *Honour thy father and thy mother,*—[b]
and—
Thou shalt love thy neighbour as |thyself|.[c]
20 The young man saith unto him—
|These all| have I kept,—
What |further| do I lack?
21 Jesus said unto him—
<If thou desirest to be |perfect|>
Withdraw! sell thy substance, and give to the destitute,—[d]
And thou shalt have treasure in the heavens;
And come! be following me.
22 And the young man |hearing| this[e] word, went away sorrowing,—for he was holding large possessions.
23 And |Jesus| said unto his disciples—
|Verily| I say unto you,
‖A rich man‖ |with difficulty| shall enter into the kingdom of the heavens.
24 Again I say unto you—
‖Easier‖ is it for ‖a camel‖ |through the eye of a needle| to enter,
Than a rich man—into the kingdom of God.
25 And |hearing it| the disciples were being struck with the greatest astonishment, saying—
Who then can be saved?
26 And |looking intently| Jesus said unto them—
‖With men‖ this is |impossible|,
But |*with God*| ‖*all things are possible*‖.[f]
27 Then |making answer| Peter said unto him—
Lo! |we| have left all, and followed thee,—
What then shall there be |for us|?
28 And |Jesus| said unto them—
|Verily| I say unto you,
<As for you who followed me in the regeneration>
|When the Son of Man shall take his seat on his throne of glory|
|Ye also| shall be seated upon twelve' thrones,
Judging the twelve' tribes of Israel.
29 And <whosoever left houses, or brethren, or sisters, or father, or mother, or children, or lands, for sake of my name>
|Manifold| shall receive,
And life |age-abiding| shall inherit.
30 But many shall be—
First-last, and Last-first.[g]

20 For the kingdom of the heavens |is like| a man, a householder,—
Who went forth with the morning, to hire labourers into his vineyard; [2] and <when he had agreed with the labourers for a denary the day> he sent them into his vineyard.
3 And <going forth about the third' hour> he saw others, standing in the market-place, unemployed; [4] and |to them| he said—
|Ye also| go your way into the vineyard, and |whatsoever may be right| I will give you;
5 and |they| departed.
And <|again| going forth about the sixth' and ninth' hour> he did likewise.
6 And <|about the eleventh| going forth> he found others, standing, and saith unto them—
Why |here| stand ye, all' the day, |unemployed|?
7 They say unto him—
Because ‖no one‖ hath hired |us|.
He saith unto them—
|Ye also| go your way into the vineyard.
8 And |when evening came| the master of the vineyard saith unto his steward—
Call the labourers, and pay the hire,—beginning from the last, unto the first.
9 And they of the eleventh' hour |coming| received severally a denary.
10 And <when the first came> they supposed that |more| they should receive,—and ‖they also‖ received severally a denary.
11 And |having received it| they began to murmur against the householder, [12] saying—
‖These last‖ |one' hour| wrought, and thou hast made them |equal unto us| who have borne the burden of the day, and the scorching heat.
13 And |he| answering, |unto one of them| said,—
Friend! I wrong thee not:
Was it not |for a denary| thou didst agree with me?
14 Take thine own, and go thy way;
But I please |unto this' last| to give, as also to thee:
15 Is it not allowed me to do |what I please| with my own?
Or is ‖thine eye‖ |evil| because I am good?
16 |Thus| shall be—
The last first, and the first last.[g]

§ 62. *Private Announcement of Sufferings.*
Mk. x. 32-34; Lu. xviii. 31-33.

17 And <Jesus, being about to go up unto Jerusalem> took unto him the twelve [disciples] |apart|, and |in the way| he said unto them—
18 Lo! we are going up unto Jerusalem;
And |the Son of Man| will be delivered up unto the chief-priests and Scribes,
And they will condemn him [to death],
19 And deliver him up unto the nations, to mock and to scourge and to crucify,—
And |on the third day| he will ‖arise‖.

[a] Or: "the [following]."
[b] Exo. xx. 12-16; Deu. v. 17-20.
[c] Lev. xix. 18.
[d] Who have nothing.
[e] Or (WH): "the."
[f] Gen. xviii. 14; Job xlii. 2; Zech. viii. 6 (Sep.); cp. Lu. i. 37.
[g] Chap. xx. 16.

[g] Chap. xix. 30.

§ 65. *Request for Zebedee's Sons.* Mk. x. 35-45.

20 Then came unto him the mother of the sons of Zebedee, with her sons, bowing down, and asking something from him. 21 And |he| said to her— What desirest thou?

She saith unto him—

Bid that these my two[a] sons may sit, one on thy right hand, and one on thy left, in thy kingdom.

22 But Jesus answering said—

Ye know not what ye are asking:

Are ye able to drink the cup, which |I| am about to drink;

They say unto him— We are able.

23 He saith unto them—

My cup indeed ye shall drink;

But to sit on my right hand and on my left is not mine to give,—except unto those for whom it hath been prepared by my Father.

24 And the ten |hearing| were sorely displeased concerning the two brethren.

25 But Jesus, calling them near, said—

Ye know that |the rulers of the nations| lord it over them,

And |the great ones| wield authority over them.[b]

26 Not so is it |among you|,—

But whosoever shall desire |among you| to become |great|> shall be |your minister|;

27 And <whosoever shall desire |among you| to be first> shall be |your servant|:—

28 Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom instead of many.

§ 66. *Two Blind Men recover Sight.* Mk. x. 46-52; Lu. xviii. 35-43.

29 And as they were going forth from Jericho> a great multitude followed him; 30 and lo! two blind men, sitting beside the road| <hearing that Jesus was passing by> cried aloud, saying—

Have mercy on us! Son of David!

And the multitude rebuked them, that they should hold their peace. But ‖they‖ |the more| cried out, saying—

Have mercy on us! Son of David!

And Jesus| standing still| called them, and said—

What will ye | I should do for you?

They say unto him—

Lord, that our eyes| may open.

And |moved with compassion| Jesus touched their eyes, and |straightway| they recovered their sight, and followed him.

§ 67. *The Triumphal Entry.* Mk. xi. 1-10; Lu. xix. 29-38; Jn. xii. 12-15.

1 And when they drew near unto Jerusalem, and came unto Bethphage, unto the Mount of Olives, then Jesus sent forth two disciples;

Be going into the village that is over against you, and |straightway| ye shall find an ass bound, and a colt with her,—loose them, and lead them unto me.

3 And <if anyone |unto you| say aught> ye shall say—

‖Their Lord‖ hath |need|,—[a]

and |straightway| he will send them.

4 But |this| hath come to pass, that it might be fulfilled which was spoken through the prophet, saying:

5 *Tell ye the daughter of Zion,*
Lo! |thy King| is coming unto thee,
Meek and mounted upon an ass,
And upon a colt the foal of a toiling ass.[b]

6 And the disciples |went| and did as Jesus directed them; 7 and led the ass and the colt, and laid upon them their garments, and he took his seat upon them. 8 And |the chief multitude| spread their own mantles in the way, and |others| were cutting off young branches from the trees, and spreading them in the way; 9 and the multitudes <they who were going before him and they who were following after> were crying aloud, saying—

Hosanna![c] to the Son of David,
|Blessed| is he that is coming in the name of the Lord,[d]
Hosanna[e] in the highest.

10 And <when he entered into Jerusalem> all the city was startled, saying—

Who is this?

11 And |the multitudes| were saying—

|This| is the prophet Jesus,—
He from Nazareth of Galilee.

§ 68. *The Temple cleansed.* Mk. xi. 15-17; Lu. xix. 45, 46: cp. Jn. ii. 13-17.

12 And Jesus entered into the temple, and cast out all who were selling and buying in the temple,—and |the tables of the money-changers| he overthrew, and the seats of them who were selling doves; 13 and saith unto them—

It is written,
‖*My house*‖ |*a house of prayer*| *shall be called*[e];
but |ye| are making it,
A den of robbers.[f]

14 And there came unto him blind and lame in the temple, and he cured them.

15 But the Chief-priests and the Scribes <|seeing| the marvels that he wrought, and the boys who were crying aloud in the temple, and saying,
Hosanna[c] to the Son of David!>
were greatly displeased; 16 and said unto him—

Hearest thou what these are saying?

And |Jesus| saith unto them—

Yea: Have ye never read,
|Out of the mouth of babes and sucklings| hast thou prepared praise?[g]

[a] Com: "soul."

[a] Or: "The Lord |of them| hath need."
[b] Zech. ix. 9; cp. Is. lxii. 11.
[c] Ps. cxviii. 25.
[d] Ps. cxviii. 26.
[e] Is. lvi. 7.
[f] Jer. vii. 11.
[g] Ps. viii. 2.

17 And, leaving them behind, he went forth outside the city into Bethany, and spent the night there.

§ 67. *The Barren Fig-tree Withered.*
Mk. xi. 12-14, 20-24.

18 And <|early| returning into the city> he hungered; 19 and <seeing one fig-tree by the way> he came up to it, and |nothing| found he thereon, save leaves only,—and he saith unto it—
‖No more‖ |from thee| let fruit spring forth, unto times age-abiding,—
and the fig-tree |instantly withered away|.
20 And the disciples |seeing it| marvelled, saying—
|How instantly| did the fig-tree wither away!
21 And Jesus |answering| said unto them—
|Verily| I say unto you,
<If ye have faith, and do not doubt>
Not only |this of the fig-tree| shall ye do,—
But <even if |unto this mountain| ye shall say,
Be lifted up,
And be cast into the sea>
it shall be done.
22 And |all things whatsoever ye shall ask in prayer, believing| ye shall receive.

§ 68. *By what Authority? Two Sons.*
Mk. xi. 27-33; Lu. xx. 1-8.

23 And <when he |entered| the temple> the Chief-priests and the Elders of the people |came unto him as he was teaching| saying,
‖By what' authority‖ |these things| art thou doing?
And |who| to thee |gave| this authority?
24 And |making answer| Jesus said unto them-
|I also| will ask |you| one thing,—
Which if ye tell me,
‖I also‖ will tell |you|
‖By what authority‖ |these things| I am doing:—
25 ‖The immersion by John‖ whence was it?
Of heaven, or of men?
But |they| began to deliberate among themselves, saying—
<If we say, Of heaven>
He will say unto us, Wherefore then did ye not believe him?
26 But <if we say, Of men>
We fear the multitude,
For ‖all‖ |as a prophet| are holding John.
27 And, making answer to Jesus, they said—
We know not.
|He also| said unto them—
Neither do |I| tell |you|,
‖By what' authority‖ |these things| I am doing.

28 But how |to you| doth it seem?
|A man| had two sons:
<Coming unto the first> he said,
Son! go thy way,
|To-day| be working in the vineyard.
29 And |he| answering, said, |I| sir! and went not;
30 And <coming unto the second> he spake |in like manner|,—
And |he| answering, said, I will not: ‖afterwards‖ smitten with regret, |he went|.
31 |Which of the two| did the will of the father?
They say,
The latter.
Jesus saith unto them—
|Verily| I say unto you,
‖The tax-collectors and the harlots‖ are going before you, into the kingdom of God;
32 For John came unto you, in a way of righteousness,
And ye believed him not,—
But |the tax-collectors and the harlots| believed him;
And ‖ye‖ |seeing it| were not even smitten with regret |afterwards| so as to believe him.

§ 69. *The Fruits of the Vineyard Demanded.*
Mk. xii. 1-12; Lu. xx. 9-19.

33 |Another' parable| hear ye:—
A man there was, a householder,
Who *planted a vineyard*,
And |a wall around it| placed,
And digged in it a wine-vat,
And built a tower,[a]
And let it out to husbandmen,—
And left home.
34 And <when the season of fruits drew near>
He sent forth his servants unto the husbandmen to receive his fruits.
35 And the husbandmen |taking his servants|,
|One| indeed, they beat,
And |another| slew,—
And |another| stoned.
36 |Again| sent he forth other' servants, more than the first,
And they did unto them |likewise|.
37 ‖Afterwards‖ however, he sent forth unto them his son, saying,—
They will pay deference unto my son!
38 But |the husbandmen| seeing the son, said among themselves,—
|This| is |the heir|:
Come on!
Let us slay him,
And have his inheritance.
39 And, taking him, they cast him forth outside the vineyard,—and slew him.
40 <When therefore the master of the vineyard shall come>
What will he do unto those husbandmen?
41 They say unto him—
Miserable men!
|Miserably| will he destroy them;
And will let out |the vineyard| to other husbandmen,
Who will render unto him the fruits in their seasons.

[a] Is. v. 1 f.

42 Jesus saith unto them—
Have ye |never| read in the Scriptures,
<A stone which the builders rejected>
|The same| hath become ‖head of the corner‖:
|From the Lord| hath this come to pass,
And is marvellous in our eyes.[a]
43 Wherefore I say unto you,
The kingdom of God |will be taken away from you|,
And given to a nation bringing forth the fruits thereof:
44 [And |he that falleth on this stone|[b]
Will be sorely bruised;
But |on whomsoever it may fall|
It will utterly destroy[c] him.]
45 And the Chief-priests and the Pharisees |hearing his parables| took note, that |concerning them| he was speaking. 46 And, seeking to secure him, they feared the multitudes; since |for a prophet| were they holding him.

§ 70. *Marriage Feast and Wedding Garment.* Lu. xiv. 16-24.

22 And |answering| Jesus |again| spake in parables unto them, saying:—
2 The kingdom of the heavens hath become like a man, a king,—
Who made a marriage-feast for his son;
3 And sent his servants, to call the invited into the marriage-feast,—
And they would not come.
4 |Again| sent he other' servants, saying—
Say to the invited,
Lo! |my dinner| have I prepared,
|Mine oxen and my fatlings| are slain,—
And |all things| are |ready|:
Come ye into the marriage-feast.
5 And |they| slighting it, went off,
|One| indeed, into his own fiēld,
And |another| unto his merchandise,—
6 And |the rest| securing his servants, ill-treated and slew them.
7 And |the king| was provoked to anger,—
And, sending his armies,
Destroyed those murderers,
And |their city| set on fire.
8 |Then| saith he unto his servants—
|The marriage| indeed, is ready,—
But |the invited| were not |worthy|;
9 Be going, therefore, into the crossways of the roads,
And |as many as ye shall find| call ye into the marriage-feast.
10 And those servants |going forth| into the roads,
Gathered together all whom they found, both bad and good,—
And filled was the bride-chamber with guests.
11 But the king <entering to view the guests>
Saw there a man, who had not put on a wedding-garment,—
12 And saith unto him—
Friend! how camest thou in here, not having a wedding-garment?
And |he| was put to silence.
13 |Then| the king said unto the ministers—
<Binding him feet and hands>
Cast him forth into the darkness |outside|:
|There| shall be wailing and gnashing of teeth.
14 For ‖many‖ are |called|, but |few| ‖chosen‖.

§ 71. *Cæsar and God.* Mk. xii. 13-17; Lu. xx. 20-26.

15 |Then| went the Pharisees and took |counsel|, that they might ensnare him |in discourse|.
16 And they sent forth to him their disciples, with the Herodians, saying,
Teacher! we know that |true| thou art,
And ‖the way of God‖ |in truth| dost teach,
And it concerneth thee not about anyone,—
For thou lookest not unto the face of men:
17 Tell us then, how |to thee| it seemeth?
Is it allowable to give tax unto Cæsar, or not?
18 But Jesus <taking note of their wickedness> said—
Why are ye tempting me, hypocrites?
19 Shew me the coin appointed for the tax.
And |they| brought unto him a denary.
20 And he saith unto them—
|Whose| is this image and the inscription?
21 They say—Cæsar's.
|Then| saith he unto them—
Render, therefore, |the things of Cæsar, unto Cæsar|,—
And |the things of God, unto God|.
22 And, hearing, they marvelled,—and, leaving him, departed.

§ 72. *Marriage and the Resurrection.* Mk. xii. 18-27; Lu. xx. 27-39.

23 |On that' day| there came unto him Sadducees, who say, there is |no resurrection|,—and they questioned him, 24 saying—
Teacher! |Moses| said,
<If any man die not having children> his brother shall marry his wife, and raise up seed unto his brother.[a]
25 Now there were, with us, seven' brethren;
And |the first| marrying, died, and not having seed, left his wife unto his brother.
26 ‖Likewise‖ |the second also|, and the third,—|unto the seven|.
27 And |last of all| died ‖the wife‖.
28 ‖In the resurrection, therefore‖—
|Of which of the seven| shall she be wife?
For |all| had her.
29 And Jesus answering, said—
Ye are deceiving yourselves,
Knowing neither the Scriptures, nor yet the power of God.

[a] Ps. cxviii. 22, 23.
[b] Is. viii. 15.
[c] Mt: "winnow"; cp. Dan. ii. 34.
[a] Deu. xxv. 5; Gen. xxxviii. 8.

30 For ‖in the resurrection‖ they neither
marry, nor are given in marriage,
But |as messengers in the heaven| are they.
31 But ‖as touching the resurrection of the
dead‖—
Have ye not read what was spoken unto
you by God, saying—
32 *|I| am the God of Abraham, and the God
of Isaac, and the God of Jacob*?[a]
He is not God |of the dead| but ‖of the
living‖.
33 And |the multitudes| hearing, were being struck
with astonishment at his teaching.

§ 73. *The Greatest Commandment.* Mk. xii. 28–31; Lu. x. 25–27.

34 Now |the Pharisees| <hearing that he had
silenced the Sadducees> were brought together
with one accord; 35 and one from among them,
a lawyer |proposed a question| putting him to
the test:
36 Teacher! |which commandment| is greatest
in the law?
37 And |he| said unto him—
*Thou shalt love the Lord thy God—with all' thy
heart, and with all' thy soul, and with all' thy
mind*:[b]
38 |This| is the great and first commandment.
39 ‖The second, like it‖ is |this|:
Thou shalt love thy neighbour as thyself.[c]
40 ‖In these two' commandments‖ |all' the law|
is contained, |and the prophets|.

§ 74. *David's Son and Lord.* Mk. xii. 35–37; Lu. xx. 41–44.

41 Now <the Pharisees having come together>
Jesus questioned them, saying—
42 How |to you| doth it seem, |concerning the
Christ|?
|Whose son| is he?
They say unto him— David's.
43 He saith unto them—
How then doth |David, in spirit| call him
|Lord|, saying—
44 *|The Lord| hath said unto |my Lord|,—
Sit thou on my right hand,
Until I make thy foes thy footstool*?[d]
45 <If then |David| calleth him |Lord|>
|How| is he |his son|?
46 And |no one| was able to answer him a word,
neither durst anyone ‖from that' day‖ question
him |any more|.

§ 75. *Alas for the Scribes and Pharisees.*

23 |Then| Jesus spake unto the multitudes and
unto his disciples, 2 saying—
|Upon Moses' seat| have sat down, the Scribes
and the Pharisees:
3 <|All things| therefore, whatsoever they tell
you> do and observe,—
But |according to their works| do ye not,
For they |say|, and do not |perform|.
4 But they bind together heavy burdens,[e]
And lay upon men's shoulders,
Whereas ‖they‖ |with their finger| are not
willing to move them.[a]
5 But |all their works| they do, |to be gazed at
by men|,—
For they make broad their amulets,
And make large their fringes,
6 And dearly love the first couch in the chief
meals,
And the first seats in the synagogues,
7 And the salutations in the market-places,
And to be called by men, Rabbi.
8 But |ye|—do not be called Rabbi,—
For |one| is your Teacher,
And |all' ye| are brethren;
9 And |father| be none of you called |upon the
earth|,
For |one| is your Father |the Heavenly|;
10 Neither be called leaders,
For |your leader| is one |the Christ|;
11 And |the greatest of you| shall be to you
|a minister|;
12 And ‖whoever shall exalt himself‖ shall be
|abased|,
And |whoever shall abase himself| shall be
‖exalted‖.[b] [13][c]

14 But alas for you, Scribes and Pharisees,
‖hypocrites‖;
Because ye are locking up the kingdom of
the heavens before men,—
For |ye| are not entering,
Neither |them who are entering| suffer ye
to enter.
15 Alas for you, Scribes and Pharisees, ‖hypo-
crites‖:
Because ye compass sea and dry land, to
make one' convert,—
And |when it is done| ye make him a son of
gehenna ‖twofold more than ye‖.
16 Alas for you, blind guides! that say—
<Whosoever shall swear by the Temple> it
is |nothing|,
But <whosoever shall swear by the gold of
the Temple> is bound:
17 Foolish and blind! for which is |greater|,
The gold, or the Temple that hath hal-
lowed the gold?
18 And <whosoever shall swear by the altar>
it is |nothing|,
But <whosoever shall swear by the gift that
is upon it> is bound:
19 Blind![d] for which is greater
The gift, or the altar that halloweth the
gift?
20 <He therefore that hath sworn by the altar>
Sweareth by it, and by all that is upon it;
21 And <he that hath sworn by the Temple>
Sweareth by it, and by him who dwelleth[e]
therein;
22 And <he that hath sworn by heaven>
Sweareth by the throne of God, and by
him who sitteth thereupon.

[a] Exo. iii. 6.
[b] Deu. vi. 5.
[c] Lev. xix. 18.
[d] Ps. cx. 1.
[e] Or(WH): "burdens heavy and hard to be borne."

[a] Lu. xi. 46.
[b] Lu. xiv. 11; xviii. 14.
[c] Omitted by WH.
[d] Or (WH): "foolish and blind."
[e] Or (WH): "dwelt."

23 Alas for you, Scribes and Pharisees, ‖hypocrites‖;
Because ye tithe the mint and the anise and the cummin,—
And have dismissed the weightier matters of the law—the justice, the mercy, and the faith;
Whereas |these| it was binding ‖to do‖,
And |those| not ‖to dismiss‖.[a]
24 Blind guides!
Straining out the gnat,
But |the camel| swallowing.
25 Alas for you, Scribes and Pharisees, ‖hypocrites‖;
Because ye cleanse the outside of the cup and of the dish,—
While |within| they are full of plunder and intemperance.
26 Blind Pharisee! cleanse |first| ‖the inside‖ of the cup [and of the dish],
That |the outside thereof| may become ‖clean‖.[b]
27 Alas for you, Scribes and Pharisees, ‖hypocrites‖;
Because ye make yourselves like sepulchres whitewashed,
Which ‖outside| indeed appear |beautiful|,
But |within| are full ‖of dead men's bones and all' uncleanness‖,—
28 Thus ‖ye also‖ |outside| indeed, appear to men |righteous|,
But |within| are full ‖of hypocrisy and lawlessness‖.
29 Alas for you, Scribes and Pharisees, ‖hypocrites‖;
Because ye build the sepulchres of the prophets,
And adorn the monuments of the righteous,
30 and say—
<If we had been in the days of our fathers>
We would not have been their partners in the blood of the prophets:
31 So that ye bear witness against yourselves,
That ye are |sons| of them who murdered the prophets.
32 And ‖ye‖ fill ye up[c] the measure of your fathers!
33 Serpents! broods of vipers! how should ye flee from the judgment of gehenna?
34 ‖For this cause‖ lo! |I| send unto you, prophets and wise men and scribes,—
|Some from among them| ye will slay and crucify,
And |some from among them| ye will—
Scourge in your synagogues,
And pursue from city to city:
35 That there may come upon you—
All' righteous blood poured out upon the earth,
From the blood of Abel the righteous,
Unto the blood of Zachariah, son of Barachiah, whom ye murdered between the Temple and the altar.
36 |Verily| I say unto you—
|All these things| will have come ‖upon this generation‖.[a]
37 Jerusalem! Jerusalem!
That slayeth the prophets,
And stoneth them that have been sent unto her.—
|How often| would I have gathered thy children,
Like as a hen gathereth her chickens under her wings,—
And ye would not!
38 Lo! your *house* is left to you;[b]
39 For I say unto you—
|In no wise| may ye see me |henceforth|,
Until ye say,
|*Blessed*| *is he that cometh* ‖*in the name of the Lord*‖.[c]

§ 76. *The Prophecy on Mount Olivet.* Mk. xiii. Lu. xxi.

24 And <Jesus coming forth> |from the temple| was taking his departure, when his disciples came forward, to point out to him the buildings of the temple. 2 But |he| answering, said unto them—
Are ye not beholding all these things?
|Verily| I say unto you—
|In no wise| shall there be left here |stone upon stone|,
Which shall not be thrown down.
3 And <as he was sitting upon the Mount of Olives> the disciples came unto him, privately, saying—
Tell us, when these things shall be,—
And what the sign of thy presence,[d] and the conclusion of the age.[e]
4 And |answering| Jesus said unto them—
Be taking heed, lest anyone |deceive| you;
5 For |many| will come upon my name, saying—
|I| am the Christ,—
And will |deceive many|.
6 Moreover ye will be sure to be hearing of wars, and rumours of wars:
Mind! be not alarmed, for *it must needs happen*,—[f]
But |not yet| is |the end|;
7 For *there will arise—*
Nation against nation,
And kingdom against kingdom,—[g]
And there will be famines and earthquakes |in places|.
8 But |all' these things| are a beginning of birth-pangs.
9 |Then| will they deliver you up into tribulation, and will slay you,—
And ye will be men hated by all' the nations |because of my name|[h];
10 And |then| *will many be caused to stumble*,[i]
And |one another| will deliver up,
And will hate one another;

[a] Lu. xi. 42.
[b] Lu. xi. 39–44.
[c] Or (WH): "will fill up."
[a] Lu. xi. 47–51.
[b] Or (WH): "left to you *desolate*." Jer. xxii. 5; xii. 7.
[c] Ps. cxviii. 26.
[d] Ap: "Presence."
[e] Ap: "Age."
[f] Dan. ii. 28.
[g] Is. xix. 2.
[h] Chap. x. 22; Mk. xiii. 13; Lu. xxi. 17.
[i] Dan. xi. 41 (Sep.).

11 And |many' false prophets| will arise,
And deceive |many|;
12 And <because of lawlessness being brought to the full>
|The love of the many| will grow cold.
13 But <he that hath endured throughout>
|The same| shall be saved.[a]
14 And this glad message of the kingdom will be proclaimed in all' the inhabited earth,
For a witness unto all' the nations,—
And |then| will have come, the end.
15 <Whensoever, therefore, ye shall see *the abomination of desolation*, that was spoken of through Daniel the prophet,
Standing *in a holy place*,—[b]
|He that readeth| let him think>
16 ‖Then‖ |they who are in Judæa|
Let them flee into the mountains;
17 And |he that is on the house-top|
Let him not come down, to take away the things out of his house;[c]
18 And |he that is in the field|
Let him not turn back, to take away his mantle.
19 But alas! for the women with child,
And for them that are giving suck |in those days|;
20 But be praying that your flight, may not happen in winter, nor on sabbath;
21 For there will be then,
Great tribulation,
Such as hath not happened, from the beginning of the world, until the present time,[d]
Neither in any wise shall happen.
22 And <except those days had been shortened>[e] |no flesh had been saved|;
But |for the sake of the chosen| ‖those days shall be shortened‖.
23 |Then| <if any, unto you, say—
Lo! |here| is the Christ, or |there|>
Do not believe it;
24 For there will arise, false Christs, and false *prophets*,—
And they will show great *signs* and *wonders*,[f]
So that, if possible |even the chosen| should be deceived:—
25 Lo! I have foretold you.
26 <If therefore they should say unto you—
Lo! |in the desert| he is>
Do not go forth;
<Lo! in the chambers>
Do not believe it.[g]
27 For <just as the lightning goeth forth from the east, and shineth unto the west>
|So| shall be the presence[h] of the Son of Man.
28 <Wheresoever |the corpse| shall be>
|There| shall be gathered |the vultures|[i]
29 But <straightway after the tribulation of those days>
|*The sun*| *will be darkened,*
And |the moon| will not give her brightness,
And |the stars| will fall from heaven,—
And |the powers of the heavens| will be shaken;[a]
30 And |then| will be displayed—
The sign of the Son of Man in heaven,
And |then| *will smite their breasts*—
All' the tribes of the earth;[b]
And they will see *the Son of Man*—
Coming upon the clouds of heaven,[c] with great power and glory.
31 And he will send forth his messengers, *with a great trumpet*,[d]
And *they will gather* together his chosen—
Out of the four' winds,[e]
From heavens' bounds, unto their' bounds.[f]
32 Now ‖from the fig-tree‖ learn ye |the parable|:—
<When |already| her young branch |becometh tender|,
And the leaves |may be sprouting|>
Ye observe, that |near| is |the summer|:
33 ‖Thus‖ |ye also| <when ye shall see all these things>
Observe ye, that |near| he is |at the doors|.
34 |Verily| I say unto you—
|In nowise| shall this[g] generation |pass away|
Until all these things |shall happen|:
35 |The heaven and the earth| shall pass away,
But |my words| shall ‖in nowise‖ pass away.
36 But <concerning that day and hour>
|No one| knoweth,
Neither the messengers of the heavens,
Nor the Son,—
‖Save the Father only‖.[h]
37 For <just as the days of Noah[i]>
|So| will be the presence[k] of the Son of Man;
38 For <as they were in those[l] days that were before the flood,
Feeding and drinking,
Marrying and being given in marriage,—
Until the day *Noah entered into the ark*;[m]
39 And they observed not, until the flood came and took away all together>
|So| will be ‖the presence[k] of the Son of Man‖.
40 |Then| shall there be two men in the field,—
|One| is taken near, and |one| is left behind:
41 Two women grinding at the mill,—
|One| is taken near, and |one| is left behind.
42 Be watching, therefore,
For ye know not |on what manner' of day| your Lord is coming.
43 But there is |one thing| ye know—
That <if the householder |had known|
|In what watch| the thief was coming>

[a] Chap. x. 22.
[b] Dan. ix. 27; xi. 31; xii. 11; cp. Mk. xiii. 14.
[c] Lu. xvii. 31.
[d] Dan. xii. 1.
[e] Or: "docked," "curtailed."
[f] Deu. xiii. 1.
[g] Lu. xvii. 23, 24.
[h] Ap: "Presence."
[i] Lu. xvii. 37.
[a] Is. xiii. 10; xxxiv. 4.
[b] Or: "land." Zech. xii. 12.
[c] Dan. vii. 13.
[d] Or (WH): "the sound of a g. t." Cp. Is. xxvii. 13.
[e] Zech. ii. 6.
[f] Deu. xxx. 4.
[g] Cp. Lu. xvii. 34, "this night."
[h] Mk. xiii. 32.
[i] Lu. xvii. 26, 27.
[k] Ap: "Presence."
[l] Or (WH): "the."
[m] Gen. vii. 7.

He would have been on the alert,
And not have suffered his house to be dug through.

44 |Wherefore| ‖ye also‖ be getting ready,
Because <in what hour ye are |not thinking|>
‖The Son of Man doth come‖.

45 Who then is the faithful' and prudent servant,
Whom the master hath appointed over his household,
To give them food[a] in season?

46 Happy! that servant, whom his master |when he cometh| shall find so doing!

47 |Verily| I say unto you—
|Over all' his substance| will he appoint him.

48 But <if that wicked' servant should say in his heart—
My master |delayeth|,

49 And begin to be striking his fellow-servants,
And eating and drinking with the drunken>

50 The master of that servant |will have come|
On a day when he is not expecting,
And in an hour when he is not observing,—

51 And will cut him asunder;
And |his part| ‖with the hypocrites‖ will appoint:
|There| shall be wailing and gnashing of teeth![b]

25 |Then| will the kingdom of the heavens become like unto |ten virgins|,
Who, taking their torches,[c] went forth to meet the bridegroom.

2 Now |five of them| were foolish,
And |five| prudent.

3 For ‖the foolish‖—
Though they took |their torches|,
Took not with them ‖oil‖;

4 But ‖the prudent‖ took oil in their vessels, with their torches.

5 Now <the bridegroom |delaying|>
They all became drowsy, and were sleeping.

6 And ‖at midnight‖ an outcry hath been made—
Lo! the bridegroom!
Be going forth to meet him!

7 |Then| arose all' those virgins, and trimmed their torches.

8 And ‖the foolish‖ |unto the prudent| said—
Give us of your oil,
Because |our torches| ‖are going out‖.

9 But the prudent |answered| saying—
<Lest once, by any means, there be not enough for us and you>
Be going rather unto them that sell,
|And buy for yourselves|.

10 But <as they were going away to buy>
The bridegroom |came|;
And |they who were ready| went in with him, into the marriage-feast,
And |the door was locked|.

11 But ‖afterwards‖ came the other' virgins also, saying—
Lord! Lord! open unto us!

12 And |he| answering, said—
‖Verily‖ I say unto you,
I know[a] you not.

13 Be watching, therefore,
Because ye know, neither the day nor the hour.

14 For it is ‖just as a man‖ who |going from home|
Called his own servants,
And delivered up to them his substance;

15 And |to one| indeed, gave he five' talents,
And |to another| two,
And |to another| one,—
To each according to his particular' ability,
And went from home.

16 ‖Straightway‖ he who |the five' talents| had received, went and traded with them, and gained other' five:

17 ‖Likewise‖ |he of the two| gained other' two:

18 But |he who the one' had received| went away, and digged up ground, and hid the silver of his lord.

19 And ‖after a long' time‖ cometh the lord of those servants, and reckoneth with them.

20 And he who the five' talents had received
|Coming forward| brought other' five' talents, saying—
Lord! ‖five' talents‖ |to me| thou didst deliver up:
See! |other' five' talents| I gained.

21 His lord said unto him—
Well-done! good and faithful servant,—
|Over a few things| wast thou faithful,
|Over many things| will I appoint thee:
Enter into the joy of thy lord.

22 He also of the two' talents |coming forward| said—
Lord! ‖two' talents‖ |to me| didst thou deliver up:
See! |other' two' talents| I gained.

23 His lord said unto him—
Well-done! good and faithful servant,—
|Over a few things| wast thou faithful,
|Over many things| will I appoint thee:
Enter into the joy of thy lord.

24 But he also who |the one' talent| had received
|Coming forward| said—
Lord I knew thee,
That thou art a |hard| man,
Reaping, where thou hast not sown,—
And gathering, whence thou hast not winnowed;

25 And |overcome with fear|
I went away, and hid thy talent in the ground:
See! thou hast what is thine!

26 And his lord |answering| said unto him—
O wicked servant, and cowardly,

[a] Or: "their food."
[b] Lu. xii. 39–46.
[c] Cp. Trench, Syn. N. T. 161-2; Ap: "Torch."
[a] Or: "acknowledge."

Knewest thou
That I reap, where I have not sown,
And gather, whence I have not winnowed?
27 |It was binding on thee, therefore| to cast
my silver into the money-changers,—
And |I| when I |came| might have obtained what was mine, |with interest|.
28 Therefore take away |from him| the
talent,
And give unto him that hath the ten' talents;
29 For |to every one that hath| shall be given,
‖And he shall be made to abound‖;
But <from him that hath not>
|Even what he hath| shall be taken away from him[a]:
30 And ‖the unprofitable' servant‖
Cast ye forth into the darkness |outside|:
|There| shall be wailing and gnashing of teeth.[b]

31 But <whensoever the Son of Man *shall come* in his glory,
And *all' the messengers with him*>[c]
|Then| will he sit on his throne of glory;
32 And there will be gathered before him, all the nations,
And he will separate them one from another,
Just as |the shepherd| separateth the sheep from the goats,—
33 And he will set |the sheep| indeed, on his right hand,
But |the goats| on the left.
34 |Then| will the king say to those on his right hand:
Come ye, the blessed of my Father!
Inherit the kingdom prepared for you from the foundation of the world;
35 For I hungered, and ye gave me to eat,
I thirsted, and ye gave me drink,
|A stranger| was I, and ye took me home,
36 Naked, and ye clothed me,
Sick, and ye visited me,
|In prison| was I, and ye came unto me.
37 |Then| will the righteous answer him, saying:
Lord! |when| saw we thee—
Hungry, and fed thee,
Or thirsty, and gave thee drink?
38 And |when| saw we thee—
A stranger, and took thee home,
Or naked, and clothed thee?
39 And |when| saw we thee—
Sick, or in prison, and came unto thee?
40 And |answering| the king will say unto them:
|Verily| I say unto you—
<Inasmuch as ye did it unto one of these' my least' brethren>
|Unto me| ye did it.

41 |Then| will he say unto those also |on his left hand|:
Depart ye from me, accursed ones!
Into the age-abiding fire, which hath been prepared for the adversary and his messengers;
42 For I hungered, and ye gave me not to eat,
[And] I was thirsty, and ye gave me not to drink,
43 |A stranger| was I, and ye took me not home,
Naked, and ye clothed me not,
Sick, and in prison, and ye visited me not.
44 |Then| will |they also| answer, saying:
Lord! when saw we thee—
Hungry, or thirsty, or a stranger, or naked, or sick, or in prison,
And ministered not unto thee?
45 |Then| will he answer them, saying:
|Verily| I say unto you—
<Inasmuch as ye did it not |unto one of these least|>
|Neither unto me| did ye it.
46 And |*these*| shall go away, *into* |*age-abiding*| correction,
But |*the righteous*| *into* |*age-abiding*| *life*.[a]

§ 77. *The Conspiracy to Betray, and the Anointing in Bethany.* Mk. xiv. 1-11; Lu. xxii. 1-6; Jn. xii. 1-8.

26 And it came to pass <when Jesus ended all' these words> he said unto his disciples:
2 Ye know that ‖after two' days‖ |the passover| taketh place,—
And |the Son of Man| is to be delivered up, to be crucified.
3 |Then| were gathered together,[b] the High-priests and the Elders of the people, into the court of the High-priest who was called Caiaphas;
4 and they took counsel together, in order that |Jesus, by guile| they might secure, and slay.
5 They were saying, however:
Not during the feast,
Lest |an uproar| arise among the people.
6 But |Jesus| <happening to be in Bethany, in the house of Simon the leper> 7 there came unto him a woman, holding an alabaster-jar of costly perfume, and she poured it down upon his head, as he was reclining. 8 And the disciples |seeing it| were greatly displeased, saying—
|To what end| this loss?
9 For this could have been sold for much, and given to the destitute.
10 But Jesus |taking note| said unto them—
Why vex ye the woman?
For |a seemly[c] work| hath she wrought for me;
11 For |always, the destitute| have ye with you,—
But |me, not always| have ye;
12 For |she| pouring this perfume upon my body, |so as to prepare me for burial| did it.
13 |Verily| I say unto you—
<Wheresoever this glad-message[d] shall be proclaimed in all' the world>
Also what she did, will be told, as a memorial of her.

[a] Chap. xiii. 12; Mk. iv. 25; Lu. viii. 18.
[b] Cp. Lu. xix. 11-27.
[c] Zech. xiv. 5.

[a] Dan. xii. 2.
[b] Jn. xi. 47.
[c] Or: "noble," "beautiful."
[d] Ap: "Glad-message."

14 |Then| went one of the twelve, the one called
Judas Iscariot, unto the High-priests, 15 and
said—
What are ye willing to give unto me?
And ‖I‖ |unto you| will deliver him up.
And they appointed him *thirty pieces of silver.*[a]
16 And |from that time| was he seeking a favour-
able opportunity that he might |deliver him up|.

§ 78. *The Passover: the Old Feast and the New.*
Mk. xiv. 12-26; Lu. xxii. 7-23.

17 And <on the first of the days of unleavened
bread> the disciples came unto Jesus, saying—
Where wilt thou, that we make ready for thee
to eat the passover?
18 And |he| said—
Go your way into the city, unto such-a-one,
and say to him,
|The teacher| saith,
‖My season‖ is |near|,
|With thee| will I keep the passover,
with my disciples.
19 And the disciples did, as Jesus directed them,
and made ready the passover. 20 And
<when |evening| came> he was reclining with
the twelve [disciples]; 21 and, as they were
eating, he said—
|Verily| I say unto you,
|One from among you| will deliver me up.
22 And |being exceedingly grieved| they began to
be saying to him, each one—
Can it be |I| Lord?
23 And |he| answering, said—
<He who hath dipped with me his hand in
the bowl> |the same| will deliver me up.
24 |The Son of Man| indeed, goeth his way,
according as it is written concerning him,—
But alas! for that man, through whom the
Son of Man |is being delivered up|:
|Well| had it been for him, if ‖that man‖ had
not been born!
25 And Judas, who was delivering him up,
|answering| said—
Can it be |I| Rabbi?
He saith unto him—
|Thou| hast said.
26 And |as they were eating| Jesus |taking a
loaf and blessing| brake,—and |giving to his
disciples| said—
Take, eat! |this| is ‖my body‖.
27 And <taking a cup, and giving thanks> he gave
unto them, saying—
Drink of it, all of you;
28 For |this| is my *blood of the covenant*,[b] which
|for many| is to be poured out, for remis-
sion of sins.
29 Moreover, I say unto you—
|In nowise| will I drink, henceforth, of this'
produce of the vine, until that day, when-
soever I shall drink it with you |new|[c] ‖in
the kingdom of my Father‖.[d]

30 And, having sung praise, they went forth unto
the Mount of Olives.

§ 79. *Peter's Denial foretold.* Mk. xiv. 27-31;
Lu. xxii. 31-34; Jn. xiii. 36-38.

31 |Then| Jesus saith unto them—
‖All' ye‖ will find cause of stumbling in me,
during this night;
For it is written,
I will smite the shepherd,
And |the sheep of the flock| will be scattered
abroad[a];
32 But |after my arising| I will go before you
into Galilee.[b]
33 Now Peter |answering| said unto him—
<Though |all| shall find cause of stumbling
in thee>
‖I‖ shall never find cause of stumbling.
34 Jesus saith unto him:
|Verily| I say unto thee—
<During this' night, before a cock crow>
|Thrice| wilt thou deny me.
35 Peter saith unto him:
<Even though it be needful for me |with thee'
to die|>
|In nowise| will I deny thee.
‖Likewise‖ |all the disciples also| said.

§ 80. *The Agony.* Mk. xiv. 32-42;
Lu. xxii. 40-48.

36 Then Jesus cometh with them, into a place
called Gethsemane,—and he saith unto his dis-
ciples,
Sit ye here, while I go yonder and pray.
37 And <taking with him, Peter and the two' sons
of Zebedee> he began to be grieved and to be
in great distress. 38 |Then| saith he unto them:
|*Encompassed*[c] *with grief*| *is my soul*,[d] ‖*unto*
death‖:
Abide ye here, and be watching with me.

39 And |going forward a little| he fell upon his
face, offering prayer, and saying—
My Father!
|If it is possible| let this cup pass from me,—
|Nevertheless| not as |I| will, but as |thou|
wilt.
40 And he cometh unto his disciples, and findeth
them sleeping, and saith unto Peter—
|Thus| powerless are ye |one' hour| to watch
with me?
41 Be watching and praying, that ye may not
enter into temptation:
|The spirit| indeed, is |eager|, but |the flesh|
‖weak‖.
42 ‖Again, a second time‖ departing he prayed,
saying:
My Father!
<If it is impossible for this to pass, except
I |drink| it>
|Accomplished|[e] be ‖thy will‖.

[a] Zech. xi. 12.
[b] Exo. xxiv. 8; Zech. ix. 11.
[c] New in kind; not merely new-made.
[d] 1 Co. xi. 23-25.
[a] Zech. xiii. 7.
[b] Chap. xxviii. 7.
[c] "At every point and pore, as it were, of his susceptibility, sorrow was pressing in."—Morison.
[d] Cp. Ps. xlii. 5.
[e] NB: The very word used in chap. vi. 10.

43 And coming, he |again| found them sleeping,
for their eyes had become heavy. 44 And,
leaving them, he |again| departed, and
prayed a third time, |the same word| saying
‖again‖. 45 |Then| cometh he unto
the disciples, and saith unto them,—
Ye are sleeping what time remaineth, and
taking your rest:
Lo! the hour hath drawn near, and |the Son
of Man| is being delivered up into the
hands of sinners.
46 Arise! let us be going,—
Lo! |he that delivereth me up| hath drawn
near.

§ 81. *The Betrayal and Arrest.* Mk. xiv. 43–54; Lu. xxii. 47–54.

47 And <while |yet| he was speaking> lo! |Judas,
one of the twelve| came, and, with him |a
large multitude| ‖with swords and clubs, from
the High-priests and Elders of the people‖.
48 And |he who was delivering him up|
gave them a sign, saying—
<Whomsoever I shall kiss> |he| it is,—
secure him.
49 And <|straightway| coming unto Jesus> he
said—
Joy to thee! Rabbi,
and eagerly kissed him. 50 But
|Jesus| said unto him—
Friend![a] wherefore art thou here?
Then, coming forward, they thrust their hands
upon Jesus, and secured him. 51 And lo!
|one of those with Jesus| stretching forth his
hand, grasped his sword, and smiting the servant
of the High-priest, cut off his ear. 52 |Then|
Jesus saith unto him—
Put back thy sword into its place,
For <all' they who take a sword> |by a sword|
‖shall perish‖.[b]
53 Or thinkest thou that I cannot call upon my
Father,
And he will set near me, even now, ‖more
than twelve' legions of messengers‖?
54 How then should the Scriptures be fulfilled,
That |thus| it must needs come to pass?
55 |In that' hour| said Jesus unto the multitudes:
|As against a robber| came ye forth |with
swords and clubs| to arrest me?
|Daily in the temple| used I to sit teaching,
and ye secured me not;
56 But |this| hath |wholly| come to pass, that
|the Scriptures of the prophets| may be ful-
filled.
|Then| the disciples, all forsaking him, fled.
57 And |they who secured Jesus| led him away
unto Caiaphas the High-priest, where the Scribes
and the Elders gathered themselves together.
58 Now |Peter| was following him afar off, unto
the court of the High-priest,—and, entering
within, was sitting with the attendants, to see
the end.

[a] Or: "Comrade."

§ 82. *Jesus before the High-priest.* Mk. xiv. 55–65.

59 Now |the High-priests and all the High-council|
were seeking false-witness against Jesus, that
they might |put him to death|; 60 and found not
any, though many came forward as false-
witnesses. |At length| however, there came
forward two, 61 and said:
|This| man said—
I am able to pull down the shrine of God,
And |in three' days| to ‖build‖ it.
62 And the High-priest |arising| said unto him—
|Nothing| answerest thou?
What are these, against thee bearing witness?
63 But |Jesus| was silent.
And |the High-priest| said unto him:
I put thee on oath, by the Living God, that
|to us, thou say|—
Whether |thou| art the Christ, the Son of
God.
64 Jesus saith unto him:
|Thou| hast said[a];
|Moreover| I say unto you—
|Hereafter| ye will see *the Son of Man,*
Sitting on the right hand of power,
And coming upon the clouds of heaven.[b]
65 |Then| the High-priest rent asunder his gar-
ments, saying--
He hath spoken profanely!
What further need have we, of witnesses?
Lo! |now| ye have heard the profanity!
66 How |to you| doth it seem?
And |they| answering, said:
|Guilty[c] of death| he is.
67 |Then| spat they into his face, and buffeted him;
and |others| struck him smartly, 68 saying—
Prophesy unto us, O Christ!
Who is he that struck thee?

§ 83. *Peter's Denial.* Mk. xiv. 66–72; Lu. xxii. 55–62; Jn. xviii. 10-18, 25–27.

69 Now |Peter| was sitting without, in the court;
and there came unto him a certain female ser-
vant, saying—
|Thou also| wast with Jesus, the Galilæan.
70 But |he| denied before all, saying—
I know not what thou sayest.
71 And <when he went out into the porch> another
female saw him, and said unto them who were
there—
|This| one was with Jesus the Nazarene.
72 And |again| he denied |with an oath|—
I know not the man.
73 And ‖after a little‖ the by-standers |coming
forward| said unto Peter:
‖Truly‖ |thou also| art |from among them|,
For ‖thy very speech‖ maketh thee |manifest|.
74 |Then| began he to be cursing and swearing—
I know not the man!
And |straightway| a cock crowed. 75 And

[a] Or (WH): "Hast thou said?"
[b] Dan. vii. 13; Ps. cx. 1.
[c] Or: "liable to," "worthy of."

Peter was put in mind of the declaration of Jesus, of his having said—

‖Before a cock crow‖ |thrice| wilt thou utterly deny me;

and, going forth outside, he wept bitterly.

§ 84. *Jesus taken before the Roman Governor.* Mk. xv. 1; Lu. xxiii. 1; Jn. xviii. 28.

27 Now |when morning came| all' the High-priests and Elders of the people took |counsel| against Jesus, so as to put him to death: [2] and |binding him| they led him away, and delivered him up unto Pilate the governor.

§ 85. *The Remorse and End of Judas.* Ac. i. 15-20.

[3] |Then| Judas who had delivered him up |seeing that he was condemned| being smitten with remorse, returned the thirty' pieces of silver unto the High-priests and Elders, [4] saying—

I have sinned, in delivering up righteous[a] blood.

But |they| said—

What is that to us? |thou| shalt see to it for thyself.

[5] And <throwing the pieces of silver into the Temple> he withdrew, and, going away, hanged himself. [6] But ‖the High-priests‖ |taking the pieces of silver| said—

It is not allowed, to cast them into the treasury; since |a price of blood| they are.

[7] And |taking counsel| they bought with them, the field of the potter, as a burial-place for strangers. [8] |Wherefore| that field hath been called Field of Blood, until this day.

[9] |Then| was fulfilled, that which was spoken through Jeremiah the prophet, saying:

And they took the thirty' pieces of silver,
As the value of him whom they had valued,
Whom they had valued |of Israel's sons|,—
[10] *And gave them for the field of the potter,*
As |the Lord| directed me.[b]

§ 86. *Jesus before Pilate.* Mk. xv. 1-15; Lu. xxiii. 1-7, 13-25; Jn. xviii. 29-40; xix. 1-16.

[11] Now |Jesus| stood before the governor; and the governor questioned him, saying—

|Thou| art the king of the Jews?

And |Jesus| said—

|Thou| sayest.[c]

[12] And <while he was being accused by the High-priests and Elders> |he answered nothing|.

[13] |Then| Pilate saith unto him—

Hearest thou not how many things against thee they are bearing witness?

[14] And he answered him |no not so much as a single word|, so that the governor was marvelling exceedingly.

[15] But ‖feast by feast‖ the governor had been wont to release one unto the multitude, a prisoner whom they were desiring. [16] Now they had at that time a distinguished prisoner, called |Barabbas|. [17] They therefore having come together |Pilate| said to them—

Whom will ye I should release unto you? Barabbas? Or Jesus, who is called Christ?

[18] For he knew that |for envy| they had delivered him up.

[19] And <as he was sitting upon the judgment seat> his wife sent unto him, saying:

Have thou nothing to do with that righteous man, for |many things| have I suffered this day, by dream, because of him.

[20] But |the High-priests and the elders| persuaded the multitudes, that they should claim Barabbas, but |Jesus| should ‖destroy‖. [21] Now the governor |answering| said unto them—

Which of the two desire ye I should release unto you?

And they said—

Barabbas![a]

[22] Pilate saith unto them—

What then shall I do unto Jesus, |who is called Christ|?

They all say—

Let him be crucified!

[23] But ‖he‖ said—

Indeed! what evil hath he done?

But |they, vehemently| were crying aloud, saying—

Let him be crucified!

[24] And Pilate <|seeing| that |nothing| it availed, but rather |a tumult| was arising> taking water, washed his hands of it before the multitude, saying—

|Innocent| am I, of the blood of this man,—[b]
|Ye| shall see to it for yourselves.

[25] And all' the people, answering, said—

His blood be upon us and upon our children!

[26] Then released he unto them Barabbas, but, scourging |Jesus|, delivered him up, that he might be crucified.

§ 87. *Jesus mocked by the Roman Soldiers.* Mk. xv. 16-20; Jn. xix. 2 ff.

[27] |Then' the soldiers of the governor| taking Jesus aside into the judgment-hall, gathered unto him all the band; [28] and, unclothing him, |a scarlet scarf| put they about him,—[29] and |plaiting a crown out of thorns| they put it upon his head, and a reed in his right hand,—and |kneeling before him| began to mock him, saying—

Joy to thee, King of the Jews!

[30] And |spitting upon him| they took the reed, and began striking upon his head. [31] And, when they had mocked him, they put off him the scarf, and put on him his garments, and led him away unto the crucifying. [32] And <as they were going forth> they found a man of Cyrene, |by name| Simon,—|the same| they impressed to bear his cross.

§ 88. *The Crucifixion.* Mk. xv. 22-41; Lu. xxiii. 26-49; Jn. xix. 17-37.

[33] And <coming into a place called Golgotha,

[a] Or (WH): "innocent."
[b] Cp. Zech. xi. 12, 13.
[c] Or (WH): "Dost |thou| say [it]!" A question of punctuation.

[a] Thus sharing the guilt of their rulers.
[b] Or (WH): "this righteous man."

that is to say, Skull-place> 34 *they gave* him *to drink, wine* |with *gall*| mingled,[a] and |tasting| he would not drink. 35 And <having crucified him> *they parted among themselves his garments, casting a lot*[b]; 36 and, being seated, were watching him there. 37 And they put up, over his head, his accusation, written—

|This| is Jesus, the King of the Jews.

38 |Then| are crucified with him, |two robbers|,[c]—one on the right hand, and one on the left. 39 And |they who were passing by| were reviling him, *shaking their heads*,[d] 40 and saying—

<The man that taketh down the shrine and in three' days buildeth it!>
Save |thyself|!
<If thou art God's ‖Son‖> come down from the cross.

41 |Likewise| the High-priests [also], mocking, |with the Scribes and Elders| were saying:
|Others| he saved,—
|Himself| he cannot save:
42 |Israel's King| he is!
Let him come down, now, from the cross,—
And we will believe on him!
43 <*He hath put confidence upon God*>
Let him rescue him, now, if he desireth him[e];
For he said, I am |God's' Son|.

44 And ‖the same thing‖ |the robbers also, who were crucified with him| were casting[f] in his teeth.

45 Now ‖from the sixth' hour‖ |darkness| came upon all' the land—until the ninth' hour.

46 And |about the ninth' hour| Jesus uttered a cry, with a loud voice, saying—
Eloi! Eloi! lema sabachthanei?
that is,
My God! my God! to what end hast thou forsaken me?[g]

47 Now certain of them who were there standing, when they heard, began to say—
|This man| calleth ‖Elijah‖.

48 And |straightway| one from among them <running, and taking a sponge, and filling it with *vinegar*[h] and putting it on a reed> was giving him to drink; 49 but |the rest| said—
Stay! let us see whether Elijah is coming, |and will save him|.
[‖But |another| taking a spear, pierced his side, and there came forth water and blood.‖]

50 And |Jesus| <again crying out with a loud voice> dismissed the spirit.

51 And lo! |the veil of the Temple| was rent, from top to bottom, into two; and |the earth| was shaken, and |the rocks| were rent; 52 and |the tombs| were opened and |many' bodies of the holy ones who had fallen asleep| arose,—53 and <coming forth out of the tombs after his arising> entered into |the holy' city|, and plainly appeared unto many.

54 Now |the centurion, and those with him watching Jesus| <seeing the earthquake and the things coming to pass> were violently affrighted, saying—
‖Truly‖ |God's Son| was |he|!

55 Now there were there, many women, |from afar| beholding, who indeed had followed Jesus from Galilee, ministering unto him; 56 among whom was Mary the Magdalene, also Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

§ 89. *The Burial.* Mk. xv. 42–47; Lu. 50–56; Jn. xix. 38–42.

57 And <when |evening| arrived> there came a rich man from Arimathæa, whose name was Joseph, who also |himself| had been discipled unto Jesus. 58 ‖The same‖ |going unto Pilate| claimed the body of Jesus. |Then| Pilate commanded it to be given up. 59 And Joseph, taking the body, wrapped it up in a clean Indian-cloth, 60 and laid it in his new' tomb, which he had hewn in the rock, and <rolling near a large stone unto the door of the tomb> departed. 61 Now there were there, Mary the Magdalene, and the other' Mary, sitting over against the sepulchre.

§ 90. *The Sepulchre sealed and guarded.*

62 And <on the morrow, which is after the preparation> the High-priests and the Pharisees were gathered together unto Pilate, 63 saying—
Sir! we have been put in mind that |that' deceiver| said, while yet living,—
|After three' days| will I ‖arise‖.
64 Command, therefore, that the sepulchre be made secure until the third' day,—lest once the disciples[a] should come and steal him, and say unto the people,
He hath arisen from the dead!
and |the last' deception| shall be ‖worse than the first‖.
65 Pilate saith unto them—
Ye have a guard:
Go your way, secure it for yourselves, as ye know how.
66 And |they| went and secured for themselves the sepulchre, sealing the stone, with the guard.

§ 91. *The Resurrection.* Mk. xvi. 1–14; Lu. xxiv. 1–43; Jn. xx. xxi.; Ac. i. 3; 1 Co. xv. 1–8.

28 And <late in the week, when it was on the point of dawning into the first of the week>[b] came Mary the Magdalene, and the other' Mary, to view the sepulchre. 2 And lo! |a great' commotion occurred,—for |a messenger[c] of the Lord| <descending out of heaven, and coming near> had rolled away the stone, and was sitting upon it. 3 Now |his appearance| was |as lightning|, and |his clothing| |white as snow|; 4 and |for fear of him| they who were keeping watch

[a] Ps. lxix. 21.
[b] Ps. xxii. 18.
[c] "Robber," distinguished from "thief": Jn. x. 1.
[d] Ps. xxii. 7; cix. 25.
[e] Ps. xxii. 8.
[f] Or: "began to cast": frequently the sense of the Gk. imperfect. Cp. ver. 47.
[g] Ps. xxii. 1.
[h] Ps. lxix. 21.

[a] Or (WH): "his disciples."
[b] Ap: "Sabbath."
[c] Ap: "Messenger."

were thrown into a commotion, and became as dead men. 5 But the messenger, |answering| said unto the women—

Be not |ye| afraid!
For I know that |Jesus the crucified| ye are seeking:
6 He is not here, for he hath arisen, as he said.
Come! see the place where he lay;
7 And |quickly going| tell his disciples—
He hath arisen from the dead,
And lo! he is going before you into Galilee;—
|There| shall ye yourselves see him:
Lo! I have told you.

8 And <departing quickly from the tomb with fear and great joy>[a] they ran to bring tidings unto his disciples. 9 And lo! |Jesus| met them, saying—

Joy to you!

And |they| going forward, held his feet, and worshipped him. 10 |Then| Jesus saith unto them—

Be not afraid!
Go your way, bear tidings unto my brethren, that they may depart into Galilee;
And |there| shall they themselves see me.

§ 92. *The Story of the Soldiers.*

Now as they were |going| lo! |certain of the guard| went into the city and reported unto the High-priests all the things that had come to pass; 12 and <being gathered together with the Elders and taking counsel> sufficient[a] pieces of silver| gave they unto the soldiers,—13 saying—

Say ye, ‖His disciples‖ coming |by night| stole him ‖while we were sleeping‖;
14 And <if this be reported unto the governor> ‖we‖ will persuade him, and will make |you ‖free from care‖|.
15 And |they| taking the pieces of silver, did as they were instructed. And this account was spread abroad among the Jews . . . until this [very] day.

§ 93. *The Great Commission.* Mk. xvi. 15-20; Lu. xxiv. 44-49; Jn. xx. 21-23.

16 And |the eleven' disciples| went into Galilee, unto the mountain which |Jesus| had appointed them; 17 and, seeing him, they worshipped,[b] but |some| ‖doubted‖. 18 And Jesus |coming near| spake unto them, saying—

All' authority, in heaven and on earth, hath been given unto me;
19 Go ye, therefore, and disciple all' the nations,
Immersing[c] them into the name of the Father, and of the Son, and of the Holy Spirit,—
20 Teaching them to observe all things whatsoever I myself have commanded you,
And lo! |I| am |with you|, all the days, until the conclusion of the age.[d]

[a] Or: "great fear and joy."

[a] Or: "a good many." "sufficient"—*i.e.*, to secure their purpose.
[b] Or: "bowed themselves down."
[c] Ap: "Immerse."
[d] Ap: "Age."

THE GOSPEL ACCORDING TO

MARK.

§ 1. *The Forerunner.* Mt. iii. 1-12; Lu. iii. 3-17.

1 Beginning of the glad-message of Jesus Christ.[a]

2 <According as it is written in Isaiah the prophet—

Lo! I send my messenger before thy face,
Who shall prepare thy way,—[b]
3 *A voice of one crying aloud—*
'In the wilderness| prepare ye the way of the Lord,
|Straight| be making his paths>[c]

4 John the Immerser came, |in the wilderness| proclaiming an immersion of repentance, for[d] remission of sins; 5 and there were going out unto him all' the Judæa' country, and all' they of Jerusalem, and were being immersed by him, in the Jordan' river, openly confessing their sins; 6 and John was clothed with camel's-hair, and a leathern girdle about his loins, and was eating locusts and wild honey; 7 and he proclaimed, saying—

He that is mightier than I cometh after [me],
Of whom I am not worthy to stoop and unloose the strap of his sandals:
8 ‖I‖ have immersed you |with water|,—
‖He‖ will immerse you |with the Holy Spirit|.

§ 2. *The Immersion.* Mt. iii. 13-17; Lu. iii. 21, 22.

9 And it came to pass, in those' days, that Jesus came from Nazareth of Galilee, and was immersed into the Jordan by John; 10 And <|straightway| as he was coming up out of the water> he saw the heavens rending asunder, and |the Spirit, as a dove| descending

[a] Or add (WH): "Son of God."
[b] Mal. iii. 1; Mt. xi. 10; Lu. vii. 27.
[c] Is. xl. 3.
[d] Or: "into."

unto[a] him; 11 and a voice [came] out of the heavens—

|Thou| art my Son, the Beloved,—
|In thee| I delight.

§ 3. *The Temptation.* Mt. iv. 1-11 Lu. iv. 1-13.

12 And ‖straightway‖ |the Spirit| urgeth him forth into the wilderness; 13 and he was in the wilderness, forty' days, tempted by Satan, and was with the wild beasts,—and |the messengers| were ministering unto him.

§ 4. *Beginning in Galilee. Call of Simon and Andrew, James and John.* Mt. iv. 12-22; Lu. iv. 14, 15.

14 And <after John was delivered up> Jesus came into Galilee, proclaiming the glad-message of God, 15 [and saying]—

The season is fulfilled,
And the kingdom of God hath drawn near,—
Repent ye, and have faith in the glad-message.

16 And <passing by near the sea of Galilee> he saw Simon, and Andrew the brother of Simon, casting a net in the sea,—for they were fishers; 17 and Jesus said unto them—

Come after me,
And I will make you become fishers of men;

18 and <|straightway| leaving the nets> they followed him. 19 And |going forward a little| he saw James the son of Zebedee, and John his brother, and them who were in the boat putting in order the nets; 20 and |straightway| he called them,—and <leaving their father Zebedee in the boat, with the hired men> they came away after him.

§ 5. *In Capernaum Jesus teaches, and expels an Impure Spirit.* Lu. iv. 31-37.

21 And they journey into Capernaum. And <|straightway, on the Sabbath| entering into the synagogue> he began teaching[b]; 22 and they were being struck with astonishment at his teaching,—for he was teaching them as one having |authority|, and |not as the Scribes|.

23 And |straightway| there was in their synagogue, a man in[c] an impure spirit,—and he cried out aloud, 24 saying—

What have we in common with thee,[d]
Jesus of Nazareth?
Hast thou come to destroy us?
I[e] know thee, who thou art,
‖The Holy One of God‖.

25 And Jesus rebuked him, [saying]—

Be silenced, and come forth out of him!

26 And the impure spirit <tearing him, and calling out with a loud voice> came forth out of him; 27 and they were amazed, one and all, so that they began to discuss among themselves, saying—

What is this? New teaching! ‖With authority, to the impure spirits also‖ he giveth orders, and they obey him!

28 And forth went the report of him, straightway, on every hand, into all' the surrounding country of Galilee.

§ 6. *Healeth Simon's Mother-in-law and many others. Visits all Galilee.* Mt. viii. 14-16; Lu. iv. 38-44.

29 And <straightway, out of the synagogue, going forth> he went into the house of Simon and Andrew, with James and John. 30 Now |the mother-in-law of Simon| was lying in a fever, and |straightway| they speak to him concerning her; 31 and, coming near, he raised her up, grasping her hand,—and the fever left her, and she began ministering unto them.

32 And <evening arriving, when the sun went in> they were bearing unto him all' who were sick, and them who were demonized; 33 and all' the city was gathered unto the door; 34 and he cured many' that were sick with divers' diseases, and |many demons| he cast out, and suffered not the demons to be talking,—because they knew him [to be Christ].

35 And |very early by night arising| he went out [and departed] into a desert' place, and |there| was praying; 36 and Simon, and they who were with him, went in quest of him, 37 and found him, and say unto him—

|All| are seeking thee;

38 and he saith unto them—

Let us be going elsewhere, into the neighbouring' country-towns, in order that |there also| I may be making proclamation,—for |to this end| came I forth;

39 and he came, making proclamation, into their synagogues, throughout the whole of Galilee,—and |was casting the demons out|.

§ 7. *Cleanses a Leper.* Mt. viii. 1-4; Lu. v. 12-14.

40 And there cometh unto him, a leper, beseeching him [and kneeling],—saying unto him—

|If thou be willing| thou canst cleanse me;

41 and |moved with compassion|[a] he stretched forth the hand, and touched him, and saith unto him—

I am willing, Be cleansed!

42 and |straightway| the leprosy departed from him, and he was cleansed; 43 and ‖strictly charging him‖ |straightway| he urged him forth; 44 and saith unto him—

Mind! ‖unto no one‖ say |aught|,—but withdraw, ‖thyself‖ show unto *the priest*, and offer for[b] thy cleansing what things Moses enjoined |for a witness unto them|.[c]

45 But |he| going forth, began to be proclaiming many things, and blazing abroad the story, so that |no longer| was it possible for him ‖openly‖ |into a city| to enter,—but |outside, in desert places| [was he], and they were coming unto him from every quarter.

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[a] Or: "into."
[b] Or (WH): "And straightway on the Sabbath he began teaching in the synagogue."
[c] As it were, "invested with"; and so, "in the power of."
[d] Ml: "What to us and to thee?"
[e] Or (WH): "We."

[a] Notable rejected reading (WH): "moved to anger."
[b] Ml: "concerning."
[c] Lev. xiii. 49; xiv. 2 ff.

§ 8. *Forgives and Heals a Paralytic.* Mt. ix. 2–8; Lu. v. 18–26.

2 And <entering again into Capernaum, after some days> it was heard say—

He is |in a house|[a];

2 and many were gathered together, so that |no longer| was there room ‖even in the approaches to the door‖,—and he began speaking unto them the word; 3 and they come, bearing unto him a paralytic, |upborne by four|,—4 and <not being able to get near him, by reason of the multitude> they uncovered the roof where he was, and |having broken it up| they began letting down the couch whereon the paralytic was lying;

5 and |Jesus, seeing their faith| saith unto the paralytic—

Child! forgiven are thy sins!

6 Now there were certain of the Scribes there, sitting and deliberating in their hearts,—

7 Why doth ‖this‖ man |thus| talk? he is speaking profanely!

Who can forgive sins |save one|, ‖God‖?

8 And Jesus <|straightway| taking note in his spirit, that [thus] they are deliberating within themselves> saith [unto them]—

Why |these things| are ye deliberating in your hearts?

9 Which is easier—

To say unto the paralytic, Forgiven are thy sins,

Or to say, Rise, [and] take up thy couch, and be walking?

10 But <that ye may know that the Son of Man |hath authority| to be forgiving sins upon the earth>[b]

he saith to the paralytic:

11 |To thee| I say, Rise, take up thy couch, and be going thy way unto thy house.

12 And he arose, and |straightway taking up the couch| went forth before all,—so that all were beside themselves, and were glorifying God, [saying]—

‖Thus‖ we |never| saw it!

§ 9. *Calls Levi.* Mt. ix. 9–13; Lu. v. 27–32.

13 And he went forth again by the sea,—and |all' the multitude| was coming unto him, and he began teaching them. 14 And, passing by, he saw Levi, the son of Alphæus, sitting over the tax-office,—and saith unto him—

Be following me!

and, arising, he followed him. 15 And it cometh to pass, that he is reclining in his house, and |many' tax-collectors and sinners| were reclining with Jesus and his disciples; for there were many, and they began following[c] him. 16 And |the Scribes and Pharisees| <seeing that he was eating with the sinners and the tax-collectors> began saying unto his disciples—

|With the tax-collectors and sinners| is he eating[d]?

17 And |hearing it| Jesus saith unto them—

‖No need‖ have |the strong| of a physician, but they who are |sick|,—

I came not to call the righteous |but sinners|.

§ 10. *Then will they fast.* Mt. ix. 14–17; Lu. v. 33–38.

18 And the disciples of John and the Pharisees were fasting; and they come and say unto him—

‖For what cause‖ do |the disciples of John and the disciples of the Pharisees| fast, whereas |thy disciples| ‖fast not‖?

19 And Jesus said unto them—

Is it possible for the sons of the bridechamber |while the bridegroom is with' them| to be fasting? <So long as they have the bridegroom with them> it is impossible |to fast|. 20 But there will |come| days[a] when the bridegroom shall be taken from them> and |then| will they fast |in that' day|.[a]

21 ‖No one‖ seweth |a patch of unshrunk cloth| upon |an old' mantle|,—‖otherwise, at least‖ the shrinking teareth away from it—the new from the old—and |a worse' rent is made|.

22 And ‖no one‖ poureth |new wine| into |old skins|,—‖otherwise, at least‖ the wine will burst the skins, and |the wine| is lost, and ‖the skins‖. [But |new wine| is for |unused skins|.]

§ 11. *Disciples pluck Ears of Corn on Sabbath.* Mt. xii. 1–8; Lu. vi. 1–5.

23 And it came to pass, that he |on the Sabbath| was passing through the cornfields, and his disciples began to be going forward, plucking the ears of corn. 24 And |the Pharisees| were saying—

See! why are they doing, on the Sabbath, what is not allowed?

25 And he saith unto them—

Have ye never read, what |David| did, when he had |need| and hungered,—|he, and they who were with him|: 26 [how] he entered into the house of God, while |Abiathar| was High-priest, and |*the presence-bread*|[b] did eat,—which it is not allowed to eat, save unto the priests,—and gave |unto them also who were with him|?

27 And he was saying unto them—

‖The Sabbath‖ |for man| was made, and not |man| for ‖the Sabbath‖:

28 So that the Son of Man is ‖Lord‖ |even of the Sabbath|.

§ 12. *Withered Hand healed on Sabbath.* Mt. xii. 9–13; Lu. vi. 6–11.

3 And he entered again into a synagogue, and there-was there, a man having |his hand| ‖withered‖; 2 and they were narrowly watching him, whether |on the Sabbath| he would cure him, |that they might accuse him|. 3 And he

[a] Or: "at home."
[b] Or (WH): "authority on the earth to be," &c.
[c] Or: "had begun to follow."
[d] Or add (WH): "and drinking."

[a] NB: "day" = "days."
[b] 1 S. xxi. 6.

saith unto the man who hath |his hand withered|
Arise into the midst!
4 and saith unto them—
Is it allowed |on the Sabbath| ‖to do good, or to do evil‖?
To ‖save‖ |life|, or ‖to slay‖?
but they remained silent. 5 And <looking round upon them with anger, |being at the same time grieved on account of the hardening of their heart|> he saith unto the man—
Stretch forth thy hand!
and he stretched it forth, and his hand |was restored|.
6 And <the Pharisees, going out straightway with the Herodians> were giving counsel against him, that they should |destroy| him.

§ 13. *A great Throng besiege him.*

7 And |Jesus, with his disciples| retired unto the sea; and |a great' throng from Galilee| followed, |also from Judæa, 8 and from Jerusalem, and from Idumæa, and beyond the Jordan, and around Tyre and Zidon| ‖a great' throng‖ <hearing whatsoever things he was doing> came unto him. 9 And he spake unto his disciples, that |a little boat| might attend him, because of the multitude,—that they might not be pressing upon him. 10 For he cured |many|, so that they were besieging him, that they might touch him—|as many as had plagues|; 11 and |the impure spirits, as soon as they beheld him| were falling down to him, and crying aloud, |while he was speaking|
|Thou| art the Son of God!
12 and sternly' was he rebuking them, lest they should make him |manifest|.

§ 14. *Twelve appointed.* Lu. vi. 12-16. (Mt. x. 1-4.)

And he goeth up into the mountain and calleth near whom |he| pleased,—and they went away unto him; 14 and he appointed[a] twelve, whom also he named |Apostles|,—that they might be with him, and that he might be sending them forth to make proclamation, 15 and to have authority to cast out the demons; 16 and he appointed the twelve (and imposed a name on Simon—) Peter, 17 and James the son of Zebedee, and John the brother of James (and imposed on them a name—Boanerges, that is, sons of thunder); 18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the zealot; 19 and Judas Iscariot, who also delivered him up.

§ 15. *Charged with casting out Demons in Beelzebul.* Mt. xii. 22-37; Lu. xi. 14-23.

And he cometh into a house; 20 and the[b] multitude come together again, so that they could not so much as eat |bread|. 21 And they who were near to him |hearing of it| went out to secure him,—for they were saying—
He is beside himself!
22 And |the Scribes who from Jerusalem' had come down| were saying—
He hath |Beelzebul|; and—
|In the ruler of the demons| casteth he out the demons.
23 And, calling them near, |in parables| began he to say unto them—
How can |Satan| cast |Satan| out?
24 And <if a kingdom |against itself| be divided> that kingdom cannot be made to stand;
25 And <if a house |against itself| be divided> that house shall be unable to stand;
26 And <if |Satan| hath risen up against himself, and become divided> he cannot stand, but hath |an end|.
27 But <no one is able |into the house of the mighty one| to enter, and |his spoils| to carry off> unless |first' the mighty one| be bind, and |then' his house| will he plunder!
28 |Verily| I say unto you—
|All things| shall be forgiven unto the sons of men,—
The sins and the profanities wherewithal they shall profane;
29 But <whosoever shall revile against the Holy Spirit>
Hath no forgiveness, unto times age-abiding,—
But is guilty of |an age-abiding' sin|:
30 because they were saying—
|An impure spirit| he hath!

§ 16. *Who are my Mother and my Brethren?* Mt. xii. 46-50; Lu. viii. 19-21.

31 And there come, his mother and his brethren, and, standing |outside| they sent unto him, calling him. 32 And there was sitting around him a multitude, and they say unto him—
Lo! ‖thy mother and thy brethren‖ |outside| are seeking thee!
33 And, answering them, he saith—
Who are my mother and my brethren?
34 And <looking around on them who |about him, in a circle| were sitting> he saith—
See! my mother and my brethren!
35 ‖Whosoever shall do the will of God‖ |the same| is my brother and sister and mother.[a]

§ 17. *Parable of the Sower.* Mt. xiii. 1-9; Lu. viii. 4-8.

4 And |again| began he to be teaching by the sea; and there come together unto him a very great multitude, so that |he, into a boat| entering, was sitting upon[b] the sea,—and |all' the multitude| were |near the sea upon the land|.
2 And he began to teach them, in parables, many things, and was saying unto them, in his teaching—
3 Hearken! Lo! the sower went forth to sow;
4 And it came to pass <as he sowed>

[a] Mt: "made." [b] Or (WH): "a."

[a] No article: = "a brother of mine," &c. [b] Lit: "in."

|Some| indeed, fell by the pathway, and the
birds came, and devoured it;
5 And |some| fell on the rocky places, [even]
where it had not much earth,—and |straight-
way| it sprang forth, by reason of its not
having depth of earth; 6 and |when the sun
arose| it was scorched,—and <by reason of
its not having root> it was dried up;
7 And |some| fell among the thorns, and the
thorns came up and choked it, and |fruit| it
yielded not;
8 And |other| fell into the good ground, and
was yielding fruit, coming up and growing,—
and was bearing, thirtyfold and sixtyfold
and a hundredfold.
9 And he was saying—
|He that hath ears to hear| let him hear!

§ 18. *Wherefore in Parables? The Sower explained.* Mt. xiii. 10–23; Lu. viii. 9–15.

10 And |when he was alone| they who were about
him with the twelve, questioned him, as to the
parables; 11 and he was saying unto them—
‖To you‖ the sacred secret hath been given, of
the kingdom of God, whereas ‖to them who
are outside‖ |in parables| are all things
coming to pass,—that
12 *They may |surely look| and yet not see,*
And |surely hear| and yet not understand,
Lest once they should return, and it be
forgiven them.[a]
13 And he saith unto them—
Know ye not |this| parable?
How then will ye get to know |all' the
parables|?
14 ‖The sower‖ soweth |the word|;
15 And |these| are they beside the pathway,
where the word is sown,—and |as soon as
they hear, straightway| cometh Satan, and
snatcheth away the word which hath been
sown into[b] them;
16 And |these| are likewise they |upon the
rocky places| sown,—who |as soon as they
hear the word, straightway, with joy|
receive it, 17 and have no root in them-
selves, but |only for a season| are,—|after-
wards| <when there ariseth tribulation
or persecution by reason of the word>
|straightway| they find cause of stum-
bling;
18 And |others| are they who |among thorns|
are sown,—|these| are they |who hear the
word|, 19 and ‖the anxieties of the age,[c]
and the deceit of wealth, and the covetings
about the remaining' things‖ |entering in|
choke up the word, and |unfruitful| it
becometh;
20 And |those yonder| are they who |on the
good ground| are sown,—who, indeed,
hear the word, and accept it, and bear
fruit — thirtyfold and sixtyfold and a
hundredfold.

[a] Is. vi. 9 f.
[b] Or: "among."
[c] Ap: "Age."

§ 19. *The Lamp and the Measure. How to Hear.* Lk. viii. 16–18.

21 And he was saying unto them—
Doth the lamp[a] come, that |under the measure|
it should be put, or under the couch? Is it
not that |upon the lampstand| it may be
put? 22 For it is not hidden,[b] save that it
may be made visible; neither did it get
hidden away, but that it might come into a
place where it could be seen.[c]
23 <If any one hath ears to hear> let him hear.
24 And he was saying unto them—
Be taking heed, what[d] ye are hearing:—
<With what measure ye mete> it shall be
measured unto you, and added unto you[c];
25 For |he that hath| it shall be given ‖unto
him‖,
And |he that hath not| ‖even what he hath‖
shall be taken from him.[f]

§ 20. *First the Blade.*

26 And he was saying—
‖Thus‖ is the kingdom of God: As |a man|
may cast seed upon the earth, 27 and be
sleeping and rising, night and day,—and
|the seed| be sprouting, and lengthening
itself,—|how| ‖he‖ knoweth not: 28 ‖Of it-
self‖ the earth beareth fruit,—|first| a blade,
|afterwards| an ear, |after that| full' corn
in the ear; 29 but ‖as soon as the fruit
yieldeth itself up‖ |straightway| *he sendeth*
forth the sickle, because standing by is the
harvest.[g]

§ 21. *The Grain of Mustard Seed.* Mt. xiii. 31, 32; Lu. xiii. 18, 19.

30 And he was saying—
How shall we liken the kingdom of God, or
|in what' parable| shall we put |it|?
31 As a grain of mustard seed,—which |whenso-
ever it may be sown upon the earth| is less
than all the seeds that are upon the earth;
32 and |as soon as it is sown| springeth up, and
becometh greater than all' garden plants,
and produceth large branches, so that |*under*
the shade thereof| *the birds of heaven* can
find shelter.[h]
33 And <with many such parables |as these|> was
he speaking unto them the word,—according as
they were able to hear; 34 but |without a parable|
was he not speaking unto them,—|privately|
however, |unto his own' disciples| was he ex-
plaining all things.

§ 22. *A Storm rebuked.* Mt. viii. 23–27; Lu. viii. 22–25.

35 And he saith unto them <on that' day, when
evening came>
Let us cross over unto the other side;

[a] Mt. v. 15; Lu. viii. 16; xi. 33.
[b] Or (WH): "For nothing is hidden."
[c] Mt. x. 26; Lu. xii. 2.
[d] Or: "how."
[e] Mt. vii. 2; Lu. vi. 38.
[f] Mt. xxv. 29; Lu. xix. 26.
[g] Joel iii. 13.
[h] Dan. iv. 12, 21 (Chald.)· Eze. xvii. 23.

36 and |dismissing the multitude| they take him
with them, as he was, in the boat, and |other'
boats| were with him. 37 And there ariseth a great
tempest of wind,—and |the waves| were dashing
over into the boat, so that |already being filled|
was the boat. 38 And |he| was in the stern |on
the cushion| sleeping. And they arouse him,
and say unto him,
Teacher! carest thou not that we perish?
39 And |roused up| he rebuked the wind, and said
unto the sea—
Hush! be still!
and the wind lulled, and it became a great calm.
40 And he said unto them—
|Why| are ye |fearful|?
|Not yet| have ye faith?
41 And they were caused to fear a great fear, and
were saying one to another—
Who then is |this|, that |both the wind and
the sea| give ear unto him?

§ 23. *A Demoniac delivered.* Mt. viii. 28-34; Lu. viii. 26-39.

5 And they came unto the other side of the sea,
into the country of the Gerasenes. 2 And <when
he went forth out of the boat> [straightway]
there met him |from amongst the tombs| a man,
in[a] an impure spirit: 3 who had |his dwelling|
among the tombs, and |not even with a chain,
any longer| was anyone able to bind him,—
4 because of his having been |many times, with
fetters and chains| bound, and the chains having
been plucked asunder by him, and the fetters
smashed, and no one was mighty enough to tame
him; 5 and <continually, night and day, in the
tombs and in the mountains> was he crying
aloud, and cutting himself in pieces with stones.
6 And <seeing Jesus from afar> he ran and bowed
down to him; 7 and |crying out with a loud
voice| saith—
What have I in common with thee,[b]
O Jesus, Son of God Most High?
I adjure thee by God,—Do not torment me!
8 For he was saying to him—
Go forth thou impure spirit, out of the man;
9 and he was questioning him—
What is thy name?
and he saith to him—
|Legion| is my name, because we are |many|;
10 and he was beseeching him much, that he would
not send them forth outside the country.
11 Now there was there, near the mountain, a large
herd of swine, feeding; 12 and they besought
him, saying—
Send us into the swine, that |into them| we
may enter;
13 and he suffered them. And the impure spirits
|going out| entered into the swine, and the herd
rushed down the cliff into the sea, about two
thousand, and were choked in the sea. 14 And
|they who had been feeding them| fled, and bare
tidings into the city and into the fields,—and
they came to see what it was that had happened.
15 And they come unto Jesus, and view the de-
monized man, clothed and of sound mind, |him
who had had the legion|,—and they were struck
with fear. 16 And the beholders narrated to
them, how it happened to the demonized man,
and concerning the swine. 17 And they began to
beseech him, to depart from their bounds.
18 And <as he was entering into the boat> he who
had been demonized was beseeching him, that
|with him| he might be. 19 And he suffered
him not, but saith unto him—
Withdraw into thy house, unto thine own, and
bear tidings unto them, how many things
the Lord for thee hath done, and hath had
mercy on thee.
20 And he departed, and began proclaiming, in the
Decapolis, how many things Jesus had done for
him,—and |all| were marvelling.

§ 24. *Daughter of Jairus raised, and Woman with Flow of Blood cured.* Mt. ix. 18-26; Lu. viii. 41-56.

21 And <Jesus crossing over in the boat again unto
the other side> there was gathered a large
multitude unto him, and he was by the sea.
22 And there cometh one of the synagogue-rulers,
by name Jairus, and, seeing him, falleth at his
feet, 23 and beseecheth him much, saying—
My little daughter is at her last!—that,
coming, thou wouldest lay thy hands upon
her, that she may be made well, and live;
24 and he departed with him. And there was
following him a large multitude, and they were
pressing upon him.
25 And ‖a woman‖ <who had had a flow of
blood twelve' years, 26 and suffered |much|
from many' physicians, and spent all her means,
and profited |nothing|,—but had |rather|
become |worse|> 27 |hearing the things about
Jesus| came in the crowd from behind, and
touched his mantle; 28 for she was saying—
<If I can touch so much as his mantle> I
shall be made well;
29 and |straightway| the fountain of her blood
was dried up, and she knew, in her body, that
she was healed from the plague. 30 And
|straightway| Jesus <taking note, in himself,
of the power which |out of him| went forth>
|turning round in the crowd| was saying—
Who hath touched my garments?
31 and his disciples were saying to him—
Thou seest the crowd pressing upon thee,—
and sayest thou— Who hath touched me?
32 and he was looking round to see her who |this'
thing had done|. 33 And ‖the woman‖
<overcome with fear, and trembling, knowing
what had happened to her> came, and fell down
before him, and told him all' the truth. 34 And
|he| said to her—
Daughter! |thy faith| hath made thee well:
Withdraw into peace,
And be whole from thy plague.
35 <While yet he is speaking> they come from the
synagogue-ruler's, saying—
|Thy daughter| is dead!
Why |further| annoy the teacher

[a] Cp. chap. i. 23, n. [b] Ml: "What to me and to thee?"

36 But ‖Jesus‖ |overhearing the word being spoken| saith unto the synagogue-ruler—
Do not fear, only have faith!
37 And he suffered no one to follow |with him|, save Peter and James and John the brother of James. 38 And they come into the house of the synagogue-ruler, and he observeth a tumult, and persons weeping and wailing greatly; 39 and, entering, he saith unto them—
Why are ye making a tumult, and weeping?
|The child| is ‖not dead‖, but ‖is sleeping‖;
40 and they were deriding him. But |he| thrusting all forth, taketh with him the father of the child, and the mother, and them who were with him,—and entereth where the child was; 41 and <grasping the hand of the child> he saith unto her—
Talitha, koum!
which is, when translated—
O damsel! |to thee| I say, Arise!
42 And ‖straightway‖ the damsel arose, and was walking about; for she was twelve years of age. And they were beside themselves, straightway, with a great transport; 43 and he commanded them, again and again, that |no one| should get to know this thing,—and bade that food should be given her to eat.

§ 25. *Cause of Stumbling found in the Carpenter's Son.* Mt. xiii. 53-58: cp. Jn. vi. 42.

6 And he went forth from thence, and cometh into his own city,—and his disciples follow him.
2 And |when it was Sabbath| he began to be teaching in the synagogue, and ‖the greater part‖ |as they heard| were being struck with astonishment, saying—
Whence hath this man these things?—and—
What the wisdom which hath been given to this man?—and—
‖Such mighty works as these‖ |through his hands| are coming to pass!
3 Is not |this| the carpenter? the son of Mary, the brother of James and Joses and Judas and Simon?
And are not his sisters here with us?—
and they were finding cause of stumbling in him.
4 And Jesus was saying unto them—
A prophet is not without honour, |save in his own city, and among his kinsfolk, and in his house|[a];
5 and he could not |there| do, so much as a single' mighty work,—save |on a few' sick| he laid his hands, and cured them. 6 And he marvelled,[b] because of their unbelief.

§ 26. *The Twelve sent forth.* Mt. x.; Lu. ix. 1-6, 10, 11.

And he was going round the villages, in a circuit, teaching. 7 And he calleth near the twelve, and began to be sending them' forth, two and two,—and was giving them authority over the impure spirits: 8 and charged them that they should take |nothing| for a journey, save a staff only,—no bread, no satchel, no copper |for the belt|; 9 but having bound on light sandals, and not to put on |two' tunics|;
10 and he was saying unto them—
<Wheresoever ye shall enter into a house> |there| abide, until ye go forth from thence:
11 And <whatsoever place shall not welcome you nor hearken unto you> |when ye are going forth from thence| shake off the dust that is under your feet |for a witness against them|.
12 And they went forth, and made proclamation, in order that men should repent; 13 and |many demons| were they casting out,—and were anointing with oil |many' sick|, and were curing them.

§ 27. *John the Immerser beheaded.* Mt. xiv. 1-12; Lu. ix. 7-9.

14 And King Herod heard,—for |famous| had become his name; and he was saying—
|John the Immerser| hath arisen from among the dead, and |for this cause| are the powers working mightily in him;
15 But |others| were saying—
It is |Elijah|,
and |others| were saying—
A prophet, like one of the prophets!
16 But |when Herod heard| he was saying—
‖He whom I' beheaded—John‖ |the same| hath been raised.
17 For |Herod himself'| had sent and secured John, and bound him in prison,[a] for the sake of[b] Herodias the wife of Philip his brother,—for |her|[c] had he married. 18 For John had been saying to Herod—
|It is not allowed thee| to have ‖the wife of thy brother‖.
19 And |Herodias| was cherishing [a grudge] against him, and wishing |to slay' him|,—and could not; 20 for |Herod| stood in fear of John, knowing him to be a man righteous and holy,—and was keeping him safe; and |when he heard him| he paid earnest heed, and |with pleasure| used to listen to him.
21 And <an opportune day |arriving| when Herod on his birth-day made |a feast| for his nobles, and for the rulers of thousands, and for the first men of Galilee> 22 |when the daughter of this very' Herodias came in and danced| she pleased Herod and those reclining together, and |the king| said unto the damsel—
<Ask me what thou wilt> and I will give it thee;
23 and he took an oath to her—
<Whatsoever thou shalt ask me> I will give thee |unto half my kingdom|.
24 And |going out| she said unto her mother—
What shall I ask?
and she said—
‖The head of John the Immerser‖;
25 And <coming in straightway, with haste, unto the king> she asked, saying—
I desire, that |forthwith| thou give me,

[a] Lu. iv. 24; Jn. iv. 44.
[b] Or (WH): "he was marvelling."
[a] Lu. iii. 19, 20.
[b] Or: "because of."
[c] "Her!" — his brother's wife! Note the emphasis.

upon a charger, ‖the head of John the Immerser‖.

26 And <though the king was |very grieved|> yet <by reason of the oaths, and of them who were reclining> he would not refuse her. 27 And the king <|straightway| sending off a guard> gave orders to bring his head. 28 And, departing, he beheaded him in the prison, and brought his head upon a charger, and gave it unto the damsel,—and |the damsel| gave it unto her mother. 29 And, ‖hearing of it‖ |his disciples| went, and took away his corpse, and laid it in a tomb.

§ 28. *Five Thousand fed.* Mt. xiv. 13–21; Lu. ix. 10–17; Jn. vi. 1–13: cp. ch. viii. 1 ff.

30 And the apostles gather themselves together unto Jesus, and reported unto him all things, as many as they had done, and as many as they had taught. 31 And he saith unto them—

Come |ye yourselves| apart, into a desert place, and rest yourselves a little.

For they who were coming and they who were going |were many|, and |not even to eat| were they finding fitting opportunity. 32 And they departed, in the boat, into a desert place |apart|. 33 And many saw them going away, and took note of it, and |afoot, from all the cities| ran they together thither,—and outwent them. 34 And, coming forth, he saw |a great' multitude| and was moved with compassion towards them, because they were *like sheep having no shepherd*,[a] and he began to be teaching them many things. 35 <And ‖already‖ |a late hour| having arrived> his disciples came unto him and were saying

|A desert| is the place, and it is |already| a late hour: 36 dismiss them, that |departing into the surrounding' hamlets and villages| they may buy themselves something to eat.

37 But |he| answering said to them—

‖Ye‖ |give them| to eat.

And they say unto him—

Shall we depart, and buy two' hundred' denaries' worth of loaves, and give them to eat?

38 And |he| saith unto them—

|How many loaves| have ye? Go, see!

And, getting to know, they say—

Five, and |two' fishes|.

39 And he gave them orders, that all should be made recline |in parties|, upon |the green' grass|. 40 And they fell back |in companies|, by hundreds and by fifties. 41 And <taking the five' loaves, and the two' fishes> |looking up into heaven| he blessed, and brake up the loaves, and began giving unto the disciples, that they might set before them, and |the two' fishes| divided he |unto all|. 42 And they did all eat, and were filled. 43 And they took up broken pieces, twelve' baskets |full measure|, and from the fishes. 44 And they who did eat the loaves were |five thousand' men|.

[a] Nu. xxvii. 17; Eze. xxxiv. 5.

§ 29. *Jesus walketh upon the Lake.* Mt. xiv. 22–36; Jn. vi. 16–21.

45 And |straightway| constrained he his disciples, to enter into the boat, and be going forward to the other side, unto Bethsaida,—while |he| was dismissing the multitude. 46 And, bidding them farewell, he departed into the mountain to pray. 47 And <when |evening| came> the boat was in the midst of the sea, and |he, alone| on the land. 48 And <seeing them distressed in the rowing, for the wind was against them> |about the fourth' watch of the night| he cometh unto them, walking upon the sea,—and was wishing to pass by them. 49 But |they| <seeing him |upon the sea| walking> supposed that it was |an apparition|,[a] and cried out aloud; 50 for |all| saw him, and were troubled. But |he, straightway| talked with them, and saith unto them—

Take courage! it is |I|,—be not afraid!

51 And he went up unto them, into the boat,—and the wind lulled. And |exceedingly, within themselves| were they astonished; 52 for they understood not by the loaves,—but their |heart| had been |hardened|.

§ 30. *Jesus in Gennesaret.*

53 And crossing over unto the land |they came unto Gennesaret, and cast anchor near. 54 And <when they had |come forth| out of the boat> |straightway| recognizing him, 55 the people ran round the whole' of that country, and began to be carrying round |upon couches, them who were sick| ‖wherever they heard that he was‖. 56 And <wheresoever he was entering into villages, or into cities, or into hamlets> |in the market-places| laid they the sick, and were beseeching him, that |only the fringe of his mantle| they might touch, and |as many soever as touched it| were being made well.

§ 31. *Eating with Unwashed Hands.* Mt. xv. 1–20.

7 And the Pharisees and certain of the Scribes who have come from Jerusalem gather themselves together unto him; 2 and <observing certain of his disciples, that |with defiled' hands, that is unwashed |they are eating bread>—— 3 for |the Pharisees, and all' the Jews| ‖unless with care they wash their hands‖ eat not, holding fast the tradition of the elders; 4 and coming from market, |unless they sprinkle themselves[b] they eat not,—and |many other things| there are, which they have accepted to hold fast,—immersions of cups and measures and copper vessels——5 and so the Pharisees and the Scribes |question| him—

For what cause do thy disciples not walk according to the tradition of the elders, but |with defiled' hands| eat bread?

6 But |he| said unto them—

[a] Gr: *phantasma*.

[b] Or (WH): "immerse themselves."

|Well| prophesied Isaiah concerning you, ye hypocrites, as it is written—

‖*This' people*‖ |*with the lips*| *do* |*honour*| *me,*
While ‖*their heart*‖ |*far off*| *holdeth from me,—*
7 *But* |*in vain*| *do they pay devotions unto me,*
Teaching |*for teachings*| ‖*the commandments of men*‖:[a]

8 <Having |dismissed| the commandment |of God|> ye |hold fast| the tradition |of men|.

9 And he was saying to them—
|Well| do ye set aside the commandment of God, that |your own tradition| ye may observe;
10 For |Moses| said—
Honour thy father and thy mother,[b]
and—
‖*He that revileth father or mother*‖ *let him* |*surely die*|,—[c]
11 But |ye| say—
<If a man shall say to his father or his mother, Korban! that is, A gift,[d] whatsoever |out of me| thou mightest be profited>
12 |no longer| do ye suffer him to do |aught| for his father or his mother,—13 cancelling the word of God, by your tradition which ye have delivered. And ‖many such similar things‖ are ye doing!

14 And |again calling near the multitude| he was saying unto them—
Hearken to me, all! and understand:
15 |Nothing| is there, |from without the man| entering into him, which can defile him;
But <the things which |out of the man| come forth> are the things that defile the man. [16][e]

17 And <when he entered into a house from the multitudes> his disciples began to question him as to the parable; 18 And he saith unto them—
‖Thus‖ are |ye also| without discernment?
Perceive ye not, that <nothing |from without| entering into the man> can defile' him; 19 because it entereth not into his |heart|, but into his |stomach|, and |into the draught|[f] is passed—‖purifying all' foods‖?

20 And he was saying—
<That which |out of the man| cometh forth> ‖that‖ defileth the man;
21 For <from within, out of the heart of men> |the base designs| come forth,—fornications, thefts, 22 murders, adulteries, covetousnesses, knaveries, deceit, wantonness, an evil eye, profane speaking, foolishness,—23 ‖all' these' wicked things‖ |from within| come forth, and defile ‖the man‖.

[a] Is. xxix. 13. He. v. 1.
[b] Exo. xx. 12; Deu. v. 16.
[c] Exo. xxi. 17.
[d] Lev. i. 2; Eze. xl. 43; cp.
[e] WH omit ver. 16.
[f] Or: "Sewer."

§ 32. *Canaanite Woman's Daughter healed.* Mt. xv. 21-28.

24 And |from thence arising| he departed into the bounds of Tyre [and Zidon]. And |entering into a house| he was wishing |no one| to know it, and yet could not escape notice,—25 but |straightway| <a woman hearing about him, whose daughter had an impure spirit> she came and fell down at his feet. 26 Now |the woman| was a Grecian, a Syrophœnician by race,—and she was requesting him that |the demon| he would cast forth out of her daughter. 27 And he was saying to her—
Suffer ‖the children‖ |first| to be fed; for it is not seemly to take the bread of the children, and |unto the little dogs| to cast it;
28 but she answered and saith to him—
Yea, Lord, and yet |the little dogs, under the table| do eat of the crumbs of the children;
29 and he said to her—
|Because of this' word| go thy way, ‖the demon hath gone forth out of thy daughter‖;
30 and, departing unto her house, she found the child laid prostrate on the couch, and the demon gone forth.

§ 33. *A Deaf Stammerer healed.*

31 And <again coming forth out of the bounds of Tyre> he came unto the sea of Galilee, through the midst of the bounds of Decapolis. 32 And they bring to him one deaf and stammering, and beseech him that he would lay upon him his hand. 33 And <taking him away from the multitude apart> he thrust his fingers into his ears, and, spitting, touched his tongue; 34 and |looking up into the heaven| sighed deeply, and saith unto him—
Ephphatha! that is, Be opened!
35 and his ears opened, and the string of his tongue was loosed,—and he was speaking correctly.
36 And he charged them that they should be telling |no one|,—but <as much as |to them| he gave charge> ‖they‖ |exceeding more abundantly| were making proclamation. 37 And |superabundantly| were they being struck with astonishment, saying—
‖Well‖ hath he |all things| done,—
Both |the deaf| he causeth to hear, and |the dumb| to speak.

§ 34. *Four Thousand fed.* Mt. xv. 29-38: cp. ch. vi. 32, etc.

8 <In those' days, there being |again' a large multitude| and they not having any thing to eat> |calling near the disciples| he saith unto them—
2 I am moved with compassion towards the multitude, because |already' three days| abide they with me, and they have nothing to eat; 3 and <if I dismiss them fasting unto their home> they will be exhausted in the way,—and |certain of them| are |from afar|.

4 And his disciples answered him—
Whence shall anyone be able |here| to fill ‖these‖ with bread |in a desert|
5 And he was questioning them—
|How| many |loaves| have ye?
and |they| said— Seven.
6 And he sendeth word to the multitude, to fall back upon the ground. And <taking the seven' loaves, giving thanks> he brake, and was giving unto his disciples, that they might be setting before them; and they set before the multitude. 7 And they had a few small fishes; and |blessing them| he bade them set |these also| before them. 8 And they did eat, and were filled, and took up remainders of broken pieces |seven' hampers|. 9 Now they were about four thousand; and he dismissed them.

§ 35. *A Sign refused.* Mt. xvi. 1–4: cp. Mt. xii. 38–40; Lu. xii. 54–56.

10 And <|straightway| entering into the boat with his disciples> he came into the parts of Dalmanutha; 11 and forth came the Pharisees, and began discussing with him, seeking of him |a sign from the heaven| testing him. 12 And |deeply sighing in his spirit| he saith—
|Why| doth this generation seek |a sign|?
|Verily| I say—
There shall ‖not be given‖[a] to this generation |a sign|.

§ 36. *Beware of the Leaven.* Mt. xvi. 5–12.

13 And <leaving them, |again| embarking> he departed unto the other side. 14 And they forgot to take loaves, and |save one' loaf| they had nothing with them in the boat. 15 And he began charging them, saying—
Mind! beware of the leaven of the Pharisees,[b] and of the leaven of Herod!
16 And they began deliberating one with another, because they had no |loaves|. 17 And |taking note| he saith unto them—
Why do ye deliberate, because ye have no |loaves|?
|Not yet| perceive ye, neither understand,—
Keep ye your hearts ‖hardened‖?
18 |*Eyes*| *having, see ye not?*
And |*ears*| *having, hear ye not?*[c]
And remember ye not 19 <when |the five' loaves| I brake unto the five thousand> how many baskets, full |of broken pieces| ye took up?
They say unto him— Twelve,—
20 <When the seven, unto the four thousand> how many hampers |full measure| of broken pieces, ye took up?
And they say unto him— Seven.
And he was saying unto them—
21 |Not yet| do ye understand?

§ 37. *Blind Man by Degrees recovers Sight.*

22 And they come into Bethsaida. And they bring unto him one blind, and beseech him that him, he would touch. 23 And <laying hold of the hand of the blind man> he brought him forth outside the village, and <spitting into his eyes, laying his hands upon him> he was asking him—
Anything, seest thou?
24 and |looking up| he was saying—
I see men, because ‖like trees‖ I behold them walking!
25 |Then again| put he his hands upon his eyes, and he saw clearly, and was restored, and was seeing distinctly |in broad splendour| ‖all things together‖.[a] 26 And he sent him away unto his house, saying—
|Not even into the village| mayest thou enter.

§ 38. *Peter confesses Jesus to be the Christ.* Mt. xvi. 13–20; Lu. ix. 18–21.

27 And forth went Jesus and his disciples, into the villages of Cæsarea of Philip. And |in the way| he was questioning his disciples, saying unto them—
‖Who‖ are men saying that I am?
28 And they answered him, saying—
John the Immerser, and |others| Elijah,—
and |others| One of the prophets.
29 And |he| went on to question them—
But |who| say ‖ye‖ that I am?
Peter |answering| saith unto him—
|Thou| art ‖the Christ‖.
30 And he straitly charged them, that |no one| they should tell, concerning him.

§ 39. *The Needs Be of the Cross.* Mt. xvi. 21–28; Lu. ix. 22–27: cp. Lu. xxiv. 6.

31 And he began to be teaching them—
The Son of Man |must needs suffer many things|, and be rejected by the Elders and the High-priests and the Scribes,—and be slain; and |after three' days| ‖arise‖.
32 And |openly| was he speaking the word. And Peter |taking him aside| began to rebuke him. 33 But |he| <turning round and looking upon his disciples> rebuked Peter, and saith—
Withdraw behind me, Satan! because thou art not regarding the things |of God| but the things ‖of men‖.
34 And <calling near the multitude with his disciples> he said unto them—
<If anyone willeth |after me| to come> let him deny himself, and take up his cross, and be following me.
35 For <whosoever willeth |his own' life|[b] to save> shall lose it,
But <whosoever shall lose his life for the sake [of me and] of the glad-message> shall save it;[c]

[a] Ml: "If there shall be given"—a well-known Heb. form of assevera-tion.
[b] Lu. xii. 1.
[c] Jer. v. 21; Eze. xii. 2.

[a] Wonderfully graphic description!
[b] Com: "soul."
[c] Mt. x. 39; Lu. xvii. 33; Jn. xii. 25.

36 For |what doth it profit a man| ‖to gain the whole world, and be made to forfeit his life‖?
37 For what can a man |give| ‖in exchange for his life‖?
38 For <whosoever shall be ashamed of me and of my words |in this adulterous and sinful generation|> |the Son of Man also| will be ashamed ‖of him‖, whensoever he shall come, in the glory of his Father, with the holy messengers.[a]

9 And he was saying to them:
|Verily| I say unto you—
There |are| certain |of those here standing|, who shall in nowise taste of death, until they see the kingdom of God, |already come in power|.

§ 40. *The Transformation: Elijah: Sufferings.* Mt. xvii. 1–13; Lu. ix. 28–36: cp. 2 P. i. 16–18.

2 And |after six days| Jesus taketh with him Peter and James and John, and bringeth them up into a high mountain ‖apart, alone‖,—and he was transformed before them; 3 and |his garments| became brilliant, |exceeding white| ‖such as |no fuller on the earth| is able |so| to whiten‖.[b] 4 And there appeared unto them, Elijah, with Moses,—and they were conversing with Jesus. 5 And Peter |answering| saith unto Jesus—
Rabbi! it is |delightful| for us to be |here|,—let us therefore make three' tents, |for thee| one, and |for Moses| one, and |for Elijah| one;
6 for he knew not what he should answer, for |greatly affrighted| had they become. 7 And there came[c] a cloud, overshadowing them, and there came[c] a voice, out of the cloud,—
|This| is ‖my Son, the Beloved‖,[d]
Be hearkening unto him.
8 And |suddenly' looking round|, ‖no longer‖ saw they |anyone| with them, save |Jesus only|.
9 And <as they were coming down out of[e] the mountain> he charged them, that ‖unto no one‖ they should narrate |what they had seen|, save whenever the Son of Man |from among the dead should arise|. 10 And |the word| they held fast unto themselves, discussing what was |the rising from among the dead|. 11 And they began to question him, saying—
The Scribes |say| that |Elijah| must needs come |first|?
12 And |he| said unto them—
‖*Elijah*‖ indeed, |coming first| ‖*restoreth all things*‖[f]
And yet, how is it written, regarding[g] the Son of Man, that |many things| he must suffer, and be set at nought
13 But I say unto you—
|Elijah also| hath come,
And they have done with him |whatsoever they pleased|,—
‖According as it is written regarding[g] him‖.

[a] Cp. Mt. x. 33; Lu. xii. 9.
[b] Note the full and graphic style.
[c] Mt: "came to be."
[d] 2 P. i. 17; Mt. iii. 17; Lu. iii. 22.
[e] Or (WH): "from."
[f] Mal. iv. 5 f.
[g] Or: "for"—as if prescribing his course.

§ 41. *Jesus cures One whom the Disciples could not cure.* Mt. xvii. 14–21; Lu. ix. 37–42.

14 And |coming unto the disciples| they saw a large multitude around them, and Scribes discussing with them. 15 And |straightway' all' the multitude, seeing him| were greatly amazed, and |running near| began saluting him.
16 And he questioned them—
What are ye discussing with them?
17 And one out of the multitude answered him—
Teacher! I brought my son unto thee, having a dumb spirit; 18 and <wheresoever it seizeth him> it teareth him, and he foameth, and grindeth his teeth, and weareth himself out;—and I spake to thy disciples, that they should cast it out, and they could not.
19 But |he| answering, saith—
O faithless generation! how long |shall I be with you|? how long |shall I bear with you|? Bring him unto me!
20 And they brought him unto him. And ‖seeing him‖ |the spirit| straightway' tare him,—and |falling upon the ground| he wallowed, foaming. 21 And he questioned his father—
|How long a time| is it, that |this| hath befallen him?
and he said—
From childhood; 22 and |many times| hath it cast him |both into fire| and into waters, that it might destroy him;
But <if anything be possible to thee> help us, |having compassion upon us|.
23 And |Jesus| said unto him—
As for this, <If it be possible to thee>
|All things| are possible |to him who hath faith|.
24 |Straightway crying out| the father of the child was saying—
I have faith! help my |want| of faith.
25 And Jesus <seeing that a multitude is running together> rebuked the impure spirit, saying unto it—
Thou dumb' and deaf' spirit! ‖I‖[a] give orders unto thee: Come forth out of him, and do not |any more| enter into him.
26 And <crying out, and greatly mangling him> it came forth; and he became as if dead, so that |the more part| were saying—
He is dead!
27 But ‖Jesus‖ |grasping his hand| raised him, and he stood up. 28 And ‖when he had gone into a house‖ |his disciples, privately| were questioning him—
|Why| were ‖we‖ not able to cast it out?
29 And he said unto them—
|This' kind| ‖by nothing‖ can come out, save |by prayer|.[b]

§ 42. *Jesus instructs his Disciples as to his Sufferings.* Mt. xvii. 22, 23; Lu. ix. 43–45.

30 And |from thence| going forth, they were journeying through Galilee,—and he was not

[a] Note the emphasis.
[b] As a notable rejected reading WH add: "and fasting."

wishing that any should get to know it; 31 for he was teaching his disciples and saying [unto them]
‖The Son of Man‖ is to be delivered up |into the hands of men|, and they will slay him,—
and |being slain| |after three' days, will he arise|.
32 But they were not understanding the declaration, and feared |to question| him.

§ 43. *How to be Great.* Mt. xviii. 1–5; Lu. ix. 46–48.

33 And they came into Capernaum. And <happening to be |in the house|> he was questioning them—
‖What‖ |in the way| were ye discussing?
34 And they were silent; for |with one another| they had discussed in the way, ‖who should be greatest‖. 35 And |taking a seat| he addressed the twelve, and saith unto them—
<If anyone willeth to be |first|>
He shall be |least of all|,
And |minister of all|.[a]
36 And |taking a child| he set it in the midst of them,—and |folding it in his arms| said unto them—
37 Whosoever |unto [one of] these' children| shall give welcome, |upon my name|> |unto me| giveth welcome;
And <whosoever |unto me| giveth welcome> not |unto me| giveth welcome, but |unto him that sent me|.[b]

§ 44. *Forbid him not*: *Value of Small Services*: Mt. x. 42. *Cause none to stumble*: Mt. xviii. 6; Lu. xvii. 2. *Be not caused to stumble*: Mt. v. 30; xviii. 8.

38 John said unto him—
Teacher! we saw someone |in thy name| ‖casting out demons‖,—and we forbade him, because he was not following with us.
39 But |Jesus| said—
Do not forbid him!
For |no one| is there, who shall do a work of power in my name, and have power |soon| ‖to revile me‖;
40 For <whosoever is not |against| us> is |for| us;
41 For <whosoever shall give you to drink a cup of water |in name that ‖Christ's‖ ye are|>
Verily! I say unto you—
|In nowise| shall lose his reward.
42 And <whosoever shall cause to stumble one of these little ones that believe>
It is |seemly| for him, rather, if there is hung a large millstone about his neck, and he is cast into the sea.
43 And <if thy hand shall cause thee to stumble> cut it off,—
It is |seemly| for thee, |maimed| to enter into life,
Rather than having |the two' hands| to depart into the gehenna, |into the fire that is not quenched|; [44][c]
45 And <if thy foot be causing thee to stumble> Cut it off,—
It is |seemly| for thee, to enter into life[a] ‖lame‖,
Rather than having |the two' feet| to be cast into the gehenna; [46][b]
47 And <if thine eye be causing thee to stumble> Thrust it out,—
It is |seemly| for thee, ‖one-eyed‖ to enter into the kingdom of God,[a]
Rather than having |two' eyes| to be cast into gehenna,—
48 *Where |their worm| dieth not,*
And |the fire| is not quenched,[c]
49 For ‖everyone‖ |with fire| shall be salted.
50 Salt is |good|; but <if |salt| become ‖saltless‖> wherewith will ye |prepare| it?[d]
Have |within yourselves| ‖salt‖, and be at peace |one with another|.

§ 45. *Concerning Divorce.* Mt. xix. 1–12.

10 And |from thence| arising, he cometh into the bounds of Judæa and beyond the Jordan,—and there come together again, multitudes unto him, and ‖as he had been wont‖ |again| was he teaching them. 2 And Pharisees coming near were[e] questioning him—Whether it is allowed a husband |to divorce a wife|, testing him.
3 But |he| answering, said unto them—
What unto you' did |Moses| command?
4 And |they| said—
Moses permitted, *to write |a roll of dismissal|, and to divorce.*[f]
5 But |Jesus| said unto them—
|In view of your hardness of heart| wrote he for you this commandment;
6 But <from the beginning of creation>
|*Male and female*| *made he* [*them*];[g]
7 |*For this cause*| *shall a man leave behind his father and mother,*[g] *and* |*the two*| *shall become* |*one flesh*|;[h]
so that |no longer| are they two, but |one' flesh|. 9 <What then |God| hath yoked together> let |a man| not put asunder.
10 And <[coming] into the house again> the |disciples, concerning this| were questioning him;
11 and he saith unto them—
<Whosoever shall divorce his wife, and marry another> committeth adultery against her;
12 And <if |she| divorcing her husband, marry another> she committeth adultery.[i]

§ 46. *Children brought to Jesus.* Mt. xix. 13–15; Lu. xviii. 15–17.

13 And they were bringing unto him children, that he might |touch| them,—|the disciples| however, were rebuking them. 14 But Jesus |seeing it| was greatly displeased, and said unto them—
Suffer the children to come unto me,—do not hinder them;
For |of such| is the kingdom of God.

[a] NB: "Life" and "the kingdom" synonymous, entrance future.
[b] Omitted by WH.
[c] Is. lxvi. 24.
[d] Mt. v. 13; Lu. xiv. 34.
[e] Or simply (WH): "And they were."
[f] Deu. xxiv. 1.
[g] Gen. i. 27.
[h] Gen. ii. 24.
[i] Mt. v. 32; Lu. xvi. 18.

[a] Chap. x. 43.
[b] Mt. x. 40; Jn. xiii. 20.
[c] WH omit.

15 |Verily| I say unto you—
<Whosoever shall not welcome the kingdom of God |as a child|> in nowise shall enter thereinto.
16 And |folding them in his arms| he was blessing them, having laid his hands upon them.

§ 47. *A Rich Ruler.* "*WE have left all.*" Mt. xix. 16–30; Lu. xviii. 18–30.

17 And <as he was going forth into a road> |one, running, and kneeling before him| was questioning him—
Good Teacher! what shall I do that |life age-abiding, I may inherit|?
18 And |Jesus| said unto him—
Why callest thou me |good|?
|None| is good |save one|—‖God‖.
19 |The commandments| thou knowest,—
Do not commit murder,
Do not commit adultery,
Do not steal;
Do not bear false witness,
Do not defraud,
Honour thy father and mother.[a]
20 And |he| said unto him—
Teacher! ‖all these things‖ have I kept |from my youth|.
21 And ‖Jesus‖ |looking at him| loved him, and said unto him—
‖One thing‖ unto thee |is wanting|;—
Withdraw! |whatsoever thou hast| sell, and give unto [the] destitute,—
And thou shalt have treasure in heaven;
And come! be following me.
22 And ‖he‖ |becoming gloomy because of the word| departed sorrowing, for he was holding |many possessions|.
23 And |looking around| Jesus saith unto his disciples—
‖With what difficulty‖ shall |they who have money| enter |into the kingdom of God|!
24 And |the disciples| were in amazement, because of the words. But |Jesus| ‖again' answering‖ saith unto them—
Children! |how difficult| it is, to enter |into the kingdom of God|!
25 It is |easier| for a camel |through the eye of a needle| to pass, than for ‖a rich man‖ |into the kingdom of God| to enter.
26 And |they| were being exceedingly struck with astonishment, saying unto him—
‖Who‖ then, can |be saved|?
27 ‖Looking at them‖ Jesus saith—
|With men| impossible, but not |with God|; for ‖*all things*‖ *are possible* |*with God*|.[b]
28 Peter began to be saying unto him—
Lo! ‖we‖ have left all, and followed thee!
29 Jesus said—
|Verily| I say unto you—
There is |no one| <who hath left house, or brethren, or sisters, or mother, or father, or children, or lands> |for the sake of me and [for the sake of] the glad-message|
30 ‖who shall not receive a hundredfold, now in this season‖ <houses, and brethren and sisters, and mothers,[a] and children, and lands,—‖with persecutions‖> and |in the age that is coming| ‖life age-abiding‖.
31 But |many| shall be—
First-last, and [the] Last-first.

§ 48. *Jesus foretells his Sufferings.* Mt. xx. 17-19; Lu. xviii. 31–34.

32 Now they were in the way, going up unto Jerusalem, and Jesus was going on before them,—and they were in amazement; and |they who followed| were in fear. And <taking unto himself again the twelve> he began to be saying unto them, |as to the things about to befall him|—
33 Lo! we are going up unto Jerusalem;
And |the Son of Man| will be delivered up unto the Chief-priests and the Scribes,—
And they will condemn him to death,
And deliver him up unto the nations;
34 And they will mock him, and spit upon him, and scourge him, and |slay|;—
And |after three' days| will he |arise|.

§ 49. *Request of Zebedee's Sons.* Mt. xx. 20-28.

35 And there come near unto him, James and John, the [two'] sons of Zebedee,—saying unto him—
Teacher! we desire,
That |whatsoever we shall ask thee| thou wilt do for us.
36 But |he| said unto them—
What desire ye, I should do for you?
37 And |they| said unto him—
Grant us, that <one on thy right hand, and one on thy left> we may sit, in thy glory.
38 But |Jesus| said unto them—
Ye know not what ye are asking:
Are ye able to drink the cup that |I| am to drink?
Or to be immersed |with the immersion wherewith ‖I‖ am to be immersed|?
39 And |they| said unto him—
We are able.
And |Jesus| said unto them—
<The cup which ‖I‖ am to drink> ye shall drink,
And <with the immersion wherewith ‖I‖ am to be immersed> shall ye be immersed;
40 But <to sit on my right hand and on my left> is not mine to give, ‖except unto them for whom it hath been prepared‖.
41 And the ten |hearing| began to be sorely displeased, concerning James and John. 42 And Jesus |calling them near| saith unto them—
Ye know that |they who think to rule the nations| lord it over them,
And |their great ones| wield authority over them;
43 But |not so| it is ‖among you‖:
But <whosoever desireth to become |great| among you> shall be |your minister|,

[a] Exo. xx. 12–16; Deu. v. 16–20.
[b] Gen. xviii. 14; Job xlii. 2; Zech. viii. 6 (Sep.).

[a] Or |WH|: "mother."

44 And <whosoever desireth, among you, to be |first|> shall be |servant of all|[a];
45 For ‖even the Son of Man‖ came not to be ministered unto, but to minister,—and to give his life |a ransom instead of many|.

§ 50. *Blind Bar-Timæus recovers Sight.* Mt. xx. 29-34; Lu. xviii. 35-43.

46 And they come into Jericho. And <as he was journeying forth from Jericho, and his disciples, and a considerable multitude> |the son of Timæus, blind Bar-Timæus, a beggar|, was sitting beside the road. 47 And <hearing that it was |Jesus the Nazarene|> he began to be crying aloud, and saying—

O Son of David! Jesus! have mercy on me.

48 And many were rebuking him, that he might hold his peace; but |he| ‖so much the more‖ was crying aloud—

O Son of David! have mercy on me.

49 And |coming to a stand| Jesus said—

Call him!

And they call the blind man, saying unto him—

Take courage! rise! he calleth thee!

50 And |he| <throwing off his mantle—springing to his feet> came unto Jesus. 51 And |answering him| Jesus said—

What desirest thou, I should do for thee?

And |the blind man| said unto him—

Rabboni! that I may recover sight.

52 And |Jesus| said unto him—

Go thy way! |thy faith| hath saved thee.

And |straightway| he recovered sight, and was following him in the road.

§ 51. *The Triumphal Entry.* Mt. xxi. 1-11; Lu. xix. 29-38; Jn. xii. 12-15.

11 And <when they are drawing near unto Jerusalem, unto Bethphage and Bethany, towards the Mount of Olives> he sendeth forth two of his disciples,—2 and saith unto them—

Go your way into the village that is over against you, and |straightway, as ye are entering it| ye shall find a colt tied, upon which ‖no‖ man |yet| hath sat:

Loose him, and bring him.

3 And <if anyone, unto you should say—

Why are ye doing this?>

say—

‖The Lord‖ of him hath |need|;

and |straightway| he sendeth him off again here.

4 And they departed, and found a colt, tied unto a door outside, on the street,—and they are loosing him. 5 And |certain of them that were there standing| were saying unto them—

What are ye doing, loosing the colt?

6 and |they| said unto them, as |Jesus| said,—and they let them go. 7 And they bring the colt unto Jesus, and throw upon him their mantles,—and he took his seat upon him. 8 And ‖many‖ spread out |their mantles| along the way, and |others| young branches,—|cutting them out of the fields|. 9 And |they who were going before, and they who were following after| were crying aloud—

Hosanna![a]

‖*Blessed*‖ *is he that is coming in the name of the Lord!*[b]

10 ‖Blessed‖ is the coming' kingdom of our father David!

Hosanna in the highest!

11 And he entered into Jerusalem, into the temple, and <looking round on all things, late' already' being the hour> he went out into Bethany, with the twelve.

§ 52. *The Barren Fig-tree cursed.* Mt. xxi. 18, 19. (See § 54.)

12 And <on the morrow, when they came forth from Bethany> he hungered; 13 and <seeing a fig-tree from afar, having leaves>[c] he came... if, therefore, he should find aught in it, and |coming up to it| ‖nothing‖ found he, save |leaves|; for it was not |the season| of figs.

14 And |answering| he said unto it—

|No more| ‖unto times age-abiding‖ let anyone of thee |eat fruit|.

And his disciples were listening.

§ 53. *The Temple Cleansed.* Mt. xxi. 12-17; Lu. xix. 45, 46: cp. Jn. ii. 13-17.

15 And they come into Jerusalem. And |entering into the temple| he began to be casting out them who were selling and them who were buying in the temple, and <the tables of the money-changers, and the seats of them who were selling doves> he overthrew,—16 and was not suffering that anyone should carry a vessel through the temple; 17 and was teaching, and saying—[d]

Is it not written,

|*My house*| ‖*a house of prayer*‖ *shall be called* |*for all the nations*|?[e]

but ‖ye‖ have made it,

A den of robbers.[f]

18 And the High-priests and the Scribes |heard| it, and began seeking how they might |destroy| him,—for they were fearing him; for |all' the multitude| were being struck with astonishment at his teaching. 19 And |as soon as it became late'| they were[g] going forth outside the city.

§ 54. *The Cursed Fig-tree Withered.* Mt. xxi. 19-22. (See § 52.)

20 And |passing by early| they saw the fig-tree |withered from its roots|; 21 and |put in mind| Peter saith unto him—

Rabbi! see! |the fig-tree which thou didst curse| is withered.

22 And |answering| Jesus saith unto them—

Have faith in God.

[a] Lu. xxii. 25-27.
[a] Ps. cxviii. 25.
[b] Ps. cxviii. 26.
[c] And therefore professing to have figs.
[d] Or add (WH): "unto them."
[e] Is. lvi. 7.
[f] Jer. vii. 11.
[g] Or (WH): "he was."

23 |Verily| I say unto you—
<Whosoever shall say unto this mountain,
Be lifted up, and cast into the sea,
and shall not doubt in his heart but shall believe that |what he speaketh| cometh to pass> it shall be his.
24 |For this cause| I say unto you—
<All things, whatsoever ye are praying for and asking> believe that ye have received, and they shall be yours.
25 And |when ye stand praying|[a] forgive, if aught ye have against any,—that |your Father also, who is in the heavens| may forgive you your offences. [26][b]

§ 55. *By what Authority?* Mt. xxi. 23-32; Lu. xx. 1-8.

27 And they come again into Jerusalem. And <as he is walking |in the temple|> the High-priests and the Scribes and the Elders come unto him, 28 and were saying unto him—
‖By what' authority‖ |these things| art thou doing?
And who to thee hath given this authority, that |these things| thou shouldst be doing?
29 But |Jesus| said unto them—
I will question you, as to one' matter, and answer me,—
And I will tell you ‖by what' authority‖ |these things| I am doing:
30 |The immersion by John|
|Of heaven| was it, or |of men|?
Answer me!
31 And they were deliberating among themselves, saying—
<If we say, Of heaven>
He will say, Wherefore [then] did ye not believe him?
32 But <should we say, Of men . . .>
they were in fear of the multitude, for |one and all| were holding John ‖in very deed‖ that he was |a prophet|. 33 And |making answer unto Jesus| they say—
We know not;
and Jesus saith unto them—
Neither do ‖I‖ tell[c] you, ‖By what' authority‖ |these things| I am doing.

§ 56. *The Vineyard's Fruits Demanded.* Mt. xxi. 33-46; Lu. xx. 9-19.

12 And he began to be speaking unto them |in parables|—
A man *planted* |*a vineyard*|,
And put round it a wall,
And digged a wine-vat,
And built a tower,—[d]
And let it out to husbandmen;
And left home.
2 And he sent forth, unto the husbandmen, in the season, a servant, that |from the husbandmen| he might receive of the fruits of the vineyard; 3 and, taking him, they beat him, and sent him away |empty|.
4 And |again| sent he forth unto them, another' servant; and |him| they smote on the head, and dishonoured.
5 And |another| sent he forth; and |him| they slew.
And many' others; |some| indeed beating, and |others| slaying.
6 ‖Yet one‖ had he, |a son beloved|: he sent him forth last unto them, saying—
They will pay deference unto my son!
7 But ‖those' husbandmen‖ |unto themselves| said—
|This| is ‖the heir‖:
Come! let us slay him,
And |ours| shall be ‖the inheritance‖.
8 And, taking, they slew him, and cast him forth outside the vineyard.
9 What will the lord of the vineyard do? He will come, and destroy the husbandmen, and let the vineyard unto others.
10 Have ye not |this scripture| read—
‖*A stone which the builders rejected*‖
|*The same*| *hath become head of the corner*!
11 |*From the Lord*| *hath this come to pass,*
And is marvellous in our eyes?[e]
12 And they were seeking |to secure| him,—and were in fear of the multitude; for they perceived that |against them| the parable he had spoken. And, leaving him, they departed.

§ 57. *Cæsar and God.* Mt. xxii. 15-22; Lu. xx. 20-26.

13 And they send forth unto him, certain of the Pharisees and of the Herodians, that they might |catch| him ‖in discourse‖. 14 And, coming, they say unto him—
Teacher! we know that |true| thou art,
And it concerneth thee not about anyone,—
For thou lookest not unto the face of men;
But ‖in truth‖ |the way of God| dost teach:—
Is it allowable to give tax unto Cæsar, or not?
Should we give, or should we not give?
15 But |he| ‖knowing their hypocrisy‖ said unto them—
Why are ye |tempting| me?
Bring me a denary, that I may see it.
16 And |they| brought one. And he saith unto them—
|Whose| is this image, and the inscription?
And |they| said unto him—
Cæsar's.
17 And |Jesus| said—
‖The things of Cæsar‖ render |unto Cæsar|,
And ‖the things of God‖ |unto God|.
And they were marvelling at him.

§ 58. *Marriage and the Resurrection.* Mt. xxii. 23-33; Lu. xx. 27-39.

18 And there come Sadducees unto him,—‖who‖ indeed say— |Resurrection| there is none! and they were questioning him, saying—

[a] Mt. vi. 14.
[b] Omitted by WH.
[c] Jesus does not say: "I *know* not."
[d] Is. v. 1 f.
[e] Ps. cxviii. 22 f.

19 Teacher! |Moses| wrote for us, that—
<*If one's brother die*, and leave behind a wife, *and leave no child*>
That *his brother should take his wife, and raise up seed unto his brother.*[a]
20 |Seven' brethren| there were;
And |the first| took a wife, and, dying, left no seed,—
21 And |the second| took her, and died, not leaving behind seed,—
And |the third| ‖likewise‖,—
22 And ‖the seven‖ left no seed;
‖Last of all‖ |the woman also| died:—
23 ‖In the resurrection‖—
Of |which| of them shall she be |wife|?
For |the seven| had her to wife.
24 Jesus said unto them—
Are ye not |for this cause| deceiving yourselves,
Knowing neither the Scriptures, nor the power of God?
25 For <when |from among the dead| they rise>
They neither marry, nor are given in marriage,
But are like messengers[b] in the heavens.
26 But ‖as touching the dead‖ that they |do rise|,—
Have ye not read in the book of Moses, at the Bush,
How God spake unto him, saying—
|I| [am] the God of Abraham, and God of Isaac, and God of Jacob[c]:—
27 He is not a[d] God of |dead| men, but of |living|.
|Greatly| are ye deceiving yourselves.

§ 59. *The Greatest Commandment.* Mt. xxii. 34–40. (Lu. x. 25–27.)

28 And one of the Scribes |coming near| <hearing them discussing, seeing that |well| he had answered them> began to question him—
Which is the chief commandment of all?
29 Jesus answered—
The chief is:
Hear! O Israel,—
‖The Lord our God‖ is ⌈one Lord⌉[*];
30 *Therefore shalt thou love the Lord thy God, with all' thy heart, and with all' thy soul,—and with all' thy mind; and with all' thy strength.*[f]
31 ‖The second‖ is |this|—
Thou shalt love |thy neighbour| ‖as thyself‖.[g]
‖Greater than these‖ |other' commandment| is there none.
32 The Scribe said unto him—
‖Well‖ Teacher! |in truth| hast thou said—
He is |One|,[h] *and there is none other |than he|*[i];
33 And <*to love him, with all' the heart, and with all' the understanding,—and with all' the might*[*]; and *to love one's neighbour as one's self*>[b] is |abundantly more| than all' *the whole burnt offerings and sacrifices.*[c]
34 And ‖Jesus‖ <seeing him, that |with intelligence he answered> said unto him—
|Not far| [art thou] from the kingdom of God!
And ‖no one‖ |any longer| was daring to |question| him.[d]

§ 60. *David's Son and Lord.* Mt. xxii. 41–46; Lk. xx. 41–44.

35 And Jesus |answering| was saying |as he taught in the temple|—
How say the Scribes that ‖the Christ‖ is |Son of David|?
36 |David himself'| hath said |by the Holy Spirit|—
The Lord| hath said unto |my Lord|,
Sit thou on my right hand,
Until I put thy foes beneath thy feet.[e]
37 ‖David himself'‖ calleth him |Lord|: whence, then, is he |his own son|?
And |the great' multitude| was hearing him gladly.

§ 61. *Judgment denounced against the Scribes.* Cp. Mt. xxiii. 6; Lu. xi. 43; xx. 46, 47.

38 And |in his teaching| he was saying—
Beware of the Scribes,
Who desire |in robes| to be walking about,
And salutations in the markets,
39 And first seats in the synagogues,
And first couches in the chief meals,—
40 Who devour widows' houses,
And |for a pretence| are long in prayer:
|These| shall receive a more surpassing' judgment.

§ 62. *The Widow's Mites.* Lu. xxi. 1–4.

41 And |taking his seat over against the treasury| he was observing how |the multitude| was casting in copper into the treasury, and |many' rich| were casting in |much|. 42 And there came |one' destitute| widow, and cast in two mites, which are |a farthing|. 43 And |calling near his disciples| he said unto them—
|Verily| I say unto you,
‖This destitute widow‖ |more than they all| hath cast in |of those casting into the treasury|;
44 For |they all| ‖out of their surplus‖ cast in,
But |she| ‖out of her deficiency‖ |all, as much as she had| cast in,—‖the whole' of her living‖.

§ 63. *The Prophecy on Mount Olivet.* Mt. xxiv.; Lu. xxi.

13 And |as he was going forth out of the temple| one of his disciples saith unto him—
Teacher! see what manner of stones, and what manner of buildings!

[a] Deu. xxv. 5; Gen. xxxviii. 8.
[b] Or (WH): "the m. who are." Ap: "Messenger."
[c] Exo. iii. 6.
[d] Or (WH): "the."
[*] Or (WH): "The Lord is our God, The Lord is one."
[f] Deu. vi. 4, 5.
[g] Lev. xix. 18.
[h] Or: "There is One."
[i] Deu. iv. 35.
[*] Deu. vi. 4, 5.
[b] Lev. xix. 18.
[c] 1 S. xv. 22.
[d] Mt. xxii. 46; Lu. xx. 40.
[e] Ps. cx. 1.

2 And |Jesus| said unto him—
Art thou beholding these' great' buildings?
|In nowise| shall there be left here |stone upon stone| which shall |in any wise| not be thrown down.

3 And <as he was sitting within the Mount of Olives, over against the temple> Peter and James and John and Andrew were questioning him |privately|—

4 Tell us, |When| these things |shall be|, and, |What the sign| when all' these things shall be about to be concluded.

5 And |Jesus| began to be saying unto them—
Beware, lest anyone |deceive| you;

6 For |many| will come on my name, saying,
|I| am he!
and |will deceive| many.

7 And <when ye shall hear of wars, and rumours of wars>
Be not alarmed—*it must needs come to pass*,[a]
But |not yet| is ‖the end‖.

8 For *there will arise*—
|*Nation against nation*|,
And |*kingdom against kingdom*|[b],—
There will be earthquakes in places,
There will be famines:—

9 |A beginning of birth-pangs| are these things.
But be ‖ye‖ taking heed |unto yourselves|:
They will deliver you up into high-councils,
And |in synagogues| shall ye be beaten,—
And |before governors and kings| shall ye be set,
For my sake, |for a witness unto them|.

10 And ‖unto all' the nations, first‖ must needs be proclaimed |the glad-message|.

11 And <when they are leading you, as they are delivering you up>
Be not beforehand anxious, what ye shall speak;
But ‖whatsoever shall be given you in that' hour‖
|The same| speak,—
For ‖ye‖ are not the speakers, but the Holy Spirit.

12 And |brother| will deliver up |brother| unto death, and |father| |child|,
And |*children*| *will rise up* |*against parents*|,[c]
‖and put them to death‖;

13 And ye will be men hated by all, because of my name;
But ‖he that hath endured throughout‖ |the same| shall be saved.

14 But <when ye shall see *the abomination of desolation*,[d]
Standing where it ought not,
|He that readeth| let him ‖think‖>
Then' |they who are in Judæa|
Let them flee into the mountains;

15 |He that is on the house-top|
Let him not come down, neither let him enter, to take away anything out of his house;[e]

16 And |he that hath gone into the field|
Let him not turn back unto the things behind, |to take away his mantle|.

17 But alas! for the women with child, and for them who are giving suck,—‖in those' days‖.

18 But be praying, that it may not happen in winter.

19 For in those days shall be *a tribulation*—
|*Such*| *that there hath not happened* |*the like*|
‖*from the beginning of creation* which God created, *until the present time*‖[a]
‖And shall in nowise happen‖.

20 And <save that the Lord hath shortened the days>
No' flesh should be saved;
But <for the sake of the chosen of whom he hath made choice>
He hath shortened the days.

21 And ‖then‖ <if any |unto you| say—
See! |here| is the Christ! See! |there|>
Do not believe it;

22 For there will arise, false Christs, and *false prophets*;
And *they will show signs and wonders*,[b]
So as to deceive, if possible, |the chosen|.

23 But ‖ye‖ beware: I have foretold you |all things|.

24 But <in those' days, after that tribulation>
|*The sun*| *shall be darkened*,
And |*the moon*| *will not give her brightness*,

25 *And* |*the stars*| *will* |*out of the heavens*| *be falling*,—
And |*the powers which are in the heavens*| *will be shaken*[c];

26 And |then| will they see *the Son of Man*—
Coming in clouds,[d] |with great power and glory|.

27 And |then| will he send forth the messengers,
And *they will gather together* his[e] chosen—
Out of the four' winds,[f]
From utmost bound of earth, unto utmost bound of heaven.[g]

28 Now ‖from the fig-tree‖ learn ye |the parable|:—
<When |already| her young branch |becometh tender|,
And |the leaves| are sprouting>
Ye observe that |near| is ‖the summer‖:

29 |Thus| ‖ye also‖ <when ye shall see these things coming to pass>
Observe ye, that |near| he is, ‖at the doors‖.

30 |Verily| I say unto you—
|In nowise| shall this[h] generation pass away,
Until all these things |shall happen|:

31 |The heaven and the earth| shall pass away,
But |my words| ‖shall not pass away‖.

32 But <concerning that day or hour>
|No one| knoweth,
Neither the messengers[i] in heaven,

[a] Dan. ii. 28.
[b] Is. xix. 2.
[c] Mi. vii. 6.
[d] Dan. ix. 27; xii. 11.
[e] Lu. xvii. 31.
[a] Dan. xii. 1.
[b] Deu. xiii. 1.
[c] Is. xiii. 10; xxxiv. 4.
[d] Dan. vii. 13.
[e] Or (WH): "the."
[f] Zech. ii. 6.
[g] Deu. xxx. 4.
[h] Cp: "this night," Lu. xvii. 34.
[i] Or (WH): "a messenger."

Nor the Son,—
‖Save the Father‖.
33 Be taking heed, be watching,
For ye know not |when| the season [is]:—
34 As a man from home—
Having left his house,
And given his servants the authority,
|To each one| his work,—
And |unto the porter| hath given command, that he should watch:—
35 Be watching, therefore,
For ye know not |when| the master of the house |is coming|,—
Whether at even, or at midnight, or at cock-crowing,—or at early morn;—
36 Lest |coming suddenly| he find you ‖sleeping‖.
37 But <what |unto you| I say> |unto all| I say:—
Be watching.

§ 64. *The Anointing in Bethany, and the Conspiracy to Betray.* Mt. xxvi. 1-16; Lu. xxii. 1-6; Jn. xii. 1-8: cp. Lu. vii. 36 ff.

14 Now it was the Passover and the Unleavened [cakes], after two' days. And the High-priests and Scribes were seeking, how |with guile| they might secure, and slay him; 2 for they were saying—
Not in the feast, lest there be an uproar of the people.[a]
3 And <he being in Bethany, in the house of Simon the leper, as he was reclining> there came a woman, holding an alabaster-jar of perfume, pure spikenard, very costly; and breaking the jar she was pouring down [the perfume] upon |his head|. 4 But there were some much displeased among themselves—
|To what end| hath this waste of the perfume happened?
5 For this' perfume could have been sold for above three hundred denaries, and given unto the destitute!
and they were indignant with her. 6 But |Jesus| said—
Let her alone!
Why are ye reproaching |her|?[b]
|A seemly' work| hath she wrought |in me|;
7 For |always| have ye |the destitute| ‖with you‖,
And |whensoever ye please| ye can, unto them, [at any time] do well!
But ‖me‖ not |always| have ye.
8 |What she had| she used,—
She took it beforehand to anoint my body for the burial;
9 And |verily| I say unto you—
<Wheresoever the glad-message shall be proclaimed throughout the whole' world>
|Also what she' did| will be told for a memorial of her.

10 And ‖Judas Iscariot, who was one of the twelve‖ went away unto the High-priests, that, him, |he might deliver up unto them|. 11 Now |when they heard| they rejoiced, and promised to give him |silver|; and he was seeking how |at a favourable opportunity| he might ‖deliver him up‖.

§ 65. *The Passover: the Old Feast, and the New.* Mt. xxvi. 17-30; Lu. xxii. 7-23; 1 Co. xi. 23-25.

12 And <on the first' day of the unleavened cakes, when |the passover| they were slaying> his disciples say unto him—
Where wilt thou, we depart and make ready, that thou mayest eat the passover?
13 And he sendeth forth two of his disciples, and saith unto them—
Go your way into the city, and there will meet you a man |a jar of water| bearing,—follow him; 14 and |wheresoever he shall enter| say ye unto the householder—
|The teacher| saith, Where is my lodging, where |the passover, with my disciples| I may eat?
15 And ‖he‖ |unto you| will shew ‖a large upper-room, spread ready‖,—and |there| make ye ready for us.
16 And the disciples went forth, and came into the city, and found, according as he had said unto them,—and they made ready the passover.
17 And |when evening' arrived| he cometh, with the twelve. 18 And <as they were reclining and eating> Jesus said—
|Verily| I say unto you—
|One from among you| will deliver me up, ‖he that is eating with me‖.[a]
19 They began to be grieved, and to be saying unto him, |one by one|,—
Can it be |I|?
20 And |he| said unto them—
One of the twelve, ‖he that is dipping with me into the [one] bowl‖:
21 Because |the Son of Man| indeed, goeth his way,—
According as it is written concerning him;
But alas! for that man, through whom the Son of Man is being delivered up,—
|Well for him| ‖if that' man‖ had not been born!

22 And |as they were eating| ‖taking a loaf‖ he blessed and brake, and gave unto them, and said—
Take! |this| is ‖my body‖;
23 And ‖taking a cup‖ he offered thanks, and gave unto them; and they |all| drank of it. 24 And he said unto them—
|This| is ‖my *blood of the covenant*,[b] that is to be poured out in behalf of many‖.
25 |Verily| I say unto you—
‖No more‖ will I in anywise drink of the fruit of the vine, ‖until that day, when I shall be drinking it new,[c] in the kingdom of God‖.

[a] Yet see how it is brought about in the feast, after all!
[b] Or: "Why |unto her| are ye offering insults (reproaches)?"

[a] Ps. xli. 9.
[b] Exo. xxiv. 8; Zech. ix. 11.
[c] Cp. Mt. xxvi. 29, n.

26 And |having sung praise| they went forth unto the Mount of Olives.

§ 66. *Peter's Denial foretold.* Mt. xxvi. 31-35; Lu. xxii. 31-34; Jn. xiii. 36-38.

27 And Jesus saith unto them—
Ye |all| will find cause of stumbling,
Because it is written,—
I will smite the shepherd,
And |the sheep| will be scattered abroad[a];
28 But |after my arising| I will go before you into Galilee.
29 And |Peter| said unto him—
<Even if |all| shall find cause of stumbling>
Certainly not |I|.
30 And Jesus saith unto him—
|Verily| I say unto thee,
‖Thou‖ |this day| <in this' night, before that twice' a cock crow>
|Thrice| will deny me.
31 But he |most vehemently| was saying—
<Even though I must needs die with thee>
|In nowise| will I |deny| thee.
‖Likewise‖ indeed, were |all besides| saying.

§ 67. *The Agony in the Garden.* Mt. xxvi. 36-46; Lu. xxii. 40-46.

32 And they come into an estate the name of which is Gethsemane, and he saith unto his disciples—
Sit ye here, while I pray.
33 And he taketh Peter and James and John with him, and began to be exceedingly amazed, and in great distress; 34 and he saith unto them—
|*Encompassed with grief is my soul*[b] |unto death|:
Abide ye here, and be watching.
35 And |going forward a little| he fell upon the ground, and was praying that |if it were possible'| the hour might pass from him; 36 and was saying—
Abba! O Father!
|All things| are possible to thee:
Bear aside this cup from me;
But not what |I| will,
But what ‖thou‖ [wilt].
37 And he cometh and findeth them sleeping, and saith unto Peter—
Simon! art thou sleeping?
Hadst thou not strength |one' hour| to watch?
38 Be watching and praying,
That ye enter not into temptation:
The ‖spirit‖ indeed, is willing,
But |the flesh| ‖weak‖.
39 And |again| departing, he prayed [|the same' thing| saying]. 40 And |again| coming, he found them sleeping, for their eyes were being |weighed down|,—and they knew not what to answer him. 41 And he cometh the third time, and saith unto them—
Ye are sleeping the remaining time and taking your rest:—
It is enough! the hour hath come!
Lo! the Son of Man is being delivered up into the hands of sinners.
42 Be rousing yourselves, let us be leading on!
Lo! |he that is delivering me up| ‖hath drawn near‖.

§ 68. *The Betrayal and Arrest.* Mt. xxvi. 47-58; Lu. xxii. 47-54; Jn. xviii. 1-12.

43 And <straightway, while yet he is speaking> Judas Iscariot, one of the twelve, cometh near, and |with him| a multitude, with swords and clubs, from the High-priests and the Scribes and the Elders. 44 He that is delivering him up hath given an agreed sign unto them, saying—
<Whomsoever I shall kiss> |he| it is!
Secure him, and be leading away |safely|.
45 And <coming, |straightway| stepping forward to him> he saith—
Rabbi!
and openly kissed him. 46 And |they| thrust their hands on him, and secured him. 47 ‖[A certain] one of the by-standers‖ |drawing a sword| smote the servant of the High-priest, and took off his |ear|. 48 And Jesus |answering| said unto them—
|As against a robber| came ye forth |with swords and clubs| to arrest me?
49 |Daily| was I with you, in the temple, teaching; and ye secured me not.
But <that |the Scriptures| may be fulfilled> . . .
50 And they ‖all‖ |forsook| him, and fled.
51 And |a certain young man| was following with him, having cast about himself a fine Indian cloth |over his naked body|,—and they are securing him; 52 but |he| leaving behind the cloth |fled naked|.

§ 69. *Jesus before the High-priest.* Mt. xxvi. 59-68; Lu. xxii. 63-71; Jn. xviii. 12-24.

53 And they led away Jesus unto the High-priest; and all' the High-priests and the Elders and the Scribes gather together.[a] 54 And ‖Peter‖ |afar off| followed him, as far as within, into the court of the High-priest; and was sitting with the attendants, and warming himself by the light. 55 Now |the High-priests and all' the High-council| were seeking, against Jesus |testimony|, with the intent to put him to death,—and were not finding any; 56 for |many| were bearing false-witness against him, and the testimonies were not ‖agreed‖. 57 And some, standing up, were bearing false-witness against him, saying—
58 ‖We‖ heard him saying,
‖I‖ will pull down this shrine, |the one made by hand|, and |in three' days| ‖another, not made by hand‖ will I raise.
59 And ‖not even so‖ was the testimony |agreed|.
60 And |the High-priest rising up into the midst| questioned Jesus, saying—
Answerest thou |nothing|?
What are these, against thee, witnessing?
61 But |he| was silent, and answered |nothing|.
|Again| the High-priest was questioning him, and saith unto him—
Art |thou| ‖the Christ the Son of the Blessed‖?[b]

[a] Zech. xiii. 7. [b] Ps. xlii. 5.

[a] Or add (WH): "unto him." [b] Or: "|Thou| art the Christ," &c.

62 And Jesus said—
‖I‖ am; and ye shall see *the Son of Man—*
Sitting |on the right hand| of Power,
And coming with the clouds of heaven.[a]
63 And ‖the High-priest‖ |having rent asunder his inner-garments| saith—
What |further| need have we |of witnesses|?
64 Heard ye the profanity?
What |to you| doth it appear?
And they |all| condemned him to be |worthy| of |death|. 65 And some began to be spitting at him, and |covering up his face| and to be buffeting him, and saying to him—
Prophesy! And |the attendants| ‖with smart blows‖ took him.

§ 70. *Peter's Denial.* Mt. xxvi. 69–75; Lu. xxii. 55–62; Jn. xviii. 16–18, 25–27: cp. ver. 54, *ante*.

66 And <Peter |being| below in the court> there cometh one of the maid-servants of the High-priest; 67 and |seeing Peter warming himself| ‖having looked at him‖ saith—
And ‖thou‖ wast |with the Nazarene|—‖with Jesus‖.
68 But |he| denied, saying—
I neither know [him], nor do I well understand what |thou| sayest;
and went out into the porch. 69 And |the maid-servant| ‖seeing him‖ began |again| to be saying unto the by-standers—
‖This one‖ |is| from among them.
70 But ‖he‖ |again| was denying. And ‖after a little again‖ |the by-standers| were saying unto Peter—
‖Truly‖ thou |art| from among them; for thou art |a Galilæan| also.
71 And |he| began to be cursing and swearing—
I know not this man, of whom ye are speaking!
72 And ‖straightway, a second time‖ |a cock| crowed; and Peter was reminded of the declaration, how Jesus had said to him—
<Before a cock |twice| crow> ‖thrice‖ wilt thou deny me.
And |when he thought thereon| he began to weep.

§ 71. *Jesus before Pilate.* Mt. xxvii. 1, 2, 11–26; Lu. xxiii. 1–7; Jn. xviii. 28–40; xix. 1–16.

15 And <straightway, early, when they had made |a council|> the High-priests with the Elders, and Scribes, and all the High-council |binding Jesus|, led him away, and delivered him up unto Pilate. 2 And Pilate questioned him—
Art ‖thou‖ the king of the Jews?[b]
And |he| answering him, saith—
|Thou| sayest.[c]
3 And the High-priests began to accuse him |of many things|. 4 And ‖Pilate‖ |again| was questioning him, [saying]—
Answerest thou |nothing|?
See! |of how many things| they are accusing thee!
5 But |Jesus| ‖no further‖ answered |anything|, so that Pilate began to marvel. 6 Now |at feast time| he was wont to release unto them one' prisoner, whom they were claiming. 7 And there was the so-called' Barabbas, |with the rebels| bound, even with them who |in the rebellion| had committed |murder|. 8 And |going up| the multitude began to be claiming—according as he was wont to do for them. 9 But |Pilate| answered them, saying—
Will ye, I release unto you |the King of the Jews|?
10 For he was getting to know that |for envy| had [the High-priests][a] delivered him up. 11 But |the High-priests| stirred up the multitude, that ‖rather' Barabbas‖ he should release unto them. 12 But ‖Pilate‖ |again answering| was saying unto them—
What then shall I do with him whom ye call |the King of the Jews|?
13 And ‖they‖ |again| cried out—
Crucify him!
14 But |Pilate| was saying unto them—
Why! what |evil|[b] hath he done?
And ‖they‖ |vehemently| cried out—
Crucify him!
15 And |Pilate| <being minded to do what would satisfy |the multitude|> released unto them Barabbas, and delivered up Jesus, having scourged him, that he should be crucified.

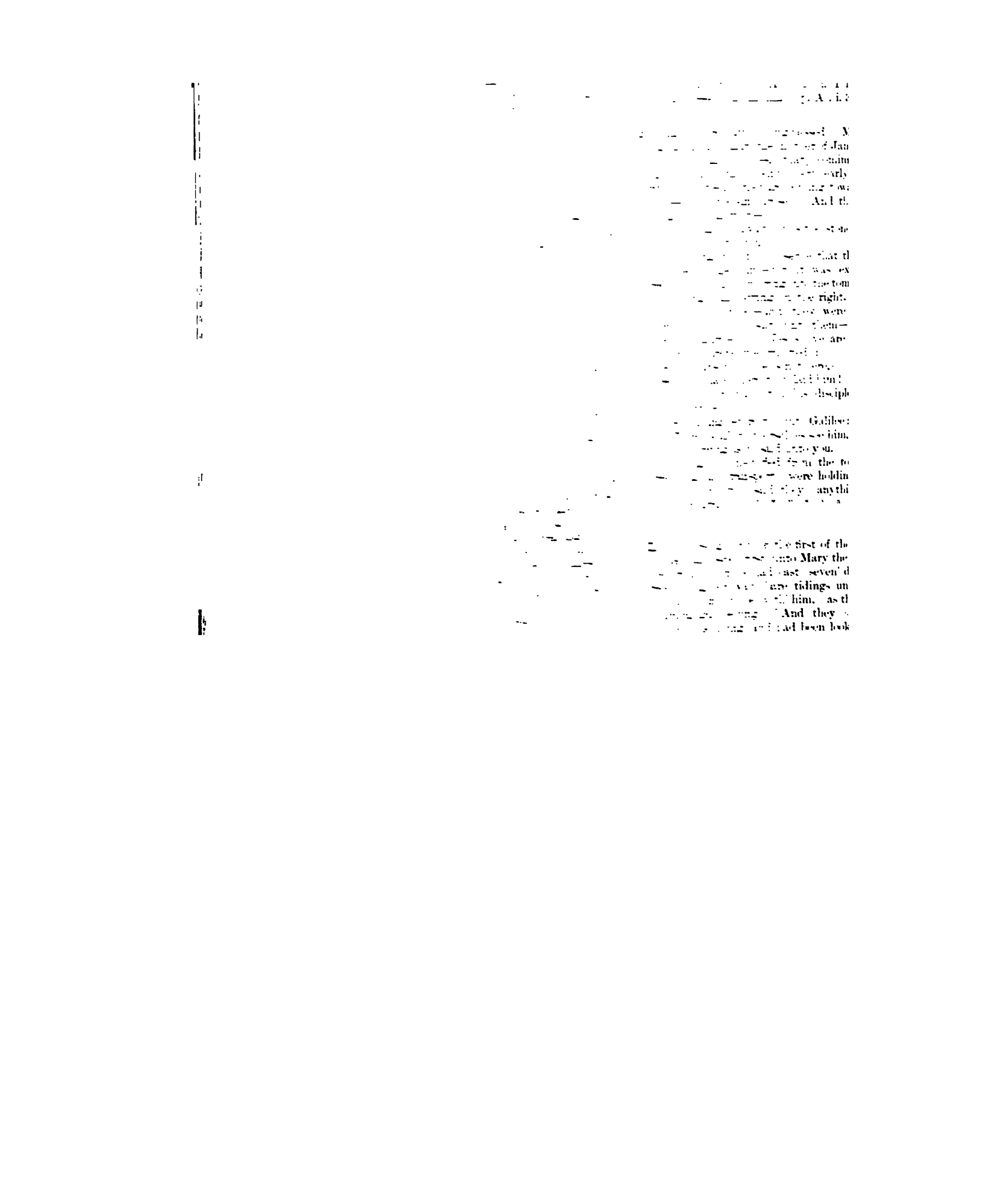
§ 72. *Mocked by Roman Soldiers.* Mt. xxvii. 27–32; Jn. xix. 2 ff.

16 And |the soldiers| led him away, inside the court, which is a judgment-hall,—and called together the whole' band; 17 and they array him in purple, and set upon him, when they have plaited it, |a crown of thorns'|,—18 and began to be saluting him—
Joy to thee! King of the Jews!
19 and were striking him on the head with a reed, and were spitting at him,—and, bowing their knees, were doing him homage. 20 And |when they had mocked him| they put off him |the purple|, and put on him |his own garments|. And they lead him forth, that they may crucify him.
21 And they impress a certain passer-by, Simon a Cyrenian, coming from a field,[c] the father of Alexander and Rufus,—that he may carry his cross.

§ 73. *The Crucifixion.* Mt. xxvii. 33–56; Lu. xxiii. 26–49: Jn. xix. 17–37.

22 And they bring him unto the Golgotha' place, which is, being translated, Skull-place. 23 And they would have given him |myrrhed wine|,—who, however, received it not. 24 And they crucify him, and part asunder his garments, *casting a lot upon them*[d]—who should have anything. 25 And it was the third hour,

[a] Dan. vii. 13; Ps. cx. 1.
[b] Or: |Thou| art the King of the Jews?"
[c] Or: "|Thou| sayest!"
[a] Or (WH): "they."
[b] Or: "baseness," "bad thing."
[c] Or: "hamlet," or "country-place."
[d] Ps. xxii. 18.



among the dead]| they believed not; 15 and he said unto them—

Go ye into all the world, and proclaim the glad-message |to the whole' creation|:

16 ‖He that hath believed, and been immersed‖ shall be saved; but |he that hath disbelieved| shall be condemned:

17 |Signs| moreover, shall follow |them who have believed|—these:—

|In my name| shall they cast |demons| out,

|With tongues|[a] shall they speak,—

[And |in their hands|] they shall take up |serpents|;

18 And <if |any deadly thing| they have drunk> |in nowise| shall it |hurt| them:

‖Upon sick persons‖ shall they lay |hands|, and |well| shall they remain.

19 ‖The Lord [Jesus]‖ therefore, on the one hand, |after talking with them| was taken up into heaven,[a] and sat down on the *right hand* of God:[b]

20 ‖They‖ on the other hand, going forth, proclaimed on every side, |the Lord| co-working, and confirming |the word| through |the closely following signs|.[c]]][d].

[a] Or (WH): "With new tongues."

OTHERWISE.

[[‖All the things given in charge unto the companions of Peter‖ they concisely reported. But |after these things| ‖Jesus also, himself‖ <from east even unto west> sent forth |through them| ‖the sacred' and incorruptible' proclamation of the age-abiding' salvation‖.]]

[a] Cp. 2 K. ii. 11.
[b] Ps. cx. 1.
[c] Or (WH) add: "Amen."
[d] WH thus shew their conclusion that neither this nor the next account can be regarded as part of the original second Gospel. See Ap: "Mark."

THE GOSPEL ACCORDING TO

L U K E.

§ 1. *The Prologue.*

1 <Seeing, indeed, that |many| had taken in hand to re-arrange for themselves a narrative, concerning the facts which have been fully confirmed amongst us,—2 according as they who from the beginning became eye-witnesses and attendants of the Word delivered them unto us> 3 it seemed good |even to me| <having closely traced from the outset all things accurately> to write unto thee |in order|, most excellent Theophilus: 4 that <as touching the matters which thou hadst been taught by word of mouth> thou mightest obtain full knowledge ‖of the certainty‖.

§ 2. *Zachariah and Elizabeth.*

5 It came to pass |in the days of Herod, king of Judæa| that there was a certain priest, by name Zachariah, of the daily course of Abia; and that he had a wife of the daughters of Aaron, and |her name| was Elizabeth. 6 Now they were both righteous before God, walking in all' the commandments and righteous appointments of the Lord, blameless; 7 and they had no child, inasmuch as Elizabeth was barren, and ‖both‖ had become |advanced in their days|.

8 But it came to pass <as he was doing priestly service in the order of his daily course, before God, 9 according to the custom of his priesthood> it fell to his lot to offer incense, entering into the Temple of the Lord; 10 and |all' the throng of the people| was praying outside, at the hour of the incense offering. 11 And there appeared unto him a messenger[a] of the Lord, standing on the right hand of the altar of incense; 12 and Zachariah was troubled when he beheld, and |fear| fell upon him. 13 But the messenger said unto him—

Do not fear, Zachariah!

Inasmuch as thy supplication hath been hearkened to,—

And |thy wife Elizabeth| shall bring forth a son to thee,

And thou shalt call his name |John|;

14 And there shall be joy to thee and exulting,

And |many| over his birth |shall rejoice|;

15 For he shall be great before the Lord,

And |*wine and strong drink*| *in nowise may he drink*,[b]

And |with Holy Spirit| shall he be filled, |already' from his mother's womb|;

16 And |many of the Sons of Israel| shall he turn towards the Lord their God;

17 And ‖he‖ shall go before him |in the spirit and power of Elijah|,—[c]

To turn the hearts of fathers unto children,

And the unyielding, into the prudence of the righteous,

[a] Ap: "Messenger."
[b] Nu. vi. 3; 1 S. i. 11 (Sep.).
[c] Mal. iv. 5 f.

And to prepare, for the Lord, ‖a people made ready‖.

18 And Zachariah said unto the messenger—
|Whereby| shall I know this? for ‖I‖ am |aged|, and |my wife| advanced in her days.

19 And the messenger, answering, said unto him—
‖I‖ am Gabriel,[a]—he that standeth near before God; and have been sent forth to speak unto thee, and to deliver the joyful message unto thee, as touching these things.

20 And lo! thou shalt be silent, and not able to speak until the day when these things shall come to pass; because thou didst not believe in my words,—the which shall be fulfilled for their season.

21 And the people were expecting Zachariah, and began to marvel that he should tarry in the Temple; 22 and when he came forth he was not able to speak unto them, and they perceived that |a vision| he had seen in the Temple,—and ‖he‖ continued making signs unto them, and remained dumb.

23 And it came to pass |when the days of his public ministration were fulfilled| that he departed unto his house. 24 And |after these' days| Elizabeth his wife conceived, and she disguised herself five months, saying—

25 ‖Thus‖ for me, hath the Lord wrought,—
In the days in which he looked upon me, to take away my reproach among men.

§ 3. *The Message of Gabriel to Mary.*

26 Now |in the sixth month| was the messenger Gabriel sent forth from God, into a city of Galilee, the name of which was Nazareth,—
27 unto a virgin, betrothed to a man whose name was Joseph, of the house of David; and |the name of the virgin| was ‖Mary‖; 28 and entering in unto her, he said—
Joy to thee, favoured one!
|The Lord| be with thee![b]

29 And |she, at the word| was greatly troubled, and began to deliberate, ‖of what kind‖ |this' salutation| might be. 30 And the messenger said unto her—
Do not fear, Mary,
For thou hast found favour with God,—
31 And lo! thou shalt conceive in thy womb,[c]
And bring forth a son,
And shalt call his name |Jesus|:
32 |The same| shall be great,
And |Son of the Most High| shall be called,
And the Lord God |will give unto him| ‖*the throne of David* his father‖,—
33 And he shall reign over the house of Jacob |unto the ages|,
And |of his kingdom| there shall be ‖no end‖.[d]

34 But Mary said unto the messenger—
‖How‖ shall this' thing be,
Seeing that |a man| I know not?

35 And, answering, the messenger said unto her—
|The Holy Spirit|[a] shall come upon thee,
And |the power of the Most High| shall overshadow thee;
Wherefore ‖even that which is to be born‖
|Holy| shall be called,[b]
‖Son of God‖.

36 And lo! ‖Elizabeth thy kinswoman, even she‖ hath conceived a son |in her old-age|;—
And ‖this month‖ is |the sixth| to her, ‖the so-called' barren one‖;
37 *Because no declaration from God |shall be void of power|.*[e]

38 And Mary said—
Lo! the handmaid of the Lord!
Might it come to pass unto me, according to thy declaration.
And the messenger departed from her.

§ 4. *Mary visits Elizabeth. Mary's Song of Triumph.*

39 And Mary, arising, in these days, journeyed into the hill country with haste, into a city of Judah,—
40 and entered into the house of Zachariah, and saluted Elizabeth. 41 And it came to pass that |as Elizabeth heard the salutation of Mary| the babe leapt in her womb, and Elizabeth was filled with Holy Spirit,—42 and lifted up her voice with loud exclamation, and said—
|Blessed| art thou among women,
And |blessed| is the fruit of thy womb;
43 And |whence| to me is |this|,
That the mother of my Lord should come |unto me|?
44 For lo! <as the sound of thy salutation came into mine ears>
The babe in my womb |leapt in exultation|.
45 And |happy| is she who hath believed, that there shall be a perfecting of the things which have been spoken to her from the Lord!

46 And Mary said—
My soul doth magnify *the Lord*,
47 And my spirit *hath exulted upon God my saviour*[d];
48 Because *he hath looked upon the humbling of his handmaid*[e];
For lo! |from the present time| ‖all the generations‖ will pronounce me happy.
49 Because he that is mighty hath done for me great things,
And |*holy*| *is his name*[f];
50 And *his mercy is unto generations and generations*,
To them who revere him[g];
51 He hath wrought strength *with* his *arm*,
He hath *scattered* men *arrogant* in the intention of their heart[h];
52 *He hath deposed potentates* from thrones,
And *uplifted the lowly*[i];

[a] Dan. viii. 16; ix. 21.
[b] Remarkable rejected reading (WH): "blessed art thou among women."
[c] Is. vii. 14.
[d] Is. ix. 7; Mi. iv. 7.
[a] Or: "Holy Spirit."
[b] Cp. Exo. xiii. 12.
[c] Gen. xviii. 14.
[d] 1 S. ii. 1.
[e] 1 S. i. 11.
[f] Ps. cxi. 9.
[g] Ps. ciii. 17.
[h] Ps. lxxxix. 10.
[i] Job xii. 19; v. 11; 1 S. ii. 7 f.

53 |*The hungry*| *hath he filled with good things,*
And |*the wealthy*| *hath he sent empty away*[a];
54 *He hath laid hold of Israel his servant*,[b]
To be mindful of mercies[c]:
55 According as he spake *unto our fathers*,—
To Abraham, and to his seed,—
‖Unto times age-abiding‖.[d]
56 And Mary abode with her about three months, and returned unto her house.

§ 5. *John's Birth and Zechariah's Song of Triumph.*

57 And |to Elizabeth| was the time fulfilled, that she should be bringing forth,—and she gave birth to a son. 58 And her neighbours and kinsfolk heard, that the Lord had magnified his mercy with her, and they were rejoicing with her. 59 And it came to pass |on the eighth day| that they came to circumcise the child, and were calling it, |after the name of its father| ‖Zachariah‖. 60 And his mother, answering, said—
Nay! but he shall be called |John|.
61 And they said unto her—
There is ‖no one from among thy kindred‖ who is called by this name!
62 And they began making signs unto his father, as to what he might be wishing it to be called.
63 And |asking for a small tablet| he wrote, saying—
|John| is his name!
and they marvelled all. 64 And his mouth was opened instantly, and his tongue [loosed], and he began to speak, blessing God.
65 And fear came upon all the neighbours themselves[e]; and |throughout all' the hill-country of Judæa| were all these matters being much talked of; 66 and all who heard laid [them] up in their hearts, saying—
What then shall this child be?
for |even the hand of the Lord| was with him.
67 And ‖Zachariah his father‖ was filled with Holy Spirit, and prophesied, saying:—
68 |*Blessed*| *be the Lord, the God of Israel*![f]
Because he hath visited and wrought *redemption for his people*,[g]
69 And *hath raised up a horn* of salvation for us,[h]
In the house of *David* his servant:
70 According as he hath spoken by mouth of his holy' ancient' prophets,—
71 *Of salvation from among our foes, and out of the hand of* all *them that hate us*[i]:
72 To perform *mercy* with our fathers,
And *to be mindful of his* holy *covenant*,—
73 The *oath* which he sware unto Abraham our father,[k]
74 To grant us, |without fear, from the hand of enemies' rescued|,
To be rendering divine service unto him, 75 in lovingkindness and righteousness
Before him, all our days.
76 And ‖even thou, child‖ |prophet of the Most High| shalt be called,—
For thou shalt march on *before the Lord, to prepare his ways*,[a]
77 Giving a knowledge of salvation unto his people,
By a remission of their sins.
78 Because of the yearning compassion of the mercy of our God,
Wherein shall visit us a day-dawn from on high,[b]—
79 *To shine on them who* |*in the darkness and shade of death*| *are sitting*,[c]
To guide our feet into a way of peace.
80 And |the child| went on growing, and being strengthened in spirit, and was in the deserts, until the day he was pointed out unto Israel.

§ 6. *The Birth of Jesus.*

2 Now it came to pass |in those days| that there went forth a decree from Cæsar Augustus, for all' the inhabited earth to be enrolled: 2 |this' enrolment| first' was made[d] while Cyrenius was governor of Syria: 3 and all were journeying to be enrolled, each one unto his own' city. 4 And Joseph also went up from Galilee, out of a city Nazareth, into Judæa, into the city of David which is called Bethlehem; because he was of the house and family of David: 5 to enrol himself, with Mary who was betrothed to him, |she being with child|.
6 And it came to pass |while they were there| that the days were fulfilled for her to give birth; 7 and she gave birth to her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. 8 And there were |shepherds| in the same country, dwelling in the fields, and keeping the watches of the night over their flock. 9 And |a messenger of the Lord| stood over them, and |a glory of the Lord| shone round about them; and they feared |a great fear|. 10 And the messenger said unto them—
Be not afraid!
For lo! I bring you good tidings of a great joy,
The which shall be for all' the people:
11 That there hath been born unto you, this day, |a saviour|,
—Who is Christ the Lord—[e]
‖In the city of David‖!
12 And |this| to you' is ‖a sign‖:
Ye shall find a babe, wrapped in swaddling clothes, and lying in a manger.
13 And |suddenly| there came to be, with the messenger, the throng of the heavenly host, praising God, and saying—

[a] Ps. cvii. 9; xxxiv. 10 (Sep.); 1 S. ii. 5.
[b] Is. xli. 8 f.
[c] Ps. cxviii. 3.
[d] Cp. Mi. vii. 20.
[e] Or: "all who dwelt round about them."
[f] Ps. xli. 13; lxxii. 18; cvi. 48.
[g] Ps. cxi. 9.
[h] Ps. cxxxii. 17; 1 S. ii. 10.
[i] Ps. cvi. 10.
[k] Ps. cv. 8 f; cvi. 45; Mi. vii. 20.
[a] Mal. iii. 1.
[b] Or: "Wherein a day-dawn from on high shall look upon (inspect) us."
[c] Is. ix. 2.
[d] Or: "this first enrolment was made."
[e] Or: "an Anointed Lord."

14 Glory, in the highest, unto God!
And |on earth| peace, ‖among men of good-will‖.[a]
15 And it came to pass <when the messengers had departed from them into heaven> that |the shepherds| began to say one to another—
Let us go through forthwith as far as to Bethlehem, and see this thing which hath come to pass, |which the Lord' hath made known to us|.
16 And they came, with haste, and found both Mary and Joseph, and the babe lying in the manger. 17 Now |when they beheld| they made known concerning the thing which had been told them as to this child. 18 And |all' who heard| marvelled concerning the things which had been told by the shepherds unto them;
19 but ‖Mary‖ was closely observing ‖all‖ these things, putting them together in her heart.
20 And the shepherds returned, giving glory and singing praise unto God, over all things which they had heard and seen, |according as it had been told unto them|.

§ 7. *The Circumcision, and the Presentation in the Temple. Symeon and Anna.*

21 And <when eight days were fulfilled for circumcising him> then was his name called |Jesus|,—which it was called by the messenger, |before he was conceived in the womb|.
22 And <when *the days of* their *purification*, according to the law of Moses, *were fulfilled*>[b] they took him up into Jerusalem, to present [him] unto the Lord,—23 according as it is written in the law of the Lord—
‖*Every' male that is a firstborn*‖
|*Holy unto the Lord| shall be called*,[c]
24 and to give a sacrifice, according to that which is said in the law of the Lord—
A pair of turtle-doves, or two young pigeons.[d]
25 And lo! there was |a man| in Jerusalem, |whose name| was Symeon; and |this man| was righteous and devout, awaiting the consolation of Israel, and Holy Spirit was upon him;
26 and it had been intimated to him by the Holy Spirit, that he should not see death, before he had seen the Christ of the Lord. 27 And he came, in the Spirit, into the temple; and <when the parents brought in the child Jesus, that they might do according to that which was customary by the law concerning it> 28 ‖even he‖ welcomed it into his arms, and blessed God, and said—
29 |Now| dost thou dismiss thy servant, O Sovereign,
According to thy declaration—in peace;
30 Because mine *eyes* have seen *thy salvation*,[e]
31 Which thou hast prepared *in face of all'* the peoples:
32 *A light for the unveiling of nations*,[f]
And *the glory of* thy people *Israel*.[g]

33 And his father and mother were marvelling over the things which were being spoken concerning him. 34 And Symeon blessed them, and said unto Mary his mother—
Lo! |this one| is being set for the falling and rising of many in Israel,
And for a sign to be spoken against;
35 And ‖thou!‖ |through thy very' soul| shall pass a sword,
That |reasonings| may be revealed, out of many hearts.
36 And there was one Anna, a prophetess, daughter of Phanuel, of the tribe of Asher;—|the same| advanced in many days; having lived with a husband seven years from her virginity, 37 and |she| had been a widow for as long as eighty-four years,—who left not the temple, |with fastings and supplications| rendering divine service night and day;—38 and |in that very' hour| coming near, she began to give thanks unto God, and to speak concerning him unto all' who were waiting for the redemption of Jerusalem.
39 And <when they had finished all things that were according to the law of the Lord> they returned into Galilee, into their own city, Nazareth.
40 And |the child| went on growing, and waxing strong, becoming filled with wisdom; and |the favour of God| was upon it.

§ 8. *Jesus, at twelve years of age, found in the Temple.*

41 And his parents used to journey yearly into Jerusalem, at the feast of the passover. 42 And <when he became twelve years, and they went up, according to the custom of the feast, 43 and completed the days, and then were returning> the boy Jesus remained behind in Jerusalem,—and his parents noticed it not; 44 but |supposing him to be in the company| went a day's journey, and then began to seek for him among their kinsfolk and acquaintances, 45 and |not finding him| returned unto Jerusalem, seeking him. 46 And it came to pass, that |after three days| they found him in the temple, sitting amidst the teachers,—both hearkening unto them, and questioning them. 47 Now all' who heard him were beside themselves, because of his understanding and his answers. 48 And |when they beheld him| they were astounded, and his mother said unto him—
Child! |why| hast thou dealt with us |thus|?
Lo! ‖thy father and I‖ |in anguish| were seeking thee.
49 And he said unto them—
Why was it that ye were seeking me?
Perceived ye not, that |in the courts of my Father| I must needs be?
50 And ‖they‖ understood not the thing which he spake to them. 51 And he went down with them, and came to Nazareth, and was submitting himself unto them. And |his mother| was closely observing all' these things in her heart. 52 And |Jesus| *went on ad-*

[a] Or (WH): "among men good-will."
[b] Lev. xii. 6.
[c] Ex. xiii. 2, 12, 15.
[d] Lev. xii. 8; v. 11.
[e] Is. xl. 5; lii. 10.
[f] Is. xxv. 7 (Heb.); xlii. 6; xlix. 6.
[g] Is. xlvi. 13.

vancing in wisdom, and in stature, *and in favour with God and men.*[a]

§ 9. *The Ministry of John the Immerser, and the Immersion of Jesus.* Mt. iii.; Mk. i. 2-11; Jn. i. 19-34.

3 Now <in the fifteenth year of the supremacy of Tiberius Cæsar,—Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and |Philip his brother| tetrarch of Ituræa and the country of Trachonitis, and Lysanius, tetrarch of Abylene,—[2] in the High-priesthood of Annas and Caiaphas> came a word of God[b] unto John the son |of Zachariah| in the desert; [3] and he came into all' the country about the Jordan, proclaiming an immersion of repentance into remission of sins: [4] as it is written in the book of the discourses of Isaiah the prophet:—

A voice of one crying aloud!
|In the desert| prepare ye the way of the Lord,
|Straight| be making his paths;
[5] *Every' chasm| shall be filled up,*
And |every' mountain and hill| be made low;
And the |crooked| places shall become |straight|,
And the |rugged| places, smooth ways;—
[6] *And all' flesh shall see the salvation of God.*[c]

[7] He was saying, therefore, unto the multitudes who were going forth to be immersed by him—
Broods of vipers! who suggested to you, to flee from the coming' wrath?
[8] Bring forth, therefore, fruits worthy of repentance, and do not begin to be saying within yourselves—
|As our father| we have ‖Abraham‖;
For, I say unto you—God is able |out of these stones| to raise up children unto Abraham.
[9] And ‖already‖ |even the axe| unto the root of the trees' is being laid;[d] |every' tree, therefore, not bringing forth [good] fruit| is to be hewn down, and |into fire| to be cast.
[10] And the multitude began to question him saying—
|What| then, shall we |do|?
[11] And, answering, he said unto them—
‖He that hath two' tunics‖ let him share with him that hath none, and ‖he that hath food‖ |in like manner| let him be doing.
[12] And there came |even tax-collectors| to be immersed; and they said unto him—
Teacher! |what| shall we |do|?
[13] And |he| said unto them—
<Nothing more than what is appointed you> exact ye.
[14] Then were questioning him |soldiers[e] also| saying—
What shall ‖even we‖ do?
And he said unto them—
Molest ye |no one|, neither accuse falsely; and be content with your supplies.

[15] Now <as the people were in expectation and all were deliberating in their hearts, concerning John,—whether by any means ‖he‖ might be |the Christ|> [16] John answered, saying unto all—
‖I‖ indeed, |with water| am immersing you; but he that is mightier than I |cometh|, the thong of whose sandals I am not worthy to unloose,—‖he‖ will immerse you in Holy Spirit and fire: [17] whose fan is in his hand, to clear out his threshing-floor, and to gather the wheat into his granary; but ‖the chaff‖ will he burn up with fire unquenchable.
[18] So then indeed <as to many' things and various' he exhorted> and continued telling his glad-message unto the people. [19] But ‖Herod the tetrarch‖[a] <being reproved by him concerning Herodias, the wife of his brother, and concerning all' the wicked things Herod had done> [20] added this also unto all,—|he locked up John in prison|.
[21] Now it came to pass <when one and all the people were immersed> |Jesus also| <having been immersed, and being at prayer> heaven was opened; [22] and the Holy Spirit descended, in bodily' appearance, as a dove, upon him,—and |a voice out of heaven| came—
‖Thou‖ art my Son, the Beloved, |in thee| I delight.[b]

§ 10. *The Genealogy of Jesus.* Mt. i. 1-17; 1 Ch. i. 1 ff; ii. 1 ff; iii. 1 ff; Ru. iv. 18-22; Gen. v. 3 ff; xi. 10 ff.

[23] And |Jesus himself'| was, when he began, about thirty years of age, being the son, as was supposed—
of Joseph,
of Heli:
[24] of Matthat,
of Levi,
of Melchi,—
of Jannai,
of Joseph:
[25] of Mattathias,
of Amos,
of Nahum,—
of Esli,
of Naggai:
[26] of Maath,
of Mattathias,
of Semein,—
of Josech,
of Joda:
[27] of Joanan,
of Rhesa,
of Zerubbabel,—
of Salathiel,
of Neri:
[28] of Melchi,
of Addi,
of Cosam,—
of Elmadam,
of Er:
[29] of Jesus,
of Eliezer,
of Jorim,—
of Matthat,
of Levi:
[30] of Symeon,
of Judas,
of Joseph,-
of Jonam,
of Eliakim:
[31] of Melea,
of Menna,
of Mattatha,—
of Natham,
of David:
[32] of Jesse,
of Obed,[c]
of Boaz,—
of Salmon,[d]
of Nashon:
[33] of Amminadab,[e]

[a] 1 S. ii. 26.
[b] Or mf: "a divine word."
[c] Is. xl. 3 ff.
[d] Or: "against the root of the trees is lying."
[e] Or: "Men on military duty."

[a] Mt. xiv. 3; Mk. vi. 17.
[b] Remarkable rejected reading (WH): "|My Son| art ‖thou‖, ‖I‖ |this day| have begotten thee."
[c] Gr: "Yobeel."
[d] Gr: "Sala."
[e] Gr: "Admein."

of Cainan,[a]
of Arphaxad,
of Shem,—
of Noah,
of Lamech:
of Methuselah,
of Enoch,
of Jared,—
of Mahalaleel,
of Cainan[a]:
of Enos,
of Seth,—
of Adam;
of God.

Mt. iv. 1–11; Mk. i. 12, 13.

[Holy Spirit] returned
and was led in the Spirit in
—being[b] tempted by the
he did eat nothing in those
[when they were concluded] he
[and] the adversary said to
[Son] speak unto this
become bread.
answer unto him—
shall [man] *live.*[c]
he shewed him all' the
earth, in a moment
[And] the adversary said to
I give this authority, all
and their glory; because [unto
me has been delivered up, and [to
whomsoever I please] I give it:
<if thou wilt worship[d]
it shall all [be thine].
Jesus said to him—
shalt thou worship,
render divine service.[e]
into Jerusalem, and set him
of the temple,—and said [to
[Son] cast thyself from
for it is written—
will he give command
watch over thee,—
will they take thee up,
against a stone, [*thy*
said to him—
the Lord thy God.[f]
[having] finished every' temptation] the
departed from him until a fitting
[returned], in the power of the
Spirit, into Galilee;[g] and [a report] went out
along the whole' of the region, concerning him;
15 and [he] began teaching in their synagogues,
[being glorified by all].

§ 12. *Jesus in Nazareth—rejected.*

16 And he came into Nazareth, where he had been
brought up, and entered, according to his
custom, on the sabbath day,[h] into the syna-
gogue,—and stood up to read. 17 And there was
handed to him a scroll of the prophet Isaiah:
and unfolding the scroll, he found the place
where it was written:

18 [*The Spirit of the Lord*] *is upon me,*
Because he hath anointed me—
To tell glad tidings unto the destitute;
He hath sent me forth—
To proclaim, to captives, a release,
And, to the blind, a recovering of sight,—
To send away the crushed, with a release;
19 *To proclaim the welcome year of the Lord.*[i]

20 And [folding up the scroll] he handed it to the
attendant, and sat down; and [the eyes of all'
in the synagogue] were intently fixed upon him;
21 and he began to be saying to them—
[This day] is fulfilled this scripture [in your
ears].
22 And [all] were bearing witness to him, and
marvelling at the words of favour which were
proceeding out of his mouth; and they were
saying—
Is not [this] the [son of Joseph]?
23 And he said unto them—
[By all means] ye will speak to me this simili-
tude:
Physician! heal [thyself],—
<Whatsoever things we have heard of
coming to pass in Capernaum> do here
also, [in thine own country].
24 And he said—
[Verily] I say unto you,
[No prophet] is [welcome] in his own
country.[j]
25 And [of a truth] I say unto you—
[Many' widows] were in the days of Elijah
[in Israel],
When the heaven was shut up three years
and six months,
When there came a great famine upon all'
the land;
26 And [unto none of them] was Elijah sent,
[Save *unto Sarepta of Sidonia,*[k] *unto a*
woman that was a widow].
27 And [many' lepers] were in Israel, in the
time of Elisha the prophet,
And [not one of them] was cleansed,
[Save Naaman the Syrian].[l]
28 And all were filled with wrath, in the synagogue,
as they heard these things. 29 And [rising up]
they thrust him forth outside the city, and led

[a] Or: "bow down."
[b] Deu. vi. 13.
[c] Ps. xci. 11 f.
[d] Deu. vi. 16.

[a] Mt. iv. 12, 13; Mk. i. 14, 15.
[b] Ml: "the day of rest-
ings." Ap. "Sabbath."
[c] Is. lxi. 1 f. Cp. Is. lviii. 6.
[d] Mt. xiii. 57; Mk. vi. 4;
Jn. iv. 44.
[e] That is, Zarephath in the
land of Zidon: 1 K. xvii.
9.
[f] 2 K. v. 14.

him as far as a brow of the hill on which their city was built,—so that they might throw him down headlong. 30 But ‖he‖ passing through the midst of them, |went his way|.

§ 13. *In Capernaum he healeth a Demoniac.*

31 And he came down into Capernaum, a city of Galilee. And he was teaching them on the sabbath[a]; 32 and they were being struck with astonishment at his teaching, because |with authority| was his word. 33 And |in the synagogue| was a man having a spirit of an impure demon; and he cried out with a loud voice—

34 Let be!
What have we in common with thee,[b] O Jesus, Nazarene!
Hast thou come to destroy us?
I know thee, who thou art,—
|The Holy One of God|.

35 And Jesus rebuked it, saying—
Hold thy peace! and go forth from him.
And the demon, throwing him into the midst, went forth from him, doing him no hurt.

36 And amazement came upon all,—and they began to converse one with another, saying—
What is this word, that |with authority and power| he giveth orders unto the impure' spirits, and they go forth?

37 And a noise concerning him began to go out into every' place of the country around.

§ 14. *Cures the Mother-in-law of Simon and many others. Proclaims the Kingdom throughout Galilee.* Mt. viii. 14–16; Mk. i. 29–39.

38 And ‖rising up‖, |from the synagogue| he went into the house of Simon. Now |the mother-in-law of Simon| was in distress with a great fever; and they made request to him concerning her. 39 And |standing over her| he rebuked the fever, and it left her; and |instantly' arising| she began to minister unto them.

40 But |as the sun was going in|[c] they one and all, as many as had any sick with divers diseases, brought them unto him; and ‖he‖ <upon each one of them laying |his hands|> was curing them. 41 And demons also were going forth from many; crying aloud, and saying—
‖Thou‖ art the Son of God.
And |rebuking them| he suffered them not be talking; because they knew him to be |The Christ|.

42 And |when it was day| going forth, he journeyed into a desert' place; and |the multitudes| were seeking after him, and they came unto him, and would have detained him, that he might not depart from them. 43 But ‖he‖ said unto them—
‖To the other' cities also‖ I must needs tell the good-news of the kingdom of God, because |hereunto| was I sent forth.

44 And he was proclaiming in the cities of Judæa.[d]

[a] Or: "sabbaths": Ap: "Sabbath."
[b] Ml: "What to us and to thee!"
[c] The Sabbath being now past—as if they had waited for this.
[d] Notable rejected reading (WH): "Galilee."

§ 15. *The First miraculous Draught of Fishes.* Cp. Jn. xxi. 6.

5 And it came to pass <while the multitude was pressing upon him, and was hearing the word of God> that |he| was standing near the lake of Gennesaret; 2 and he saw two boats placed near the lake, and ‖the fishers‖ having gone away |from them|, were washing their nets. 3 And <entering into one of the boats, which was Simon's> he requested him |to put off from the land, a little|; and, taking a seat, |out of the boat| began he teaching the multitudes. 4 And |when he ceased speaking| he said unto Simon—
Put off into the deep, and let down your nets for a draught.

5 And Simon, answering, said—
Master! <although through the whole' night' we toiled> we took |nothing|; howbeit |at thy bidding| I will let down the nets.

6 And |when this' they had done| they enclosed a very large number of fishes, and their nets began to break. 7 And they made signs to their partners in the other' boat, to come and help them; and they came, and filled both' the boats,—so that they began to sink. 8 And Simon |beholding| fell down at the knees of Jesus, saying—
Depart from me!
Because |a sinful man| am I, O Lord!

9 For |amazement| overcame him, and all' them who were with him, on account of the draught of the fishes which they had taken; 10 |likewise also| both James and John, sons of Zebedee, who were partners with Simon. And Jesus said unto Simon—
Do not fear! |henceforth| shalt thou be taking ‖men‖ that they may |live|

11 And, bringing the boats down on to the land, they left all, and followed him.

§ 16. *A Leper cleansed.* Mt. viii. 1–4; Mk. i. 40–45.

12 And it came to pass |while he was in one of the cities| that lo! there was a man full of leprosy; and |seeing Jesus| he fell on his face, and entreated him, saying—
Lord! |if thou be willing| thou canst cleanse me.

13 And |stretching forth the hand| he touched him, saying—
I am willing: Be cleansed!
And |straightway| the leprosy departed from him. 14 And ‖he‖ charged him to tell |no one|,—but |departing|—
Show thyself *to the priest*, and offer for thy cleansing, according as Moses enjoined, for a witness unto them.[a]

15 But the report concerning him the more went abroad, and many multitudes were coming together, to hear, and be getting cured from their infirmities; 16 howbeit ‖he‖ was retiring in the deserts, and engaging in prayer.

[a] Lev. xiii. 49; xiv. 2 ff.

fast." Mt. ix. 14-17; Mk. ii. 18-22.

him—

34 John do fast often, and
make, likewise also the
Pharisees; but thine do
eat?

35 said unto them,
the sons of the bridechamber
bridegroom is with them?
come days, when the
shall be taken from them,
fast in those days.

§ 11 on to speak a parable also

a patch from a new mantle
on an old mantle; otherwise
the new he will rend, and
the patch which is new to
agree.

pureth new wine into old
wise, at least, the new wine
the skins and will itself
and the skins be destroyed;
into unused skins that

drunk old desireth new:
The old is mellow.]

Ears of Corn on Sabbath.
28; Mk. ii. 23-28.

pass [on a] Sabbath that he
ing through cornfields, and his
king and eating the ears of
them with their hands. But
arisees, said
ing what is not allowed
unto them, Jesus
ad even this, what David
ungered, he and they
How he entered into
ed, and the
eat, and gave to those
m, which it is not lawful
alone, to the priests?
aving to them—
Man is Lord of the Sabbath.

Hand Healed on Sabbath.
vii. 9-13; Mk. iii. 1-6.

pass on another Sabbath
the synagogue, and was
a man there, and his right
Now the Scribes and
narrowly watched him,
he healeth on the
accuse him. But he
and said to the man
and
forward in the midst.

[a] See Ap. [illegible]
[illegible] LS xx. 5.
[b] Or, "worthy."

And, arising, he stood forward. 9 And Jesus said unto them—
I ask you, whether it is allowed |on the Sabbath| ‖to do good or to do harm‖,—|life| ‖to save‖ or ‖to destroy‖.
10 And |looking round upon them all'| he said unto him—
Stretch forth thy hand!
and |he| did so, and his hand was restored.
11 But ‖they‖ were filled with folly, and began conversing one with another, as to |what they might do with Jesus|.

§ 22. *Twelve Apostles chosen.* Mk. iii. 13–19: cp. Mt. x. 2–4.

12 And it came to pass |in these days| that he went forth into the mountain to pray, and was spending the night in the prayer-house[a] of God. 13 And |when it became day| he called his disciples, and chose from them ‖twelve‖, whom also he named ‖Apostles‖,—14 Simon, whom also he named Peter, and Andrew his brother; and James and John; and Philip and Bartholomew; 15 and Matthew and Thomas; and James, son of Alphæus, and Simon, who was called Zealot; and Judas [son] of James, 16 and Judas Iscariot, who became betrayer;—17 and |coming down with them| he stood upon a level place, also a great multitude of his disciples,—and a great throng of the people, from all' Judæa and Jerusalem and the sea-coast of Tyre and Zidon, who had come to hearken unto him and to be healed from their diseases; 18 and |they who were molested by impure spirits| were being cured; 19 and |all' the multitude| were seeking to touch him, because ‖power‖ |from him| was coming forth, and healing all'.[b]

§ 23. *The Sermon on a Level Place.*[c] Cp. Mt. v.–vii.

20 And ‖he‖ |lifting up his eyes towards his disciples| was saying:—
‖Happy‖ ye destitute,[d]
For |yours| is the kingdom of God.
21 ‖Happy‖ ye that hunger now,
For ye shall be filled.
‖Happy‖ ye that weep now,
For ye shall laugh.
22 ‖Happy‖ are ye, whensoever men shall hate you, and whensoever they shall separate you, and reproach you, and cast out your name as evil |for the sake of the Son of Man|:
23 be rejoiced in that' day, and leap, for lo! |your reward| is great in heaven; for |according to the same things| were their fathers doing unto the prophets.
24 But alas! for you, ye wealthy,
For ye are duly receiving[e] your consolation.
25 Alas! for you, ye who are filled full now,
For ye shall hunger.
Alas! ye that laugh now,
For ye shall mourn and weep.
26 Alas! whensoever all' men shall |speak well of you|, for |according to the same things| were their fathers doing unto the false prophets.
27 But ‖unto you‖ I say ‖who are hearkening‖:
Be loving your enemies[a];
Be doing |good| unto them that hate you;
28 Be blessing them that curse you;
Be praying for them that wantonly insult you.
29 <To him who is smiting thee upon the one cheek> be offering |the other also|;
And <from him who is taking away thy mantle> |thy tunic also| do not forbid[b]:
30 <To every' one asking thee> give,
And <from him that taketh away thy possessions> ask them not back.[c]
31 And <according as ye desire that men' be doing unto you'> be ye doing unto them |in like manner|.[d]
32 And <if ye love them that love you> what sort' of thanks are there for you'? for ‖even sinners‖ love |such as love them|.
33 [For] <if ye even do good unto them that do good unto you> what sort' of thanks are there for you'? ‖Even sinners‖ |the same| are doing.[e]
34 And <if ye lend to them from whom ye are hoping to receive> what sort' of thanks are there for you'? ‖Even sinners‖ |unto sinners| do lend, that they may receive back |as much|.
35 But love your enemies, and do good and lend, hoping for |nothing| back; and your reward shall be |great|, and ye shall be sons of the Most High,—for ‖he‖ is |gracious| unto the ungrateful and wicked.[f]
36 Become ye compassionate, according as ‖your Father‖ is |compassionate|;
37 And do not judge, and in nowise shall ye be judged[g];
And do not condemn, and in nowise shall ye be condemned;
Release, and ye shall be released;
38 Give, and it shall be given unto you: <good measure, pressed down, shaken together, running over> will they give into your lap; for <with what measure ye mete> shall it be measured back unto you'.[h]
39 He spake moreover |a parable also| unto them:
Can |the blind| guide |the blind|? will not ‖both‖ fall into |a ditch|?[i]
40 A disciple is not above the teacher[k]; but ‖when trained‖ every' one shall be as his teacher.
41 But why beholdest thou the mote that is in the eye of thy brother, while |the beam that is in thine own' eye| thou dost not con-

[a] Gr: *proseuchee*, as in Ac. xvi. 13. Or, simply: "prayer."
[b] As yet Jesus heals freely: later, his hand is withheld.
[c] That is: either a plain; or on the mountain side.
[d] Mt. v. 3–12.
[e] Cp. chap. xvi. 25.
[a] Mt. v. 44–47.
[b] Mt. v. 39, 40.
[c] Mt. v. 42.
[d] Mt. vii. 12.
[e] Mt. v. 46–48.
[f] Mt. v. 45.
[g] Mt. vii. 1, 2.
[h] Mk. iv. 24.
[i] Mt. xv. 14.
[k] Mt. x. 24; cp. Jn. xiii. 16.

sider? 42 How canst thou say to thy brother—
Brother! let me cast out the mote that is in thine eye,—
‖thyself‖ |the beam' in thine own eye| not beholding? Hypocrite! cast out |first| the beam out of thine own eye, and |then| shalt thou see clearly, to cast out |the mote that is in the eye of thy brother|.[a]
43 For a good' tree doth not produce worthless' fruit, neither again doth |a worthless tree| produce good fruit. 44 For ‖every' tree‖ |by its own' fruit| becometh known. For not |of thorns| do they gather figs', neither ‖of a bramble-bush‖ do they gather |a bunch of grapes|.[b] 45 ‖The good' man‖ |out of the good' treasure of the heart| bringeth forth that which is good; and ‖the wicked man‖ |out of the wicked heart| bringeth forth that which is wicked; for ‖out of an overflowing of heart‖ speaketh |his mouth|.[c]
46 And why call ye me Lord! Lord! and not do the things that I say?[d]
47 <Every' one coming unto me, and hearkening unto my words, and doing them> I will suggest to you, whom he is like: 48 He is like unto a man building a house, who digged, and deepened, and laid a foundation upon the rock,—and |a flood| coming, the stream burst against that house, and was not strong enough to shake it, because it had been |well| built.
49 But <he that hath heard and not done> is like unto a man having built a house upon the earth, without a foundation,—against which the stream burst, and |straightway| it fell in; and it came to pass, that |the crash of that house| was |great|.[e]

§ 24. *A Centurion's Servant healed.* Mt. viii. 5–13.

7 <After he had completed all' his sayings within the hearing of the people> he entered into Capernaum.
2 And ‖a certain centurion's' servant‖ being sick', was on the point of dying,—who was, by him, |highly prized|. 3 But |hearing about Jesus| he sent forth unto him elders of the Jews, requesting him that he would come and bring his servant safely through.[f] 4 And ‖they‖ |coming near unto Jesus| began beseeching him earnestly, saying—
|Worthy| is he for whom thou mayest do this,
5 for he loveth our nation, and |the synagogue| ‖he‖ built for us.
6 And |Jesus| was journeying with them. But <he |by this time| being not far from the house> the centurion sent friends, saying unto him—
Lord! do not trouble thyself, for I am of no consideration, that |under my roof| thou shouldst enter. 7 Wherefore, neither deemed I |myself| worthy to come unto thee,—but speak with a word, and let my servant be healed.
8 For ‖I too‖ am a man ranked |under authority|, having |under myself| soldiers; and I say to this one— Go! and he goeth,—and to another— Come! and he cometh,—and to my servant— Do this! and he doeth it.
9 And |hearing these things| Jesus marvelled at him; and |turning to the multitude following' him| said—
I tell you,
‖Not even in Israel‖ |such faith as this'| have I found!
10 And they who were sent, returning unto the house, found the servant |well|.

§ 25. *The Son of the Widow of Nain is raised from the dead.*

11 And it came to pass thereafter, that he journeyed unto a city called Nain, and there were journeying with him, his disciples and a great multitude. 12 Now |as he drew near unto the gate of the city| then lo! there was being brought forth, one dead, the only-begotten' son of his mother,—and |she| was a widow; and |a considerable multitude of the city| was with her.
13 And ‖beholding her‖ |the Lord| was moved with compassion over her, and said to her—
Be not weeping!
14 And |going forward| he touched the coffin, and the bearers stood still; and he said—
Young man! |to thee| I say, Arise!
15 And the dead man sat up, and began to speak; and he gave him to his mother.[a] 16 And fear seized them |all|, and they began to glorify God, saying—
|A great prophet| hath been raised up amongst us!
and—
God hath visited his people!
17 And this report went forth throughout the whole' of Judæa, and all' the surrounding country.

§ 26. *John sends Disciples to question Jesus.* Mt. xi. 1–19.

18 And John's disciples carried tidings unto him concerning all' these things. 19 And |calling unto him certain two of his disciples| John sent unto the Lord, saying—
Art ‖thou‖ the Coming One, or |a different one| are we to expect?
20 And |coming near unto him| the men said—
‖John the Immerser‖ hath sent us unto thee, saying,
Art ‖thou‖ the Coming One, or |another|[b] are we to expect?
21 |In that very' hour| he cured many from diseases, and plagues, and wicked spirits; and |unto many blind| gave he the favour to see.
22 And, answering, he said unto them—

[a] Mt. vii. 5.
[b] Mt. vii. 16-20.
[c] Mt. xii. 34, 35.
[d] Mt. vii. 21.
[e] Mt. vii. 24-27.
[f] Same Gk. word as in Ac. xxvii. 44 and 1 P. iii. 20.

[a] Setting a crown of grace on his work of mercy.
[b] Or (WH): "a different one"—cp. Mt. xi. 3 n.

Go and bear tidings unto John, as to what ye
have seen and heard:
|*The blind*| *are receiving sight*,
|*The lame*| walk,
|Lepers| are cleansed, and |*the deaf*|[a]
hear,—
|The dead| are raised,
|*The destitute*| *are told the glad-message*[b];
23 And |happy| is he, whosoever shall not find
occasion of stumbling in me!
24 And |the messengers of John having de-
parted| he began to say unto the multitudes,
concerning John—
What went ye forth into the desert to gaze at?
A reed, by a wind, shaken?
25 But what went ye forth to see?
A man |in soft' garments| arrayed?
Lo! |they who in splendid apparel' and
luxury' are found| are |in the kingly
courts|.
26 But what went ye forth to see?
A prophet? Yea! I say unto you,—
And abundantly more than a prophet.
27 |This| is he concerning whom it is written—
Lo! I am sending forth my messenger before
thy face,
Who shall prepare thy way before thee.[c]
28 I say unto you—
‖A greater‖ <among them that are born of
women> ‖than John‖ is there none; but
|he that is least in the kingdom of God| is
greater' than he.
29 And |all the people, when they heard, and the
tax-collectors| justified God, having been im-
mersed with the immersion of John; 30 but ‖the
Pharisees and the lawyers‖ had set aside |the
counsel of God against themselves| not being
immersed by him.[d]
31 |Unto what| then, shall I liken the men of
this generation?
And unto what are they like?
32 They are like unto the children sitting |in a
market-place|, and calling one to another,
who say—
We played the flute for you, and ye
danced not,
We wailed, and ye wept not.
33 For John the Immerser hath come, |neither
eating bread nor drinking wine|,
And ye say— |A demon| he hath:
34 The Son of Man hath come, |eating and
drinking|,
And ye say—
Lo! a man, gluttonous and a wine-
drinker,
A friend of tax-collectors and sinners.
35 And yet wisdom hath been justified by all'
her children.

§ 27. *A Sinful Woman washes Jesus' feet.*

36 And a certain one of the Pharisees was request-
ing him, that he would eat with him; and
|entering into the house of the Pharisee| he
reclined. 37 And lo! |a woman, who indeed
was in the city' a sinner|; and <when she found
out that he was reclining in the house of the
Pharisee> ‖providing an alabaster-jar of per-
fume, 38 and standing behind, near his feet,
weeping‖ |with the tears| began she to be
wetting his feet, and |with the hair of her head|
was wiping off [the tears], and was tenderly
kissing his feet, and anointing them with the
perfume. 39 But the Pharisee who
had invited him |seeing it| spake within him-
self, saying—
‖This one‖ |if he were the[a] prophet| would
have been taking note, |who and of what
sort| is the woman, who is even touching
him, that she is |a sinner|.
40 And, making answer, Jesus said unto him—
Simon! I have |unto thee| something to say.
|He| then—
Teacher, speak!—saith he.
41 |Two' debtors| there were, to a certain cre-
ditor,—|the one| owed five hundred dena-
ries, and |the other| fifty. 42 <They not
having wherewith to pay> he forgave |both|.
Which of them, therefore, will love him
‖more‖?
43 Making answer, Simon said—
I suppose, that he to whom |the more, he for-
gave|.
And |he| said unto him—
|Rightly| hast thou judged.
44 And ‖turning towards the woman‖ |unto Simon|
he said—
Seest thou this' woman? I entered into
thy' house: |water to me, on my feet| thou
didst not give,—but ‖she‖ |with her tears|
hath wetted my feet, and |with her hair|
wiped off [the tears]. 45 |A kiss,
to me| thou didst not give,—but ‖she‖
|from the time I came in| hath not ceased
tenderly kissing my feet. 46 |With
oil, my head| thou didst not anoint,—but
‖she‖ |with perfume| hath anointed |my
feet|. 47 |For which cause| I say unto
thee—|Her many sins| have been forgiven,[b]
because she hath loved |much|; but ‖he to
whom little is forgiven‖ |little| loveth.
48 And he said unto her—
Thy sins have been forgiven.
49 And they who were reclining together, began to
be saying within[c] themselves—
Who is |this|, that |even forgiveth sins|?
50 But he said unto the woman—
|Thy faith| hath saved thee,—
Go thy way into peace.

§ 28. *Carrying the Joyful Message from place to place, Women minister unto him.*

8 And it came to pass |in due course| that he
was passing through, city by city and village
by village, proclaiming, and delivering the glad-
message of the kingdom of God,—and |the

[a] Is. xxxv. 5, 6.
[b] Is. lxi. 1.
[c] Mal. iii. 1.
[d] Hence they had resented the rebuke of Mt. iii. 7.

[a] Or (WH): "a."
[b] Proof of previous forgiveness—of which this assurance is a public confirmation.
[c] Or: "among."

twelve| were with him; 2 and certain women, who had been cured from evil spirits and infirmities,—Mary, the one called Magdalene, from whom seven demons had gone forth, 3 and Joana, wife of Chuza steward of Herod, and Susanna, and many others,—who indeed were ministering unto them out of their possessions.

§ 29. *The Parable of the Sower.* Mt. xiii. 1-9; Mk. iv. 1-9.

4 And <seeing that a great multitude were coming together, and they who from every city were journeying forth unto him> he spake through means of a parable:—

5 The sower went forth to sow his seed,—and <as he sowed>
‖Some‖ indeed, fell beside the pathway, and was trodden down; and |the birds of heaven| devoured it.

6 And ‖other‖ fell down upon the rock; and, growing, was withered, because it had not moisture.

7 And ‖other‖ fell amidst thorns; and, growing together, |the thorns| choked it.

8 And ‖other‖ fell into good ground; and, growing, brought forth fruit |a hundredfold|.

|These things| saying, he went on to cry aloud—
|He that hath ears to hear| let him hear.

§ 30. *The Sower Explained.* Mt. xiii. 10-23; Mk. iv. 10-20.

9 But his disciples began to question him—
What might |this very| parable be?

10 And |he| said—
‖Unto you‖ hath it been given, to get to know the sacred secrets of the kingdom of God; but ‖unto the rest‖ in parables,—in order that, *seeing, they may not see, and, hearing, they may not understand.*[a]

11 Now the parable |is this|:—|The seed| is |the word of God|. 12 And |those beside the pathway| are they who have heard; |afterwards| cometh the adversary, and catcheth away the word from their heart, lest |believing| they should ‖be saved‖. 13 And |those upon the rock| are they who ‖as soon as they hear‖ |with joy| welcome the word; and ‖these‖ not having |root| are they who |for a season| believe,—and |in a season of testing| draw back.[b] 14 And |that which in among the thorns' fell| ‖these‖ are they who have heard; and |by anxieties and wealth and pleasures of life being borne along| are choked up, and bear not to perfection.

15 But |that in the good' ground| ‖these‖ are they who indeed |in a noble and good heart having heard the word| hold fast, and bear fruit with endurance.

16 And |no one having lit a lamp'| covereth it up with a vessel, or |beneath a couch| putteth it; but |upon a lamp-stand| putteth it, that |they who come in| may see the light.[a] 17 For there is no secret, which shall not be made |manifest|; neither a hidden thing, which shall in anywise not be made known, or not come |where it can be seen|.[b]

18 Be taking heed therefore how ye hear; for |whosoever shall have| it shall be given unto him'; and |whosoever shall not have| ‖even what he seemeth to have‖ shall be taken from him.[c]

§ 31. "*My Mother and My Brethren.*" Mt. xii. 46-50; Mk. iii. 31-35.

19 And his mother and brethren came near unto him, and were unable to reach him, because of the multitude. 20 And it was reported to him—
|Thy mother and thy brethren| are standing outside, desiring |to see| thee.

21 But |he| answering, said unto them—
‖My mother and my brethren‖ are[d] |these|,—they who |the word of God| are hearing and doing.

§ 32. *A Storm rebuked.* Mt. viii. 23-27; Mk. iv. 35-41.

22 And it came to pass, on one of the days, that |he| entered into a boat, and his disciples; and he said unto them—
Let us pass over unto the other side of the lake.
And they set sail. 23 Now |as they were sailing| he fell asleep. And there came down a hurricane of wind upon the lake, and they began to be filled |and to be in peril|. 24 And |coming near| they roused him up, saying—
Master! Master! we perish[e]!
And |he, roused up| rebuked the wind, and the surging of the water; and they ceased, and it became a calm. 25 And he said unto them—
Where was your faith?
But |struck with fear| they marvelled, saying one to another—
Who then is |this|—that |even unto the winds| he giveth orders |and unto the water|, and they hearken unto him.

§ 33. *A Gerasene Demoniac delivered.* Mt. viii. 28-34; Mk. v. 1-20.

26 And they sailed down into the country of the Gerasenes, the which is over against Galilee.
27 And |when he went forth upon the land| there met him a certain man, out of the city, having demons; and |for a considerable time| he had put on no garment,[f] and |in a house|[g] would not abide, but among the tombs. 28 But |seeing Jesus| he cried out aloud, and fell down before him, and |with a loud voice| said—
What have I in common with thee, O Jesus Son of [God] the Most High?
I beg of thee—Do not torment me!—

[a] Is. vi. 9.
[b] Or: "stand aloof."
[a] Mt. v. 15; Mk. iv. 21; chap. xi. 33.
[b] Mt. x. 26; Mk. iv. 22; chap. xii. 2.
[c] Chap. xix. 26; Mt. xxv. 29.
[d] Ml: "A mother of mine and brothers of mine, are," &c.
[e] Note the present tense: here="are on the point of perishing."
[f] Or: "mantle."
[g] Or: "indoors."

29 for he was about to charge the impure spirit to come out from the man. For |many times| had it snatched him away; and he used to be bound with chains and fetters |for a safe-guard|, and was wont to break in pieces the bonds, and to be driven by the demon into the deserts.
30 And Jesus questioned him—
What name hast thou?
And |he| said—
Legion!
because many demons had entered into him.
31 And they were beseeching him that he would not order them |into the abyss| to depart.
32 Now there was there, a herd of a good many swine, feeding in the mountain; and they besought him, that he would suffer them |into those| to enter; and he suffered them. 33 And the demons, going forth from the man' entered into the swine'; and the herd rushed down the cliff, into the lake, and were choked.
34 And they who had been feeding them |seeing what had happened| fled, and carried tidings into the city, and into the country-places. 35 And they went forth to see what had happened; and came unto Jesus, and found the man from whom the demons' had gone forth |sitting|, clothed, and of sound mind, near the feet of Jesus,—and they were struck with fear. 36 And they who had seen it |reported unto them| how the demonized man was saved. 37 And one and all of the throng of the surrounding country of the Gerasenes |requested him, to depart from them|; because |with a great fear| were they oppressed. And |he| entering into a boat |returned|. 38 And the man from whom the demons had gone forth |began to beg of him| that he might be with him; but he dismissed him, saying—
39 Be returning unto thy house, and telling forth what great things |God|, for thee, hath done.
And he departed, |through all' the city| proclaiming what great things |Jesus| had done for him.

§ 34. *The Daughter of Jairus raised, and the Woman with Flow of Blood cured.* Mt. ix. 18–26; Mk. v. 21–43.

40 Now |when Jesus returned| the multitude welcomed him back, for they were all expecting him. 41 And lo! there came a man, whose name was Jairus, and ‖the same‖ was |a ruler of the synagogue|,—and |falling down near the feet of Jesus| he began beseeching him to enter into his house; 42 because he had |an only-begotten daughter|, about twelve years old, and ‖she‖ was dying.
Now ‖as he withdrew‖ |the multitudes| were hemming him in. 43 And |a woman| <with a flow of blood of twelve years standing, who indeed could, from no one, be cured> 44 |coming near behind| touched the fringe of his mantle; and |instantly| was stayed the flow of her blood. 45 And Jesus said—
|Who| is it that touched me?
And |when all were denying Peter said—
Master! |the multitudes| are hemming thee in, and pressing along.
46 But |Jesus| said—
Some one touched' me, for ‖I‖ took note of power, gone out from me.
47 And <the woman seeing that she had not escaped notice> trembling, came, and |falling down before him| reported before all' the people ‖for what cause she had touched him‖ and how she was healed instantly! 48 And |he| said to her—
Daughter! |thy faith| hath saved thee:
Go thy way into peace.
49 <While yet he is speaking> there cometh one from the synagogue ruler's, saying—
Thy daughter |is dead|:
|No further| be troubling the teacher.
50 But |Jesus| hearing, answered him—
Do not fear!
|Only believe| and she shall be saved.
51 And |when he came into the house| he suffered no one to enter with him, save Peter and John and James, and the father of the girl, and the mother. 52 And they were all weeping, and beating themselves, for her. And he said—
Be not weeping; for she died not, but is sleeping.
53 And they were deriding him, knowing that she died. 54 But ‖he‖ |grasping her hand| called aloud, saying—
O girl! arise!
55 And her spirit returned, and she rose up instantly, and he ordered that something should be given her to eat. 56 And her parents were beside themselves. But |he| charged them to tell |no one| what had happened.

§ 35. *The Twelve sent forth.* Mt. x. 1-14 ff; Mk. vi. 7–13.

9 And |calling together the twelve| he gave them power and authority over all' the demons, and to be curing |diseases|; 2 and sent them forth, to be proclaiming the kingdom of God, and to be healing; 3 and said unto them—
|Nothing| take ye for the journey,—
Neither staff, nor satchel, nor bread, nor silver,
Nor to have |two' tunics|.
4 And <into whatsoever house ye enter>
|There| abide, and |thence| be going forth.
5 And <as many soever as shall not welcome you>
‖In going forth from that city‖ |the dust of your feet| shake ye off |for a witness against them|.
6 And they went forth, and were passing through, along the villages,—delivering the glad-message, and effecting cures in every direction.

§ 36. *Herod at a loss about Jesus.* Mt. xiv. 1–12; Mk. vi. 14–29.

7 Now Herod the tetrarch heard of all the things which were coming to pass, and was utterly at a

loss, because of its being said |by some|, that ‖John‖ had been raised from the dead; 8 and |by some|, that ‖Elijah‖ had appeared; and |by others| that |some prophet of the ancients| had arisen. 9 But Herod said—

‖John‖ |I myself| beheaded; but |who is this|, concerning whom I am hearing such things as these?

And he was seeking to see him.

§ 37. *The Miracle of the Five Loaves.* Mt. xiv. 13–21; Mk. vi. 30–44; Jn. vi. 1–13.

10 And the Apostles |returning| related to him what great things they had done. And |taking them aside| he retired privately, into a city called Bethsaida. 11 But ‖the multitudes‖ |getting to know| followed him; and |giving them welcome| he began speaking unto them concerning the kingdom of God,—and |them that had need' of cure| he healed. 12 And |the day| began to decline; and the twelve |coming near| said to him—

Dismiss the multitude, that <going into the surrounding' villages and hamlets> they may lodge, and find provisions; because |here, in a desert' place| are we.

13 But he said unto them—

Give ‖ye‖ them to eat.

|They| however, said—

We have not more than five loaves, and two fishes,—unless perhaps ‖we‖ should go, and buy food |for all' this people|.

14 For there were about five thousand men.

And he said unto his disciples—

Make them recline, in companies of about fifty each.

15 And they did so,—and made |one and all| recline. 16 And <taking the five' loaves, and the two' fishes> |looking up into heaven| he blessed them, and brake [them] up, and went on giving to the disciples, to set before the multitude; 17 and they did all' eat and were filled. And that which remained over to them |was taken up|,—|of broken pieces| twelve baskets.

§ 38. *Peter's Good Confession.* Mt. xvi. 13–20; Mk. viii. 27–30.

18 And <it came to pass, when he was praying in solitude> |the disciples| were with him. And he questioned them, saying—

Who do the multitudes say that I am?

19 And they, answering, said—

John the Immerser;

But some, Elijah,

And others, That |some prophet of the ancients| hath arisen.

20 And he said to them—

But who say ‖ye‖ that I am?

And |Peter| answering, said—

The Christ of God!

21 |He| however, sternly admonishing them, gave charge that |unto no one| should they be telling this; 22 saying—

The Son of Man must needs' suffer |many things| and be rejected by the Elders and High priests and Scribes, and be slain,—and |on the third' day| ‖arise‖.

§ 39. *Taking up the Cross.* Mt. xvi. 24–28; Mk. viii. 34–38.

23 And he was saying |unto all|—

<If any one intendeth after me' to come>

Let him deny himself, and take up his cross daily,—and be following me.[a]

24 For <whosoever intendeth |his life|[b] to save>

Shall lose it;

But <whosoever shall lose his life for my sake>

|The same| shall save it.[c]

25 For what doth a man profit,

Who hath gained the whole world,

But hath lost, or been made to forfeit, |himself|?

26 For <whosoever shall be ashamed of me, and of my' words> ‖of him‖ |the Son of Man| will be ashamed, whensoever he shall come in his glory, and that of the Father, and of the holy' messengers.

27 But I tell you of a truth—

There |are| some of those |here| standing, who shall in nowise taste of death, |until they see the kingdom of God|.

§ 40. *The Transformation of Jesus.* Mt. xvii. 1–8; Mk. ix. 2–13: cp. 2 P. i. 16–18.

28 And it came to pass |after these words,[d] about eight days| <taking with him Peter and John and James> he went up into the mountain to pray. 29 And it came to pass ‖while he was praying‖ that |the appearance of his face| was changed, and |his clothing| became white, |effulgent|. 30 And lo! |two men| were conversing with him, who, indeed, were Moses and Elijah,—31 who |appearing in glory| were speaking as to his departure, which he was about to fulfil in Jerusalem. 32 Now |Peter, and they who were with' him| had become heavy with sleep; but |waking up| they saw his glory, and the two' men who were standing with him.

33 And it came to pass |when they were being parted from him| Peter said unto Jesus—

Master! it is |delightful| for us to be |here|: Let us, therefore, make three tents, one for thee, and one for Moses, and one for Elijah:—

not knowing what he said. 34 Now |while he was saying these things| there came[e] a cloud, and it began to overshadow them,—and they were overcome with fear as they entered into the cloud. 35 And |a voice| came out of the cloud, saying—

|This| is my Son |the Chosen One|[f]:

|Unto him| be hearkening.

36 And ‖when the voice came‖ there was found |Jesus alone|. And they held their peace, and |unto no one| reported they, in those' days, any of the things which they had seen.

[a] Mt. x. 38.
[b] Com: "soul."
[c] Chap. xvii. 33; Mt. x. 39; Jn. xii. 25.
[d] Or: "things."
[e] Mt: "came to be."
[f] 2 P. i. 17; Mt. iii. 17; Mk. i. 11; chap. iii. 22.

§ 41. *Jesus cures a Demoniac whom the Disciples could not cure.* Mt. xvii. 14-21; Mk. ix. 14-29.

37 And it came to pass <on the next' day, when
they came down from the mountain> that there
met him a great multitude. 38 And lo! |a man
from the multitude| uttered a cry, saying—
Teacher! I beg of thee, to look upon my son,
because |my only begotten| he is. 39 And
lo! |a spirit| taketh him, and |suddenly| he
crieth out,—and it convulseth him—with
foaming, and with difficulty departeth from
him, sorely bruising him.
40 And I begged of thy disciples, that they would
cast it out, and they could not.
41 And, making answer, Jesus said—
O faithless and perverted generation! how
long shall I be with you, and bear with
you? Bring |hither| thy son.
42 And |while yet' he was coming| the demon tare
him, and mangled him. But Jesus rebuked the
impure spirit, and healed the boy, and gave him
back to his father. 43 And they were all
being struck with astonishment, |at the majesty
of God|.

§ 42. *Jesus warns of His Rejection.* Mt. xvii. 22, 23; Mk. ix. 30-32.

And <while all' were marvelling at all' things
which he was doing> he said unto his disciples:
44 Lay |ye| up in your ears, these words; for
|the Son of Man| is about to be delivered
up |into the hands of men|.
45 But |they| understood not this saying, and it
had become veiled from them, that they might
not grasp it,—and they were afraid to question
him |concerning this saying|.

§ 43. *True Greatness.* Mt. xviii. 1-5; Mk. ix. 33-37.

46 But there entered a reasoning among them, as
to who of them should be greatest.
47 And |Jesus| <perceiving the reasoning of their
heart> |taking a child| placed it near himself,—
48 and said unto them—
<Whosoever shall give welcome unto this'
child, on my name> |unto me| giveth
welcome;
And <whosoever |unto me| giveth welcome>
giveth welcome unto him that sent me
forth.[a]
For ‖he who is least among you all‖ |the same|
is |great|.
49 But John |answering| said—
Master! we saw some one |in thy name| cast-
ing out demons,—and we forbade him, be-
cause he followeth not with us.
50 And Jesus said unto him—
Do not forbid; for |whosoever is not against
you| is ‖for you‖.

§ 44. *The Face of Jesus set towards Jerusalem.*

51 And it came to pass, <when the days for taking
him up were on the point of being fulfilled>
‖even he himself‖ set |his face| to be journey-
ing unto Jerusalem[b]; 52 and he sent messengers
before his face,—and, taking their journey, they
entered into a village of Samaritans, |so as to
prepare for him|. 53 And they welcomed
him not, because |his face| was for journeying
unto Jerusalem. 54 And the disciples James and
John |seeing it| said—
Lord! wilt thou, that we bid *fire come down
from heaven, and destroy*[b] them?
55 But |turning| he rebuked them.[c]
56 And they journeyed into a different' village.

§ 45. *Three Would-be Followers put to the Test.* Mt. viii. 18-22.

57 And |as they were journeying on the road| one
said unto him—
I will follow thee, whithersoever thou shalt
depart.
58 And Jesus said unto him—
‖The foxes‖ have |dens|, and ‖the birds of
heaven‖ |nests|; but ‖the Son of Man‖
hath not where |his head| he may recline.
59 And he said unto another—
Be following me!
But |he| said—
Suffer me, |first| to depart, and bury my father
60 And he said unto him—
Leave |the dead| to bury their own' dead;
But ‖thou‖ departing, be declaring the king
dom of God.
61 And |yet another| said—
I will follow thee, Lord;
But |first| suffer me to bid adieu to them that
are in my house.
62 But Jesus said [unto him]—
‖No one, laying the hand on a plough and
looking unto the things behind‖ is |fit| for
the kingdom of God.

§ 46. *The Mission of the Seventy* [*Two.*]

10 And |after these things| the Lord appointed
seventy [two] others, and sent them forth, two
and two before his face, into every' city and
place whither |he himself| was about to come.
2 And he was saying unto them—
‖The harvest‖ indeed, is |great|,
But ‖the labourers‖ |few|;
Beg ye, therefore, of the Lord of the harvest,
That he would thrust forth |labourers| into
his harvest.[d]
3 Withdraw! Lo! I send you forth as lambs
amid wolves.
4 Be not carrying purse, or satchel, or sandals,
And |no one along the road| salute ye;
5 And <into whatsoever house ye enter>
|First|[e] say Peace to this house!
6 And <if the son of peace be |there|>
|Your peace| shall rest upon it;
But ‖otherwise, at least‖ |unto you| shall it
return.

[a] Mt. x. 40; Mk. ix. 37; Jn. xiii. 20.

[a] The recurrence of Luke's narrative to the Lord's progress towards Jerusalem is most impressive: cp. ver. 53, 57; chap. x. 1, 38; xiii. 22, 33; xiv. 25; xviii. 31; xix. 11, 28.

[b] 2 K. i. 10-12.
[c] Cp. Mk. ix. 38-40.
[d] Mt. ix. 37, 38.
[e] Or: "enter first> say" —a question of punctuation.

7 And |in the self-same' house| abide ye,
Eating and drinking such things as they have;
For |worthy| is the labourer |of his hire|:
Be not removing from house to house.
8 And <into whatsoever city ye shall enter, and they bid you welcome>
Be eating such things as are set before you;
9 And be curing the sick that are |therein|,
And be saying unto them—
The kingdom of God hath drawn nigh upon you.
10 But <into whatsoever city ye shall enter, and they do not welcome you>
|Going forth into the broadways thereof| say ye:
11 <Even the dust that cleaveth unto us, out of your city, unto our feet> do we wipe off against you;
Nevertheless |of this| be taking notice—
The kingdom of God hath drawn near.
12 I tell you, ‖For them of Sodom, in that day‖ |more tolerable| will it be, |than for that city|.[a]
13 Alas for thee, Chorazin!
Alas for thee, Bethsaida!
Because <if |in Tyre and Zidon| had been done the works of power which have been done in you>
|Of old, in sackcloth' and ashes' sitting| they would have repented.
14 Moreover ‖for Tyre and Zidon‖ |more tolerable| will it be, in the judgment, than |for you|.
15 And ‖thou, Capernaum‖—
|*Unto heaven*| shalt thou *be uplifted*?...
|*Unto hades*| *thou shalt be brought down*[b]!
16 <He that hearkeneth unto you> |unto me| doth hearken,
And <he that setteth you' aside> doth set |me| aside;
And <he that setteth |me| aside> doth set aside ‖him that sent me‖.[c]
17 And the seventy [-two] returned, with joy, saying—
Lord! ‖even the demons‖ submit themselves unto us, in thy name!
18 And he said unto them—
I was beholding Satan, when |like lightning, out of heaven| he fell!
19 Lo! I have given you the authority—
To be treading upon serpents[d] and scorpions,
|And over all' the power of the enemy|,—
And ‖nothing, unto you‖ shall in anywise do harm;
Notwithstanding |in this| be not rejoicing—
That |the spirits| unto you' submit themselves;
But be rejoicing—
That |your names| are inscribed in the heavens!

[a] Mt. x. 7-16.
[b] Is. xiv. 13, 15. Cp. Mt. xi. 21-24.
[c] Mt. x. 40; Mk. ix. 37; chap. ix. 48; Jn. xiii. 20.
[d] Ps. xci. 13.

21 |In the self-same' hour| exulted he in the Holy Spirit, and said—
I openly give praise unto thee, Father!
Lord of heaven and earth!
In that thou hast hid these things from the wise and discerning,
And hast revealed them unto babes,—
Yea, O Father! that ‖so‖ hath it become |a delight| before thee.
22 ‖All things‖ |unto me| have been delivered up by my Father;
And |no one| knoweth, who the Son' is |save the Father|,—
And who the Father' is, |save the Son|,
And he to whomsoever the Son may be minded to reveal him.[a]
23 And |turning unto his disciples, privately|[b] he said—
|Happy| the eyes, that see what ye see!
24 For I tell you—
|Many' prophets and kings| have desired to see what ‖ye‖ see, and they saw not,
And to hear what ye hear, and they heard not.[c]

§ 47. *A Lawyer answered: The Good Samaritan.*

25 And lo! |a certain lawyer| arose, putting him to the test, saying—
Teacher! |by doing what| shall I inherit |life age-abiding|?
26 And |he| said unto him—
‖In the law‖ what is written? how dost thou read?
27 And |he| answering, said—
Thou shalt love the Lord thy God, out of all thy heart, and with all thy soul, and with all thy might, and with all thine intention[d];
And *thy neighbour, as thyself.*[e]
28 And he said unto him—
|Rightly| hast thou answered:
|*This*| *do, and thou shalt live.*[f]
29 But |he| wishing to justify himself, said unto Jesus—
And |who is| my |neighbour|?
30 And taking up [the question], Jesus said—
|A certain man| was going down from Jerusalem unto Jericho, and |with robbers| fell in,—who, stripping him, and inflicting |wounds| upon him, departed, leaving him |half dead|.
31 And ‖by chance‖ |a certain priest| was coming down by that road, and, seeing him, passed by |on the opposite side|.
32 And ‖in like manner‖ |a Levite also| coming down to the place, and seeing him, passed by |on the opposite side|.
33 But ‖a certain Samaritan‖ going on his journey, came down to him, and, seeing him, was moved with compassion; 34 and coming near, bound up his bruises, pouring thereon oil and wine,—and, setting him on his own beast, brought him into an inn, and took

[a] Mt. xi. 25-27.
[b] Or: "he privately said."
[c] Mt. xiii. 16, 17.
[d] Deu. vi. 5.
[e] Lev. xix. 18.
[f] Lev. xviii. 5.

care of him. 35 And |on the morrow| throwing out two' denaries, he gave them to the inn-keeper, and said—
Take care of him, and <whatsoever thou shalt further spend> ‖I‖ when on my way back,[a] will duly pay thee.
36 |Which of these' three| seemeth unto thee to have become ‖neighbour‖ unto him who fell among the robbers?
37 And |he| said—
He who dealt mercifully with him.
And Jesus said unto him—
Be taking thy journey, and ‖thou‖ be doing |in like manner|.

§ 48. *Martha and Mary: The Good Part.*

38 And ‖as they were journeying‖ |he| entered into a certain village; and |a certain woman, named Martha| welcomed him into her house.
39 And |she| had a sister, called Mary, who also <seating herself at the feet of the Lord> was hearing his word. 40 But |Martha| was distracted about much' ministering, and, coming near, said—
Lord! carest thou not that |my sister| hath left me to be ministering ‖alone‖?
Speak to her, then, that she help me.
41 But the Lord, answering, said to her—
Martha! Martha! thou art anxious and troubled about many' things:
42 |Of few things| is there need, or ‖of one‖[b]; |Mary| in fact, hath chosen |the good' part|,—one which shall not be taken away from her.

§ 49. "*Lord! teach us to pray.*" Cp. Mt. vi. 9–13.

11 And it came to pass <when he was in a certain place praying, as he ceased> one of his disciples said unto him—
Lord! teach us to pray,
As |John also| taught his disciples.
2 And he said unto them—
<Whensoever ye are praying> say—
Father!
Hallowed be thy name,
Come may thy kingdom,
3 |Our needful bread| be giving us, day by day;
4 And forgive us our sins,
For |even we ourselves| forgive every' one indebted to us;
And bring us not into temptation.
5 And he said unto them—
|Who from among you| shall have a friend, and shall go unto him at midnight, and say unto him—
Friend! supply me with three' loaves,
6 forasmuch as |a friend of mine| hath come off a journey unto me, and I have not what I can set before him;
7 and ‖he‖ |from within| shall answer, and say—
Be not disturbing me,—|already| the door hath been fastened, and ‖my children, with me‖ are |in bed|: I cannot rise and give thee?
8 I say unto you—<Even though he will not give him, rising because of his being a friend of his> |because, at least, of his importunity| he will rouse himself, and give him as many as he needeth.
9 ‖I‖ therefore, |unto you| say—
Be asking, and it shall be given to you,
Be seeking, and ye shall find,—
Be knocking, and it shall be opened unto you.
10 For |whosoever asketh| receiveth,
And |he that seeketh| findeth,—
And |to him that knocketh| shall it be opened.[a]
11 But which' is the father |from among yourselves|,
Whom the son will ask for[b] |a fish|,
Who |instead of a fish| will give him ‖a serpent‖?
12 Or shall also ask |an egg|,
Who will give him ‖a scorpion‖?
13 <If therefore ‖ye‖ being |evil| know how to be giving[c] |good gifts| unto your children>
‖How much rather‖ will |the heavenly Father| give Holy Spirit unto them that ask him!

§ 50. *Jesus accused of casting out Demons in Beelzebul.* Mt. xii. 22–37; Mk. iii. 20–30.

14 And he was casting out a demon that was dumb; and it came to pass |when the demon' went out| the dumb began speaking. And the multitudes marvelled; 15 but |some from among them| said—
‖In[d] Beelzebul,[e] the ruler of the demons‖ is he casting out the demons;
16 and ‖others‖ |putting him to the test| ‖a sign out of heaven‖ were seeking from him.
17 But |he| knowing their thoughts, said unto them—
‖Every' kingdom, against itself' divided‖ is laid waste,
And ‖a house, against a house [divided]‖ falleth;
18 And <if |even Satan| against himself' hath become divided> how shall his kingdom stand'?
Because ye are saying that |in Beelzebul| am I casting out the demons.
19 But <if ‖I‖ |in Beelzebul| am casting out the demons>
In whom are ‖your sons‖ casting them out?
Wherefore ‖they‖ shall be |your' judges|.
20 But <if |with the finger of God| ‖I‖[f] am casting out the demons>
Then doubtless unawares hath come upon you |the kingdom of God|.
21 <Whensoever |the mighty one, armed| may

[a] Or: "going up again"—*i.e.*, to Jerusalem, a much higher locality.
[b] A beautiful and suggestive Gr. emendation, made by WH.
[a] Mt. vii. 7–11.
[b] Or (WH): "for a loaf will give him a stone; or [also] for a fish," &c.
[c] Ever more and more: a constant supply.
[d] Cp. Mk. i. 23, n.
[e] Ap: "Beelzebul."
[f] Or (WH): "I" (unemphatic).

be guarding his own' dwelling>[a] |in peace| are his goods;

22 But <whensoever |a mightier than he| shall come upon and vanquish him>
|His panoply| he taketh away |wherein he was trusting|,
And |his spoils| he distributeth.

23 ‖He that is not with me‖ is |against me|;
And ‖he that gathereth not with me‖ scattereth.

24 <Whensoever |the impure' spirit| goeth out from the man> it passeth through waterless' places, seeking rest; and |not finding it| [|then|] it saith—
I will return unto my house |whence I came out|;—

25 and |coming| findeth it [empty] swept, and adorned. 26 |Then| goeth it, and taketh along with itself, other'[b] spirits, more wicked than itself—|seven|, and, entering in, fixeth its dwelling there; and |the last state of that man| becometh ‖worse than the first‖.

27 Now it came to pass |while he was saying these things| that a certain woman out of the multitude |lifting up her voice| said unto him—
Happy the womb that bare thee!
And the breasts which thou didst suck!

28 But ‖he‖ said—
Yea rather!—
Happy they who hear the word of God, and observe it!

§ 51. *The Sign of Jonah and The Wisdom of Solomon.* Mt. xii. 38–42.

29 And |as the multitudes were thronging together| he began to be saying—
‖This generation‖ is |a wicked generation|:
|A sign| it is seeking,
And |a sign| shall not be given it,—
‖Save the sign of Jonah‖.

30 For <according as |Jonah| became |unto the Ninevites| a sign>[c]
|So| shall be |the Son of Man also| ‖unto this generation‖.

31 |The queen of the south| will rise up, in the judgment, with the men of this generation, and will condemn them;
Because she came out of the ends of the earth to hear the wisdom of Solomon,—
And lo! |something more than Solomon| ‖here‖.

32 |Men of Nineveh| will rise up, in the judgment, with this generation, and will condemn it;
Because they repented into the proclamation of Jonah,—
And lo! |something more than Jonah| ‖here‖.

§ 52. *The Lighted Lamp.* Cp. chap. viii. 16; Mt. v. 15; Mk. iv. 21.

33 ‖No one‖ having lighted |a lamp| ‖into a covered place‖[a] putteth it, nor |under the measure|; but upon the lampstand, that they who enter may see |the light|.

34 ‖The lamp of the body‖ is thine eye:
<Whensoever ‖thine eye‖ may be |single|>
‖Even the whole' of thy body‖ is |lighted up|;
But <whensoever it may be |useless|>
|Even thy body| is darkened.

35 Be looking to it, therefore, lest ‖the light that is in thee‖ be |darkness|.

36 <If, therefore, |thy whole body| is lighted up,
Not having any part darkened>
The whole |shall be lighted up| as whensoever |the lamp, with its radiance| may be giving thee light.[b]

§ 53. *"Alas for you, Pharisees and Lawyers!"* Cp. Mt. xxiii.

37 And |when he had spoken| a Pharisee was requesting him that he would dine[c] with him; and, entering, he reclined. 38 And |the Pharisee| beholding, marvelled that he was not |first| immersed, before the dinner.[c] 39 And the Lord said unto him:
Now ‖ye, the Pharisees‖ |the outside of the cup and of the tray| do make pure;
But |your inward part| is full of plunder and wickedness.

40 Simple ones!
Did not ‖he who made the outside‖ |the inside also| make?

41 Notwithstanding |as to the things within| give alms,
And lo! ‖everything‖ is |pure unto you|.

42 But alas for you, the Pharisees!
Because ye tithe the mint, and the rue, and every' garden herb,
And pass by justice, and the love of God.
But |these things| it was binding to do,
And |those| not to pass by.

43 Alas for you, the Pharisees!
Because ye love the first seats in the synagogues,
And the salutations in the market-places!

44 Alas for you!
Because ye are as the secret tombs:
|Even the men that are walking above them| know it not.

45 And |making answer| one of the Lawyers saith unto him—
Teacher! |these things| saying, |us also| dost thou insult!

46 And |he| said—
And ‖for you, the lawyers‖ alas!
Because ye lade men with burdens hard to be borne,
And ‖yourselves‖ |with one' of your fingers| touch not the burdens.

47 Alas for you!
Because ye build the tombs of the prophets,
And your fathers slew them!

48 Hence |witnesses| are ye, and find consent-

[a] Or: "court."
[b] Or: "different," "diverse."
[c] Note how the word "sign" rings through this passage.

[a] Or: "vault," "crypt."
[b] Mt. vi. 22, 23.
[c] Or: "breakfast."

ing pleasure in the works of your fathers:
Because ‖they‖ indeed, slew them,
And ‖ye‖ are building [their tombs].
49 |For this cause| the Wisdom of God hath said—
I will send forth, unto them, prophets and apostles,—
And |some from among them| will they slay,
And [some] persecute:
50 That the blood of all' the prophets which hath been shed from the foundation of the world, |may be sought out| from this generation,—
51 From the blood of Abel, unto the blood of Zachariah who was destroyed betwixt the altar and the house;
Yea! I say unto you—
‖It shall be sought out from this generation‖.
52 Alas for you, the lawyers!
Because ye took away the key of knowledge:
|Yourselves| entered not,
And |them who were entering| ye hindered.
53 And <when |from thence| he came out> the Scribes and the Pharisees began, with vehemence, to be hemming him in, and trying to make him speak off-hand concerning many things,—54 lying in wait for him, to catch something out of his mouth.

§ 54. *Various Instructions for Disciples and for the Multitude.*

12 <Amongst which things, when the ten thousands of the multitude were gathered together, so that they were treading one upon another> he began to be saying |unto his disciples| ‖first‖—
Be keeping yourselves free from the leaven of the Pharisees,[a] the which is |hypocrisy|.
2 But ‖nothing‖ hath been |covered up|
Which shall not be uncovered,
And hidden
Which shall not be made known.
3 Because <as many things as |in the darkness| ye have said>
|In the light| shall be heard;
And <what to the ear' ye spake, in the chambers>
Shall be proclaimed on the housetops.[b]
4 And I say unto you |my friends|—
Do not be put in fear of them who kill the body,
And |after these things| have nothing more uncommon which they can do.
5 But I will suggest to you, whom ye should fear—
Fear him who |after killing| ‖hath authority to cast into gehenna‖,—
Yea, I say unto you—
|Him| fear ye.[c]
6 Are not |five' sparrows| sold for two farthings?
And |not one from among them| hath been forgotten before God.[a]
7 But |even the hairs of your head| have all' been numbered:
Be not afraid: |Many' sparrows| ye excel.
8 And I say unto you—
<Whosoever shall confess me before men>
|Even the Son of Man| will confess him, before the messengers of God;
9 But <he who denied me before men>
Shall be denied before the messengers of God.
10 And <whosoever shall say a word against the Son of Man>
It shall be forgiven him;
But <unto him who |against the Holy Spirit| speaketh profanely>
It shall not be forgiven.[b]
11 But <whensoever they shall be bringing you in before the synagogues, and the rulers, and the authorities>
Do not be anxious how [or what] ye shall answer, or what ye shall say;
12 For |the Holy' Spirit| shall teach you, in that very' hour, what ye ought to say.[c]
13 And one from amongst the multitude said unto him—
Teacher! bid my brother divide with me the inheritance.
14 But |he| said unto him—
Man! *who hath appointed* me a judge or divider *over* you?[d]
15 And he said unto them—
Mind and be guarding yourselves from all' covetousness;
For not ‖in one's abundance‖ doth his life spring out of his possessions.
16 And he spake a parable unto them, saying—
‖A certain rich man's estate‖ bare well.
17 And he began to deliberate within himself, saying—
What shall I do? because I have not where I can gather my fruits.
18 And he said—
|This| will I do,—I will pull down my barns, and |greater ones| build, and gather |there| all' my wheat and good things; 19 and will say to my soul—
Soul! thou hast many' good things [lying by for many years:
Be taking thy rest, eat, drink,] be making merry!
20 But God said unto him—
Simple one! ‖on this very' night‖ they are asking |thy soul| from thee;
‖The things, then, which thou hast prepared‖ whose shall they be?
21 [|So| is he that is laying up treasure for himself', and is not rich |towards God|.]
22 And he said unto his disciples—
|For this cause| I say unto you,—[e]

[a] Not merely "by God." The difference is most suggestive.
[b] Mt. xii. 32; Mk. iii. 29.
[c] Mt. x. 19, 20; Mk. xiii. 11.
[d] Exo. ii. 14.
[e] Or (WH): "{unto you\} I say:"

[a] Mt. xvi. 6.
[b] Chap. viii. 17; Mt. x. 26, 27; Mk. iv. 22.
[c] Mt. x. 28-33.

Be not anxious for the life[a] what ye shall eat,
Nor yet for [your][b] body, what ye shall put on;
23 For ‖the life‖ is more' |than the food|,
And |the body|, than |the clothing|.
24 Consider well the ravens—
That they sow not, neither do they reap,
Which have neither chamber nor barn,—
And |God| feedeth |them|!
By how much do ‖ye‖ excel |the birds|?
25 And |who from among you| ‖though anxious‖ can |unto his stature| add a cubit?
26 <If then, |not even the least thing| ye can do>
Why |concerning the rest| are ye anxious?
27 Consider well the lilies, how they grow:
They toil not, neither do they spin,
And yet I say unto you—
‖Not even Solomon, in all' his glory‖ was arrayed like one of these.
28 But <if God thus adorneth |the grass|
Which is ‖in a field‖ to-day',
And to-morrow' ‖into an oven‖ is cast>
‖How much rather you‖ O little-of-faith?
29 ‖Ye‖ therefore, be not seeking what ye shall eat and what ye shall drink,
And be not held in suspense;
30 For ‖after all these things‖ do |the nations of the world| seek,—
But ‖your' Father‖ knoweth that ye need these things.
31 |Notwithstanding| be seeking his kingdom,—
And |these things| shall be added unto you.[c]
32 Be not afraid, the dear' little flock!
For your Father delighteth to give you |the kingdom|.
33 Sell your possessions, and give alms,
Make for yourselves purses that wax not old,—
Treasure unfailing, in the heavens,
Where |thief| doth not draw near, and |moth| doth not spoil.
34 For <where your treasure' is>
|There| will your heart' be also.
35 Let your loins be girded,
And your lamps burning,
36 And ‖ye yourselves‖ like unto men awaiting their own lord, once he may break up out of the marriage-feast,—
That |when he cometh and knocketh| ‖straightway‖ they may open unto him.
37 Happy those servants, whom the lord, when he cometh, shall find watching!
‖Verily‖ I say unto you--
He will gird himself, and make them recline, and, coming near, will minister unto them.
38 And <if |in the second| or if |in the third| watch, he come and find |thus|>
|Happy| are ‖they‖!
39 But |of this| be taking note—
<Had the householder known, in what hour the thief was coming>
He would have watched, and not suffered his house |to be digged through|.
40 ‖Ye‖ therefore, be getting ready,
Because |in what hour ye are not thinking|
The Son of Man cometh!
41 But Peter said—
Lord! ‖unto us‖ |this parable| speakest thou?
Or |even unto all|?
42 And the Lord said—
Who then is the faithful' steward, the prudent one,
Whom the lord will appoint over his body of attendants,
To be giving, in due season, the[a] measured allowance of wheat?
43 |Happy| that servant, whom the lord, when he cometh shall find doing |thus|!
44 ‖Of a truth‖ I say unto you—
|Over all' his possessions| will he appoint him.
45 But <if that servant should say in his heart—
My lord delayeth to come!
And should begin to be striking the youths and the maidens,—
To be eating also, and drinking, and making himself drunk>
46 The lord of that servant |will have come|—
On a day when he is not expecting,
And in an hour when he is not taking note,—
And will cut him asunder,
And |his part| ‖with the unfaithful‖ will appoint.
47 And <that' servant, who had come to know the will of his lord,
And neither prepared, nor wrought unto his will>
Shall be beaten with many' stripes;
48 Whereas <he who had not come to know,
And did things worthy of stripes>
Shall be beaten with few' stripes.
And <every one to whom was given much'>
|Much| shall be sought from him;
And <he to whom they committed much'>
|For more than common| will they ask him.
49 ‖Fire‖ came I to cast upon the earth,—[b]
And what can I wish, if |already| it hath been ‖kindled‖?
50 But |an immersion| have I, to be immersed with,
And how am I distressed, until it be ended!
51 Suppose ye, that ‖peace‖ I am come to give in the earth?
Nay, I tell you, but rather division.
52 For there shall be |henceforth| five' in one' house |divided|,—
Three against two, and two against three:
53 There shall be divided—
Father against son, and *son against father*,
Mother against daughter, and *daughter against the mother*,—[c]
Mother-in-law against her daughter-in-law, and daughter-in-law against the mother-in-law.

[a] Com: "soul."
[b] Or (WH): "the."
[c] Mt. vi. 25-34.

[a] Or (WH): "a."
[b] Cp. Mt. x. 34.
[c] Mi. vii. 6.

54 And he went on to say |even unto the multitudes|—
<Whensoever ye see a cloud springing up from the west>
|Straightway| ye are saying— |A thunderstorm| is coming!
And it happeneth' thus.
55 And <whensoever a south wind¸ blowing>
Ye say— |A scorching heat| will there be!
And it cometh to pass'.
56 Hypocrites! |the face of the earth and of the heaven| ye know how to scan;
But ‖this season‖ how know ye not to scan?[a]
57 Why¸ moreover¸ |even from yourselves| judge ye not what is just?
58 For <as thou art going along with thine adversary unto a ruler>
|On the way| take pains to get a release from him;
Lest once he drag thee along unto the judge,
And |the judge| deliver thee up to the punisher,—
And |the punisher| cast thee into prison:
59 I tell thee—
In nowise shalt thou come out from thence,
Until |even the last fraction| thou pay![b]

§ 55. *All must Repent: The Barren Fig-tree.*

13 Now there were present some |in that very' season| bringing tidings to him¸ concerning the Galilæans whose blood Pilate had mingled with their sacrifices. 2 And¸ answering¸ he said unto them—
Suppose ye¸ that ‖these Galilæans‖ had become |sinners beyond all' the Galilæans|, because |these things| they have suffered?
3 Nay! I tell you, but ‖except ye repent‖ ye |all¸ in like manner| shall perish.
4 Or <those' eighteen¸ upon whom fell the tower in Siloam¸ and slew them> suppose ye that ‖they‖ had become |debtors| beyond all' the men who were dwelling in Jerusalem? 5 Nay! I tell you, but |except ye repent| ye |all¸ in the same way| shall perish.
6 And he went on to speak this parable:—
A certain man had ‖a fig-tree‖¸ planted in his vineyard, and he came seeking fruit therein¸ and found none. 7 And he said unto the vine-dresser—
Lo! ‖three' years‖ I come¸ seeking fruit in this fig-tree, and find none. Cut it down! Why doth it make |even the ground| useless?
8 And |he| answering¸ saith unto him—
Sir! let it alone this' year also', until such time as I dig about it¸ and throw in manure,—9 and if it may bear fruit for the future;...but |otherwise¸ certainly| thou shalt cut it down.

§ 56. *The Woman bowed together, healed on Sabbath.*

10 And he was teaching in one of the synagogues, on the Sabbath.[c] 11 And lo! ‖a woman‖ having a spirit of weakness eighteen years,—and was bowed together, and unable to lift herself up |at all|. 12 And¸ seeing her¸ Jesus called her and said to her—
Woman! thou art loosed from thy weakness,—
13 and laid on her his hands; and |instantly| she was made straight again, and began glorifying God. 14 But the synagogue-ruler¸ answering¸ <being greatly displeased that |on the Sabbath| Jesus had healed> began saying unto the multitude—
‖Six' days‖ there are¸ in which men ought to get their work done;
‖On them‖ therefore¸ come and be healed, and |not on the day of rest|.
15 The Lord answered him, and said—
Hypocrites! Doth not ‖each one of you‖ |on the Sabbath| loose his ox or ass from the manger, and¸ leading it away¸ give it drink?[a]
16 But ‖this woman‖ <being a daughter of Abraham, whom Satan had bound¸ lo! eighteen' years> was there not a needs-be[b] that she should be loosed from this bond |on the day of rest|?
17 And <as he was saying |these| things> all' who had been setting themselves against him were being put to shame; and |all' the multitude| were rejoicing over all' the glorious things which were being brought to pass by him.

§ 57. *The Mustard Seed and the Leaven.*
Mt. xiii. 31-33; Mk. iv. 30-32.

18 He went on to say, therefore—
‖Whereunto‖ is the kingdom of God |like|?
And |whereunto| shall I liken it?
19 It is |like| unto a grain of mustard seed, which a man took and cast into his own garden; and it grew¸ and became a tree, and |*the birds of heaven*| *lodged amongst its branches.*[c]
20 And |again| he said—
|Whereunto| shall I liken the kingdom of God?
21 It is |like leaven|, which a woman took and hid in three measures of flour¸ until |the whole| was leavened.

§ 58. *The Narrow Door: "Lord! open to us."*

22 And he was journeying on¸ city by city and village by village, and making |progress| unto Jerusalem.[d] 23 And one said unto him—
Lord! are they |few| who are being saved?
And |he| said unto them—
24 Be striving to enter through the narrow' door[e]; for |many| I say unto you¸ will seek to enter¸ and will not be able,—25 when once the householder shall rouse himself¸ and lock the door, and ye begin to stand |outside|¸ and to knock at the door, saying—
Lord! open to us;

[a] Mt. xvi. 2, 3.
[b] Mt. v. 25, 26.
[c] Gr. plural. Ap: "Sabbath."
[a] Chap. xiv. 5; Mt. xii. 11.
[b] The "needs-be" of love.
[c] Dan. iv. 12, 21 (Chald.).
[d] Chap. ix. 51, n.
[e] Clearly different from the narrow gate of Mt. vii. 13.

and he shall answer and say unto you—
I know you not, whence ye are.
26 |Then| will ye begin to say—
We did eat and drink in thy presence,
And |in our broadways| thou didst ‖teach‖;
27 And he will speak, saying unto you—
I know not whence ye are;
Depart from me, all workers of unrighteousness.[a]
28 |There| will be weeping and gnashing of teeth, as soon as ye see Abraham and Isaac and Jacob and all' the prophets, in the kingdom of God, and |yourselves| being thrust forth outside.
29 And they shall have come *from east and west*,[b] and from north and south, and be made recline in the kingdom of God.
30 And lo! there are |last|, who shall be |first|,
And there are |first|, who shall be |last|.[c]

§ 59. *Jesus fears not Herod: Laments over Jerusalem.*

31 |In that very' hour| came near certain Pharisees, saying unto him—
Go forth, and be journeying hence, because |Herod| desireth to slay thee.
32 And he said unto them—
Go and tell this fox,
Lo! I am casting out demons, and |cures| am I finishing, to-day, and to-morrow,—
33 and |on the third| I am to be made perfect.
Nevertheless, I must needs |to-day, and to-morrow, and the following| be journeying on, because it is impossible that a prophet perish |outside Jerusalem|.
34 Jerusalem! Jerusalem! she that slayeth the prophets, and stoneth them that are sent unto her! |How often| have I desired to gather together thy children, like as a hen her own' brood under her wings,—and ye did not desire! 35 Lo! *your house is left to you.*[d]
[And] I say unto you—
In nowise shall ye see me, until ye say,—
|Blessed| is he that cometh in the name of the Lord![e]

§ 60. *At a Pharisee's on Sabbath Jesus heals one of Dropsy. "Come higher!" The Great Supper.*

14 And it came to pass <when he entered into the house of one of the rulers of the Pharisees, on a Sabbath, to eat bread> that ‖they‖ were narrowly watching him. 2 And lo! there was |a certain man| who had the dropsy, before him. 3 And Jesus, answering, spake unto the Lawyers and Pharisees, saying—
Is it allowed, on the Sabbath, to cure, or not?
But |they| held their peace. 4 And taking hold [of him] he healed and dismissed him,—
5 and |unto them| said—
|Which' of you| shall have a son or an ox, that |into a pit| shall fall, and will not straightway pull him up |on the day of rest|?[a]
6 And they could not return an answer unto these things.
7 And he went on to speak, unto the invited, a parable,—observing how |the first couches| they were choosing; saying unto them—
8 <Whensoever thou hast been invited by anyone unto a marriage feast> do not recline on the first couch; lest once |a more honourable than thou| have been invited by him,
9 and he that invited both thee' and him' should come, and say unto thee—
Give |unto this one| place!
and |then| thou shouldst begin, with shame, |the last place| to occupy.
10 But <whensoever thou hast been invited> pass on and fall back into the last' place, that |whensoever he that hath invited thee shall come| he may say unto thee—
Friend! come close up |higher|.
|Then| shalt thou have honour before all' who are reclining together with thee.[b]
11 Because |everyone' who exalteth himself| shall be abased;
And |he that abaseth himself| shall be exalted.[c]
12 Moreover he went on to say |unto him also who had invited him|—
<Whensoever thou mayest be making a dinner or a supper> do not call thy friends, or thy brothers, or thy kinsfolk, or rich neighbours,—lest once ‖they also‖ invite thee in return, and it become a recompense unto thee.
13 But <whensoever |an entertainment| thou mayest be making> invite the destitute, the tried, the lame, the blind; 14 and |happy| shalt thou be, that they have not wherewith to recompense thee, for it shall be recompensed unto thee |in the resurrection of the righteous|.
15 And one of those reclining together |hearing these things| said unto him—
|Happy| whoever shall eat bread in the kingdom of God!
16 But |he| said unto him—
|A certain man| was making a great supper, and invited many[d]; 17 and he sent out his servant, at the hour of the supper, to say unto the invited—
Be coming! because ‖even now‖ is it |ready|.
18 And they all began, one after another to excuse themselves.
|The first| said unto him—
|A field| have I bought, and have need to go out and see it:
I request thee, hold me excused.
19 And |another| said—

[a] Ps. vi. 8; cp. Mt. vii. 23.
[b] Mal. i. 11; Is. lix. 19.
[c] Mt. xix. 30; xx. 16.
[d] Jer. xxii. 5; xii. 7.
[e] Ps. cxviii. 26. Cp. Mt. xxiii. 37-39.

[a] Chap. xiii. 15. Ap: "Rest." "Sabbath."
[b] Pr. xxv. 6, 7.
[c] Mt. xxiii. 12; chap. xviii. 14.
[d] Cp. Mt. xxii. 1-14.

|Five' yoke of oxen| have I bought, and am going my way to prove them;
I request thee, hold me excused.
20 And |another| said—
|A wife| have I married, and |for this cause| I cannot come!
21 And, going near, the servant reported unto his lord these things. ‖Then‖ |provoked to anger| the master of the house said unto his servant—
Go out quickly, into the broadways and streets of the city,—and |the destitute, and tried, and blind, and lame| bring thou in here.
22 And the servant said—
Lord! what thou didst order, hath been done; and ‖yet‖ there is |room|.
23 And the lord said unto the servant—
Go out among the highways and fences, and compel[a] them to come in; that my house may be filled.
24 For, I say unto you—
|Not one of those men who had been invited| shall taste of my supper.

§ 61. *The Costs of Discipleship.*

25 And there were journeying together with him many multitudes; and |turning| he said unto them—
26 <If anyone cometh unto me, and hateth not his own father, and mother, and wife, and children, and brothers, and sisters, further' also, even his own life> he cannot be my disciple.
27 <Whoever beareth not his own cross, and cometh after me> cannot be my disciple.[b]
28 For |who from among you, wishing to build a tower'| doth not first' sit down and count the cost,—whether he hath sufficient for completion; 29 lest once, <he having laid a foundation, and not being able to finish> |all' who are looking on| should begin to mock at him', 30 saying—
|This' man| began to build, and was not able to finish!
31 Or |what king| <moving on to encounter |another' king| in battle> will not sit down first and take counsel, whether he is able' |with ten' thousand| to meet him who |with twenty' thousand| is coming against him. 32 And |if not, by any means| <while he is yet' afar off> he sendeth |an embassy|, and requesteth the conditions of peace.
33 |Thus| therefore <everyone from amongst you, who doth not bid adieu unto all' his own' possessions> cannot be my disciple.
34 |Good| therefore is the salt; but <if |even the salt| become tasteless> wherewith shall it be seasoned? 35 ‖Neither for land nor for manure‖ is it |fit|: |outside| they cast it![c]
|He that hath ears to hear| let him hear.

[a] Or: "constrain."
[b] Mt. x. 37, 38.
[c] Mt. v. 13; Mk. ix. 50.

§ 62. *The Lost Sheep, Lost Silver, and Lost Son.*

15 But all' the tax-collectors and the sinners were |unto him| drawing near, to be hearkening unto him; 2 and both the Pharisees and the Scribes were murmuring, saying—
‖This man‖ |unto sinners| giveth welcome, and eateth with them.
3 And he spake unto them this parable, saying—
4 ‖What man from among you‖ <having a hundred' sheep,[a] and losing, from among them, |one|> doth not leave the ninety-nine in the wilderness and go his way after the lost one, until he find it? 5 And |finding it| he layeth it upon his shoulders, |rejoicing|; 6 and |coming unto his house| calleth together the friends and the neighbours, saying unto them—
Rejoice with me! because I have found my sheep that was lost!
7 I say unto you—
|Thus| ‖joy in heaven‖ will there be, over one' sinner repenting, rather than over ninety-nine' righteous persons, who indeed have |no need| of repentance.

8 Or ‖what woman‖ <having |ten pieces of silver'|[b] if she lose one piece> doth not light a lamp, and sweep the house, and seek carefully, until she find it? 9 And |having found it| she calleth together her female friends and neighbours, saying—
Rejoice with me! because I have found the piece of silver which I had lost.
10 |Thus| I say unto you there ariseth joy in presence of the messengers of God, over one' sinner repenting.

11 And he said—
‖A certain man‖ had two' sons. 12 And the younger of them said unto the father—
Father! give me the share that falleth' to me |of what there is|.
And |he| divided unto them the living.[c]
13 And |after not many' days| the younger' son, gathering all together, left home for a country far away, and |there| squandered his substance with riotous living. 14 And |when he had spent all| there arose a mighty famine throughout that country,—and ‖he‖ began to be in want. 15 And he went his way, and joined himself unto one of the citizens of that country, and he sent him into his fields to be feeding swine.
16 And he used to long to be filled with the pods which the swine were eating; and |no man| was giving unto him.
17 But coming ‖to himself‖ he said—
How many hired servants of my father, have bread enough and to spare,
Whereas ‖I‖ |with famine, here| am perishing!
18 I will arise, and go unto my father, and will say unto him—

[a] Mt. xviii. 12-14.
[b] Gr. *drachmas*.
[c] Cp. ver. 31; Deu. xxi. 17.

Father! I have sinned against heaven, and before thee:
19 |No longer| am I worthy to be called a son of thine,—
Make me as one of thy hired servants.
And he arose, and came unto his own father.
20 Now <while yet' he was holding afar' off> his father saw him, and was moved with compassion, and |running| fell upon his neck, and tenderly kissed him.
21 And the son said unto him—
Father! I have sinned against heaven, and before thee:
|No longer| am I worthy to be called a son of thine,—
[Make me as one of thy hired servants.]
22 But the father said unto his servants—
Quick! bring forth a robe—the best! and put on him,
And get out a ring for his hand, and sandals for his feet,—
23 And be bringing the fatted calf, sacrifice! and let us eat and make merry:
24 Because ‖this' my son‖
Was |dead|, and hath come to life again,
Was lost, and is found.
And they began to be making merry.

25 But his elder son was in a field; and <as, in coming, he drew near unto the house> he heard music and dancing,—26 and, calling near one of the youths, he inquired what these things |could be|. 27 And |he| said unto him—
|Thy brother| hath come,
And thy father hath sacrificed the fatted calf, because |safe and sound| hath he received him back.
28 But he was provoked to anger, and would not go in. And ‖his father‖ |coming out| began to entreat him. 29 But |he| answering said unto his father—
Lo! ‖so many years as these‖ do I serve thee,
And ‖at no time‖ |a commandment of thine| have I transgressed,—
And ‖unto me, at no time‖ hast thou given a kid, that |with my friends| I might make merry;
30 But <when |this thy son, who had devoured thy living with harlots| came> thou didst sacrifice |for him| ‖the fatted' calf‖.
31 But |he| said unto him—
Child! ‖thou‖ |always| art |with me|,
And ‖all that is mine‖ is |thine|[a];
32 But |to make merry and rejoice| there was need,
Because ‖this thy brother‖—
Was |dead| and hath come to life again,
And was lost, and is found.

[a] See ver. 11, n.

§ 63. *The Prudent Steward.*

16 And he went on to say |unto his disciples also|—
There was |a certain rich man|, who had a steward, and |the same| was accused to him as squandering his goods. 2 And, accosting him, he said unto him—
What is this I hear of thee?
Render the account of thy stewardship, for thou canst no longer be steward.
3 And the steward said within himself—
What shall I do, because my lord taketh away the stewardship from me? |Dig| I cannot: |to beg| I am ashamed.
4 I know what I will do, that <when I am removed out of the stewardship> they may welcome me into their own houses.
5 And <calling unto him each one of the debtors of his own lord> he was saying unto the first—
How much owest thou my lord?
6 And |he| said—
A hundred baths of oil.
And |he| said unto him—
Kindly take thine accounts, and, sitting down, make haste and write—Fifty!
7 |After that, unto another| he said—
And how much owest ‖thou‖?
And |he| said—
A hundred homers of wheat.
He saith unto him—
Kindly take thine accounts, and write—Eighty!
8 And the lord praised the unrighteous steward, in that with forethought he acted:—

Because ‖the sons of this age‖ have more forethought than the sons of light |respecting their own generation|.
9 And ‖I‖ |unto you| say—
‖For yourselves‖ make ye friends, with the unjust Riches,[a] in order that |as soon as it shall fail| they may welcome you into the age-abiding' tents.
10 |The faithful in least| ‖in much also‖ is |faithful|,
And |he that in least' is unrighteous| ‖in much also‖ is |unrighteous|.
11 <If therefore |in the unjust' Riches|[a] ye proved unfaithful>
‖The true‖ who |unto you| will entrust?
12 And <if |in what was another's| ye proved unfaithful>
‖Your own‖ who will give unto you?

13 |No' domestic| can |unto two' masters| be in service;
For either |the one| he will hate, and |the other| love,
Or |unto the one| he will hold, and |the other| despise:
Ye cannot ‖unto God‖ be in service, and unto Riches.[a]

[a] Ap: "Mammon."

§ 64. *The Lofty brought low: The Rich Man and Lazarus.*

14 Now the Pharisees, who were |lovers of money| were hearing all these things, and were openly sneering at him. 15 And he said unto them—

‖Ye‖ are they who justify themselves before men,
But ‖God‖ knoweth your hearts;
Because |that which amongst men' is lofty|
Is an abomination before God.

16 |The law and the prophets| were until John,—[a]
‖From that time‖ |the good news of the kingdom of God| is being proclaimed,
And ‖everyone‖ |thereinto| is forcing his way.

17 But it is |easier| for heaven and earth to pass away,
Than that ‖of the law‖ |one little point| should fail.

18 |Every' one divorcing his wife and marrying another| committeth adultery;
And |he that marrieth a woman divorced' from a husband'| committeth adultery.[b]

19 Now |a certain man| was rich,[c] and he used to clothe himself with purple and fine linen, making merry day by day |brilliantly|.
20 And |a certain beggar, by name Lazarus| used to be cast near his gate, full of sores,
21 and to long to be fed from the crumbs that fell from the table of the rich man: nay! even |the dogs| used to come and lick his sores. 22 And it came to pass that the beggar died, and was carried away by the messengers into the bosom of Abraham. And |the rich man also| died, and was buried. 23 And <|in hades| lifting up his eyes, being in torments> he seeth Abraham afar off, and Lazarus in his bosom.
24 And ‖he‖ calling out, said—
Father Abraham! have mercy upon me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue,—because I am in anguish in this flame.
25 But Abraham said—
Child! remember—
That thou didst duly receive[d] thy good things in thy life,
And |Lazarus, in like manner| the evil things;
But |now, here| he is comforted,
And |thou| art in anguish.
26 And <besides all' these things>
‖Betwixt us and you‖ |a great chasm| hath been fixed,—
So that |they who might wish to cross over from hence unto you| should not be able,
Nor any |from thence unto us| be crossing over.
27 But he said—
I request thee then, father, that thou wouldst send him unto my father's house,—28 for I have five' brethren;—
that he may solemnly testify unto them, lest ‖they also‖ come into this place of torment.
29 But Abraham saith—
They have Moses and the Prophets:
Let them hearken unto them.
30 But |he| said—
Nay! father Abraham, but <if one |from the dead| should go unto them> they would repent.
31 But he said unto him—
<If |unto Moses and the Prophets| they do not hearken>
Neither <if one |from among the dead| should arise> would they be persuaded.

[a] Mt. xi. 12, 13.
[b] Mt. v. 32; xix. 9; Mk. x. 11, 12.
[c] Or: "Now there was a certain rich man."
[d] Cp. Ro. i. 27; Ga. iv. 5; Col. iii. 24; 2 Jn. 8.

§ 65. *Care, Fidelity, Forgiveness, Faith and Humility enjoined.*

17 And he said unto his disciples:—
It is |impossible| that occasions of stumbling should not come,
Notwithstanding, alas! for him through whom they do come[a]:
2 It profiteth him, if |a mill-stone| is hung about his neck, and he is cast into the sea,
Than that he cause ‖one‖ |of these little ones| to stumble.
3 Be taking heed to yourselves,—
<If thy brother sin> rebuke him,
And <if he repent> forgive him;
4 <Even if |seven times a day| he sin against thee, and |seven times| turn to thee, saying I repent> thou shalt forgive him.
5 And the apostles said unto the Lord—
Bestow on us faith!
6 And the Lord said—
<If ye have faith like a grain of mustard-seed>
Ye should be saying unto [this] mulberry-tree—
Be uprooted! and be planted in the sea,—
And it should obey you.
7 But ‖who from among you‖ having |a servant| plowing or keeping sheep, |when he hath come in out of the field| will say to him—
|Straightway| come, and recline;—
8 on the contrary, will not say to him—
Make somewhat ready, that I may dine,—
and |girding thyself| be ministering unto me, until I have eaten and drunk; and |after these things| ‖thou‖ shalt eat and drink?
9 Doth he offer thanks unto the servant, because he hath done the things enjoined?
10 |Thus| ‖ye also‖ <when ye have done all' the things enjoined upon you> say—

[a] Mt. xviii. 7.

|Unprofitable servants| are we,—
|What we were bound to do| we have done!

§ 66. *Ten Lepers cleansed.*

11 And it came to pass <during the journey unto Jerusalem> that |he| was going through the midst of Samaria and Galilee. 12 And <as he was entering into a certain village> there met him ten' leprous' men, who stood still, afar off; 13 and |they| lifted up a voice, saying—
Jesus! Master! have mercy on us!
14 And |beholding| he said unto them—
Go your way, and *show* yourselves *unto the priests.*[a]
And it came to pass |as they withdrew| they were cleansed. 15 But |one from among them| <beholding that he was healed> returned, |with a loud voice| glorifying God,— 16 and fell prostrate at his feet, giving him thanks; and |he| was a Samaritan. 17 And Jesus, answering, said—
Were not |the ten| cleansed?
[But] |where| are ‖the nine‖?
18 Have none been found returning to give glory to God, |save this one of another race|?
19 And he said unto him—
Arise and go thy way: |thy faith| hath saved thee.

§ 67. *When and How the Kingdom of God comes.*

20 And <being questioned by the Pharisees When cometh the kingdom of God?> he answered them and said—
The kingdom of God cometh not with narrow watching;
21 Neither shall they say— Lo, here! or There!
For lo! ‖the kingdom of God‖ is |among you|.
22 But he said unto the disciples—[b]
There will come days—
When ye will long to see |one of the days of the Son of Man|,
And shall not see.
23 And they will say unto you Lo there! or Lo here!
Do not [depart, and do not] pursue.[c]
24 For <just as ‖the lightning‖, |flashing out of the one part under heaven| |unto the other part under heaven| shineth>
‖So‖ shall be, the Son of Man.[d]
25 But |first| he must needs suffer |many things|,
And be rejected by this generation.
26 And <as it came to pass in the days of Noah>
‖So‖ will it be, even in the days of the Son of Man:
27 They were eating, they were drinking,
They were marrying, they were being given in marriage,—
Until the day that *Noah entered into the ark*,[a]
And the flood came, and destroyed them all.
28 ‖In like manner‖ <as it came to pass in the days of Lot>
They were eating, they were drinking,
They were buying, they were selling,
They were planting, they were building,—
29 But <on the day Lot came out from Sodom>
It rained fire and brimstone from heaven,[b] and destroyed them all:—
30 ‖According to the same things‖ will it be on the day the Son of Man is revealed.[e]
31 ‖In that' day‖ <he that shall be on the house-top, and his utensils in the house>
Let him not go down, to take them away!
And <he that is in the field>
|In like manner| let him not *turn unto the things behind*,[a]
32 Bear in mind the wife of Lot!
<Whosoever shall seek to make his life* his own> shall lose it,
33 But <whosoever shall lose it> shall give it a
* living birth.
34 I say unto you—
‖On the selfsame' night‖[f] there shall be two' men on [one] bed,—
|The one| shall be taken near, and |the other| left behind;
35 There shall be two' women grinding together',—
|The one| shall be taken near, and |the other| left behind. [36][g]
37 And, answering, they say unto him—
|Where|, Lord?
And |he| said unto them—
<Where the body' is> ‖there‖ |the vultures also| will be gathered together.[h]

18 And he was speaking a parable unto them, as to its being needful for them always' to pray, and not be faint-hearted; 2 saying—
|A certain judge| there was in a certain city,—
Having |for God| no reverence, and |for man| no respect.
3 And |a widow| there was, in that city;
And she kept coming unto him, saying—
Vindicate me from mine adversary!
4 And he was unwilling for a time;
But |after these things| he said within himself—
<Although |neither God| I reverence, |nor man| I respect>
5 Yet |if only because this widow annoyeth me| I will vindicate her,—
Lest |persistently coming| she wholly wear me out.
6 And the Lord said—
Hear ye what |the unrighteous judge| *
7 And *the*"

[a] Lev. xiii. 49; xiv. 2 ff.
[b] NB: the change in the persons addressed.
[c] Mt. xxiv. 23-27; Mk. xiii. 21.
[d] Or add (WH): "day."

ing out to him day and night, although he
bears long with regard to them?[a]
8 I tell you—
He will execute their vindication, quickly!
Nevertheless <though |the Son of Man| do
come>
Will he, after all, find the[b] faith on the earth?

§ 68. *The Pharisee and the Tax-collector.*

9 And he spake <even unto certain who were
confident in themselves that they were righteous,
and were despising the rest> this parable:—
10 |Two men| went up into the temple to pray,
|One| a Pharisee, and |the other| a tax-
collector.
11 ‖The Pharisee‖ |taking his stand| these'
things unto himself' was praying:
O God! I thank thee, that I am not like
the rest of men,—
Extortioners, unjust, adulterers,
Or |even as this' tax-collector|;
12 I fast twice in the week,
I give a tenth of whatsoever' things I
gain!
13 But ‖the tax-collector‖ |afar off| standing,—
Would not so much as lift up |his eyes|
unto heaven,
But kept smiting his own breast, saying—
O God! be propitiated unto me, the sinner!
14 I tell you—
This one went down justified, unto his
house, |rather than that one|;
Because |every' one who exalteth himself|
shall be abased,
But |he that abaseth himself| shall be
exalted.[c]

§ 69. *Babes brought to Jesus.* Mt. xix. 13–15;
Mk. x. 13–16.

15 And they were bringing unto him |even the
babes|, that he might touch |them|; but the
disciples, seeing it, began to rebuke them.
16 But |Jesus| called them near, saying—
Suffer |the children| to be coming unto me,
and do not hinder them;
For |of such| is the kingdom of God.
17 Verily I say unto you— |Whosoever shall
not welcome the kingdom of God, as a
child| in nowise shall enter thereinto.

§ 70. *The Rich Ruler: One thing Lacking.*
Mt. xix. 16–30; Mk. x. 17–31.

18 And a certain |ruler| questioned him, saying—
Good Teacher! |by doing what| shall I
inherit life age-abiding?
19 But Jesus said to him—
|Why| callest thou me |good|?
|None| is good |save one|—‖God‖.
dments| thou knowest:—
dultery,
7,
this."
xix. 11; Mt. xxiii.
Do not bear false witness,—
Honour thy father and mother.[a]
21 And |he| said—
|All these things| have I kept from my youth.
22 And Jesus, hearing, said unto him—
‖Yet one thing‖ unto thee, is lacking:
|Whatsoever' thou hast| sell, and distribute
unto the destitute,—
And thou shalt have treasure in [the]
heavens;
And come! be following me.
23 But |he| hearing these things, became |encom-
passed with grief|; for he was rich exceed-
ingly. 24 And Jesus, beholding him,
said—
‖With what difficulty‖ shall |they who have
money|, enter |into the kingdom of God|.
25 For it is |easier| for a camel, to enter
|through the eye of a needle|,
Than for ‖a rich man‖ to enter |into the
kingdom of God|.
26 And they who heard said—
|Who, then| can be saved?
27 And |he| said—
‖The things impossible with men‖ are |possible
with God|.
28 And Peter said—
Lo! ‖we‖ have left our own possessions, and
followed thee![b]
29 And |he| said unto them—
|Verily| I say unto you—
|No one| is there, who hath left—house, or
wife, or brethren, or parents, or children,—
|for the sake of the kingdom of God|;
30 who shall in anywise not receive manifold
in this season, and |in the age[c] that is
coming| ‖life age-abiding‖.

§ 71. *Jesus, foretelling his Sufferings, is not understood.* Mt. xx. 17–19; Mk. x. 32–34.

31 And |taking aside the twelve| he said unto
them—
Lo! we are going up unto Jerusalem,[d] and all
the things will be finished, which have
been written through means of the prophets,
respecting the Son of Man;
32 For he will be delivered up unto the nations,
and be mocked, and insulted, and spit
upon,—33 and |having scourged him| they
will slay him, and |on the third day| will
he ‖arise‖.
34 And ‖they‖ |not one of these things| understood,
and this saying was hidden from them, and they
could not comprehend the things spoken.

§ 72. *Blind Man in Jericho recovers sight.*
Mt. xx. 29–34; Mk. x. 46–52.

35 And it came to pass <as he was drawing near
unto Jericho> |a certain blind man| was sitting
beside the road, begging. 36 And <hearkening
unto a multitude moving along> he enquired,
what this |might be|. 37 And they told him—
|Jesus of Nazareth| is passing by!

[a] Exo. xx. 12-16; Deu. v. 16-20.
[b] Mt. xix. 27-29; Mk. x. 28, 30.
[c] Ap: "Age."
[d] Chap. ix. 51, n.

38 And he cried aloud, saying—
Jesus, son of David! have mercy upon me!
39 And |they that were going before| began to rebuke him, that he might hold his peace.
But ‖he‖ |by so much the more| was crying out—
O Son of David! have mercy upon me!
40 And |standing still| Jesus commanded him to be led unto him; and, when he had drawn near, he questioned him—
41 What desirest thou, I should do unto thee?
And |he| said—
Lord!...that I may recover sight!
42 And |Jesus| said unto him—
Recover sight! |Thy faith| hath saved thee.
43 And |instantly| he recovered sight, and began to follow him, glorifying God. And |all' the people| beholding, gave praise unto God.

§ 73. *Zacchæus, the Rich Tax-collector.*

19 And |having entered| he was passing through Jericho; 2 and lo! a man, by name called Zacchæus, and |he| was a chief tax-collector, and [|he|] was rich. 3 And he was seeking to see Jesus, what sort of man he was, and could not for the multitude, because ‖in stature‖ he was |small|. 4 And |running forward unto the front| he got up a sycomore-tree,[a] that he might see him; for |by that way| was he about to pass 5 And <as he came up to the place> |looking up| Jesus said unto him—
Zacchæus! make haste, and come down;
For ‖to-day‖ |in thy house| I must needs abide.
6 And he made haste, and came down, and received him joyfully. 7 And all, when they beheld, began to murmur, saying—
‖With a sinful' man‖ hath he gone in to lodge!
8 But |taking his stand| Zacchæus said unto the Lord—
Lo! ‖the half of my possessions‖, Lord, |unto the destitute| I give;
And <if |from anyone| I have taken aught by false accusation>
I give back fourfold.
9 And Jesus said unto him—
‖This day, salvation‖ |unto this house| hath come,—[b]
For that ‖he too‖ is |a son of Abraham|;
10 For the Son of Man came, *to seek* and to save *what was lost.*[c]

§ 74. *The Nobleman's Journey to a Distant Land, and his Return.*

11 And ‖because they were hearing these things‖ he added and spake a parable, because of his being near Jerusalem,[d] and their supposing that |instantly| was the kingdom of God to shine forth. 12 He said, therefore—
‖A certain man, of noble birth‖ went into a country far away, to receive for himself a kingdom, and to return.[a]
13 And |calling ten' servants of his own| he gave unto them ten' minas, and said unto them—
Do business, till I come.
14 But ‖his citizens‖ hated him, and sent off an embassy after him, saying—
We desire not |this| man, to be made king over us!
15 And it came to pass <when he returned, having received the kingdom> that he bade be called unto him these servants, to whom he had given the silver, that he might take note, what business they had done.
16 And the first came near, saying—
Lord! ‖thy mina‖ hath made |ten' minas|.
17 And he said to him—
Well done! good' servant.
<Because ‖in a very small thing‖ thou hast been |faithful|>
Have thou authority over |ten' cities|.
18 And the second came, saying—
‖Thy mina‖, lord, hath made five' minas.
19 And he said |to him also|—
And ‖thou‖[b] be over five' cities.
20 And ‖the other‖[c] came, saying—
Lord, lo! thy mina, which I kept lying by in a napkin;
21 For I was afraid of thee, because |a harsh man| thou art,—
Thou takest up, what thou layedst not down,
And reapest, what thou sowedst not!
22 He saith to him—
|Out of thy mouth| do I judge thee, O wicked' servant!
<Thou knewest that [‖I‖ |a harsh man| am,—
Taking up, what I laid not down,
And reaping, what I did not sow>
23 Wherefore, then, didst thou not place my silver upon a [money-changer's] table,
And ‖I‖ |when I came| with interest' might have exacted it?
24 And |unto the by-standers| he said—
Take, from him, the mina,
And give unto him that hath |the ten' minas|;—
25 And they said to him, Lord! he hath ten' minas;—
26 I tell you—
|Unto everyone' that hath| shall be given,
Whereas ‖from him that hath not‖ |even what he hath| shall be taken away.[d]
27 But <these mine enemies who desired not that I should be made king over them> bring ye here, and slay them outright before me.[e]
28 And |having said' these things| he was moving on in front, going up unto Jerusalem.[f]

[a] Or: "fig-mulberry"; sometimes large, and valued for its shade.
[b] Ml: "hath come into existence."
[c] Eze. xxxiv. 16.
[d] Chap. ix. 51, n.
[a] Cp. Mt. xxv. 14-30; Mk. xiii. 34.
[b] Or: "‖Thou‖ therefore."
[c] Ml: "the different one."
[d] Chap. viii. 18; Mt. xiii. 12: Mk. iv. 25.
[e] Still leaving cities subject to rule, ver. 17-19.
[f] Chap. ix. 51, n.

§ 75. *The Triumphal Entry. Jesus weeps over Jerusalem.* Mt. xxi. 1-9; Mk. xi. 1-10; Jn. xii. 12 ff.

29 And it came to pass <as he drew near unto Bethphage, and Bethany, unto the mount which is called the Mount of Olives> he sent off two of his disciples, 30 saying—

Go your way unto the opposite' village, in which, as ye are entering, ye shall find a colt, bound, whereon |no man| hath |ever| sat,—and, having loosed him, bring him.

31 And <if any one question you—
Wherefore are ye loosing him?>
|thus| shall ye say—
‖His Lord‖ hath |need|.[a]

32 And they who were sent, departing, found as he had said to them. 33 And |as they were loosing the colt| his lords said unto them—
Why are ye loosing the colt?

34 And |they| said—
‖His Lord‖ hath |need|.[a]

35 And they brought him unto Jesus; and, throwing their mantles over the colt, they seated Jesus thereon. 36 And, as he moved along, they were spreading their own mantles in the way. 37 And <when he was drawing near, already, unto the descent of the Mount of Olives> one-and-all' the throng of the disciples began joyfully' to be praising God with a loud voice, concerning all' the mighty works which they had seen; 38 saying—

Blessed is he that cometh...
The king! *In the name of the Lord*![b]
|In heaven| peace!
And glory in the highest!

39 And |certain of the Pharisees from the multitude| said unto him—
Teacher! rebuke thy disciples.

40 And he answered and said—
I tell you—
<If |these| shall hold their peace>
|The stones| will cry out.

41 And, when he drew near, |beholding the city| he wept over it, saying—

42 <If thou hadst got to know, in this day ‖even thou‖ the conditions of peace>...
But |now| are they hid from thine eyes:

43 Because days will have come upon thee,
That thine enemies will throw around a rampart against thee,
And enclose thee,
And hem thee in from every side,—

44 And *will level* thee *with the ground*,
And *thy children* within thee;[c]
And will not leave |stone on stone| within thee:
Because thou didst not get to know the season of thy visitation.

§ 76. *Cleanses the Temple.* Mt. xxi. 12, 13; Mk. xi. 15-17: cp. Jn. ii. 13-17.

45 And |entering into the temple| he began to be casting out them who were selling; 46 saying unto them—

It is written *And |my house| shall be |a house of prayer|;*[a]
But ‖ye‖ have made |it| *a den of robbers.*[b]

47 And he was teaching day by day in the temple; but |the High-priests and the Scribes| ‖also the chiefs of the people‖ were seeking to destroy him,—48 and could not find what they might do, for ‖the people, one and all‖ were hanging upon him, as they hearkened.

§ 77. "*By what Authority?*" Mt. xxi. 23-27; Mk. xi. 27-33.

20 And it came to pass, on one of the days, <as he was teaching the people in the temple, and telling the good tidings>[c] that the High-priests and the Scribes, with the Elders, came upon him,—2 and spake, saying, unto him—

Tell us ‖by what' authority‖ |these things| thou art doing,
And |who| is it, that gave thee this authority.

3 And, answering, he said unto them—
‖I too‖ will question |you| as to a matter,—and tell me![d]

4 <The immersion of John>
|Of heaven| was it, |or of men|?

5 And they deliberated together by themselves, saying—
<If we say, Of heaven he will say, Wherefore did ye not believe him?

6 But <if we say, Of men> |the people, one and all| will stone us, for |persuaded| they are, that ‖John‖ was |a prophet|.

7 And they answered, that they knew not whence. 8 And |Jesus| said unto them—
Neither do ‖I‖ tell |you| ‖by what' authority‖ |these things| I am doing.

§ 78. *The Vineyard and the Husbandmen.* Mt. xxi. 33-46; Mk. xii. 1-12.

9 And he began ‖unto the people‖ to be speaking this parable:—

|A man| *planted a vineyard*,[e]
And let it out to husbandmen,
And went from home for a long time.

10 And |in due season| he sent unto the husbandmen |a servant|,
That |of the fruit of the vineyard| they might give him;
But |the husbandmen| having beaten him, sent him away empty.

11 And he |further| sent another' servant;
But |they| <beating |that one also| and dishonouring him> sent him away |empty|.

12 And he |further| sent |a third|;
But |they| bruising |this one also| thrust him out.

[a] Or: "The Lord hath need of him."
[b] Ps. cxviii. 26.
[c] Cp. Ps. cxxxvii. 7-9.
[a] Is. lvi. 7.
[b] Jer. vii. 11.
[c] NB: Even now—in spite of all that has happened —the joyful message is not withdrawn.
[d] Or: "tell me, then."
[e] Is. v. 1.

13 And the lord of the vineyard said—
What shall I do? I will send my son, the beloved,—
|It may be| that ‖him‖ they will respect.
14 But the husbandmen, seeing him, began to deliberate one with another, saying—
‖This‖ is |the heir|: Let us slay him, that ‖ours‖ may be |the inheritance|.
15 And |thrusting him forth outside the vineyard| they slew him.
What, then, will the lord of the vineyard do unto them?
16 He will come, and destroy these husbandmen, and give the vineyard unto others.
But |when they heard it| they said—
Far be it!
17 But ‖he‖ |looking at them| said—
What, then, is this that is written,—
<*A stone which the builders' rejected*>
|*The same*| *hath become, head of the corner*?[a]
18 <Every one who falleth on that' stone>
Will be sorely bruised,
But <on whomsoever it shall fall>
It will utterly destroy him.
19 And the Scribes and the High-priests sought to thrust on him their hands, |in that very' hour|; and feared the people; for they perceived that |against them| spake he this parable.

§ 79. *Of Tribute to Cæsar.* Mt. xxii. 16–22; Mk. xii. 13–17.

20 And |watching narrowly| they sent forth suborned men, feigning themselves to be |righteous|, that they might lay hold of a word of his, so as to deliver him up unto the rule and the authority of the governor.
21 And they questioned him, saying—
Teacher! we know that |rightly| thou speakest and teachest, and respectest no person, but ‖in truth‖ |the way of God| dost teach:
22 Is it allowable for us to give |unto Cæsar| tribute, or not?
23 But |observing their' villainy| he said unto them—
24 Shew me a denary. |Of whom| hath it an image and inscription?
And |they| said—
Of Cæsar.
25 And |he| said unto them—
Well then! render the things of Cæsar |unto Cæsar|,
And the things of God |unto God|.
26 And they could not lay hold of the saying, before the people; and |marvelling at his answer| they held their peace.

80. *Whose Wife, in the Resurrection?* Mt. xxii. 23–33; Mk. xii. 18–27.

27 But there came near certain of the Sadducees, they who say |Resurrection| there is none! and questioned him, 28 saying—
Teacher! |Moses| wrote for us,
<*If one's brother die*, having a wife,
And |*he*| *be* |*childless*|>
That *his brother shall take the wife,*
And raise up seed unto his brother.[a]
29 |Seven' brethren| therefore, there were,—
And |the first| taking a wife, died childless,
30 And |the second, 31 and the third| took her,—
Yea |likewise| ‖even the seven‖;
They left no children, and died:
32 ‖Later on‖ |the woman also| died.
33 <The woman, therefore, in the resurrection>
|Of which of them| doth she become wife?
For |the seven| had her to wife.
34 And Jesus said unto them—
<The sons of this age>
Marry, and are given in marriage,—
35 But <they who have been accounted worthy
|That age| to obtain,
And the resurrection that is from among the dead>
Neither marry, nor are given in marriage;
36 For they cannot |even die any more|,—
For |equal unto messengers| are they,
And are |sons of God|,
‖Of the resurrection‖ being |sons|.
37 But <that the dead do rise>[b]
|Even Moses| disclosed at the bush,
When he calleth the *Lord*—
The God of Abraham and God of Isaac and God of Jacob[c]:
38 Now |God| he is not, |of the dead|, but ‖of the living‖,—
For ‖all‖ |unto him| do live.[d]
39 And certain of the Scribes |answering| said—
Teacher! |well| hast thou spoken.
40 For |no longer| were they daring to ask him any' questions.[e]

§ 81. *David's Son and David's Lord.* Mt. xxii. 41–45; Mk. xii. 35–37.

41 And he said unto them—
How say they, that |the Christ| is |David's Son|?
42 For ‖David himself‖ saith, in [the] book Psalms:
Said the Lord, unto my Lord,
Sit thou at my right hand,
43 *Until I make thy foes thy footstool.*[f]
44 ‖David‖ therefore, calleth |him Lord|:
How, then, |his son| is he?

§ 82. *The Scribes denounced.* Mt. xxiii. 6, 7; Mk. xii. 38–40; chap. xi. 43.

45 And ‖all' the people hearing‖ he said unto the disciples:
46 Be taking heed of the Scribes—
Who desire to walk about in long robes,
And are fond of salutations in the markets,
And first seats in the synagogues,
And first couches in the chief meals,—
47 Who devour the houses of widows,
And |for a show| are a long time at prayer.
|These| shall receive |a heavier' sentence|.

[a] Ps. cxviii. 22.
[a] Deu. xxv. 5; Gen. xxxviii. 8.
[b] Or: "are to rise."
[c] Exo. iii. 6.
[d] Or: "are to live."
[e] Mt. xxii. 46; Mk. xii. 34.
[f] Ps. cx. 1.

§ 83. *The Widow's Mites.* Mk. xii. 41–44.

21 And |looking up| he saw the |rich| who were
casting their gifts into the treasury,—[2] and he
saw a certain poor widow, casting in thither two
mites[a]; [3] and he said—
|Of a truth| I say unto you—
‖This destitute widow‖ |more than they all|
hath cast in;
4 For ‖all' these‖ |out of their superfluity|
have cast in among the gifts,
But ‖she‖ |out of her deficiency| ‖all' the
living that she had‖ hath cast in.

§ 84. *The Prophecy of the Overthrow of Jerusalem, and of the Coming of the Son of Man.* Mt. xxiv.; Mk. xiii.

5 And <certain saying, of the temple—
|With beautiful stones and offerings| hath
it been adorned!>
he said—
6 <As to these things, which ye are looking
upon>
There will come days, in which there will not
be left here |stone upon stone| which will
not be taken down.
7 And they questioned him, saying—
Teacher! |when| therefore, will these things
be?
And |what the sign| when these things
shall be about to come to pass?
8 And |he| said—
Be taking heed ye be not deceived;
For |many| will come upon my name, saying—
|I| am he,—
and—
|The season| hath drawn near!
Do not go after them.
9 But <whensoever ye shall hear of wars and
revolutions>
Be not terrified,—
For these things |*must needs*| *come to pass* first,[b]
But |not immediately| is the end.
10 |Then| said he unto them—
There will rise up,
Nation against nation,
And kingdom against kingdom;[c]
11 <As well great earthquakes, as also |in places|
pestilences and famines> will there be,
<As well objects of terror, as also |from
heaven| great signs> will there be.
12 And before |all these things|
They will thrust upon you their hands, and
persecute you,
Delivering you up into the synagogues and
prisons,—
When ye have been led away before kings and
governors, for the sake of my name;
13 But it shall turn out to you for a witness.
14 Settle, then, in your hearts, not to be studying
beforehand, how to make defence;
15 For ‖I‖ will give you a mouth and wisdom,
which one-and-all' who are setting themselves against you, shall be unable to withstand or gainsay.
16 But ye will be delivered up |even by parents, and brethren, and kinsfolk, and friends|,
And they will put to death some from among you;
17 And ye will be hated by all, because of my name;
18 And |a hair of your head| in nowise shall perish,—
19 |By your endurance| shall ye gain your lives for a possession.[a]
20 <But whensoever ye shall see Jerusalem
|being encompassed by armies|>
|Then| know, that her desolation hath drawn near.
21 <Then' they who are in Judæa>
Let them flee into the mountains,
<And they who are in her midst>
Let them go forth,—
<And they who are in the fields>
Let them not enter into her;
22 For ‖*days of avenging*‖[b] are |these| for all'
the things written to be fulfilled.
23 Alas! for the women with child,
And for them who are giving suck, |in those' days|;
For there will be great distress upon the land,[c]
And anger against this people.
24 And they will fall by the edge of the sword,
And be carried away captive into all the nations,
And |*Jerusalem*| shall be *trodden down by the nations*,[d]
Until the seasons of the nations shall be fulfilled [and shall be].
25 And there will be signs in sun, and moon, and stars,
And |on the earth| anguish of nations in embarrassment—
Sea and surge *resounding*,—[e]
26 |Men fainting|[f] from fear and expectation of the things overtaking the inhabited earth.
For |*the powers of the heavens*| *will be shaken*.[g]
27 And |then| will they see *the Son of Man—*
Coming in a cloud,[h] with great power and glory.
28 And <when these things are beginning' to come to pass>
Unbend and lift up your heads,
Because that |your redemption| is drawing near.
29 And he spake a parable unto them:
See the fig-tree, and all' the trees,—
30 <Whensoever they have already budded>
|Seeing it| ‖of yourselves‖ ye observe that
|already near| is |the summer|:
31 |Thus| ‖ye also‖ <whensoever ye shall see
|these| things coming to pass>

[a] Modern lip-service, with its "Widow's mite," forgets there were "two."
[b] Dan. ii. 28.
[c] Is. xix. 2.
[a] Cp. Mt. x. 21, 22.
[b] Ho. ix. 7.
[c] Or: "earth."
[d] Zech. xii. 3 (Sep); Is. lxiii. 18; Ps. lxxix. 1; Dan. viii. 10.
[e] Ps. lxv. 7.
[f] Or: "dying."
[g] Is. xxxiv. 4.
[h] Dan. vii. 13.

Observe ye, that |near| is the kingdom of God!
32 |Verily| I say unto you—
In nowise shall this[a] generation pass away,
Until |all things| shall happen:
33 |Heaven and earth| will pass away,
But |my word| in nowise will pass away.
34 But be taking heed unto yourselves,
Lest once your hearts be made heavy—
With debauch and drunkenness and anxieties about livelihood,
And that day come upon you suddenly
35 ‖*as a snare*‖,—
For it will come in by surprise, *upon* all' *them that are dwelling on* the face of all' *the earth*.[b]
36 But be watching in every' season,
Making supplication, that ye may gain full vigour
To escape all these things that are about to be coming to pass,
And to stand before the Son of Man.[c]
37 And he was |by day| in the temple, teaching; but |by night| going forth, he was lodging in the mount which is called the Mount of Olives. 38 And |all' the people| were coming at day-break unto him, in the temple, to be hearkening unto him.

§ 85. *Judas bargains to Betray his Master.*
Mt. xxvi. 1, 2, 14–16; Mk. xiv. 1, 2, 10, 11.

22 And the feast of the unleavened bread,[d] which is called' a Passover, was drawing near.
2 And the High-priests and the Scribes were seeking, how they might get rid of him; for they feared the people. * 3 But Satan entered into Judas, him called Iscariot, being of the number of the twelve; 4 and, departing, he conversed with the High-priests and Captains, as to how |unto them| he might deliver him up.
5 And they rejoiced, and bargained with him to give him |silver|; 6 and he freely consented, and began seeking a good opportunity for delivering him up |in the absence of a multitude| unto them.

§ 86. *The Last Supper.* Mt. xxvi. 17–30; Mk. xiv. 12–25: cp. 1 Co. xi. 23 ff.

7 Now the day of the unleavened bread[d] came,—on which it was needful to be sacrificing the passover. 8 And he sent forth Peter and John, saying—
Go, and make ready, for us, the passover, that we may eat.
9 And |they| said unto him—
Where willest thou, we should make ready?
10 And |he| said unto them—
Lo! <when ye have entered into the city> there will meet you a man, bearing |an earthen-jar of water|: follow him into the house into which he is entering.
11 And ye shall say unto the master of the house—
The teacher saith unto thee, Where is the lodging, where |the passover, with my disciples| I may eat?
12 And ‖he‖ |unto you| will shew, a large upper room, spread: |there| make ready.
13 And, departing, they found according as he had said unto them, and made ready the passover.

14 And |when the hour arrived| he reclined, and the apostles with him. 15 And he said unto them—
|I have greatly desired| to eat |this' passover| with you before I suffer;
16 For, I say unto you—
In nowise shall I eat it, until it have been fulfilled in the kingdom of God.
17 And |accepting a cup| giving thanks, he said—
Take this, and divide among yourselves;
18 For, I say unto you—
In nowise shall I drink henceforth of the fruit of the vine, until |the kingdom of God| shall come.
19 And |taking a loaf| he gave thanks, and brake, and gave unto them, saying—
|This| is my body ‖which in your behalf is being given: |this| be ye doing, in remembrance |of me|.
20 And—the cup, in like manner, after the taking of supper, saying—
|This' cup| is the new' *covenant* in my *blood*,[a] which |in your behalf| is to be poured out.‖
21 Nevertheless, lo! ‖the hand of him who is delivering me up‖ is with me upon the table.
22 Because ‖the Son of Man‖ indeed, |according to what is marked out| goeth his way; nevertheless, alas! for that man through whom he is being delivered up.
23 And |they| began to be enquiring together, among themselves, as to which, then, it could be, from among them, who |this thing| was about to perpetrate!

24 And it came to pass that there was |a rivalry also| among them, as to which of them seemed to be greater [than the rest].[b] 25 And |he| said unto them—
|The kings of the nations| lord it over them,
And |they who wield authority over them| ‖benefactors‖ are called.
26 But ‖ye‖ not so! On the contrary—
<The greater[b] among you>
Let him become as |the younger|,
And <he that governeth>
As |he that ministereth|.
27 For which is greater—
He that reclineth? or He that ministereth?
Is not he that reclineth?
But ‖I‖ am |in your midst| as he that ministereth,[c]
28 ‖Ye‖ however, are they who have remained throughout with me in my temptations[d];
29 And ‖I‖ covenant unto you—

[a] Cp. chap. xvii. 34, n.
[b] Is. xxiv. 17.
[c] Cp. Is. xxvi. 20; Col. iii. 4; Rev. iii. 10.
[d] Mt: "cakes."

[a] Exo. xxiv. 8; Zech. ix. 11.
[b] Or: "greatest," chap. ix. 46.
[c] Mt. xx. 25; Mk. x. 42.
[d] Or: "trials."

As my Father hath covenanted unto me—‖a kingdom‖,
30 That ye may eat and drink, at my table, in my kingdom,
And sit upon thrones, judging |the twelve' tribes of Israel|.[a]

§ 87. *Simon and the rest Forewarned.*
Mt. xxvi. 33-35; Mk. xiv. 29-31; Jn. xiii. 36-38.

31 Simon! Simon! lo! ‖Satan‖ hath claimed you,[b] to sift as wheat;
32 But ‖I‖ have entreated for thee,[b] that thy faith may not fail.
And ‖thou‖ |once thou hast turned| strengthen thy brethren.
33 But |he| said unto him—
Lord! ‖with thee‖ am I |ready| <both into prison and unto death> to be going.
34 And |he| said:
I tell thee, Peter—
A cock will not crow this day,
Until |thrice| thou deny that thou knowest me.

35 And he said unto them—
<When I sent you forth, without purse or satchel or sandals>
|Of anything| came ye short?
And |they| said—
Of nothing!
36 And he said unto them—
But ‖now‖ |he that hath a purse| let him take it,
|In like manner also| a satchel;
And |he that hath nothing| let him sell his mantle, and buy a sword!
37 For I say unto you—
‖This' that is written‖ must needs be completed in me,—
And |with lawless ones| was he reckoned[c];
For ‖even that which concerneth me‖ hath |completion|.
38 And |they| said—
Lord, lo! |two' swords| here!
And |he| said unto them—
'Tis |enough|![d]

§ 88. *The Agony in the Garden.* Mt. xxvi. 30, 36-46; Mk. xiv. 26, 32-42; Jn. xviii. 1.

39 And going out, he went, according to his custom, unto the Mount of Olives; and the disciples [also] followed him. 40 And |coming up to the place| he said unto them—
Be praying, lest ye enter into temptation.
41 And |he| was torn from them about a stone's throw; and, bending his knees, he began to pray,
42 saying—
Father! |if thou please| bear aside this' cup from me.
‖Nevertheless‖ |not my will, but thine| be accomplished.[e]
43 [[And there appeared unto him a messenger[f] from heaven, strengthening him,—44 and ‖coming to be in an agony‖ |more intensely| was he praying; and his perspiration became, as if great drops[a] of blood, falling upon the ground.]]
45 And |arising from prayer| he came unto his disciples, and found them falling asleep by reason of their grief; 46 and he said unto them—
Why are ye slumbering?
Arise! and be praying, lest ye enter into temptation.

§ 89. *The Betrayal.* Mt. xxvi. 47-56; Mk. xiv. 43-52; Jn. xviii. 1-12.

47 |While yet' he was speaking| lo! a multitude; and |he that was called Judas, one of the twelve| was leading them on,—and he drew near unto Jesus, to kiss him. 48 But |Jesus| said to him—
Judas! ‖with a kiss‖ |the Son of Man| dost thou deliver up?
49 And they who were about him |seeing what would be| said—
Lord! shall we smite with the sword?
50 And a certain one from among them smote |the High-priest's| servant, and took off his right ear. 51 But Jesus, answering, said—
Let be—as long as this!...[b]
And |touching the ear| he healed him.
52 And Jesus said unto the High-priests, and Captains of the temple, and Elders, |who had come against him—
‖As against a robber‖ have ye come out |with swords and clubs|?
53 |Daily| was I with you, in the temple, and yet ye stretched not forth your hands against me!...
But ‖this‖ is your' hour, and the authority[c] of darkness.

§ 90. *Peter denies his Lord.* Mt. xxvi. 57, 58, 69-75; Mk. xiv. 53, 54, 66-72; Jn. xviii. 15-18, 25-27.

54 And |having arrested him| they led him away, and took him into the house of the High-priest; and |Peter| was following afar off.
55 And <they having kindled up a fire in the midst of the court, and taken seats together> Peter was for sitting among them. 56 But <a certain maid-servant, seeing him seating himself towards the light, and looking steadfastly at him> said—
‖This one also‖ was |with him|.
57 But |he| denied, saying—
I know him not, woman!
58 And ‖after a little‖ |another| beholding him, said—
‖Thou also‖ art |from among them|.
But |Peter| said—
Man! I am not.
59 And ‖about one hour having passed‖ |a certain other| began stoutly to insist, saying—

[a] Mt. xix. 28.
[b] Note the change from "you" to "thee."
[c] Is. liii. 12.
[d] Some have seen here a stroke of gentle irony.
[e] Mt. vi. 10, n.
[f] Ap: "Messenger."

[a] Ml: "clots."
[b] Probably suiting the action to the word.
[c] Or: "license"—cp. Rev. ix. 3.

‖Of a truth‖ |this one also| was with' him; for indeed he is |a Galilæan|.

60 But Peter said—
Man! I know not what thou art saying!
And |instantly' while yet' he was speaking| a cock crew. 61 And the Lord turned, and looked at Peter; and Peter was put in mind of the declaration of the Lord, how he had said to him—
<Before |a cock| crow this day>
Thou wilt deny me thrice!
62 [And |going forth outside| he wept bitterly.]

§ 91. *Jesus is mocked and taken before the Jewish Council.* Mt. xxvi. 57–68; Mk. xiv. 53–65; Jn. xviii. 24.

63 And |the men who held him bound| kept mocking him, with blows; 64 and |blindfolding him| questioned him, saying—
Prophesy! which is he that smote thee?
65 and |many other things, with profane speech| were they saying unto him.

66 And |when it became day| the Eldership of the people was gathered together—both High-priests and Scribes,—and they led him away into their high-council, saying—
<If |thou| art the Christ> tell us!
67 But he said unto them—
<If I should tell |you|> in nowise would ye believe,
68 And <if I should put questions> in nowise would ye answer;
69 But |henceforth| shall *the Son of Man* be *seated on the right hand of the power of God.*[a]
70 And they all said—
|Thou| then, art the Son of God?
And |he| unto them' said—
|Ye| say [it],—because |I| am.[b]
71 And |they| said—
What |further| need have we |of witness|?
|We ourselves| have heard it from his mouth.

§ 92. *Jesus before Pilate and Herod.* Mt. xxvii. 2, 11–26; Mk. xv. 1–15; Jn. xviii. 28–33, 38–40.

23 And one and all' the throng of them |arising| led him unto Pilate. 2 And they began to accuse him, saying—
|This one| found we, perverting our nation, and forbidding to give |tribute unto Cæsar|,—and affirming himself to be |an anointed king|.
3 And |Pilate| questioned him, saying—
Art ‖thou‖ the king of the Jews?
And |he| answering him, said—
|Thou| sayest.[c]
4 And |Pilate| said unto the High-priests and the multitudes,
|Nothing| find I, worthy of blame, in this man.
5 But |they| began to be urgent, saying—
He is stirring up the people, teaching along all' Judæa, even beginning from Galilee unto this place.

[a] Dan. vii. 13; Ps. cx. 1 ff.
[b] Or (WH): "Say ‖ye‖ that I am."
[c] Or (WH): "Dost ‖thou‖ say it?"

6 <Now |Pilate| hearing [that]> questioned whether the man was |a Galilæan|. 7 And <getting to know that he was of the jurisdiction of Herod> he sent him back unto Herod, |he also| being in Jerusalem in these' days.
8 And |Herod| seeing Jesus, rejoiced exceedingly; for he had been |a considerable number of times| wishing to see him,—because he had heard concerning him, and was hoping ‖some sign‖ to behold |by him| brought to pass.
9 And he went on to question him in a good many words; but ‖he‖ answered him |nothing|.
10 And the High-priests and the Scribes stood, vehemently' accusing him. 11 And Herod with his soldiery <having set him at nought, and mocked him> threw about him a gorgeous robe, and sent him back unto Pilate.
12 And they became friends—both Herod and Pilate—on the self-same' day, one with another; for they had previously been at enmity between themselves.
13 And ‖Pilate‖ <calling together the High-priests, and the Rulers, and the people> 14 said unto them—
Ye brought unto me this man, as one turning away the people,—and lo! ‖I‖ |in your presence| examining him, found |nothing| in this man worthy of blame, in respect of the things whereof ye were making accusation against him. 15 Nay! nor Herod; for he hath sent him back unto you,—and lo! |nothing worthy of death| hath been done by him. 16 So, then, |chastising him| I will release him. [17][a]
18 But they cried aloud, with the whole throng, saying—
Away with this man! and release unto us Barabbas:—
19 who indeed <because of a certain revolt which had occurred in the city, and of murder> had been thrown into prison.
20 ‖Again‖ however, |Pilate| called out unto them, wishing to release Jesus. 21 But |they| called out in return, saying—
Crucify! crucify him!
22 But |he, the third time| said unto them—
Why! what base thing hath this man done? ‖Nothing worthy of death‖ found I in him. |Chastising him, then| I will release him!
23 But they became urgent with loud voices, claiming to have him crucified; and their voices began to prevail.
24 And |Pilate| consented, that their request should be granted; 25 and released him who |for revolt and murder| had been cast into prison, whom they claimed,—whereas ‖Jesus‖ delivered he up unto their will.

§ 93. *The Crucifixion.* Mt. xxvii. 27–56; Mk. xv. 16–41; Jn. xix. 16–37.

26 And |as they led him away| they laid hold of a certain Simon, a Cyrenian, coming from the country,—they laid on him the cross, that he might bear it after Jesus.

[a] WH omit this verse.

27 And there was following him a great' throng of the people, and of women, who were smiting themselves and lamenting him. 28 But, turning towards them, Jesus said—

Daughters of Jerusalem!
Do not weep for me;
But |for yourselves| be weeping, and for your children.

29 For lo! days are coming, in which they will say—

Happy the barren!
Even the wombs that never bare,
And the breasts that never gave suck.

30 |Then| will they begin *to say*—

Unto the mountains, *Fall upon us!*
And unto the hills, *Cover us!*[a]

31 Because if ‖in moist wood‖ |these things| they are doing,—
In |the dry| what shall happen?

32 And there were being led, two other' evil-doers also,[b] to be lifted up. 33 And <when they came into the place which was called Skull> |there| they crucified him; and the evil-doers, one indeed on the right hand, and the other on the left. 34 [[But |Jesus| was saying—[c]

Father! forgive them;
For they know not what they do.]]

And |*when they were parting his garments*| *they cast lots.*[d] 35 And the people were standing, *looking on.* But the rulers *were sneering*, saying—[e]

|Others| he saved, let him save himself,—
If |this| is ‖the Christ of God, the Chosen‖.

36 Moreover the soldiers also mocked him,—coming near, offering |*vinegar*|[f] unto him, 37 and saying—

<If ‖thou‖ art the King of the Jews> save thyself.

38 Now there was an inscription also, over him—

|The King of the Jews| this!

39 And |one of the suspended' evil-doers| began to defame him—

Art not ‖thou‖ the Christ?
Save thyself and us!

40 But the other,[g] answering, rebuked him, and said—

Neither fearest ‖thou‖ |God|, in that thou art |in the same' judgment|?

41 And ‖we‖ indeed, justly,—for |things worthy of what we have done| are we duly receiving,
But ‖this' man‖ |nothing amiss| hath done.

42 And he went on to say—

Jesus! remember me, whensoever thou shalt come into[h] thy kingdom.

43 And he said unto him—

|Verily| I say unto thee this day[i]:
|With me| shalt thou be in Paradise.

44 And it was already about the sixth hour, and |darkness| came upon the whole' land, until the ninth hour,—45 the sun failing; and the veil of the temple was rent in the midst.

46 And |calling out with a loud voice| Jesus said—

Father! ‖*into thy hands*‖ *I commend my spirit.*[a]

And |this| saying, he ceased to breathe.

47 And the centurion, beholding that which came to pass, began to glorify God, saying—

‖In very deed‖ |this man| was |righteous|.

48 And ‖all' the multitudes who had been drawn together unto this spectacle‖ <having looked upon the things that came to pass> |smiting their breasts| began to return. 49 But all' *they who were acquainted* with him, *were standing afar off*,[b] women also who had followed with him from Galilee,—beholding these things.

§ 94. *The Burial.* Mt. xxvii. 57–61; Mk. xv. 42–47; Jn. xix. 38, 42.

50 And lo! <a man, by name Joseph, being |a councillor|,—a good and righteous man 51 (the same had not consented unto their plan and deed),—from Arimathæa, a city of the Jews, who was awaiting the kingdom of God> 52 |the same| going unto Pilate, claimed the body of Jesus. 53 And, taking it down, he wrapped it in a fine Indian cloth, and laid him in a tomb hewn in stone,—where no one as yet was lying. 54 And it was a day of preparation, and |a Sabbath| was about to dawn. 55 And the women, they who had come out of Galilee with him, |following after| observed the tomb, and how his body was laid. 56 And, returning, they made ready spices and perfumes.

§ 95. *The Resurrection.* Mt. xxviii. 1–10; Mk. xvi. 1–14; Jn. xx., xxi.

And ‖on the Sabbath,[c] indeed‖ they were quiet, according to the commandment[d]; **24** but ‖on the first day of the week,[c] at early dawn‖ |unto the tomb| came they, bringing the spices which they had prepared'. 2 And they found the stone, rolled away from the tomb; 3 but |when they entered| they found not the body [[of the Lord' Jesus]]. 4 And it came to pass <while they were perplexing themselves concerning this> that lo! |two men| stood near them, in dazzling[e] raiment. 5 And <they becoming afraid', and bending their faces unto the ground> they said unto them—

Why seek ye the Living One with the dead?
6 [[He is not here, but hath arisen:]]
Remember how he spake unto you while yet he was in Galilee:
7 Saying |as to the Son of Man|
That he must needs be delivered up into the hands of sinful men,
And be crucified,—
And |on the third' day| ‖arise‖.[f]

8 And they remembered his sayings; 9 and, returning [from the tomb], reported all these

[a] Hos. x. 8.
[b] Cp. Is. liii. 12.
[c] Or: "kept saying."
[d] Ps. xxii. 18.
[e] Ps. xxii. 7.
[f] Ps. lxix. 21.
[g] Ml: "the different one." He differed greatly.
[h] Or (WH): "in."
[i] Or: "|This day| |with me| shalt," &c.

[a] Ps. xxxi. 5.
[b] Ps. lxxxviii. 8; xxxviii. 11.
[c] Ap: "Sabbath."
[d] Exo. xx. 10; Lev. xxiii. 7.
[e] Or: "flashing," "effulgent."
[f] Chap. xviii. 31–33.

things unto the eleven, and unto all' the rest.
10 Now they were the Magdalene' Mary, and
Joana, and Mary the mother of James; and
|the other women with them| were telling |unto
the apostles| these things. 11 And these say-
ings appeared before them, as if idle talk, and
they were minded to disbelieve them. 12 ‖But
|Peter| arising, ran unto the tomb,—and,
bending near, beholdeth the linen bandages
|alone|; and departed, |unto himself| mar-
velling at the thing that had happened.‖

13 And lo! ‖two from among them‖ |on the self-
same' day| were journeying unto a village,
distant sixty furlongs from Jerusalem, |the
name of which| was Emmaus; 14 and ‖they‖
were conversing one with another, about all'
these things which had occurred'. 15 And
it came to pass |as they were conversing and
reasoning together| that ‖Jesus himself‖ |draw-
ing near| was journeying with them; 16 but
|their eyes| were held, so as not to know him.
17 And he said unto them—
What are these things which ye are debating
one with another, as ye walk along?
And they came to a stand, sad in countenance.
18 But one, by name Cleopas, answering, said unto
him—
Art ‖thou‖ lodging ‖alone‖ in Jerusalem, and
knowest not the things which have come to
pass therein in these days?
19 And he said unto them—
What things?[a]
And |they| said unto him—
The things concerning Jesus the Nazarene,
who became a prophet, mighty in work and
word, before God and all' the people:
20 In what way also our High-priests and Rulers
delivered him up unto a sentence of death,
and crucified him.
21 ‖We‖ however, were hoping that |he| was
the one destined to[b] redeem Israel!
But indeed |even with all' these things| this
brings on ‖the third‖ day, since these
things happened:—
22 Nay! ‖certain women also, from amongst us‖
have made us beside ourselves, in that they
went early unto the tomb; 23 and |not find-
ing his body| came, saying—that |a vision
of messengers| they had seen, who were
affirming him to be alive.
24 And certain of them who were with us de-
parted unto the tomb,—and found so', ac-
cording as |the women| had said; but
‖him‖ they saw not.

25 And ‖he‖ said unto them—
O thoughtless ones! and slow in heart to rest
your faith upon all things which the
prophets have spoken:—
26 Was it not needful for the Christ ‖these very
things‖ to suffer, and to enter into his
glory?
27 And <beginning from Moses, and from all' the
prophets> he thoroughly explained to them, in
all' the Scriptures, the things concerning himself.

28 And they drew near unto the village, whither
they were journeying; and ‖he‖ made for
journeying |further|. 29 And they con-
strained him, saying—
Abide with us; because it is |towards evening|,
and the day hath already declined.
And he went in to abide with them.
30 And it came to pass, when he reclined with
them, |taking the loaf| he blessed, and, breaking
it, went on to give unto them. 31 And
‖their‖ eyes were opened, and they knew him;
and ‖he‖ vanished from them. 32 And
they said one to another—
Was not |our heart| burning,[a] as he was
speaking to us in the way, as he was opening
to us the Scriptures?

33 And <arising in that very' hour> they returned
unto Jerusalem,—and found |gathered together|
the eleven, and them who were with them,
34 saying—[b]
‖In truth‖ the Lord hath arisen, and hath
appeared unto Simon!
35 And ‖they‖ went on to relate the things [that
had passed] on the journey, and how he was
made known unto them in the breaking of the
loaf.
36 Now <as |these very things| they were
telling> ‖he himself‖ stood in their midst ‖and
saith unto them—
Peace to you!‖
37 But <being agitated and becoming |afraid|>
they began to imagine, that |upon a spirit| they
were looking. 38 And he said unto them—
Why are ye troubled? and for what cause do
reasonings arise in your hearts?
39 See my hands, and my feet,—that it is ‖I
myself‖:
Handle me, and see! because ‖a spirit‖
hath not |flesh and bones| as ye perceive
‖I‖ have.
40 ‖And |this' saying| he pointed out to them his
hands and his feet.‖
41 Now <while yet' they believed not for the
joy, and were marvelling> he said unto them
Have ye anything to eat, here?
42 And they gave unto him a piece of boiled fish;
43 and, taking it before them he did eat.

§ 96. *The Commission.* Cp. Mt. xxviii. 16–20; Mk. xvi. 15–18; Jn. xx. 21–23.

44 And he said unto them—
‖These‖ are my words, which I spake unto
you yet being with you:
That all' the things that are written in the
law of Moses and the Prophets and
Psalms, concerning me, must needs be
fulfilled.
45 |Then| opened he their' mind, to understand
the Scriptures; 46 and said unto them—
‖Thus‖ it is written,

[a] Ml: "what manner of things?" [b] Or: "about to."

[a] Or (WH) add: "within us." [b] Ie: the eleven were saying, as the Gk. shews.

That the Christ |should suffer|,
And arise from among the dead on the third' day;
47 And that repentance for[a] remission of sins should be proclaimed upon his name unto all' the nations,—
Beginning from Jerusalem.[b]
48 ‖Ye‖ are witnesses of these things.
49 And lo! ‖I‖ am sending forth the promise of my Father upon you;

But tarry ‖ye‖ in the city, until ye be clothed from on high, with power.

§ 97. *The Ascension.* Ac. i. 9–12.

50 And he led them forth as far as unto Bethany; and |uplifting his hands| he blessed them.
51 And it came to pass <while he was blessing them> he parted from them [and was borne up into heaven.] 52 And ‖they‖ [having bowed down unto[a] him] returned unto Jerusalem, with great joy; 53 and were continually in the temple, blessing God.

[a] Or: "unto." Or (WH): "and."
[b] Or (WH): "nations: beginning from Jerusalem ye are witnesses," &c. A question of punctuation.

[a] Or: "worshipped."

THE GOSPEL ACCORDING TO

JOHN.

§ 1. *The Prologue.*

1 ‖Originally‖ was[a] |the Word|,[b]
And ‖the Word‖ was |with God|;[c]
And |the Word| was ‖God‖.[d]
2 ‖The same‖ was originally |with God|.
3 ‖All things‖ through him' |came into existence|,
And ‖without him‖ came into existence |not even one thing|:
<That which hath come into existence> 4 ‖in him‖ was |life|,[e]
And ‖the life‖ was |the light of men|.—
5 And ‖the light‖ |in the darkness| shineth;
And ‖the darkness‖ thereof' |laid not hold|.[f]
6 There arose a man, sent from God, whose name was |John|:
7 ‖The same‖ came |for a witness|,
That he might bear witness |concerning the light|,
That ‖all‖ might believe' |through him|.
8 ‖He‖ was not' the light,—
But, that he might bear witness concerning the light.
9 It |was|—
The real light that enlighteneth every' man—
Coming into the world|.[g]
10 |In the world| he was,
And ‖the world‖ through him' |came into existence|,
And ‖the world‖ knew him' not.
11 |Into his own possessions| he came,
And ‖his own people‖ received him not home.[a]
12 But <as many as did receive him> he gave |unto them| authority, |children of God|[b] to become,—unto them who were believing on his name:
13 Who—not of bloods, nor of the will of the flesh, nor of the will of man, but—
‖Of God‖ were born.
14 And ‖the Word‖ became |flesh|,[c]
And pitched his tent among us,
And we gazed upon his glory,—
‖A glory‖ as an Only-begotten from his Father,
Full of favour and truth.
15 (John beareth witness concerning him,[d] and hath cried aloud, saying—|the same| was he that said—
<He who |after me| was coming>
|Before me| hath advanced;
Because |my Chief| was he.)

[a] 1 Jn. i. 1, 2.
[b] Rev. xix. 13.
[c] Pr. viii. 30.
[d] Ro. ix. 5; 1 Jn. v. 20; He. i. 8; and ver. 18, below.
[e] Or (WH): "not even one thing which hath come into existence: In him was," &c.
[f] So as to stay its progress: cp. chap. xii. 35.
[g] Or: "every man coming into the world." The arrangement in the text = "It (namely, the real light that enlighteneth every man) was coming into the world"; and seems more correct as leading up to a climax: He was *coming* . . . . he *came*! (ver. 11). Ver. 10, in that view, becomes parenthetic: "He was coming" (ver. 9); "nay, in some deep sense, he was already in the world" (ver. 10); nevertheless, in the simple, historical sense, "into his own possessions, he openly came" (ver. 11).
[a] "The word *paralambanomai*, to receive to one's house, perfectly expresses the nature of the welcome which the Messiah had a right to expect. It should have been a national, solemn, and official acknowledgment on the part of the entire nation, hailing its Messiah, and rendering homage to its God. If the abode prepared had opened in this way, it would immediately have become the starting-point for the conquest of the world (Ps. cx. 2, 3). Instead, an unheard-of event took place."—Godet.
[b] 1 Jn. iii. 1, 2.
[c] He. ii. 14.
[d] Vers. 27, 30; chap. iii. 31; Mt. iii. 11; Mk. i. 7; Lu. iii. 16.

16 Because <out of his fulness> ‖we all‖ received,
Even favour over against favour.
17 Because ‖the law‖ |through Moses| was given',
‖Favour and truth‖ |through Jesus Christ| came into existence'.
18 |No one| hath seen ‖God‖ at any time:[a]
<An Only Begotten' God,
The One existing within the bosom of the Father>
‖He‖,[b] hath interpreted [him].

§ 2. *The Witness of John the Forerunner.*

19 And ‖this‖ is the witness of John, when the Jews sent forth unto him, out of Jerusalem, priests and Levites,—that they might question him—
Who art ‖thou‖?
20 and he confessed, and did not deny,—and he confessed—
‖I‖ am not |the Christ|;
21 and they questioned him—
What then? Art ‖thou‖[c] Elijah?
and he saith—
I am not;
‖The prophet‖ art |thou|?
and he answered—
No!
22 So they said unto him—
|Who| art thou? that |an answer| we may give, unto them who sent us,—
What sayest thou |concerning thyself|?
23 He said—
‖I‖ am *a Voice, of one crying aloud*;—
|*In the desert*| *make ye straight, the way of the Lord*:[d]
according as said Isaiah the prophet.
24 And they had been sent forth from among the Pharisees; 25 and they questioned him, and said unto him—
Why, then, dost thou immerse,— if ‖thou‖ art not |the Christ|, nor |Elijah|, nor |the Prophet|?
26 John answered them, saying—
‖I‖ immerse |in water|. |In the midst of you| standeth one, whom ‖ye‖ know not;—
27 |after me| coming:—Of whom ‖I‖[e] am not worthy that I should unloose the thong of the sandal.
28 ‖These things‖ |in Bethany| came to pass, beyond the Jordan, where John was, immersing.
29 |On the morrow| he beholdeth Jesus, coming unto him, and saith—
See! the Lamb of God,[f] who taketh away the sin of the world.
30 |This| is he, of whom ‖I‖ said—[g]
|After me| cometh a man,
Who |before me| hath advanced,
Because |my Chief| was he.
31 And ‖I‖ knew him not,
But <that he might be manifested unto Israel> |therefore| came ‖I‖ |in water| immersing.
32 And John bare witness, saying—
I have gazed upon the Spirit, descending like a dove, out of heaven,—and it abode upon him.[a]
33 And ‖I‖ knew him not,—
But <he that sent me to immerse in water> ‖he‖ |unto me| said—
<Upon whomsoever thou shalt see the Spirit descending and abiding upon him> |the same| is he that immerseth in Holy Spirit.
34 ‖I‖ therefore, have seen, and borne witness—
That |this| is ‖the Son of God‖.

§ 3. *The First Disciples of Jesus.*

35 |On the morrow, again| was John standing, and |from among his disciples| ‖two‖; 36 and, looking at Jesus walking, he saith—
See! the Lamb of God![b]
37 and the two' disciples hearkened unto him speaking, and they followed Jesus. 38 But Jesus, turning, and looking at them following, saith unto them—
What seek ye?
And |they| said unto him—
Rabbi! which meaneth, when translated, Teacher Where abidest thou?
39 He saith unto them—
Be coming, and ye shall see.
They came, therefore, and saw where he abode, and |with him| they abode that day. It was about the tenth' |hour|. 40 One of the two that heard from John and followed him |was Andrew, the brother of Simon Peter|. 41 The same findeth, first, his own brother Simon, and saith unto him—
We have found the Messiah!
which is, when translated, Anointed.[c] 42 He led him unto Jesus. Jesus, looking at him, said—
‖Thou‖ art Simon, the son of John,—
‖Thou‖ shalt be called, Cephas;
which is to be translated, Peter.[d]
43 |On the morrow| he desired to go forth into Galilee. And Jesus findeth Philip, and saith unto him—
Be following me!
44 Now Philip was from Bethsaida, of the city of Andrew and Peter. 45 |Philip| findeth ‖Nathanael‖, and saith unto him—
<Him, of whom wrote Moses in the law, and the Prophets> have we found,—Jesus, son of Joseph, him from Nazareth!
46 And Nathanael said unto him—
‖Out of Nazareth‖ can any good thing come?
Philip saith unto him—
Come, and see!

[a] Chap. vi. 46; 1 Jn. iv. 12.
[b] Ml: "that one (yonder)." "Strongly emphatic and pointing heavenward."—Meyer.
[c] Or (WH): "thou" (unemphatic).
[d] Is. xl. 3.
[e] Or (WH): "I" (unemphatic).
[f] Ver. 36.
[g] Vers. 15, 27.
[a] Mt. iii. 16; Mk. i. 10; Lu. iii. 22.
[b] Ver. 29.
[c] Gr. *Christus*.
[d] That is: "Man of rock."

47 Jesus saw Nathanael coming unto him, and saith concerning him—
See! |truly| an Israelite, in whom is no |guile|.
48 Nathanael saith unto him—
‖Whence‖ dost thou {know| me?
Jesus answered, and said unto him—
<Before Philip called thee,—when thou wast under the fig-tree> I saw thee.
49 Nathanael answered him—
Rabbi! ‖thou‖ art |the Son of God|:
‖Thou‖ art |King| of Israel.
50 Jesus answered, and said unto him—
<Because I said unto thee I saw thee under the fig-tree> believest thou?
|A greater thing than these| shalt thou see!
51 And he saith unto him—
‖Verily, verily‖ I say unto you:
Ye shall see *heaven*—when set open,
And |*the messengers*[a] *of God*| *ascending and descending*[b] unto[c] the Son of Man.

§ 4. *The Marriage in Cana—First Sign.*

2 And ‖on the third day‖ |a marriage| took place, in Cana of Galilee; and the mother of Jesus was' there',[d]—2 and Jesus also was invited with his disciples, unto the marriage. 3 And |wine falling short|, the mother of Jesus saith unto him—
|Wine| have they none!
4 And Jesus saith unto her—
What part can I take with thee, O woman?[e]
‖Not yet‖ hath come |mine hour|.
5 His mother saith unto them who are ministering—
<Whatsoever he may say to you> do!
6 Now there were there, six stone' water-vessels, placed |according to the purification of the Jews|; holding each, two or three measures.
7 Jesus saith unto them—
Fill the vessels with water.
And they filled them up to the brim. 8 And he saith unto them—
Draw out now, and be bearing unto the master of the feast.
And they bare. 9 And <when the master of the feast had tasted the water, now made |wine|, and knew not whence it was,—though |they who were ministering| knew, even they who had drawn out the water> the master accosteth the bridegroom, 10 and saith unto him—
‖Every' man‖ |first' the good' wine| setteth out;
And <when they have been well-supplied> ‖the inferior‖:—
‖Thou‖ hast kept the good' wine until |even now|.
11 |This, beginning of his signs| did Jesus, in Cana of Galilee, and manifested his glory; and his disciples believed on him.

§ 5. *The First Cleansing of the Temple.*

12 |After this| he came down into Capernaum,—|he| and his mother and brethren, and his disciples; and |there| they abode, not many' days. 13 And |near| was the passover of the Jews; and |Jesus| went up unto Jerusalem. 14 And he found, in the temple, them that were selling oxen and sheep and doves, also the money-changers sitting. 15 And <making a scourge out of rushes> |all of them| thrust he forth out of the temple, both the sheep and the oxen; and |the money-changers' small coins| poured he forth, and |the tables| he overturned; 16 and unto them who were selling |the doves| he said—
Take these things hence!
Be not making |the house of my Father| ‖a house of merchandise‖.[a]
17 His disciples remembered that it was written—
|*The zeal of thy house*| *eateth me up.*[b]
18 The Jews therefore answered, and said unto him—
|What sign| dost thou point out to us, in that |these things| thou doest?
19 Jesus answered, and said unto them—
Take down this shrine,[c]
And |in three' days| will I raise it.[d]
20 The Jews, therefore, said—
‖In forty' and six' years‖ was this shrine[e] built,
And ‖thou‖ |in three' days| wilt raise it!
21 But ‖he‖ was speaking concerning the shrine[e] of his body. 22 <When, therefore, he had been raised from among the dead> his disciples remembered, that |this| he had been saying; and they believed in the Scripture, and in the word which Jesus had spoken.

23 Now <when he was in Jerusalem, during the passover, during the feast> |many| believed on his name, viewing his signs which he was doing. 24 ‖Jesus himself‖ however, was not trusting himself unto them, by reason of his understanding them all, 25 and because he had |no need| that anyone should bear witness concerning man; for ‖he‖ understood what was in man.

§ 6. *Nicodemus.*

3 There was' however, a man from among the Pharisees, |Nicodemus| his name,—ruler of the Jews. 2 |The same| came unto him, by night,[a] and said unto him—
Rabbi! we know that |from God| thou hast come, |a teacher|;
For |no one| can be doing |these' signs| which |thou| art doing, except |God| be with' him.

[a] Ap: "Messenger."
[b] Gen. xxviii. 12.
[c] Cp. Mt. xxvii. 27; Mk. v. 21; Lu. xii. 11; chap. vi. 16; 2 Th. ii. 1. And so, often, *epi* with accusative. "Upon" is, to say the least, uncalled for; and is painfully grotesque. The messengers ascend and descend, not "upon," but "unto," their Lord.
[d] As not needing to be "called."
[e] The mother being already there (ver. 1), probably as relative or near friend, had naturally accepted a measure of providing care. If so, Jesus hereby merely excuses himself from being yoked in as her helper, and yet may and must have declined her guidance with respectful tenderness.

[a] Zech. xiv. 21.
[b] Ps. lxix. 9.
[c] Gr: *Naos*. Ap: "Temple."
[d] Mt. xxvi. 61; xxvii. 40; Mk. xiv. 58; xv. 29.
[e] Chap. vii. 30; xix. 30.

3 Jesus answered, and said unto him—
‖Verily, verily‖ I say unto thee:
<Except one be born from above>[a]
He cannot see the kingdom of God.
4 Nicodemus saith unto him—
|How| can a man be born, when he is |old|?
Can he <into the womb of his mother, a second time> enter, and be born?
5 Jesus answered—
‖Verily, verily‖ I say unto thee:
<Except one be born of water and spirit>
He cannot enter into the kingdom of God.
6 ‖That which hath been born of the flesh‖ is' |flesh|;
And ‖that which hath been born of the spirit‖ is' |spirit|.
7 Do not marvel, that I said unto thee:
Ye must needs be born from above.
8 ‖The spirit‖ |where it pleaseth| doth breathe,
And |the sound thereof| thou hearest;
But knowest not, whence it cometh and whither it goeth:
|Thus| is every' one who hath been born of the spirit.
9 Nicodemus answered, and said unto him—
|How| can these things |come about|?
10 Jesus answered, and said unto him—
Art ‖thou‖ the teacher of Israel, and |these things| knowest not?
11 ‖Verily, verily‖ I say unto thee:
|What we know| we speak,
And |of what we have seen| we bear witness,—
And |our witness| ye receive not.
12 <If |the earthly things| I told you, and ye believe not>
How <if I should tell you the heavenly things> will ye believe?
13 And |no one| hath ascended into heaven,
Save he that |out of heaven| descended,—[b]
‖The Son of Man‖.
14 And <just as |Moses| lifted up the serpent in the desert>
‖So‖ must |the Son of Man| be lifted up,—
15 That |whosoever' believeth in him|[c]
May have life age-abiding.[d]
16 For God |so' loved| the world,
That |his[e] Only Begotten Son| he gave,—
That |whosoever' believeth on him|
Might not perish,
But have life age-abiding.
17 For God |sent not| his Son into the world,
That he might judge the world,
But that the world might be saved' through him.[f]
18 |He that believeth on him| is not to be judged:
‖He that believeth not‖ |already| hath been judged,—
‖Because he hath not believed on the name of the Only' Begotten' Son of God‖.
19 And |this| is the judgment:
That |the light| hath come into the world,—
And men loved, rather' the darkness than the light,
For |wicked| were their |works|.
20 For |whosoever' doth practise corrupt' things|
Hateth the light,
And cometh not unto the light,
Lest his works should be reproved;
21 But |he that doeth the truth|
Cometh unto the light,
That his works may be |made manifest|,
That |in God| have they been wrought.

§ 7. *Further Testimony of the Forerunner, as the Bridegroom's Friend.*

22 |After these things| came Jesus, and his disciples, into the Judæan' land; and |there| was he tarrying with them, and immersing. 23 And John also was immersing in Ænon, near to Salim, because |many waters| were there; and they were coming, and being immersed;—24 for |not yet| had John been cast into prison.
25 There arose, therefore, a questioning, from among the disciples of John, with a Jew,—concerning purification. 26 And they came unto John, and said unto him—
Rabbi! <he who was with thee beyond the Jordan, unto whom ‖thou‖ hast borne witness> see! |the same| is immersing; and |all| are coming unto him.
27 John answered, and said—
A man can receive |nothing|, except it have been given him out of heaven.
28 ‖Ye yourselves‖ |unto me| bear witness, that
‖I‖[a] said[b]—
‖I‖ am not the Christ;
but—
I am sent before ‖That One‖.[c]
29 ‖He that hath the bride‖ is |bridegroom|,
But <the friend of the bridegroom, who standeth by and hearkeneth unto him>
|greatly| rejoiceth, by reason of the voice of the bridegroom.
|This', my' joy| therefore, is fulfilled.
30 ‖That One‖ it behoveth to increase,—
But ‖me‖ to decrease.
31 <He that |from above| doth come>
|Over all| is':
<He that is of the earth>[d]
|Of the earth| is',
And |of the earth| doth speak':
<He that |out of heaven| doth come>[e]
|Over all| is'.
32 <What he hath seen and heard>[f]
Of |the same| he beareth witness,—[g]
And ‖his witness‖ |no one| receiveth:—
33 <He that hath received his witness>

[a] Cp. ver. 31.
[b] Pr. xxx. 4; Eph. iv. 9.
[c] Or: "That |whosoever believeth| may |in him| have," &c.
[d] Ap: "Age-abiding."
[e] Or: "the."
[f] Chap. xii. 47.

[a] Or (WH): "I" (unemphatic).
[b] Chap. i. 20.
[c] Cp. chap. i. 18, n.
[d] Cp. chap. viii. 23.
[e] 1 Co. xv. 47.
[f] Or: "did hear."
[g] Or (31, 32, WH): "He that out of heaven doth come, of what he hath seen and heard beareth witness."

Hath set seal—
That ‖God‖ is |true|.
34 For <he whom God hath sent>
|The sayings[a] of God| doth speak;
For |not by measure|[b] giveth he the Spirit.
35 ‖The Father‖ loveth the Son,
And ‖all things‖ hath given into his hand.
36 <He that believeth on the Son>
Hath life age-abiding:
Whereas <he that yieldeth not unto the Son>
Shall not see life,—
But ‖the anger of God‖ awaiteth him.

§ 8. *The Woman of Samaria, and the Samaritans.*

4 <When therefore the Lord knew, that the Pharisees had heard—
‖Jesus‖ |more' disciples| is making and immersing, than John,—
2 although indeed ‖Jesus himself‖ was not immersing, but his disciples> 3 he left Judæa, and departed again into Galilee. 4 Now he must needs pass through Samaria. 5 He cometh, therefore, unto a city of Samaria, called Sychar, near the parcel of ground which Jacob gave unto Joseph his son. 6 Now Jacob's fountain was there. ‖Jesus‖, therefore, <having become toil-worn with the journey> was sitting thus, upon the fountain. It was about the sixth hour. 7 There cometh a woman of Samaria to draw water. Jesus saith unto her—
Give me to drink!
8 for |his disciples| had gone away into the city, that |food| they might buy. 9 The Samaritan woman, therefore, saith unto him—
How dost ‖thou‖, being ‖a Jew‖, ask to drink ‖of me‖ who am |a Samaritan woman|?
[for |Jews| have no dealings with |Samaritans|.] 10 Jesus answered, and said unto her—
<If thou hadst known the free gift[c] of God, and who it is that is saying unto thee,
Give me to drink>
‖thou‖ wouldst have asked him', and he would have given thee living' water.
11 She saith unto him—
Sir! |not even a bucket| hast thou,—and |the well| is |deep|:—|Whence| then, hast thou the living' water?
12 Art ‖thou‖ greater' than |our father Jacob|, who gave us the well,—and ‖himself‖ out of it drank, and his sons, and his flocks?
13 Jesus answered, and said unto her—
<Whosoever drinketh of this water>
Will thirst |again|;
14 But <whosoever shall drink of the water which ‖I‖ will give him>
In nowise shall thirst, unto times age-abiding,—
But <the water which I will give him>
Shall become, within him, |a fountain of water|,
‖Springing up unto life age-abiding|.

[a] Or: "things."
[b] Ml: "out of a measure."
[c] Or: "bounty."

15 The woman saith unto him—
Sir! give me this' water, that I thirst not, neither be coming hither to draw.
16 He saith unto her—
Go, call thy husband, and come hither!
17 The woman answered, and said [unto him]—
I have no husband.
Jesus saith unto her—
|Well| saidst thou, |A husband| I have not; 18 for |five' husbands| thou hast had,—and |now| he whom thou hast, is not thy |husband|:
|This' true thing| hast thou spoken.
19 The woman saith unto him—
Sir! I perceive that |a prophet| art ‖thou‖:—
20 ‖Our fathers‖ |in this mountain| worshipped;
And ‖ye‖ say, that |in Jerusalem| is the place, where |to worship| it behoveth.
21 Jesus saith unto her—
Believe me, woman!
There cometh an hour, when <neither in this mountain, nor yet in Jerusalem> shall ye worship the Father.
22 ‖Ye‖ worship, that which ye know not;
‖We‖ worship, that which we know;
Because ‖salvation‖ is |of the Jews|.
23 But there cometh an hour, and |now| is',—
When |the real' worshippers| shall worship the Father in spirit and truth;
For ‖even the Father‖ is seeking |such as these| as his worshippers.
24 God is |spirit|;
And |they that worship him|
‖In spirit and truth‖ must needs worship.
25 The woman saith unto him—
I know that |Messiah| cometh, who is called Christ,—
<Whensoever ‖he‖ shall come> he will tell us |everything|.
26 Jesus saith unto her—
‖I, that speak unto thee‖ am he.

27 And |hereupon| came his disciples, and they began to marvel, that |with a woman| he was talking. |No one| however, said—
What seekest thou? or— Why talkest thou with her?

28 The woman, therefore, left her water-vessel, and went away into the city, and saith unto the men—
29 Come! see a man, that told me all things that ever I did:
Can |this| be |the Christ|?
30 They came forth out of the city, and were coming unto him.

31 |In the meantime| the disciples were requesting him, saying—
Rabbi! eat.
32 But |he| said unto them—
‖I‖ have |food| to eat, of which ‖ye‖ know not.
33 The disciples, therefore, began to say, one to another—
Hath anyone brought him, to eat?

34 Jesus saith unto them—
‖My′ food‖ is, that I should do the will of him
that sent me, and complete |his work|.
35 Are ‖ye‖ not saying—
<Yet′ |a fourmonth| it is> and |the
harvest| cometh?
Lo! I say unto you—
Lift up your eyes, and gaze at the fields,—
That |white| are they unto |harvest|.
‖Already‖ 36 |he that reapeth| receiveth |a
reward|,
And gathereth fruit unto life age-abiding;
That |he that soweth| together′ may re-
joice |with him that reapeth|.
37 For ‖herein‖ doth the saying |hold good|,—
|One| is the sower,
And |another| is the reaper.[a]
38 ‖I‖ sent you forth, to be reaping that
whereon ‖ye‖ have not toiled:
|Others| have toiled,
And ‖ye‖ |into their toil| have entered.
39 And ‖out of that city‖ |many| believed on him—
of the Samaritans,—by reason of the word of the
woman in bearing witness—
He told me all things that ever I did.
40 <When, therefore, the Samaritans came unto
him> they went on to request him to abide with
them; and he abode there two′ days. 41 And
‖many′ more‖ believed by reason of his dis-
course; 42 and |unto the woman| began to say—
<No longer, by reason of thy′ talk[b]> do we
believe;
For ‖we ourselves‖ have heard, and know
that
‖This One‖ is, in truth, ‖the Saviour of the
world‖.

§ 9. *A Courtier's Son restored—Second Sign.*

43 But ‖after the two′ days‖ he went forth from
thence, into Galilee. 44 For |Jesus himself′|
bare witness, that ‖a prophet‖ |in his own′
fatherland| hath not |honour|.[c] 45 So |when
he came into Galilee| the Galilæans welcomed
him, having seen |all things| whatsoever he had
done in Jerusalem during the feast; for ‖they
also‖ went unto the feast. 46 So he came
again unto Cana of Galilee, where he had made
the water |wine|. And there was a certain
courtier, whose son was sick, in Capernaum.
47 |The same| <hearing that Jesus had come out
of Judæa into Galilee> came away unto him,
and began requesting him, that he would come
down and heal his son; for he was on the point
of dying. 48 Jesus therefore said unto him—
<Except |signs and wonders| ye see> in
nowise will ye believe.[d]
49 The courtier saith unto him—
Sir! come down, ere my child die!
50 Jesus saith unto him—
Be going thy way: |thy son| liveth!
And the man believed in the word which Jesus
spake to him, and at once went his way. 51 And
<when he was even now′ going down> |his
servants| met him, saying, that |his boy| was
living. 52 So he enquired the hour, from them,
when he began |to amend|. They said, there-
fore, unto him—
‖Yesterday, at the seventh hour‖ the fever
left him.
53 So the father took note that it was |in that′
hour| wherein Jesus said unto him—
|Thy son| liveth!
and he believed, |he| and all′ his house.
54 Now ‖this again‖ as |a second sign| Jesus
did, after coming out of Judæa into Galilee.

§ 10. *Cure at the Pool of Bethzatha. Jesus claims to be the Son of God.*

5 ‖After these things‖ was a feast of the Jews,
and Jesus went up unto Jerusalem. 2 Now
there is in Jerusalem, at the Sheep-gate, a pool,
which is called in Hebrew Bethzatha,[a]—having
|five′ porches|. 3 ‖In these‖ was lying a
throng of them who were sick,—blind, lame,
withered. [4][b] 5 And there was a certain man
there, who |for thirty-eight′ years| had con-
tinued in his sickness. 6 Jesus <seeing ‖this
one‖ lying, and taking note that now |a long′
time| had he continued> saith unto him—
Desirest thou to be made |well|?
7 The sick man answered him—
Sir! I have |no man| that <as soon as the
water hath been troubled> might thrust
me into the pool; but <while |I| am
coming> ‖another‖ |before me| goeth
down.
8 Jesus saith unto him—
Rise! take up thy couch, and be walking.
9 And |straightway| the man was made well and
took up his couch, and began to walk.
Now it was Sabbath, on that′ day. 10 The Jews,
therefore, were saying, unto him who had been
cured—
It is |Sabbath|; and it is not allowable for
thee to take up thy couch:—
11 |who| however, answered them—
<He that made me well> ‖he‖ |unto me|
said—
Take up thy couch, and be walking.
12 They questioned him—
Who is the man that said unto thee, Take
up [thy couch], and be walking?
13 But |the healed one| knew not |who| it was;
for |Jesus| had turned aside, |a multitude| being
in the place. 14 ‖After these things‖
Jesus findeth him, in the temple, and said unto
him—
See! thou hast become |well|:—
|No more| be committing sin, lest |some
worse thing| do thee′ befall.
15 The man went away, and told the Jews, that it
was ‖Jesus‖ who had made him well.
16 And ‖on this account‖ were the Jews persecu-
ting Jesus, because |these things| he had been
doing |on Sabbath|. 17 But |he|
answered them—

[a] Cp. Mi. vi. 15.
[b] Or: "speaking."
[c] Mt. xiii. 57; Mk. vi. 4; Lu. iv. 24.
[d] Or (WH): "will ye" . . .!
[a] Or (WH): "Bethsaída."
[b] Ver. 4 omitted by WH.

|My Father| ‖until even now‖[a] is working;
And ‖I‖ am working.[b]

18 ‖On this account‖ therefore |the rather| were the Jews seeking to slay him,—because <not only was he breaking the Sabbath> but was calling God ‖his own Father‖, making |himself| ‖equal‖ with ‖God‖.

19 Jesus, therefore, answered, and went on to say unto them—
‖Verily, verily‖ I say unto you:
The Son cannot be doing, of himself, |a single thing|,—
Save anything he may see |the Father| doing;
For <whatsoever ‖he‖ may be doing>
‖These things‖ |the Son also, in like manner| doeth.

20 For ‖the Father‖ dearly loveth the Son,
And |all things| pointeth out to him, which |himself| is doing;
And ‖greater works than these‖ will he point out to him,
That |ye| may marvel.

21 For <just as the Father waketh up the dead, and quickeneth them>
|In like manner| ‖the Son also‖ |whom he pleaseth| doth quicken.[c]

22 For neither doth |the Father| judge anyone,—
But |all the judging|[d] hath given unto the Son:

23 That |all| may honour the Son,
Just as they honour the Father:
<He that doth not honour the Son>
Doth not, in fact, honour the Father who sent him.[c]

24 ‖Verily, verily‖[f] I say unto you:
<He that heareth |my word|, and believeth in him that sent me>
Hath life age-abiding,
And |into judgment| cometh not,
But hath passed over, out of death into life.

25 ‖Verily, verily‖[g] I say unto you:
There cometh an hour, and now is,
When |the dead| shall hearken unto the voice of the Son of God,
And |they who have hearkened| shall live.

26 For <just as |the Father| hath life |in himself|>
‖In like manner‖ |unto the Son also| hath he given, |life| to have, |in himself|;

27 And ‖authority‖ hath he given him, to be executing |judgment|,—
Because |Son of Man| is he!

28 Do not be marvelling at this:
Because there cometh an hour, in which |all they in the tombs| shall hearken unto his voice, 29 and shall come forth,—
<They who |the good things| have done>
Unto a resurrection |of life|;
But <they who the corrupt things| have practised>
Unto a resurrection |of judgment|.

30 ‖I‖ cannot be doing, of myself, |a single thing|,—
|Just as I hear| I judge;
And ‖my' judging‖ is |just|,—
Because I seek not my own' will,
But the will of him that sent me.

31 <If ‖I‖ bear witness |concerning myself|>
|My witness| is not |true|.

32 ‖Another‖ it is, who beareth witness concerning me,—
And I know that |true| is the witness which he witnesseth concerning me.

33 ‖Ye‖ have sent forth unto John,—[a]
And he hath borne witness to the truth:—

34 ‖I‖ however, ‖not from man‖ |my witness| receive;
But |these things| I say, that ‖ye‖ may be saved:—

35 ‖He‖ was the burning and shining lamp,
And ‖ye‖ were willing to exult, for an hour, |in his light|.

36 But ‖I‖ have, as my witness, something greater than John's;
For <the works which the Father hath given me, that I should complete them,—the works themselves' which I am doing> bear witness concerning me,
That |the Father| hath sent me.

37 And so |the Father who sent me| ‖he‖ hath borne witness concerning me.

Neither ‖a sound of him‖ |at any time| have ye heard,
Nor |a form of him| have ye seen;

38 And ‖his word‖ ye have not, within you abiding,—
Because <as touching him whom ‖he‖ sent>
‖In him‖ ‖ye‖ believe not.

39 Ye search[b] the Scriptures,
Because ‖ye‖ think |by them| to have |life age-abiding|;
And ‖those [Scriptures]‖ are they which bear witness concerning me:

40 And yet ye choose not to come unto me, that |life| ye may have.

41 <Glory from men> am I not receiving;—

42 But I have taken knowledge of you,[c]
That ‖the love of God‖ ye have not |in yourselves|:—

43 ‖I‖ have come, in the name of my Father,—
And ye are not receiving me:
<If |another| shall come in his own' name>
‖Him‖ ye will receive!

[a] Whose sabbath began so long ago: Gen. ii. 3; He. iv. 3.
[b] Or: "Therefore am ‖I‖ working."
[c] NB: The general action of the Father, and the special action of the Son.
[d] Cp. Ac. xvii. 31.
[e] 1 Jn. ii. 23.
[f] NB: "Verily, verily"—No. 2.
[g] NB: "Verily, verily"—No. 3.

[a] Chap. i. 19.
[b] Or: "Search": but the argument seems to demand the rendering in the text.
[c] NB: = "I understand you."

44 How can' ‖ye‖ believe,—
|Glory from one another| receiving;
And |the glory which is from the only' God|[a]
are not seeking[b]?
45 Do not think that ‖I‖ will accuse you unto
the Father:
There |is| who accuseth you, even ‖Moses‖,—
On whom ‖ye‖ have set your hope.
46 For <if ye had been believing |in Moses|>
Ye would, in that case, have been believing
|in me|;
For ‖concerning me‖ |he| wrote.
47 But <if |in his' writings| ye are not
believing>
How |in my' sayings| will ye believe?

§ 11. *Five Thousand Fed.* Mt. xiv. 13–21; Mk. vi. 32–44; Lu. ix. 10–17.

6 ‖After these things‖ Jesus went away across
the sea of Galilee, that is, of Tiberias; 2 and
there was following him a great multitude,
because they had been viewing the signs which
he did upon such as were sick. 3 But Jesus
had gone up into the mountain, and |there| was
sitting with his disciples. 4 Now the passover
was near, the feast of the Jews. 5 So
then Jesus, <lifting up his eyes, and beholding
that a great' multitude was coming unto him>
saith unto Philip—
Whence are we to buy loaves, that these may
eat?
6 But |this| he was saying, to test him; for |he
himself| knew, what he was about to do.
7 Philip answered him—
‖Two hundred denaries-worth of loaves‖ are
not sufficient for them, that ‖each one‖ may
take |a little|.
8 One from among his disciples, Andrew, the
brother of Simon Peter, saith unto him—
9 There is a little lad here, that hath five' barley
loaves, and two' small fishes,—
But ‖these‖—what are they |for such num-
bers|?
10 Jesus said—
Make the people recline.
Now there was much grass in the place. So
the men reclined, to the number of about five
thousand. 11 Jesus therefore took the
loaves, and |giving thanks| went on distributing
unto them that reclined; |in like manner| of the
small fishes also: as much as they were wish-
ing. 12 And |when they were well-filled|
he saith unto his disciples—
Gather up the broken pieces left' over', that
nothing be lost.
13 So they gathered them up, and filled twelve'
baskets, with broken pieces out of the five'
barley loaves,—which were left over by them
who had eaten. 14 ‖The people‖ there-
fore, |seeing what signs[c] he wrought| began to
say—
‖This‖ is, of a truth, the prophet who was to
come into the world.

[a] *Or* (WH): "from the Only One."
[b] Chap. xii. 43.
[c] Or (WH): "sign."

§ 12. *Jesus walks on the Lake.* Mt. xiv. 22–36; Mk. vi. 45–56.

15 ‖Jesus‖ therefore <getting to know[a] that they
were about to come, and seize him, that they
might make him king[b]> retired again into the
mountain ‖himself, alone‖. 16 But
|when evening came| his disciples went down
unto the sea; 17 and |entering into a boat| were
going across the sea unto Capernaum. And
|dark, already| had it become, and |not yet|
had Jesus reached them; 18 moreover the sea
<by reason of a great wind that blew> was
rising high. 19 <Having therefore rowed
about twenty-five or thirty furlongs> they
observe Jesus, walking upon the sea, and |near
the boat| coming; and they were affrighted.
20 But |he| saith unto them—
It is ‖I‖: be not affrighted!
21 They were willing, therefore, to receive him into
the boat; and |straightway| the boat was at
land, whither they had been slowly going.

§ 13. *Discourse in the Synagogue at Capernaum.*

22 ‖On the morrow‖ |the multitude that was stand-
ing on the other side of the sea| saw that there
was not |another small-boat| there, save one,—
and that Jesus entered not |along with his dis-
ciples| into the boat, but that |alone| his
disciples departed:—23 howbeit there came' boats
out of Tiberias, near the place where they did
eat the bread, after the Lord had given thanks:—
24 <When, therefore, the multitude saw, that
|Jesus| was not there, nor yet his disciples>
|they themselves| got into the small boats, and
came unto Capernaum, seeking Jesus; 25 and
<finding him on the other side of the sea> they
said unto him—
Rabbi! |when| camest thou |hither|?
26 Jesus answered them, and said—
‖Verily, verily‖ I say unto you:
Ye seek me,
Not because ye saw signs,
But because ye did eat of the loaves and
were filled.
27 Be working,
Not for the food that perisheth,
But for the food that endureth unto life age-
abiding,—
Which |the Son of Man| unto you, will
give;
For upon |the same| hath the Father
‖even God‖ set his seal.
28 They said, therefore, unto him—
What are we to do, that we may be working
the works of God?
29 Jesus answered, and said unto them—
‖This‖ is the work of God:
That ye believe on him whom |he| hath sent
forth.
30 They said, therefore, unto him—
What, then, art ‖thou‖ doing |by way of sign|,
That we may see, and believe in thee:
What art thou working?

[a] Or: "observing."
[b] Or: "make a king."

31 ‖Our fathers‖ did eat |the manna| in the desert,—
Just as it is written:
‖*Bread out of heaven*‖ *he gave them to eat.*[a]
32 Jesus said unto them—
‖Verily, verily‖ I say unto you:
‖Not Moses‖ gave you the bread out of heaven;
But ‖my Father‖ giveth you the real' bread out of heaven.
33 For |the bread of God| is
That which is coming down out of heaven,
And giving |life| unto the world.
34 They said, therefore, unto him—
Sir! |evermore| give us this bread.
35 Jesus said unto them—
‖I‖ am the bread of life:
|He that cometh unto me| in nowise shall hunger,
And |he that believeth on me| in nowise shall thirst |any more|.
36 But I told you—
Ye have even seen [me],
And yet do not believe.
37 <All that which the Father is giving me>
|Unto me| will have come,
And |him that cometh unto me|
In nowise will I cast out,—[b]
38 Because I have come down from heaven,—
Not that I should be doing my own' will,
But the will of him that sent me.
39 And |this| is the will of him that sent me,
That <of all' that which he hath given me>
I should lose nothing,
But should raise it up at the last' day.
40 For |this| is the will of my Father,
That <every' one that vieweth the Son, and believeth on him>
Should have life age-abiding,
And ‖I‖ should[c] raise him up, at the last' day.
41 The Jews, therefore, began to murmur concerning him, because he said—
‖I‖ am the bread that came down out of heaven;
42 and were saying—
Is not ‖this‖ Jesus, the son of Joseph,—
Of whom ‖we‖ know the father and the mother!
How is it then, that he |now| saith:
|Out of heaven| have I come down?
43 Jesus answered, and said unto them—
Be not murmuring, one with another:
44 ‖No one‖ can' come unto me, except |the Father who sent me| draw him,—
And ‖I‖ will raise him up, in the last' day.
45 It is written in the prophets,—
And they shall be, all, the instructed of God:[d]
<Every' one who hath heard of the Father, and learned>
Cometh unto me.
46 Not that any one hath seen' ‖the Father‖,
Save he who is from God,—
|This one| hath seen the Father.
47 ‖Verily, verily‖ I say unto you:
‖He that believeth‖ hath life age-abiding.
48 ‖I‖ am the bread of life:—
49 |Your fathers| did eat, in the desert, the manna,—
‖And died‖:
50 ‖This‖ is the bread which |out of heaven| cometh down,[a]
That one |thereof| may eat,—
‖And not die‖.
51 ‖I‖ am the living bread, which |out of heaven| came down:
<If one eat of this' bread>
He shall live unto times age-abiding;
And <the bread, moreover, which |I| will give>
Is |my flesh|—for the world's' life.
52 The Jews, therefore, began to strive one with another, saying—
How can this one |unto us| give his flesh to eat?
53 Jesus, therefore, said unto them—
‖Verily, verily‖ I say unto you—
<Except ye eat the flesh of the Son of Man, And drink his blood>
Ye have not life within yourselves.
54 He that feedeth upon my flesh, And drinketh my blood>
Hath life age-abiding,
And ‖I‖ will raise him up at the last' day;
55 For ‖my flesh‖ is ‖true‖ food,
And ‖my blood‖ is ‖true‖ drink:
56 <He that feedeth upon my flesh, And drinketh my blood>
|In me| abideth,
And ‖I‖ in him'.
57 <Just as the living' Father sent me,—
And I live by reason of the Father>
|He also that feedeth upon me|
‖Even he‖ shall live by reason of me'.
58 |This| is the bread, which |out of heaven| came down:—
Not just as your fathers did eat—and died!
<He that feedeth upon this' bread>
Shall live unto times age-abiding.
59 |These things| said he, as |in a synagogue| he was teaching, in Capernaum. 60 ‖Many‖ of his disciples, therefore, |when they heard| said—
|Hard| is this discourse,—
Who can |thereunto| hearken?
61 But Jesus <knowing within himself that his disciples were murmuring concerning this> said unto them—
Doth ‖this‖ cause |you| to stumble?
62 [What] then <if ye should view the Son of Man ascending where he was before?> ...
63 ‖The spirit‖ it is, that giveth life,—
‖The flesh‖ profiteth |nothing|:
<The declarations which ‖I‖ have spoken unto you>
Are |spirit| and Are |life|.

[a] Exo. xvi. 4, 15; Ps. lxxviii. 24.
[b] Cp. chap. ix. 34.
[c] Or: "will."
[d] Is. liv. 13.
[a] Or: "is coming down"; "is to come down."

64 But there are some' from among' you, who
do not believe.
For Jesus knew from the beginning, who they
were that did not believe, and who it was
would deliver him up;—65 and he went on to
say—
|For this cause| have I said unto you:
|No one| can' come unto me, except it have
been given him |of the Father|.
66 ||Because of this|| |many from among his disciples|
went away back, and |no longer, with him| were
walking. 67 Jesus, therefore, said unto the
twelve—
Are ||ye also|| wishing to withdraw?
68 Simon Peter answered him—
Lord! |unto whom| shall we go?
|Declarations of life age-abiding| thou hast;
69 And ||we|| have believed, and come to know,—
That ||thou|| art the Holy One of God.
70 Jesus answered them—
Did not ||I|| make choice |of you, the twelve|?
And yet ||from among you|| |one| is |an
adversary|.
71 Now he was speaking of Judas, son of Simon
Iscariot; for |the same| was about to deliver
him up,—||one of the twelve||.

§ 14. *The Feast of Tents, Jerusalem.*

7 And ||after these things|| Jesus was walking in
Galilee; for he was not wishing |in Judæa| to
be walking, because the Jews were seeking to
slay him. 2 But the feast of the Jews was near,
that of the pitching of tents. 3 His brethren,
therefore, said unto him—
Remove hence, and withdraw into Judæa,
that |thy disciples also| may view thy[a]
works which thou art doing.
4 For ||no one|| |anything in secret| doeth, and
yet is seeking |himself| to be well-known.[b]
<If |these things| thou art doing> manifest
thyself unto the world.
5 For |not even his brethren| were believing on
him. 6 Jesus, therefore, saith unto
them—
||My' season|| |not yet| is here;
But ||your' season|| |at any time| is ready:
7 The world cannot' hate you';
But |me| it hateth,
Because ||I|| bear witness concerning it,
That ||the works thereof|| are |wicked|.
8 ||Ye|| go up unto the feast:
||I|| |not yet| am coming up unto this feast,
Because ||my' season|| |not yet| hath fully
come.
9 And <|these things| having said unto them>
he was still abiding in Galilee. 10 But
<when his brethren had gone up unto the feast>
|then| ||he also|| went up,—not openly, but as it
were in secret. 11 |The Jews| therefore,
were seeking him in the feast, and were saying—
Where is that one?
12 and there was great ||murmuring|| about him,
among the multitudes: ||some|| indeed, were
saying—
|Good| is he!
[but] ||others|| were saying—
Not so! but he is leading the multitude astray.
13 ||No one|| nevertheless, was speaking |openly|
about him, because of their fear of the Jews.
14 ||Presently|| however, <the feast' being at its
height> Jesus went up unto the temple and was
teaching. 15 The Jews, therefore, began to
marvel, saying—
|How| doth this one know ||letters||, not having
learned?
16 Jesus, therefore, answered them, and said—
||My' teaching|| is not mine', but his who sent
me.
17 <If any one intend |his will| to do>
He shall get to know concerning the teaching—
Whether it is |of God|,
Or ||I|| |from myself| am speaking.
18 <He that |from himself| doth speak>
|His own glory| is seeking:
<He that seeketh the glory of him that sent
him>
||The same|| is |true|,
And ||injustice|| |in him| is there none.
19 Did not ||Moses|| give you the law?
And yet ||not one of you|| doeth the law!—
|Why| seek ye |to slay| me?
20 The multitude answered—
|A demon| thou hast[a]:
|Who| is seeking |to slay| thee?
21 Jesus answered, and said unto them—
|One' work| I did, and ye |all| are marvelling:
22 ||For this cause|| |Moses| hath given you
||circumcision||,—
Not that |of Moses| it is, but of the
fathers;—
And |on Sabbath| ye circumcise a man.
23 <If ||circumcision|| a man receiveth |on
Sabbath|,
That the law of Moses may not' be broken'>
|With me| are ye bitter as gall,
Because ||a whole' man|| I made |well| on
Sabbath?
24 Be not judging according to appearance,
But |just' judgment| be judging.
25 So then, some of them of Jerusalem were saying—
Is not |this| he whom they are seeking to
kill?
26 And yet, see! |with freedom of speech| he is
talking,
And ||nothing|| |unto him| do they say:—
Have the rulers perhaps come to know |of a
truth|,
That |this| is ||the Christ||?
27 But ||as for this one|| we know whence he is;
<The Christ, however, whensoever he shall
come> |no one| getteth to know whence
he is.
28 Jesus, therefore, cried aloud in the temple,
teaching, and saying—
|Both me| ye know, and ye know whence I
am',—

[a] Or (WH): "the."

[b] Or (WH): "that it be well-known."

[a] Chap. viii. 48; x. 20. Ap: "Demon."

And yet |of myself| have I not come,
But he is real,[a] who sent me, whom ‖ye‖ know not.
29 ‖I‖ know him,
Because |from him| I am,
And |he| sent me forth.
30 They were seeking therefore to seize him; and yet no one laid on him his hand, because |not yet| had come his hour.[b] 31 But ‖from amongst the multitude‖ |many| believed on him, and were saying—
<The Christ, whensoever he cometh>
‖Greater' signs‖ will he do, than those which |this one| did?

32 The Pharisees hearkened unto the multitude murmuring concerning him these things; and the High-priests and the Pharisees sent forth officers, that they might seize him.
33 Jesus, therefore, said—
‖Yet a little time‖ I am |with you|,[c]
And withdraw unto him that sent me:
34 Ye shall seek me, and not find me,
And <where ‖I‖ am> ‖ye‖ cannot come.
35 The Jews, therefore, said unto themselves—
‖Whither‖ is |this one| about to go,
That we shall not find him?
‖Unto the dispersion of the Greeks‖ is he about to go,
And teach the Greeks?
36 |What| is this which he said:
Ye shall seek me and not find me,
And <where ‖I‖ am> ‖ye‖ cannot come?
37 Now ‖on the last'—the great'—day of the feast‖[d] Jesus was standing, and he cried aloud, saying—
<If any man thirst>
Let him come unto me and drink:
38 <He that believeth on me>—just as said the Scripture,—[e]
‖Rivers‖ |from within him| shall flow, | of living water|.
39 Now |this| spake he concerning the Spirit which they who believed on him were about to receive; for |not yet| was there Spirit,[f] because ‖Jesus‖ |not yet| was glorified!
40 ‖Some from amongst the multitude‖ therefore, having hearkened unto these words, were saying—
‖This‖ is, in truth, |the prophet|.
41 |Others| were saying—
‖This‖ is |the Christ|.
But |others| were saying—
‖Out of Galilee‖ is |the Christ| to come?
42 Hath not the Scripture said:
<Of *the seed of David*,[g]
And *from Bethlehem*,[h] the village where David was>
Cometh the Christ?
43 ‖A division‖ therefore, arose in the multitude, because of him. 44 ‖Certain‖ indeed, from among them, were wishing to seize him; but ‖no one‖ thrust upon him his hands.
45 So then the officers came unto the High-priests and Pharisees, and ‖they‖[a] said unto them—
|For what cause| have ye not brought him?
46 The officers answered—
‖Never‖ man spake thus!
47 The Pharisees, therefore, answered them—
Surely ‖ye also‖ have not been led astray?
48 Surely |none of the rulers| hath believed in him, |Nor of the Pharisees|?
49 But ‖this multitude, that take no note of the law‖ are |laid under a curse|.
50 Nicodemus saith unto them—he that came unto him formerly, being |one| from among them—
51 Surely ‖our law‖ doth not judge the man, unless it hear first from him, and get to know what he is doing?
52 They answered and said unto him—
Surely ‖thou also‖ art not |of Galilee|?
Search and see! that ‖out of Galilee‖ a prophet is not to arise.

[See the section concerning the Adulteress at the end of this Gospel.]

§ 15. *The Light and the Darkness in Conflict.*

8 12 ‖Again‖ therefore, |unto them| spake Jesus, saying—
‖I‖ am the light of the world:[b]
‖He that followeth me‖ shall in nowise walk in darkness,
But shall have the light of life.[c]
13 The Pharisees, therefore, said unto him—
‖Thou‖ |concerning thyself| bearest witness:
|Thy witness| is not true.
14 Jesus answered, and said unto them—
<Even though ‖I‖ bear witness concerning myself>
|True| is my witness,
Because I know whence I came, and whither I go;
But ‖ye‖ know not whence I come, and whither I go.
15 ‖Ye‖ |according to the flesh| do judge:
‖I‖ am judging no one.
16 And <even if ‖I‖ am judging>
‖My' judging‖ is |genuine|,—[d]
Because |alone| am I not,
But ‖I‖ and the Father who sent me;[e]
17 And |in your own law| it is written,[f]
That ‖two' men's witness‖ is |true|:
18 ‖I‖ am the one bearing witness of myself,
And the Father who sent me is bearing witness concerning me.
19 They were saying unto him, therefore—
|Where| is thy father?
Jesus answered—
Neither ‖me‖ do ye know, nor yet my Father:
<If ‖me‖ ye had known> |my Father also| had ye known.

[a] More than "true."
[b] Chap. viii. 20.
[c] Chap. xii. 35.
[d] Cp. Lev. xxiii. 34-36.
[e] Cp. Is. lviii. 11.
[f] That is, as an imparted gift.
[g] Ps. lxxxix. 3 f.
[h] Mi. v. 2.

[a] Or: "those men."
[b] Chap. xii. 46.
[c] Or: "the life"; cp. chap. i. 4.
[d] Is what it professes to be.
[e] Or (WH): "and he that sent me."
[f] Cp. Deu. xvii. 6.

20 ‖These' sayings‖ spake he in the treasury, teaching in the temple, and yet |no one| seized him, because |not yet| had come his hour.[a]
21 He said unto them again, therefore—
|I| go, and ye shall seek me,—and yet |in your sin| shall ye die:
<Whither ‖I‖ go> ‖ye‖ cannot come.
22 The Jews, therefore, were saying—
Can it be that he will kill himself, that he saith,
<Whither |I| go> |ye| cannot come?
23 And he was saying unto them—
‖Ye‖ are |of the realms below|,
‖I‖ am |of the realms above|:
‖Ye‖ are |of this' world|.
‖I‖ am not of this world.
24 Therefore said I unto you,
Ye shall die in your sins;
For <if ye believe not that ‖I‖ am he> ye shall die in your sins.
25 They were saying unto him, therefore—
Who art ‖thou‖?
Jesus said unto them—
<First and foremost>[b]
Even what I speak unto you.[c]
26 ‖Many things‖ have I |concerning you| to speak, and to judge;
But ‖he who sent me‖ is |true|,
And ‖I‖ <what things I heard from him> |the same| speak I unto the world.
27 They noted not that ‖as touching the Father‖ |unto them| he was speaking.
28 Jesus, therefore, said—
<Whensoever ye shall lift up the Son of Man>
‖Then‖ shall ye know, that ‖I‖ am he,
And ‖of myself‖ am doing |nothing|;
But <just as the Father taught me> ‖the same things‖ am I speaking.
29 And ‖he that sent me‖ is |with me|:
He hath not left me |alone|,
Because ‖I‖ |the things that please him| ever do.
30 <As he was speaking these' things> |many| believed on him. 31 Jesus was saying, therefore, unto the Jews who had believed' on him—
<If ‖ye‖ abide in my' word>
‖Of a truth‖ |my disciples| ye are;
32 And ye shall know[d] the truth,
And ‖the truth‖ shall make you free.
33 They made answer unto him—
|Seed of Abraham| are we,
And |unto no one| have been brought into bondage |at any time|:
How sayest ‖thou‖ |Free| shall ye be made?
34 Jesus answered them—
‖Verily, verily‖ I say unto you:
<Every one who committeth sin>
Is |a slave| [of sin]:
35 Now ‖the slave‖ doth not abide in the house |evermore|.
‖The Son‖ abideth |evermore|.
36 <If then |the Son| shall make you free>
|Really' free| shall ye be.
37 I know that ye are |seed of Abraham|;
But ye are seeking to kill me,
Because |my' word| findeth no place in you.
38 <What things ‖I‖ have seen with the Father>
I am speaking;
‖Ye‖ also, then, <what things ye have heard from your father> are doing.[a]
39 They answered and said unto him—
‖Our father‖ is |Abraham|.
Jesus saith unto them—
<If |children of Abraham| ye are>
‖The works of Abraham‖ are ye doing.
40 But ‖now‖ ye are seeking |to kill me|,—
‖A man who |the truth, unto you| hath spoken,
Which I have heard from God‖:
‖This‖ |Abraham| did not.
41 ‖Ye‖ are doing the works of your father.
They said unto him—
‖We‖ |of fornication| were not born:
|One' father| have we—‖God‖.
42 Jesus said unto them—
<If |God| had been your father> ye had been loving me',
For ‖I‖ |from God| came forth, and am here;
For |not even of myself| have I come,
But ‖he‖ sent me forth.
43 |Wherefore| is it, that |my' speech| ye do not understand?[b]
Because ye cannot hear my' word.
44 ‖Ye‖ are |of your father—the adversary|,[c]
And ‖the covetings of your father‖ ye choose to be doing.
‖He‖ was |a murderer| from the beginning,
And |in the truth| he stood not;
Because truth is not in him:
<Whensoever he speaketh falsehood>
|Of his own| he speaketh;
Because |false| he is, and |the father of it|.
45 But <as for me>
<Because |the truth| I speak> ye do not believe me.
46 Which of you convicteth me of sin?
<If |truth| I speak> |wherefore| do ‖ye‖ not believe me?
47 ‖He that is of God‖ heareth |the sayings of God|[d];
‖Therefore‖ do |ye| not hear, because |of God| ye are not.
48 The Jews answered, and said unto him—
Do ‖we‖ not ‖well‖ say:
‖Thou‖ art |a Samaritan|, and hast |a demon|[e]?
49 Jesus answered—
‖I‖ have not |a demon|,
But honour my Father;
And ‖ye‖ dishonour me.

[a] Chap. vii. 30.
[b] Or: "at the outset"; or: "fundamentally."
[c] Prob: "What I speak, that I am: my speech revealeth my person."
[d] = "get to know."

[a] Or: "Be ‖ye‖ then doing |the things which ye have heard from the Father|."
[b] Or: "are not getting to know."
[c] 1 Jn. iii. 8.
[d] Chap. xviii. 37.
[e] Chap. vii. 20; x. 20. Ap: "Demon."

50 But ‖I‖ seek not my glory:
There is' one who seeketh and judgeth.
51 ‖Verily, verily‖ I say unto you:
<If anyone shall keep |my' word|>
‖Death‖ shall he not see, unto times age-abiding.
52 The Jews said unto him—
‖Now‖ we know that |a demon| thou hast:—
|Abraham| died, and |the prophets|,
And yet ‖thou‖ sayest:
<If anyone shall keep |my word|>
In nowise shall he taste of death, unto times age-abiding.
53 Surely ‖thou‖ art not |greater| than our father Abraham—who, indeed, died?
And |the prophets| died:—
|Whom| makest thou thyself?
54 Jesus answered—
<If ‖I‖ glorify myself> ‖my glory‖ is |nothing|:
It is |my Father| that glorifieth me,—
Of whom ‖ye‖ say—He is |your God|!
55 And yet ye have not come to know him;
But ‖I‖ do know him:
<If I say I know him not>
I shall be like you—|false|;
But I know him, and |his word| am I keeping.
56 ‖Abraham, your father‖ exulted that[a] he should see my' day;
And he saw, and rejoiced.
57 The Jews, therefore, said unto him—
‖Fifty' years old‖ not yet art thou,
And |Abraham| hast thou seen?
58 Jesus said unto them—
‖Verily, verily‖ I say unto you:
<Before |Abraham| came into existence>
‖I, am‖.
59 They took up stones, therefore, that they might cast at him; but |Jesus| was hidden, and went forth out of the temple.

§ 16. *Jesus heals a Blind Man; and avows himself The Good Shepherd.*

9 And |passing along| he saw a man, blind from birth. 2 And his disciples questioned him, saying—
Rabbi! who sinned, this man or his parents,
That |blind| he should be born?
3 Jesus answered—
Neither |this man| sinned, nor his parents;
But...that the works of God should be made manifest in him.
4 We must needs be working the works of him that sent me, while it is |day|:
There cometh a night, when |no one| can work.
5 <Whensoever I may be |in the world|>
I am |the light| of the world.[b]
6 |These things| having said, he spat on the ground, and made clay with the spittle, and laid the clay upon his eyes; 7 and said unto him—
Withdraw! wash' in the pool of Siloam,—which is to be translated, Sent. He went away, therefore, and washed, and came |seeing|.
8 <The neighbours, therefore, and they who used to observe him aforetime—that he was |a beggar|> were saying—
Is not |this| he that used to sit and beg?
9 |Others| were saying—
'Tis |the same|.
|Others| were saying—
Nay! but he is |like him|.
‖He‖ was saying—
‖I‖ am he.
10 So they were saying unto him—
How [then] were thine eyes opened?
11 ‖He‖ answered—
‖The man that is called Jesus‖ made |clay|, and anointed mine eyes, and said unto me:
Withdraw unto the pool of Siloam, and wash.
<Going away, therefore, and washing> I received sight.
12 And they said unto him— Where is ‖he‖?
He saith— I know not.
13 They bring him unto the Pharisees—|him at one time blind| 14 Now it was Sabbath, on the day when Jesus made ‖the clay‖, and opened his eyes. 15 |Again| therefore, the Pharisees also questioned him, as to how he received sight. And |he| said unto them—
‖Clay‖ laid he upon mine eyes, and I washed,—and do see.
16 Certain' from among the Pharisees, therefore, were saying—
This' man is not |from God|, because ‖the Sabbath‖ he keepeth not.
|Others| [however] were saying—
How can a sinful man |such signs as these'| be doing?
And there was |a division| among them.
17 So they were saying unto the blind man, again—
What dost ‖thou‖ say concerning him, in that he opened thine eyes?
And |he| said—
|A prophet| is he.
18 The Jews, therefore, did not believe, concerning him, that he was blind, and received sight,—until they called the parents of him that had received sight, 19 and questioned them, saying—
Is |this| your son, of whom ‖ye‖ say, that |blind| he was |born|?
How, then, seeth he |even now|?[a]
20 His parents, therefore, answered, and said—
We know that |this| is our son, and that |blind| he was born;
21 But ‖how he now seeth‖ we know not,
Or |who opened his eyes| ‖we‖ know not,—
Question |him|, he is |of age|,
‖He‖ |concerning himself| shall speak.
22 |These things| said his parents, because they were in fear of the Jews,—for |already| had the Jews agreed together, that <if anyone should

[a] One out of the many examples in John in which *hina* scarcely="in order that."

[b] Chap. viii. 12; xii. 35, 36.

[a] As if to say: "Was he ever blind?"

confess |him| to be Christ> |an excommunicant from the synagogue| should he be made.
23 |For this cause| his parents said—
He is |of age|,—question |him|.
24 So they called the man a second time—[him] who had been blind, and said unto him—
Give glory unto God!
‖We‖ know that |this' man| is |a sinner|.
25 ‖He‖ therefore, answered—
|Whether he is a sinner'| I know not:
|One thing| I know,—That <whereas I was |blind|> |now| I see!
26 They said, therefore, unto him—
What did he unto thee? How opened he thine eyes?
27 He answered them—
I told you just now, and ye did not hear:
Why |again| do ye wish to hear?
Are ‖ye also‖ wishing to become |his disciples|?
28 And they reviled him, and said—
‖Thou‖ art |the disciple| of that man[a];
But ‖we‖ are ‖Moses'‖ disciples:—
29 ‖We‖ know, that ‖unto Moses‖ hath God spoken;
But ‖as for this man‖ we know not whence he is.
30 The man answered, and said unto them—
Why! |herein| is |the marvel|:
That ‖ye‖ know not whence he is,
‖And yet he opened mine eyes‖.
31 We know that ‖God‖ |unto sinners| doth not hearken;
But <if one be |a worshipper of God| and be doing |his will|>
|Unto this one| he hearkeneth.
32 ‖Out of age-past time‖ hath it never been heard, that anyone opened the eyes of one who |blind| had been born.
33 <If this man were not' from God> he could have done nothing.
34 They answered and said unto him—
‖In sins‖ wast ‖thou‖ born |altogether|;
And art ‖thou‖ teaching |us|?
And they cast him out.[b] 35 Jesus heard that they had cast him out: and |finding him| said—
Dost ‖thou‖ believe on the Son of Man?
36 He answered [and said]—
And |who| is he, Sir, that I may believe on him?
37 Jesus said unto him—
Thou hast both seen him and |he that is speaking with thee| is ‖he‖.
38 And |he| said—
I believe, Sir![c]
and worshipped him. 39 And Jesus said—
<For judgment> ‖I‖ |unto this world| came:
That |they who were not seeing| might' see,
And |they who were seeing| might become |blind|.
40 They of the Pharisees who were with' him |heard| these things, and said unto him—
Are ‖we also‖ |blind|?
41 Jesus said unto them—
<If |blind| ye had been> ye had not had sin;
But <|now| ye say, We see> |your sin| ‖abideth‖.[a]

10 ‖Verily verily‖ I say unto you:—
<He that entereth not |through the door| into the fold of the sheep,
But goeth up from another place>
‖That man‖ is |a thief| and |a robber|.
2 But <he that entereth through the door> is |shepherd| of the sheep:
3 ‖To him‖ the porter openeth,
And ‖the sheep‖ |unto his voice| hearken;
And ‖his own' sheep‖ he calleth by name, and leadeth them forth.
4 <As soon as |all his own| he hath put forth>
|Before them| he moveth on,
And ‖the sheep‖ follow him', because they know his voice;
5 But ‖a stranger‖ will they in nowise follow, but will flee from him,
Because they know not the voice |of strangers|.
6 ‖This' similitude‖ spake Jesus unto them; but ‖those men‖ understood not[b] what the things were which he was speaking unto them.
7 Jesus, therefore, said |again|—
‖Verily, verily‖ I say unto you:—
‖I‖ am the door of the sheep:
8 ‖All, as many as came before me‖ are |thieves| and |robbers|;
But the sheep hearkened not unto them.
9 ‖I‖ am the door:
<|Through me| if anyone enter>
He shall be saved,
And shall come in and go out, and |pasture| shall find.
10 ‖The thief‖ cometh not,
Save that he may thieve and slay and destroy:
‖I‖ came,
That |life| they might have,
And |above measure| might have.
11 ‖I‖ am the good shepherd:
‖The good shepherd‖ |his life|[c] layeth down |for the sheep|.
12 ‖The hireling‖
<Even because he is no shepherd,
Whose own' the sheep are not>
Vieweth the wolf coming, and leaveth the sheep, and fleeth,—
And |the wolf| seizeth them and scattereth,—
13 Because |a hireling| he is, and hath no care for the sheep.
14 ‖I‖ am the good shepherd,
And know my own,

[a] Spoken with disdain.
[b] Cp. chap. vi. 37.
[c] Or: "Lord"; but same word as in ver. 36.

[a] Cp. chap. xv. 24.
[b] = "perceived not."
[c] Com: "soul."

And ‖my own‖ know me',—
15 Just as ‖the Father‖ knoweth me',
And ‖I‖ know |the Father|[a];
And ‖my life‖[b] I lay down for the sheep.

16 And |other' sheep| have I, which are not of this fold:
‖Those also‖ I must needs bring,
And |unto my voice| will[c] they hearken,
And there shall come to be
‖One' flock,
One' shepherd‖.[d]
17 |Therefore| doth the Father |love| me,
Because ‖I‖ lay down my life,[b]
That |again| I may receive it:—
18 |No one| forced[e] it from me,
But ‖I‖ lay it down |of myself|,—
|Authority| have I, to lay it down,
And |authority| have I, |again| to receive it:
‖This' commandment‖ received I |from my Father|.
19 ‖A division‖ |again| took place among the Jews, because of these words. 20 But many from among them were saying—
‖A demon‖ he hath,[f] and is raving,—
Why |unto him| do ye hearken?
21 |Others| said—
‖These' sayings‖ are not those of one demonized,—
Can ‖a demon‖ open the eyes of |the blind|?

§ 17. *The Feast of Dedication—Conflict renewed.*

22 The feast of dedication took place at that time, in Jerusalem: it was |winter|, 23 and Jesus was walking in the temple, in the porch of Solomon.
24 The Jews, therefore, surrounded him, and were saying unto him—
‖How long‖ holdest thou |our lives|[g] in suspense?
<If ‖thou‖ art the Christ> tell us |plainly|.
25 Jesus answered them—
I told you, and ye believe not:
<The works which ‖I‖ am doing in the name of my Father>
‖The same‖ bear witness concerning me.
26 But ‖ye‖ believe not, because ye are not of my' sheep.
27 ‖My' sheep‖ |unto my voice| hearken,—
And ‖I‖ know |them|,
And they follow me,—
28 And ‖I‖ give unto them life age-abiding,[h]
And in nowise shall they perish, unto times age-abiding[h];
And no one shall carry them off out of my hand.
29 |What ‖my Father‖ hath given me| is |something greater than all'|,[i]
And ‖no one‖ can carry off out of the hand of my Father:—
30 ‖I and the Father‖ are |one|.
31 The Jews again lifted up stones,[a] that they might stone him. 32 Jesus answered them—
‖Many' works‖ have I showed you, |noble ones, from my Father|:
For which of those works are ye stoning me?
33 The Jews answered him—
‖Concerning a noble' work‖ are we not stoning thee;
But concerning profane speech,—
And because ‖thou‖ being |a man|, art making thyself |God|.
34 Jesus answered them—
Is it not written in your law[b]:
‖*I* said *Ye are* |*gods*|
35 <If |those| he called gods, unto whom |the word of God| came—
And the Scripture cannot be broken—>
36 <Of him whom |the Father| hallowed and sent forth into the world> are ‖ye‖ saying—
Thou speakest profanely,
Because I said |Son of God| I am?
37 <If I am not doing the works of my Father> do not believe in me;
38 But <if I am doing them>
<Even though |in me| ye believe not>
‖In the works‖ believe,—
That ye may get to know and go on to know,
That the Father is ‖in me‖
And ‖I‖ am |in the Father|.
39 They were [therefore] again seeking to take him; and he went forth out of their hand.
40 And he went away again, beyond the Jordan, unto the place where John was at the first, immersing; and he abode there.
41 And ‖many‖ came unto him, and were saying—
‖John‖ indeed, did not so much as |one' sign|;
But ‖all things, whatsoever John said concerning this one‖ were |true|.
42 And ‖many‖ believed on him there.

§ 18. *The Raising of Lazarus.*

11 Now a certain man was sick, Lazarus of Bethany, of the village of Mary and Martha her sister. 2 And Mary was she who anointed the Lord with perfume,[d] and wiped his feet with her hair,—whose brother Lazarus was sick.
3 The sisters, therefore, sent out unto him saying—
Lord, see! |he whom thou tenderly lovest| is sick.
4 But Jesus hearing, said—
‖This' sickness‖ is not unto death,
But for the glory of God,—
That the Son of God may be glorified thereby.
5 Now Jesus loved Martha, and her sister, and Lazarus. 6 <When, therefore, he heard that he

[a] Mt. xi. 27.
[b] Or: "soul"—Ap.
[c] Or: "shall."
[d] Eze. xxxiv. 23; xxxvii. 24.
[e] Or (WH): "forceth."
[f] Chap. vii. 20; viii. 48. Ap: "Demon."
[g] Or: "souls"—Ap.
[h] Ap: "Age-abiding."
[i] Or (WH): "‖The Father who hath given [them] unto me‖ is greater than |all|."

[a] Chap. viii. 59.
[b] NB: the term "law" here includes the Psalms.
[c] Ps. lxxxii. 6.
[d] Chap. xii. 3.

was sick> ‖then‖ indeed, he abode in the place where he was, two' days. 7 ‖Then, after this‖ he saith unto the disciples—

Let us be leading on into Judæa |again|.

8 The disciples say unto him—

Rabbi! |just now| were the Jews seeking to stone thee,—[a]

And |again| goest thou thither?

9 Jesus answered—

Are there not ‖twelve' hours‖ in the day?

<If one walk in the day> he doth not stumble,

Because |the light of this world| he seeth;

10 But <if one walk in the night> he stumbleth,

Because |the light| is not in him.

11 |These things| he said, and |after this| he saith unto them—

|Lazarus, our dear friend| hath fallen asleep;

But I am going, that I may awake him.

12 The disciples, therefore, said unto him--

Lord! |if he have fallen asleep| he will recover.

13 But Jesus had spoken concerning his death; whereas ‖they‖ supposed that |concerning the taking of rest in sleep| he had been speaking.

14 Jesus, therefore |then| said unto them |plainly|—

|Lazarus| died; 15 and I rejoice, for your sake,—that ye may believe,—that I was not there;

But let us be going unto him.

16 Thomas, therefore, the one called Didymus, said unto his fellow-disciples—

Let |us also| be going, that we may die with him.

17 Jesus, therefore, coming, found that |four' days already'| had he been in the tomb. 18 Now Bethany was near Jerusalem, about fifteen furlongs off; 19 and ‖many from among the Jews‖ had come unto Martha and Mary, that they might console them concerning their brother. 20 ‖Martha‖ therefore, |when she heard that Jesus' was coming| went to meet him; but ‖Mary‖ |in the house| remained sitting. 21 Martha, therefore, said unto Jesus—

Lord! |if thou hadst been here| my brother had not died;

22 And |now| I know, that ‖whatsoever thou shalt ask of God‖ |God| will give unto thee.

23 Jesus saith unto her—

Thy brother shall rise.

24 Martha saith unto him—

I know that he shall rise, in the resurrection, in the last' day.

25 Jesus said unto her—

‖I‖ am the resurrection |and the life|:

<He that believeth on me>

|Even though he die| shall live again!

26 And <no' one who liveth again[b] and believeth on me>

Shall in anywise die |unto times age-abiding|.[a]

Believest thou this?

27 She saith unto him—

Yea, Lord! ‖I‖ have believed,

That ‖thou‖ art the Christ, the Son of God,—

‖He who |into the world| should come‖.

28 And this' saying, she went away, and called Mary her sister, |secretly| saying—

|The teacher| is present, and calleth thee.

29 And ‖she‖ |when she heard| was roused up quickly, and was coming[b] unto him. 30 |Not yet| however, had Jesus come into the village, but was still in the place where |Martha| met him. 31 ‖The Jews, therefore, who were with her in the house and consoling her‖ <seeing Mary, that quickly' she arose and went out> followed her, supposing that she was withdrawing unto the tomb, that she might weep[c] there. 32 ‖Mary‖ therefore, <when she came where Jesus was> |seeing him| fell at his feet, saying unto him—

Lord! |if thou hadst been here| my brother had not died.

33 ‖Jesus‖ therefore, <when he saw her weeping,[d] and the Jews who came with her weeping[d]> was indignant in the spirit, and troubled himself, 34 and said—

Where have ye laid him?

They say unto him—

Lord! come and see.

35 Jesus wept. 36 The Jews, therefore, were saying—

See! how tenderly he loved him!

37 But |some from among them| said—

Could not this man, who opened the eyes of the blind,[e] have caused that |this one also| should not have died?

38 ‖Jesus‖, therefore, <|again| being indignant within himself> cometh unto the tomb. Now it was a cave, and |a stone| was lying thereon.

39 Jesus saith—

Take ye away the stone!

Martha, the sister of the deceased, saith unto him—

Lord! |by this time| he stinketh, for it is |four days|.

40 Jesus saith unto her—

Said I not unto thee That <if thou wouldst believe> thou shouldst see the glory of God?

41 So they took away the stone. And |Jesus| lifted up his eyes on high, and said—

Father! I thank thee, thou didst hear me:

42 ‖I‖ indeed, knew that ‖always‖ |unto me| thou dost hearken;

But |for the sake of the multitude standing around| I spake,—

That they might believe that ‖thou‖ didst send me forth.

43 And |these things| having said, |with a loud voice| he cried out—

Lazarus! come forth!

[a] Chap. x. 31.
[b] Cp. Lu. xv. 32; Ro. xiv. 9; Rev. i. 18; ii. 8; xx. 4. "Shall live again" (ver. 25), because Jesus is "the Resurrection." "No one . . . shall in anywise die," because Jesus is "the Life."

[a] Ap: "Age-abiding."
[b] Or (imperfect): "started o come."
[c] Or: "wail."
[d] Or: "wailing."
[e] Or: "blind man."

44 He that was dead came forth, bound feet and hands with bandages, and ‖his face‖ |with a napkin| was bound about. Jesus saith unto them—

Loose him, and let him go.

45 <Many therefore from among the Jews, who had come unto Mary, and gazed on what he did> believed on him; 46 but ‖certain from among them‖ went away unto the Pharisees, and told them what Jesus had done.

47 The High-priests and Pharisees, therefore, brought together a high-council, and were saying—

What are we to do, in that |this' man| doeth |many' signs|?

48 <If we let him alone thus> |all| will believe on him, and the Romans will come, and take away |both our place and nation|.

49 But ‖a certain one from among them, Caiaphas‖ <being |High-priest| for that year> said unto them—

‖Ye‖ know |nothing at all|; 50 nor do ye take into account, that it is profitable for you that ‖one' man‖ should die for the people,[a] and not ‖the whole' nation‖ perish.

51 ‖This‖ however, |from himself| he spake not, but <being |High-priest| for that year> he prophesied, that Jesus was about to die for the nation; 52 and |not for the nation only| but that ‖the scattered children of God also‖ he might gather together into one. 53 ‖From that' day‖ therefore, they took counsel, that they might put him to death.

54 ‖Jesus‖ therefore, |no longer openly| was walking among the Jews, but departed thence, into the country near the desert, unto a city called |Ephraim|; and |there| abode with his disciples. 55 Now the passover of the Jews was at hand, and many went up unto Jerusalem, out of the country, before the passover, that they might purify themselves. 56 They were therefore seeking Jesus, and were saying one to another, |in the temple| standing—

How seemeth it unto you? that he will in nowise come unto the feast?

57 Now the High-priests and the Pharisees had given commands, that <if anyone came to know where he was> he should inform [them], so that they might seize him.

§ 19. *The Anointing at Bethany.* Mt. xxvi. 6–12; Mk. xiv. 3–8.

12 ‖Jesus‖ therefore, |six' days before' the passover| came unto Bethany, where Lazarus was, whom Jesus had raised from among the dead.

2 So they made for him a supper,[b] there; and |Martha| was ministering, but |Lazarus| was one of them who were reclining with him.

3 ‖Mary‖ therefore, <taking a pound of pure nard perfume, very precious> anointed the feet of Jesus,[c] and wiped, with her hair, his feet; and |the house| was filled with the fragrance of the perfume. 4 [But] Judas Iscariot, one of his disciples, he that was about to deliver him up, saith—

5 Why was |this' perfume| not sold for three hundred' denaries, and given unto the destitute?

6 Howbeit he said this, <not that |for the destitute| he cared> but because |a thief| he was, and holding |the bag| used to carry away |what was cast therein|. 7 Jesus, therefore, said—

Let her alone, that |for the day of my burial| she may observe it;

8 For ‖the destitute‖ |always| have ye with you, whereas ‖me‖ |not always| have ye.

9 The great multitude of the Jews, therefore, got to know that he was |there|, and came |not on account of Jesus only'| but that ‖Lazarus also‖ they might see, whom he had raised from among the dead. 10 But the High-priests took counsel ‖that Lazarus also‖ they might put to death; 11 because |many' of the Jews| ‖by reason of him‖ were withdrawing, and believing on Jesus.

§ 20. *The Triumphal Entry.* Mt. xxi. 1-11; Mk. xi. 1–10; Lu. xix. 29–38.

12 ‖On the morrow‖ |the great multitude that had come unto the feast| <hearing that Jesus was coming into Jerusalem> 13 took the branches of the palm trees, and went out to meet him, and began crying aloud—

Hosanna!

Blessed is he that is coming in the name of the Lord,—[a]

‖Even the King of Israel‖!

14 And Jesus, finding a young ass, took his seat thereon, just as it is written—

15 *Do not fear, O daughter of Zion!*
Lo! |thy king| cometh,
Sitting upon the colt of an ass![b]

16 ‖These things‖ his disciples noticed not, at the first; but <when Jesus was glorified> ‖then‖ remembered they that ‖these things‖ had |for him|[c] been written,— and that |these things| they had done unto him. 17 The multitude, therefore, that was with him when he called |Lazarus| out of the tomb, and raised him from among the dead, was bearing witness. 18 |On this account| the multitude met him also, because they heard that he had done ‖this' sign‖.

19 ‖The Pharisees‖ therefore, said among themselves—

Ye observe[d] that ye are profiting nothing:
See! ‖the world‖ |after him| hath gone away.

§ 21. *The Hour is Come. Final Appeals to the Jews.*

20 Now there were certain Greeks, from among them who were coming up that they might worship in the feast.[e] 21 ‖These‖ therefore, came unto Philip, him who was from Bethsaida of Galilee,—and were requesting him, saying—

Sir! we desire to see |Jesus|.

22 Philip cometh, and telleth Andrew: Andrew

[a] Chap. xviii. 14.
[b] Or: "dinner," the principal meal of the day.
[c] Chap. xi. 2.
[a] Ps. cxviii. 26.
[b] Zech. ix. 9.
[c] As if laid out for him to fulfil.
[d] Or: "do ye observe . . .?"
[e] Cp. Acts viii. 27.

and Philip come, and tell Jesus. 23 But ‖Jesus‖ answereth them, saying—
The hour hath come, that the Son of Man should be glorified!
24 ‖Verily, verily‖ I say unto you:
<Except |the kernel of wheat| shall fall into the ground, and die>
‖It‖ |alone| abideth;
But <if it die>
|Much' fruit| it beareth.
25 <He that loveth[a] his life>[b]
Loseth it;
But <he that hateth his life[b] |in this world|>
‖Unto life[c] age-abiding‖ shall guard it.[d]
26 <If |with me| anyone be ministering>
|With me| let him be following;
And <where ‖I‖ am>
|There‖ |my' minister also| shall be.
<If anyone |with me| be ministering>
|The Father| will honour him.
27 ‖Now‖ *is my soul troubled,*—[e]
And what can I say?
Father! save me from[f] this hour?
But |on this account| came I unto this hour.
Father, glorify thy name!
28 There came, therefore, a voice out of heaven—
I both have glorified it, and will glorify it again.
29 [So] ‖the multitude that was standing by, and heard it‖ were saying—
It hath |thundered|.
|Others| were saying—
‖A messenger‖ |unto him| hath spoken.
30 Jesus answered, and said—
‖Not for my sake‖ hath this voice come, but |for your sake|.
31 ‖Now‖ is there |a judging| of this world,—
‖Now‖ |the ruler of this world| shall be cast out;
32 And ‖I‖ <if I be lifted up out of the earth> will draw |all|[g] unto myself.
33 But |this| he was saying, signifying |by what manner' of death| he was about to die.
34 The multitude, therefore, answered him—
|We‖ have heard, out of the law, that ‖the Christ‖ abideth evermore[h];
How then dost ‖thou‖ say,—
It behoveth the Son of Man to be lifted up?
Who is this' Son of Man?
35 Jesus, therefore, said unto them—
‖Yet' a little' while‖[i] |the light| is |among[k] you|:
<Walk, while ye have |the light|>,
Lest ‖darkness‖ |on you| should lay hold[l];
And ‖he that walketh in darkness‖ knoweth not whither he drifteth.
36 <While |the light| ye have>
Believe on the light,
That |sons of light| ye may become.
‖These things‖ spake Jesus,—and, departing, was hid from them. 37 And <although such signs |as these| he had done before them> they were not believing on him:—38 that ‖the word of Isaiah the prophet‖ might be fulfilled, which said—

Lord! |who believed| what we have heard?
And ‖the arm of the Lord‖ |to whom| was it revealed?[a]

39 ‖On this account‖ they could not believe, because |again| said Isaiah—

40 *He hath blinded their eyes, and hardened their heart;*
Lest they should see with their eyes, and should understand with their heart, and should turn,—
And I should heal them.[b]

41 ‖These things‖ said Isaiah, because he saw his glory,[c] and spake concerning him. 42 ‖Nevertheless, however‖ |even from among the rulers| many' believed on him; but ‖because of the Pharisees‖ they were not confessing him, lest |excommunicants from the synagogue| they should be made; 43 for they loved the glory of men, more than the glory of God. 44 And |Jesus| cried aloud, and said—
<He that believeth on me>
‖Believeth not on me, but on him that sent me‖;
45 And <he that vieweth me>
|Vieweth him that sent me|.
46 ‖I‖ |a light| into the world' have come,
That ‖no' one who believeth on me‖ |in darkness| should abide.
47 And <if anyone shall hearken unto my sayings, and not guard them>
‖I‖ am not judging him;
For I came not that I might judge the world,
But that I might save the world.
48 <He that setteth me aside, and receiveth not my sayings>
Hath that which is to judge him:
<The word that I spake> ‖that‖ will judge him, in the last' day.
49 Because ‖I‖ |out of myself| spake not,
But ‖the Father who sent' me‖ hath ‖himself‖ given me commandment,
What I should say, and what I should speak.
50 And I know that ‖his commandment‖ is |life age-abiding|[d];
<The things, therefore, which I speak>
|Just as the Father hath told me|
‖So‖ I speak.

§ 22. *The Last Supper. Jesus washes his Disciples' Feet, and Comforts their Troubled Hearts.*

13 Now ‖before the feast of the passover‖ Jesus <knowing that his hour had come, that he should remove out of this world unto the Father> |having loved his own that were in the world|

[a] Or: "is fond of."
[b] Or: "his soul"—Ap.
[c] Here *zoe*; not *psyche*, as above.
[d] Mt. x. 39; xvi. 25; Lu. xvii. 33.
[e] Ps. vi. 3; xlii. 6.
[f] Or: "out of."
[g] Or (WH): "all things."
[h] Or: "remaineth age-abidingly."
[i] Chap. vii. 33.
[k] Or: "in."
[l] Cp. chap. i. 5, n.

[a] Is. liii. 1.
[b] Is. vi. 9, 10.
[c] Is. vi. 1.
[d] Ap: "Age-abiding."

‖unto the end‖ loved them. 2 And <|supper| being in progress, |the adversary| having already thrust into the heart of Judas son of Simon Iscariot, that he should deliver him up,—3 [Jesus] knowing that |all things| the Father had given unto him, into his hands, and that |from God| he had come, and |unto God| he was going[a]> 4 rouseth himself out of the supper, and layeth aside his garments, and, taking a linen cloth, girded himself. 5 |Next| he poureth water into the wash-basin, and began to be washing the feet of the disciples, and to be wiping them with the linen cloth wherewith he was girded. 6 So he cometh unto Simon Peter. He saith unto him—

Lord, dost ‖thou‖ wash my' feet?

7 Jesus answered, and said unto him—

<What ‖I‖ am doing> |thou| knowest not |as yet|;

Howbeit, thou shalt get to know |hereafter|.

8 Peter saith unto him—

In nowise shalt thou |ever| wash my' feet.

Jesus answered him—

<If I wash thee not> thou hast no part with me'.

9 Simon Peter saith unto him—

Lord! not my feet only, but my hands also, and my head.

10 Jesus saith unto him—

‖He that hath bathed himself‖ hath no need [save as to the feet] to get washed; but is pure |as a whole|.

And ‖ye‖ are |pure|, but not ye |all|.

11 For he knew the man that was delivering him up; |therefore| said he—

Not ye all, are pure.

12 <When, therefore, he had washed their feet, and taken his garments, and reclined> |again| said he unto them—

Are ye taking note, what I have done unto you?

13 ‖Ye‖ call me The Teacher and The Lord,— and |well| say, for I am.

14 <If then ‖I‖ have washed your' feet,—[I] The Lord and The Teacher>

‖Ye also‖ ought to wash |one another's| feet;

15 For ‖an example‖ have I given you,—

That <just as ‖I‖ did unto you'>

‖Ye also‖ should be doing.

16 ‖Verily, verily‖ I say unto you—

A servant is not greater than his lord,

Neither one sent forth greater than he that sent him.[b]

17 <If |these things| ye know>

|Happy| are ye, if ye be doing them.

18 Not |concerning you all'| am I speaking,—

For ‖I‖ know of whom I made choice;

But...that |the Scripture| might be fulfilled:

<He that feedeth on my bread>

Hath lifted up against me, his heel.[c]

19 |Henceforth| I tell you |before it cometh to pass|,—

That ye may believe, whensoever it doth come to pass, that ‖I‖ am he.

20 ‖Verily, verily‖ I say unto you—

<He that receiveth whomsoever I shall send>

Receiveth |me|;

And <he that receiveth |me|>

Receiveth him that sent me.[a]

21 <|These things| having said> |Jesus| was troubled in spirit, and bare witness, and said—

‖Verily, verily‖ I say unto you—

‖One from among you‖ will deliver me up.[b]

22 The disciples began to look one at another, being at a loss concerning whom he was speaking.

23 One of Jesus' disciples was reclining in his bosom, one whom Jesus loved[c]: 24 so Simon Peter beckoneth unto the same, and saith unto him—

Say Who is it? concerning whom he speaketh.

25 <‖He‖ falling back thus, upon the breast of Jesus> saith unto him—

Lord! who is it?

26 Jesus, therefore, answereth—

‖That one‖ it is, for whom ‖I‖ shall dip the morsel, and give unto him.

So <dipping the morsel> he taketh and giveth it unto Judas, son of Simon Iscariot. 27 And |after the morsel| ‖then‖ entered |Satan| into that man. Jesus, therefore, saith unto him—

‖What thou art doing‖ do quickly!

28 But ‖as to this‖ none' of them who were reclining with him knew' respecting what, he said it to him. 29 For ‖some‖ were thinking |since Judas held the bag'| that Jesus was saying to him—

Buy the things of which we have |need| for the feast;

or that |unto the destitute| he should give' something. 30 So ‖he‖ taking the morsel, went out straightway;—and it was night. 31 <When, therefore, he had gone out> Jesus saith—

|Just now| was |the Son of Man| glorified,

And |God| was glorified in him;

32 And |God| will glorify him |in himself|,—

And |straightway| glorify him.

33 Dear children!

‖Yet a little‖ am I |with you|.

Ye shall seek me, and <just as I said unto the Jews,[d]

|Whither| ‖I‖ go[e] ‖ye‖ cannot come>

‖Unto you also‖ I say it |even now|.

34 ‖A new commandment‖[f] give I unto you,—

That ye be loving one another:

<Just as I loved you>

That ‖ye also‖ be loving one another:[g]

35 ‖By this‖ shall all men take knowledge, that |my' disciples| ye are,—

If ye have |love| one to another.

[a] Or: "withdrawing."
[b] Chap. xv. 20; Mt. x. 24; Lu. vi. 40; xxii. 27.
[c] Ps. xli. 9.
[a] Mt. x. 40; Lu. ix. 48.
[b] Mt. xxvi. 21; Mk. xiv. 18; Lu. xxii. 21. A reluctant disclosure: cp. vers. 10, 11, 18.
[c] Mi: "was loving," or "used to love."
[d] Chap. vii. 34; viii. 21.
[e] Or: "withdraw."
[f] Ie: a commandment of a new kind.
[g] Chap. xv. 17.

36 Simon Peter saith unto him—
Lord! whither dost thou withdraw?
Jesus answered—
‖Whither I withdraw‖ thou canst not |now| follow me,
But thou shalt follow |hereafter|.
37 Peter saith unto him—
Lord! |why| cannot I follow thee |even now|?
‖My life‖[a] |in thy behalf| will I lay down.
38 Jesus answereth—
‖Thy life‖[a] |in my behalf| wilt thou lay down?
‖Verily, verily‖ I say unto thee—
In nowise shall a cock crow
Till thou hast denied me |thrice|.[b]

14 Let not your heart be troubled:
Believe on God,
And |on me| believe.[c]
2 ‖In the house of my Father‖ are |many dwellings|;
Or else I would have told you,
I go to prepare a place for you.
3 And <if I go, and prepare a place for you>
|Again| am I coming, and will take you home unto myself,
That <where ‖I‖ am> ‖ye also‖ may be.
4 And <whither ‖I‖ go> ye know |the way|.
5 Thomas saith unto him—
Lord! we know not whither thou goest:
How know we |the way|?
6 Jesus saith unto him—
‖I‖ am the way |and the truth, and the life|:
‖No one‖ cometh unto the Father, |but through me|.
7 <If ye had been getting to know me>
‖My Father also‖ had ye known:
‖From henceforth‖ are ye getting to know him, and have seen him.
8 Philip saith unto him—
Lord! show us the Father, and it sufficeth us.
9 Jesus saith unto him—
‖So long a time as this‖ have I been |with you|,—
And thou hast not come to know me, Philip?
‖He that hath seen me'‖ hath seen the Father'.
How art ‖thou‖ saying, Show us the Father?
10 Believest thou not, that ‖I‖ am in the Father, and ‖the Father‖ is |in me|?
<The things which I am saying unto you>
‖From myself‖ I speak not;
But ‖the Father, within me abiding‖, doeth his works.
11 Believe me,
That ‖I‖ am in the Father',
And |the Father| in me';—
Or else ‖on account of the works themselves‖ believe ye.
12 ‖Verily, verily‖ I say unto you—
<He that believeth on me>
|The works which ‖I‖ am doing| ‖he also‖ shall do;
And |greater than these| shall he do,
Because ‖I‖ |unto the Father| am going,—
13 And because <whatsoever ye shall ask in my name> |the same| will I do,[a]
That |the Father| may be glorified |in the Son|:
14 <If anything ye shall ask [me] in my name> |the same| will I do.
15 ‖If ye be loving me‖ |my' commandments| ye will keep;
16 And ‖I‖ will request the Father,
And ‖Another' Advocate‖[b] will he give unto you,
That he may be with you age-abidingly,—
17 The Spirit of truth,—
Which ‖the world‖ cannot receive,
Because it beholdeth it not, nor getteth to know it.
But ‖ye‖ are getting to know it;
Because |with you| it abideth,
And |in you| it is.[c]
18 I will not leave you bereft,—
I am coming unto you.
19 ‖Yet' a little‖ and |the world| no longer beholdeth me;[d]
But ‖ye‖ behold me,—
<Because ‖I‖ live>
‖Ye also‖ shall live.
20 ‖In that' day‖ shall ye get to know,
That ‖I‖ am in my Father',
And ‖ye‖ in me',
And ‖I‖ in you'.
21 <He that hath my commandments and keepeth them>
‖He‖ it is that loveth me;
And ‖he that loveth me‖
Shall be loved by my Father,
And ‖I‖ will love him, and will manifest ‖myself‖ unto him.
22 Judas, not the Iscariot, saith unto him—
Lord! what hath happened,
That ‖unto us‖ thou art about to manifest thyself, and |not unto the world|?
23 Jesus answered, and said unto him—
<If any man be loving me>
|My word| he will keep,
And ‖my Father‖ will love him,—
And ‖unto him‖ will we come,
And ‖an abode with him‖ will we make.
24 <He that loveth me not>
Doth not keep ‖my word‖;—
And ‖the word which ye hear‖ is not mine',
But |the Father's, who sent me|.
25 |These things| have I spoken unto you,
‖With' you abiding‖;
26 But <the Advocate,[e]
The Holy Spirit, which the Father will send in my name>
‖He‖ will teach you all things,

[a] Or: "soul"—Ap.
[b] Mt. xxvi. 34; Mk. xiv. 30; Lu. xxii. 34.
[c] Or punctuate thus: "Believe,—|on God and on me| believe."
[a] Chap. xv. 7.
[b] Or: "Helper." Cp. ver. 26; chap. xv. 26; xvi. 7.
[c] Or (WH): "shall be."
[d] Cp. chap. xvi. 16.
[e] Or: "Helper." Cp. ver. 16; chap. xv. 26; xvi. 7.

And will put you in mind |of all things which ‖I‖ told you|.

27 ‖Peace‖ I leave with you,
‖My own peace‖ give I unto you,—
<Not as |the world| giveth> give ‖I‖ unto you′:—
Let not your heart be troubled, neither let it be afraid.

28 Ye heard that ‖I‖ said unto you—
I go my way, and I come unto you,—
‖Had ye loved me‖ ye would have rejoiced, that I am going unto the Father,
For ‖the Father‖ is |greater than I|.

29 But |now| have I told you, |before it cometh to pass|,
That |whensoever it shall come to pass| ye may believe.

30 ‖No longer‖ |many things| will I speak with you;
For |the world's′ ruler| is coming,
And ‖in me‖ hath |nothing|,—

31 But <that the world may get to know that I love the Father,
And just as the Father hath given me |commandment|>
‖So‖ I do.
Be rousing yourselves! let us be leading on from hence.

15 ‖I‖ am the real vine,
And ‖my Father‖ is |the husbandman|[a]:

2 <Every′ branch in me that beareth not fruit>
He taketh it away;
And <every one that beareth |fruit|>
He pruneth it, that |more fruit| it may bear.

3 ‖Already, ye‖ are |pure|[b] because of the word which I have spoken unto you:

4 Abide in me′,
And ‖I‖ in you′.
<Just as |the branch| cannot be bearing fruit of itself,
Except it abide in the vine>
‖So‖ neither ‖ye‖ except |in me| ye abide.

5 ‖I‖ am the vine:
‖Ye‖ are the branches.
<He that abideth in me′ and ‖I‖ in him>
‖The same‖ beareth much fruit;
Because ‖apart from me‖ ye can bring forth |nothing|.

6 <If one abide not in me>
He is cast out as the branch, and withered,
And they gather them,—
And |into fire| they cast them,
And they are burned.

7 <If ye abide in me, and ‖my sayings‖ |in you| abide>
‖Whatsoever ye may be desiring‖ ask!
And it shall be brought to pass for you.[c]

8 ‖Herein‖ was my Father glorified,
That |much fruit| ye should bear,
And become my′ disciples.

9 <Just as the Father loved me>
‖I also‖ loved you′:
Abide ye in my′ love.

10 <If |my commandments| ye keep>
Ye shall abide in my love,—
Just as ‖I‖ |the Father's′ commandments| have kept,
And abide in his′ love.

11 ‖These things‖ have I spoken unto you,
That ‖my own′ joy‖ |in you| may be,
And |your joy| may be made full.

12 ‖This‖ is my own′ commandment,
That ye be loving one another,
Just as I loved you.

13 ‖Greater′ love than this′‖ hath |no one|,
That ‖his life‖[a] one should lay down in behalf of his friends.[b]

14 ‖Ye‖ are |friends of mine|,
If ye be doing that which ‖I‖ am commanding you.

15 ‖No longer‖ do I call you |servants|,
For ‖the servant‖ knoweth not what |his lord| is doing.
But ‖you‖ I have called |friends|,
Because <all things which I heard from my Father> made I known unto you.

16 Not ‖ye‖ chose |me|,
But ‖I‖ chose you, and placed you,
That ye should go your way and bear |fruit|,—
And |your fruit| should abide:
That <whatsoever ye should ask the Father in my name> he might give unto you.

17 ‖These things‖ I command you,
That ye be loving one another.[c]

18 <If ‖the world‖ is hating |you|>
Ye are getting to know that ‖me, before you‖ it hath hated.

19 <If |of the world| ye had been>
‖The world‖ |of its own| had been fond;
But <because |of the world| ye are not,
On the contrary ‖I‖ chose you out of the world>
‖Therefore‖ |the world| doth hate you.

20 Remember the word which ‖I‖ spake unto you:
A servant is not greater than his lord.[d]
<If |me| they persecuted> |you too| will they persecute,—
<If |my word| they kept> |your own also| will they keep.

21 But ‖all these things‖ will they do unto you, on account of my name,
Because they know not him that sent me.

22 <Had I not come and spoken unto them>
|Sin| had they none;
But ‖now‖ have they no |excuse| for their sin.[e]

23 ‖He that hateth me′‖ hateth |my Father also|.

24 <Had I not done among them ‖the works‖ which |no other| had done>
|Sin| had they none;

[a] Or: "vinedresser."
[b] Chap. xiii. 10.
[c] Chap. xiv. 13.
[a] Or: "soul"—Ap.
[b] Chap. x. 11, 15.
[c] Chap. xiii. 34.
[d] Mt. x. 24; chap. xiii. 16.
[e] Chap. ix. 41.

But ‖now‖ have they, |both seen and hated both me and my Father|.
25 But...that the word which |in their law| is written, might be fulfilled'—
They hated me without cause.[a]
26 <Whensoever the Advocate[b] shall come,
Whom ‖I‖ will send unto you from the Father,—
The Spirit of truth, which |from the Father| cometh forth>[c]
‖He‖ will bear witness concerning me;
27 And do ‖ye also‖ bear witness,[d]
Because ‖from the beginning‖ ye are |with me|.

16 ‖These things‖ have I spoken unto you,
That ye may not be caused to stumble:
2 ‖Excommunicants from the synagogue‖ will they make you;
Nay! there cometh an hour,
That |everyone' who killeth you| shall think to be rendering |divine service| unto God!
3 And ‖these things‖ will they do,
Because they got to know, neither the Father nor me.
4 But ‖these things‖ have I told you,—
That <whensoever their hour shall come>
Ye may remember, that |thereof| I told you.[e]
‖These things‖ however, I told you not, from the beginning,
Because I was |with you|;
5 But ‖now‖ I go my way unto him that sent me,
And |not one from among you| questioneth me—
Whither goest thou?
6 But <because |these things| I have told you>
‖Sorrow‖ hath filled your' heart.
7 But ‖I‖ |the truth| am telling you—
|It is profitable for you| that ‖I‖ depart;
For <if I should not depart>
‖The Advocate‖[b] would in nowise come unto you,—
But <if I go>
I will send him unto you.
8 And <having come>
‖He‖ will reprove the world—
Concerning sin,
And concerning righteousness,
And concerning judgment:
9 <Concerning sin, indeed>
Because they are not believing on me;
10 But <concerning righteousness>
Because |unto the Father| I go my way, and |no longer| do ye behold me;
11 And <concerning judgment>
Because |the ruler of this world| hath been judged.[f]
12 ‖Yet many things‖ have I |unto you| to be saying,—
But ye cannot bear them |just now|;
13 Howbeit <as soon as ‖he‖ hath come'—
The Spirit of truth>
He will guide you into all truth[a];
For he will not speak from himself,
But ‖whatsoever he heareth‖[b] he will speak,
And ‖the coming things‖ will he announce unto you.
14 ‖He‖ shall glorify me';
For ‖of mine‖ shall he receive, and announce unto you.
15 <All things, whatsoever the Father hath>
are |my own|[c];
‖Therefore‖ said I—
‖Of mine‖ shall he receive, and announce unto you.

16 <A little while> and |no longer| ye behold me;
And <again' a little while> and ye shall see me.[d]
17 Some of his disciples, therefore, said one to another—
What is this which he is saying to us:—
<A little while> and ye behold me not,
And <again a little while> and ye shall see me;
And—
Because I go my way unto the Father?
18 They were saying, therefore—
What is this which he saith:— A little while?
We know not [what he is saying].
19 Jesus took note, that they were wishing to question him, and said unto them—
‖Concerning this‖ are ye enquiring one with another,—
Because I said:—
<A little while> and ye behold me not,
And <|again| a little while> and ye shall see me?
20 ‖Verily, verily‖ I say unto you—
‖Ye‖ shall weep and lament,
But ‖the world‖ shall rejoice:
‖Ye‖ shall be grieved,
But ‖your grief‖ |into joy| shall be turned.
21 ‖A woman‖ <as soon as she is about to bring forth>
Hath |grief|, because her hour hath come';
But <as soon as she hath given birth to the child>
‖No longer‖ remembereth she the anguish,
By reason of the joy, that a human being[e] into the world hath been born.
22 And ‖ye‖ therefore, |now| indeed have |grief|;

[a] Ps. xxxv. 19; lxix. 4; cix. 3.
[b] Or: "Helper." Ap: "Advocate." Chap. xiv. 16, 26; xvi. 7.
[c] Or: "proceedeth."
[d] Or: "And ‖ye also‖ are to bear witness."
[e] Or: "Ye may remember them, how that I told you."
[f] Chap. xii. 31.

[a] Or (WH): "in (or by) all (the) truth."
[b] Or (WH): "shall hear."
[c] Chap. xvii. 10.
[d] Cp. chap. xiv. 19.
[e] Gr: *anthropos*, Lat. *homo*.

But |again| will I see you,
And your' heart shall rejoice,—[a]
And ‖your joy‖ |no one| shall force[b] from you.

23 And ‖in that' day‖ shall ye request[c] me |nothing|:—
‖Verily, verily‖ I say unto you—
<Whatsoever ye shall ask the Father>
He will give you |in my name|.

24 ‖Until even now‖ ye have asked nothing in my name:
Be asking, and ye shall receive,—
That |your joy| may be made full.

25 |These things| ‖in similitudes‖ have I spoken unto you:
There cometh an hour,
When ‖no longer in similitudes‖ will I speak unto you,
But ‖openly, concerning the Father‖ will I tell you.

26 <In that' day>
‖In my name‖ shall ye ask:—
And I say not that ‖I‖ will request the Father for you;

27 For ‖the Father himself‖ dearly loveth you,
Because ‖ye‖ have dearly loved me',
And believed that ‖I‖ |from the Father| came forth:—

28 I came forth out of the Father,
And have come into the world,—
|Again| I leave the world,
And go |unto the Father|.

29 His disciples say—
See! ‖now‖ |openly| art thou speaking,
And |not a single similitude art thou using:

30 ‖Now‖ we know, that thou knowest all things,
And hast |no need| that one be questioning thee'.
‖Hereby‖ do we believe,
‖That |from God| thou camest forth‖.

31 Jesus answered them—
|As yet| ye believe:

32 Lo! there cometh an hour, and hath come,
That ye should be scattered, |each| unto his own home; and ‖me‖, |alone| should leave;—
And yet I am not |alone|,
But ‖the Father‖ is |with me|.

33 ‖These things‖ have I spoken unto you,
That ‖in me‖ ye may have |peace|:
‖In the world‖ ye have |tribulation|;
But be taking courage,—
‖I‖ have overcome the world.

§ 23. *Jesus prays for His Disciples.*

17 |These things| spake Jesus, and |lifting up his eyes unto heaven| said:—

Father! The hour is come!
Glorify thy Son,
That ‖the Son‖ may glorify |thee|,—

2 Even as thou gavest him authority over all' flesh,
That <as touching whatsoever thou hast given him>
He might give unto them |life age-abiding|.[a]

3 And ‖this‖ is the age-abiding' life,
That they get to know thee, |the only' real' God|,
And him whom thou didst send, ‖Jesus Christ‖.[b]

4 ‖I‖ glorified thee on the earth,
|The work| finishing, which thou hast given me that I should do.

5 And ‖now‖ glorify me—‖thou, Father‖,
With[c] thyself, with the glory which I had, before the world's' existence, ‖with[c] thee‖.

6 I manifested thy name, unto the men whom thou gavest me out of the world:
|Thine| they were,
And |to me| thou gavest them,
And |thy word| have they kept:

7 |Now| have they come to know,
That ‖all things, as many as thou gavest me‖ are |from thee|;

8 And |the declarations which thou gavest me| have I given them,
And |they| received them, and came to know in truth,
That |from thee| came I forth,—
And they believed
That |thou| didst[d] send me forth.

9 ‖I‖ |concerning them| make request:
Not |concerning the world| do I make request,
But concerning them whom thou hast given me,
Because |thine| they are,—

10 And ‖all my' possessions‖ are |thine|,
And ‖thy' possessions‖ |mine|,[e]
And I have been[f] glorified in them.

11 And ‖no longer‖ am I in the world,
And ‖they‖[g] are |in the world|,—
And ‖I‖ |unto thee| am coming.

Holy Father!
Keep them in thy name which thou hast given me,
That they may be one, as ‖we‖.[h]

12 <When I was with them>
‖I‖ kept them in thy name which thou hast given me,—
And I kept watch,
And |none from among them| went to destruction,—[i]
Save the son of destruction,
That |the Scripture| might be fulfilled.

13 But ‖now‖ |unto thee| am I coming;
And |these things| am I speaking in the world,

[a] Is. lxvi. 14.
[b] Or: "forceth."
[c] Or: "question me as to nothing."
[a] Ap: "Age-abiding."
[b] 1 Jn. v. 20.
[c] Or: "beside."
[d] Vers. 23, 25.
[e] Chap. xvi. 15.
[f] Or: "am."
[g] Or (WH): "these."
[h] Ver. 22.
[i] Chap. xviii. 9.

That they may have my own joy fulfilled in themselves.

14 ‖I‖ have given them thy word,
And |the world| hated them,
Because they are not of the world—
Even as ‖I‖ am not of the world.

15 I request not, that thou wouldst take them out of the world,
But that thou wouldst keep them out of the evil:

16 |Of the world| they are not,
Even as ‖I‖ am not of the world.

17 Hallow them in the truth:
‖Thine own word‖ is |truth|.

18 <Even as thou didst send me' forth into the world>
‖I also‖ send them' forth into the world;

19 And ‖on their behalf‖ |I,[a] hallow myself,
That ‖they also‖ may have become hallowed in truth.

20 <Not however concerning these alone'> do I make request,
But ‖concerning them also who believe |through their word| on me‖:

21 That they ‖all‖ may be |one|,—
Even as ‖thou‖ Father, in me',
And ‖I‖ in thee',—
That ‖they also‖ |in us| may be;—
That |the world| may believe that ‖thou‖ didst send me forth.

22 And ‖I‖ <the glory which thou hast given to me> have given to them',
That they may be one,
Even as ‖we‖ are |one|,—[b]

23 ‖I‖ in them' and ‖thou‖ in me';
That they may have been perfected into one,—[c]
That the world may get to know,
That ‖thou‖ didst send me forth,[d]
And didst love them' even as thou didst love |me|.

24 Father!
<As touching that which thou hast given me> I desire—
That <where ‖I‖ am>
‖They also‖ may be |with me|,
That they may behold my own glory which thou hast given me,—
Because thou lovedst me, before the foundation of the world.

25 Righteous Father!
And so ‖the world‖ came not to know thee;
But ‖I‖ came to know thee,
And ‖these‖ came to know
That ‖thou‖ didst send me forth[e]:

26 And I made known unto them thy name, and will make known,—
That ‖the love wherewith thou lovedst me‖ |In them| may be,
And ‖I‖ in them.

[a] Or (WH): "I," unemphatic.
[b] Ver. 11.
[c] Observe the method: "perfecting," the means; "unity," the end.
[d] Vers. 8, 25.
[e] Vers. 8, 23.

§ 24. *Jesus arrested and taken before the High-priest. Peter's Denial.* Mt. xxvi. 47-75; Mk. xiv. 43-72; Lu. xxii. 47-71.

18 ‖Having said these' things‖ ¦Jesus¦ went out, with his disciples, across the winter-torrent of the Kedron,[a] where was a garden,—[b] into which he entered, ‖he‖ and his disciples.
2 Now ‖Judas also‖ who was delivering him up, knew' the place; because |oft| had Jesus been gathered there, with his disciples. 3 ‖Judas‖ therefore <receiving the band, and officers |from among the High-priests and [from among] the Pharisees|> cometh thither, with lights and torches and weapons. 4 ‖Jesus‖ therefore, |knowing all' the things coming upon him| went forth, and saith unto them—
|Whom| seek ye?
5 They answered him—
Jesus, the Nazarene.
He saith unto them—
‖I‖ am he.
Now Judas also, who was delivering him up, was standing with them. 6 <When, therefore, he said unto them ‖I‖ am he> they went backwards, and fell to the ground.
7 |Again| therefore, he questioned them—
|Whom| seek ye?
And |they| said—
Jesus, the Nazarene.
8 Jesus answered—
I told you ‖I‖ am he ‖If, then, ye seek me'‖ let these go their way:—
9 that the word might be fulfilled' which he had said—
<As touching them whom thou hast given me>
I lost from among them, |not so much as one|.[c]
10 ‖Simon Peter, therefore, having a sword‖ drew it, and smote the High-priest's' servant, and cut off his right ear. Now the name of the servant was Malchus. 11 Jesus, therefore, said unto Peter—
Thrust the sword into its sheath:—
<The cup[d] which the Father' hath given me> shall I in anywise not drink it?
12 ‖The band, therefore, and the captain, and the officers of the Jews‖ apprehended Jesus,[e] and bound him, 13 and led him unto Annas, first; for he was father-in-law of Caiaphas, who was the High-priest of that year. 14 Now Caiaphas was he that gave counsel[f] unto the Jews, that it was profitable for ‖one' man‖ to die in behalf of the people.[g] 15 And Simon Peter[h] was following with Jesus, also another' disciple. But ‖that disciple‖ was known unto the High-priest, and entered in with Jesus into the court of the High-priest; 16 whereas ‖Peter‖ remained standing at the door outside. The other disciple, therefore, that was known of the High-priest |went out| and spake

[a] Ie: "the Cedars."
[b] Mt. xxvi. 36; Mk. xiv. 32; Lu. xxii. 39.
[c] Chap. xvii. 12.
[d] Mt. xxvi. 42.
[e] Mt. xxvi. 57; Mk. xiv. 53; Lu. xxii. 54.
[f] Or: "joined in giving counsel."
[g] Chap. xi. 50.
[h] Mt. xxvi. 58; Mk. xiv. 54; Lu. xxii. 54.

unto the portress, and brought in Peter. 17 The female servant, therefore, the portress, saith unto Peter—

Art ‖thou also‖ from among the disciples of this man?

‖He‖ saith—

I am not!

18 Now the servants and the officers were standing by, having made |a coal fire| because it was |cold|,—and were warming themselves; and Peter also was with them, standing and warming himself.

19 ‖The High-priest‖, therefore, questioned Jesus concerning his disciples, and concerning his teaching. 20 Jesus answered him—

‖I‖ |openly| have spoken |unto the world|,—
‖I‖ |ever| taught |in synagogue, and in the temple, where all' the Jews' gather together|; and ‖in secret‖ spake nothing:

21 Why questionest thou me'? question them who have heard, what I spake unto them.

See! ‖these‖ know what ‖I‖ said.

22 And <when |these things| he had said> |one of the officers who was standing by| gave a smart blow to Jesus, saying—

‖Thus‖ answerest thou |the High-priest|?

23 Jesus answered him—

<If |with abuse| I spake> bear witness of the abuse;
But <if with respect> |why| smitest thou me'?

24 Annas therefore sent him forth, bound, unto Caiaphas the High-priest.

25 Now Simon Peter was standing and warming himself.[a] They said, therefore, unto him—

Art ‖thou also‖ from among his disciples?

‖He‖ denied, and said—

I am not!

26 Saith one from among the servants of the High-priest, being |kinsman| of him whose ear Peter cut off,—

Did not ‖I‖ see thee |in the garden with him|?

27 ‖Again‖ therefore, Peter denied. And |straightway| a cock crew.

§ 25. *Jesus before Pilate.* Mt. xxvii. 1; Mk. xv. 1; Lu. xxiii. 1.

28 So they lead Jesus from Caiaphas unto the judgment-hall. Now it was early; and ‖they themselves‖ entered not into the judgment-hall, that they might not be defiled, but might eat the passover. 29 Pilate, therefore, went forth outside unto them, and saith—

What accusation bring ye against this man?

30 They answered and said unto him—

<If this one had not been doing |mischief|>
‖unto thee‖ had we not delivered him up.

31 Pilate, therefore, said unto them—

‖Ye‖ take him, and |according to your law| judge ye him.

The Jews said unto him—

‖Unto us‖ it is not allowed, to kill anyone!—

32 that ‖the word of Jesus‖ might be fulfilled, which he spake, signifying |by what manner' of death| he was about to die.[a]

33 Pilate, therefore, entered again into the judgment hall; and addressed Jesus, and said unto him—

Art ‖thou‖ the king of the Jews?

34 Jesus answered—

‖Of thyself‖ art |thou| this' thing saying; or did |others| tell thee concerning me?

35 Pilate answered—

Am ‖I‖ |a Jew|? ‖Thine own' nation, and the High-priests‖ delivered thee up |unto me|! |What| hast thou done?

36 Jesus answered—

‖My' kingdom‖ is not of this world:
<If |of this world| had been my' kingdom>
‖mine own officers‖ would have been striving, that I should not be delivered up unto the Jews:
But ‖now‖ |my' kingdom| is not from hence.

37 Pilate, therefore, said unto him—

And yet |thou| art ‖not a king‖?

Jesus answered—

‖Thou‖ sayest, that |a king| I am:—[b]
‖I‖ |for this| have been born, and |for this| have come into the world,—that I may bear witness unto the truth:
‖Every' one who is of the truth‖ hearkeneth unto my' voice.

38 Pilate saith unto him—

|What| is truth?

And ‖this saying‖ |again| went he out to the Jews, and saith unto them—

‖I‖ find in him ‖not a single' fault‖.

39 Howbeit ye have |a custom|,[c] that ‖some one‖ I should release unto you, |during the passover|:—

Are ye minded, then, that I release unto you the king of the Jews?

40 So they cried aloud again, saying—

Not this' man, but Barabbas!

Now |Barabbas| was |a robber|.

19 Then Pilate, therefore, took Jesus, and scourged him. 2 And ‖the soldiers‖, plaiting a crown out of thorns, placed it upon his head,[d] and ‖a purple robe‖ cast they about him; 3 and kept coming unto him, and saying—

Joy to thee! O King of the Jews!—

and were giving unto him smart blows.

4 And Pilate went forth again outside, and saith unto them—

See! I lead him unto you outside, that ye may take knowledge, that |no single' fault| do I find in him.

5 Jesus, therefore, came forth outside, wearing the thorn' crown, and the purple' mantle. And he saith unto them—

Lo! the Man!

6 <When, therefore, the High-priests and the officers saw him> they cried aloud, saying—

Crucify! Crucify![e]

[a] Mt. xxvi. 71-75; Mk. xiv. 70-72; Lu. xxii. 58-62.

[a] Chap. xii. 33.

[b] Or (WH): "Dost ‖thou‖ say that I am a king?" Or (tr): "Thou sayest it, because I am a king."

[c] Mt. xxvii. 15; Mk. xv. 6; [Lu. xxiii. 17].

[d] Mt. xxvii. 29; Mk. xv. 17.

[e] Mt. xxvii. 23.

Pilate saith unto them—
‖Ye‖ take' him, and crucify; for ‖I‖ find not in him |a fault|.
7 The Jews answered him—
‖We‖ have |a law|, and ‖according to the law‖ he ought to die, because ‖Son of God‖ |himself| he made.
8 <When, therefore, Pilate heard this' word> he was the more afraid; 9 and entered into the judgment-hall again, and saith unto Jesus—
|Whence| art ‖thou‖?
But |Jesus| gave him no |answer|. 10 Pilate, therefore, saith unto him—
‖Unto me‖[a] dost thou not speak?
Knowest thou not, that |authority| have I to release thee, and |authority| have I to crucify thee?
11 Jesus answered him—
Thou couldst have had no authority against me |at all|, if it had not been given unto thee from above.
‖Therefore‖ |he that delivered me unto thee| hath |greater' sin|.
12 ‖For this cause‖ |Pilate| began seeking to release him; but ‖the Jews‖ cried aloud saying—
<If this' man thou release> thou art not a friend of Cæsar, for ‖every one who maketh himself king'‖ speaketh against Cæsar.
13 ‖Pilate‖ therefore, <when he heard these words> led Jesus outside, and sat down upon a raised seat, in a place called Pavement, but |in Hebrew| Gabbatha. 14 Now it was the preparation of the passover,—it was about the sixth hour. And he saith unto the Jews—
See! your King!
15 ‖They‖ therefore, cried aloud—
Away! away! Crucify him!
Pilate saith unto them—
‖Your king‖ shall I crucify?
The High-priests answered—
We have no king but Cæsar!
16 ‖Then‖ therefore, he delivered him up unto them, that he might be crucified.

§ 26. *The Crucifixion.* Mt. xxvii. 32 ff.; Mk. xv. 21 ff.; Lu. xxiii. 26 ff.

They took possession, therefore, of Jesus. 17 And <bearing for himself' the cross> he went forth unto the so-called Skull-place, which is named, in Hebrew, Golgotha; 18 where |him| they crucified; and |with him| other two, on this side and on that, and |in the midst| ‖Jesus‖. 19 And Pilate wrote a title also, and placed on the cross; and there was written—

JESUS, THE NAZARENE, THE KING OF THE JEWS.

20 ‖This' title‖ therefore, read many' of the Jews, because |near| was the place to the city where Jesus was crucified; and it was written in Hebrew, in Latin, in Greek. 21 The High-priests of the Jews, therefore, were saying unto Pilate—
Do not be writing The King of the Jews;
but that ‖he‖ said |King of the Jews| I am.
22 Pilate answered—
‖What I have written‖ I have written!
23 ‖The soldiers‖ therefore, when they had crucified Jesus, took his garments[a] and made four parts, |unto each' soldier| a part; |also the tunic|. Howbeit, the tunic was without seam, |from above| woven throughout. 24 They said, therefore, one to another—
Let us not rend it, but cast lots for it, |whose| it shall be;—
that |the Scripture| might be fulfilled—
They parted my garments amongst them,
And |for my vestment| they cast lots:—[b]
‖yea verily‖ |the soldiers| these' things did.
25 And there were standing by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Clopas, and Mary the Magdalene.
26 ‖Jesus‖ therefore, <seeing his mother and the disciple whom he loved> saith unto his mother—
O woman, see! thy son!
27 |Afterwards| he saith unto the disciple—
See! thy mother!
And ‖from that' hour‖ the disciple took her unto his own home.
28 ‖After this‖ Jesus <knowing that |already, all things| have been finished,—that the Scripture might be fulfilled> saith—
I thirst[c]!
29 ‖A vessel‖ was standing, full |of vinegar|. <A sponge, therefore, full of the *vinegar*,[c] put about |hyssop|> brought they unto his mouth.[d]
30 <When, therefore, he had received the vinegar> Jesus said—
It is finished!
and, bowing his head, delivered up his spirit.
31 ‖The Jews‖ therefore, <since it was |a preparation|, that the bodies might not remain upon the cross during the Sabbath,—for that' Sabbath day[e] was |great|> requested Pilate that their legs might be broken, and they be taken away.
32 The soldiers, therefore, came; and |of the first, indeed| brake the legs, and of the other who was crucified with him,—33 but coming |unto Jesus| <when they saw that |already| he was dead> they brake not his legs;—34 but |one of the soldiers‖ |with a spear| pierced |his' side|, and there came out, straightway, |blood and water|.
35 And ‖he that hath seen‖ hath borne witness; and |genuine| is his' testimony, and ‖he‖ knoweth that he saith |what is true|, that ‖ye also‖ may believe. 36 For these things came to pass, that |the Scripture| might be fulfilled—
|A bone thereof| shall not be crushed[f];
37 and ‖again‖ a |different' Scripture| saith—
They shall look unto[g] *him whom they pierced*[h]

[a] Emphasis of official dignity.

[a] Mt. xxvii. 35; Mk. xv. 24; Lu. xxiii. 34.
[b] Ps. xxii. 18.
[c] Ps. lxix. 21.
[d] Mt. xxvii. 48; Mk. xv. 36; Lu. xxiii. 36.
[e] Ap: "Sabbath."
[f] Exo. xii. 46; Nu. ix. 12; Ps. xxxiv. 20.
[g] As their hope: Ps. xxxiv. 5.
[h] Zech. xii. 10.

§ 27. *The Burial.* Mt. xxvii. 57–61; Mk. xv. 42–47; Lu. xxiii. 50–56.

38 But ‖after these things‖ Joseph from Arimathæa <being a disciple of Jesus, but having kept it secret for fear of the Jews> requested Pilate, that he might take away the body of Jesus; and Pilate gave permission. He came, therefore, and took away his body. 39 There came, moreover, Nicodemus also,—he that came unto him by night at the first,—bearing a roll[a] of myrrh and aloes, about a hundred pounds' weight. 40 So they received the body of Jesus, and bound it in linen-bandages with the spices,—just as it is |a custom| with the Jews to prepare for burial.

41 Now there was, in the place where he was crucified, |a garden|; and |in the garden| an unused tomb, wherein |as yet| no one had been laid. 42 So ‖there‖ <by reason of the preparation of the Jews, because |near| was the tomb> laid they Jesus.

§ 28. *The Resurrection. Jesus appears to his Disciples.* Mt. xxviii. 1–10; Mk. xvi. 1–11; Lu. xxiv. 1–12.

20 But ‖on the first day of the week‖ |Mary the Magdalene| cometh early, while it is yet ‖dark‖, unto the tomb,—and beholdeth the stone, already taken away out of the tomb. 2 She runneth, therefore, and cometh unto Simon Peter, and unto the other' disciple whom Jesus dearly loved, and saith unto them—

They have taken away the Lord out of the tomb, and we know not where they have laid him.

3 Peter, therefore, went out, and the other' disciple,—and they were going unto the tomb; 4 and the two were running together, and ‖the other' disciple‖ outran[b] Peter, and came first unto the tomb; 5 and, stooping aside, beholdeth, lying, the linen-bandages, |nevertheless| he entered not. 6 So Simon Peter also cometh, following him, and entered into the tomb, and vieweth the linen-bandages lying,—7 and the napkin, which was upon his head, not |with the linen-bandages| lying, but apart, folded up into one' place. 8 |Then| entered, therefore, the other' disciple also, who had come first unto the tomb, and he saw and believed. 9 For |not yet| knew they the Scripture, that he must needs |from among the dead| ‖arise‖. 10 The disciples, therefore, departed again, by themselves.

11 Howbeit ‖Mary‖ remained standing against the tomb, outside, weeping. So then |as she wept| she stooped aside into the tomb, 12 and beholdeth two' messengers, |in white garments| sitting, one at the head, and the other at the feet, where had been lying the body of Jesus. 13 And ‖they‖ say unto her—

Woman! why weepest thou?

She saith unto them—

They have taken away my Lord, and I know not where they have laid him.

14 |These things saying| she turned round, and seeth Jesus standing, and knew not that it was |Jesus|. 15 Jesus saith unto her—

Woman! why weepest thou? Whom seekest thou?

‖She‖ <supposing he was |the gardener|> saith unto him—

Sir! <if ‖thou‖ hast borne him hence> tell me where thou hast laid him; and ‖I‖ will take him away.

16 Jesus saith unto her—

Mary!

‖She‖ turning' saith unto him, in Hebrew—

Rabboni! which meaneth |Teacher|.

17 Jesus saith unto her—

Be not detaining me,[a] for |not yet| have I ascended unto the Father;

But be going unto my disciples, and say unto them—

I am ascending unto my Father and your Father, and my God and your God.

18 Mary the Magdalene cometh, bringing tidings unto the disciples—

I have seen the Lord!

and that these things he had said unto her.

19 <It being late, therefore, on that day, the first of the week,—[b] and |the doors| having been made fast where the disciples were, for fear of the Jews> Jesus came, and stood in[c] the midst, and saith unto them—

Peace be unto you!

20 and |this| saying he pointed out both his hands and his side unto them. The disciples, therefore, rejoiced, seeing the Lord.

21 Jesus,[d] therefore, said unto them |again|—

Peace be unto you!

<Just as |my Father| sent me' forth>

‖I, also‖ send you'.

22 And |this| saying, he breathed strongly, and saith unto them—

Receive ye Holy Spirit:—

23 <Whosesoever sins ye shall remit>

They are remitted unto them,

<Whosesoever ye shall retain>

They are retained.[e]

24 But ‖Thomas, one of the twelve, the one called Didymus‖ was not with them when Jesus came. 25 The other' disciples, therefore, were saying unto him—

We have seen the Lord!

But |he| said unto them—

<Except I see |in his hands| the print of the nails, and press my finger into the print of the nails, and press my hand into his side> in nowise will I believe.

26 And ‖eight days after‖ his disciples again' were within, and Thomas with them. Jesus cometh—the doors having been made fast—and stood in[f] the midst, and said—

Peace be unto you!

[a] Or (WH): "mixture."

[b] Or (ml): "ran forward more quickly than."

[a] Or (ml): "Be not clinging to me"; "Do not continue to cling" (Donaldson, Gr. Gram., 3rd ed., p. 414): removing what many have felt to be a difficulty.

[b] Lu. xxiv. 36–40.

[c] Lit: "into."

[d] Or (WH): "He."

[e] Mt. xviii. 18.

[f] Lit: "into."

27 ‖Then‖ saith he unto Thomas—
Reach thy finger hither, and see my hands, and reach thy hand, and press into my side,—and become not disbelieving, but believing.
28 Thomas answered, and said unto him—
My Lord, and my God!
29 Jesus saith unto him—
<Because thou hast seen me> hast thou believed?
‖Happy‖ they who have not seen, and yet have believed!
30 ‖Many' other' signs, doubtless‖ did Jesus, in presence of the disciples, which are not written in this book; 31 but ‖these‖ are written, that ye may believe that |Jesus| is ‖the Christ, the Son of God‖; and that |believing| ‖ye may have life' in his name‖.

§ 29. *Manifestation at the Lake of Tiberias.*

21 ‖After these things‖ Jesus manifested himself again, unto the disciples, by the sea of Tiberias; and manifested himself |thus|:—
2 There were together, Simon Peter, and Thomas, who was called Didymus, and Nathanael, who was from Cana of Galilee, and the sons of Zebedee, and |two other| of his disciples.
3 Simon Peter saith unto them—
I go a fishing!
They say unto him—
‖We also‖ go with thee!
They went out, and got up into the boat, and |during that' night| they caught nothing.
4 But <morning' by this' time drawing on> Jesus stood upon the beach; |nevertheless| the disciples knew not that it was |Jesus|.
5 Jesus, therefore, saith unto them—
Children! perhaps ye have nothing to eat?
They answered him—
No.
6 And |he| said unto them—
Cast the net |on the right' side of the boat|,—and ye shall find.
They cast, therefore; and |no longer| were they able |to draw| it, for the multitude of the fishes. 7 That disciple, therefore, whom Jesus loved, saith unto Peter—
It is |the Lord|!
‖Simon Peter‖ therefore, |hearing that it was the Lord'| girded about him |his upper garment|,—for he was naked;[a] and cast himself into the sea; 8 but ‖the other' disciples‖ came |by the little boat|,—for they were not farther from the land than about two hundred cubits off,—dragging the net of fishes. 9 So |when they got out upon the land| they behold a coal[b] fire lying, and fish lying over, and bread. 10 Jesus saith unto them—
Bring of the fish which ye caught just now.
11 Simon Peter, therefore, went on board, and drew the net on to the land,—full of large fishes, a hundred and fifty-three; and |though they were so' many| the net was not rent. 12 Jesus saith unto them—
Come! break your fast.
‖Not one‖ of the disciples was venturing to ask him—
Who art ‖thou‖?
knowing that it was |the Lord|. 13 Jesus cometh, and taketh the bread, and giveth unto them; and the fish |in like manner|.
14 ‖This, already‖ is the third' time Jesus was manifested unto the disciples, after he was raised from among the dead.

§ 30. *Peter restored to his Apostleship. Conclusion.*

15 <When, therefore, they had broken their fast> Jesus saith unto Simon Peter—
Simon, son of John! lovest[a] thou me more than these?
He saith unto him—
Yea, Lord! ‖thou‖ knowest that I am fond[b] of thee,
He saith unto him—
Be feeding my lambs.[c]
16 He saith unto him |again, the second time|—
Simon, son of John! lovest thou me?
He saith unto him—
Yea, Lord! ‖thou‖ knowest that I am fond of thee.
He saith unto him—
Be shepherding my sheep.[d]
17 He saith unto him |the third time|—
Simon, son of John! art thou fond of me?
Peter was grieved, that he said unto him |the third time| Art thou fond of me? and he said unto him—
Lord! ‖all things‖ |thou| knowest: thou perceivest that I am fond of thee.
Jesus saith unto him—
Be feeding my sheep.[d]
18 ‖Verily, verily‖ I say unto thee—
<When thou wast younger> thou usedst to gird thyself, and to walk whither thou didst choose;
But <when thou shalt become aged> thou shalt stretch out thy hands, and |another| shall gird thee, and bear thee |whither thou dost not choose|.
19 Now |this| he said, signifying |by what' manner of death| he should glorify God.[e] And |having said this'| he saith unto him—
Be following me.
20 Peter, turning about, beholdeth the disciple whom Jesus loved,[f] following,—who also reclined during the supper upon his breast, and said— Lord, who is it that is delivering thee up? 21 Peter, therefore, seeing |this one| saith unto Jesus—
Lord! and ‖this one‖ what?
22 Jesus saith unto him—

[a] That is: "stripped." [b] Or: "charcoal."

[a] Gr: *agapān*. [b] Gr: *philein*. [c] Ml: "lamblings"="dear lambs." [d] Ml: "dear sheep"—*probatia*. Or (WH): simply "sheep"—*probata*. [e] 2 P. i. 14. [f] Ml: "was loving," or "used to love."

<If I will that |he| remain until I come> what is that to thee?
‖Thou‖ be following me'.

23 This' word, therefore, went forth unto the brethren, that |that disciple| should not die. Howbeit, Jesus did not tell him, he should not die; but <If I will that |he| remain until I come> what is that to thee?

24 ‖This‖ is the disciple who beareth witness concerning these things, and who hath written these things; and we know that ‖true‖ is |his witness|.

25 Now there are many other things also, which Jesus did, which, indeed, <if they were to be written one by one> not even the world ‖itself‖, I suppose, would contain |the books which must be written|.

A SECTION CONCERNING AN ADULTERESS.

53 [[And they went, each unto his own house;
8 but ‖Jesus‖ went unto the Mount of Olives.
2 And ‖early in the morning‖ |again| came he into the temple, [and all the people were coming unto him; and, sitting down, he began to teach them]. 3 And the Scribes and the Pharisees bring a woman, caught |in adultery|; and |setting her in the midst| 4 they say unto him—
Teacher! ‖this' woman‖ hath been caught in the very' act' of committing adultery!
5 Now ‖in the law‖ |Moses| [unto us] gave command to stone |such as these|. What, then, dost ‖thou‖ say?[a]
6 [‖This‖ however, they were saying, by way of testing him,—that they might have whereof to accuse him]. But ‖Jesus‖ stooping down' |with his finger| wrote in the ground. 7 <When, however, they still continued questioning him> he lifted himself up and said [unto them]—
<He of you |that is without sin| let him first' cast at her' a stone;
8 and |again' stooping down| he wrote in the ground.
9 And ‖they who heard‖ began to go out, one by one, beginning from the elders,—and he was left |alone|; ‖the woman also‖ being |in the midst|.
10 And lifting himself up, Jesus said unto her—
Woman, where are they? hath |no one| condemned thee?
11 And |she| said— No one, Sir!
And Jesus said—
Neither do ‖I‖ condemn thee,—be going thy way:
‖Henceforth‖ be sinning |no more|.]]

[a] Or add (WH): "concerning her."

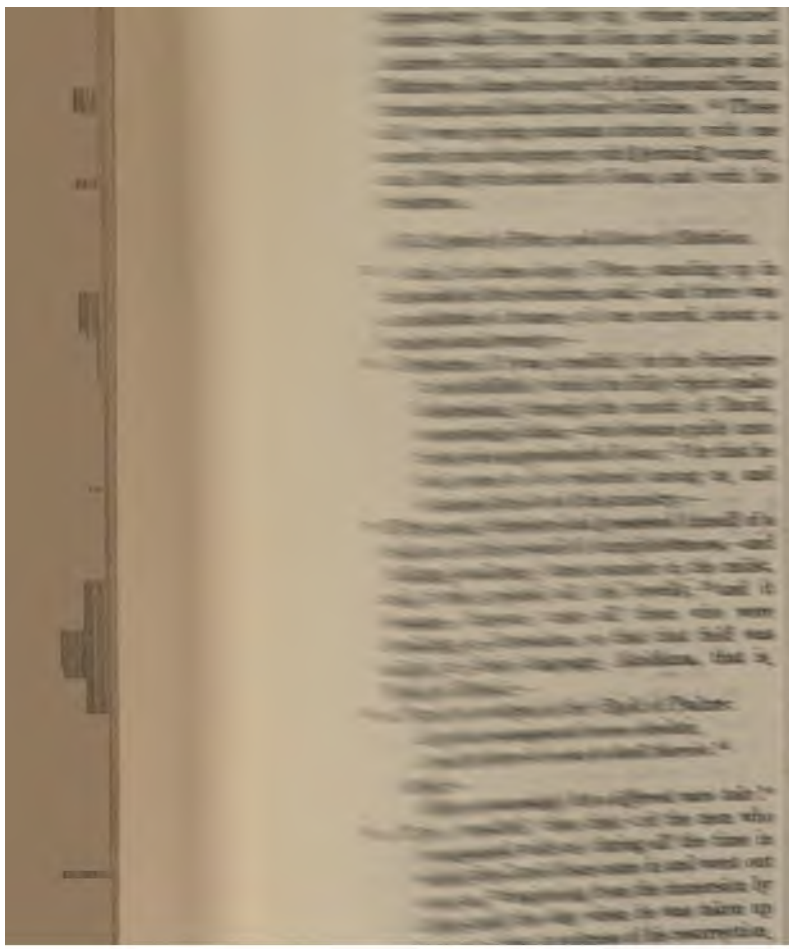
ACTS OF APOSTLES.

§ 1. *The Prologue: Jesus appears unto his Disciples, gives them charge, and ascends.*

1 ‖The first'[a] narrative‖ indeed, made I, concerning all things, O Theophilus, which Jesus |began| both to do and teach,—2 until the day when <having given command unto the apostles, whom |through Holy Spirit| he had chosen> he was taken up; 3 unto whom he also presented himself alive,[b] after he had suffered, by many sure tokens, |throughout forty days| making himself visible unto them, and speaking the things concerning the kingdom of God.[c] 4 And |being in company with them| he charged them, |from Jerusalem|[d] not to absent themselves, but—
To abide around the promise of the Father which ye have heard of me,
5 Because ‖John‖ indeed, immersed with water;
But ‖ye‖ |in Holy Spirit| shall be immersed,—[a]
After not' many' of these days.
6 |They| therefore, |having come together| began to question him, saying—
Lord! art thou |at this time| duly establishing the kingdom unto Israel?
7 He said unto them—
It is |not yours| to get to know times or seasons which |the Father| hath put in his own' authority;
8 But ye shall receive power, when the Holy Spirit cometh upon you, and ye shall be my witnesses, both in Jerusalem and [in] all Judæa and Samaria, and as far as the uttermost part of the land.[b]
9 And having said |these things| ‖as they were beholding‖ he was lifted up, and a cloud caught him away from their eyes.[c] 10 And <while they were looking steadfastly into heaven, as he was going his way> then lo! |two men| had

[a] Lu. i. 1.
[b] Mt. xxviii. 17; Mk. xvi. 12, 14; Lu. xxiv. 31, 36; Jn. xx. 19, 26; xxi. 4.
[c] Ver. 6; chap. viii. 12; xiv. 22; xix. 8; xx. 25; xxviii. 23, 31. Ap: "Kingdom."
[d] Lu. xxiv. 49.

[a] Mt. iii. 11 f; Jn. i. 33; chap. xi. 16; 1 Co. xii. 13.
[b] Or: "earth."
[c] Mk. xvi. 19; Lu. xxiv. 51.



they were sitting; 3 and there appe
them—parting asunder—tongues, like
and it[b] sat upon each one of them; 4
were all filled with Holy Spirit, and b
speaking with other kinds' of tongue
|the Spirit| was giving unto them to be
forth. 5 Now there were i
|ing sojourning' Jews, reverent men, fr
nation, who were under heaven; 6
sound occurring| the throng came tog
was thrown into confusion, because
severally heard in his own' language,
were speaking; 7 yea they were besi
selves, and did marvel, saying—
Lo! are not |all' these| who are
|Galilæans|?
8 How then do ||we|| hear, each one in
language in which we were born?
tians and Medes and Elamites,
dwelling in Mesopotamia, Judæa
Cappadocia, Pontus and Asia,
also and Pamphylia, Egypt and th
the Libya that is towards Cyrene
sojourning' Romans,—both Jews
selytes, 11 Cretans and Arabians
hear them speaking, in our own
the magnificent things of God.
12 But they were all beside themselves,
utterly at a loss, saying |one to anothe
What doth this please to be?
13 while |others| |in mockery| were say
||With sweet wine|| are they drunk
14 But |taking his stand|| |Peter, with t
lifted up his voice, and sounded out un
Ye men of Judæa, and all ye wh
journing in Jerusalem!
Let |this| unto you' be |known|,
And give ear unto my declarations;
15 For not, as ||ye|| suppose, are t
drunken, for it is the third ho
day;—

18 *And <even upon my men-servants and upon*
my maid-servants,
In those days> will I pour out of my
Spirit,
And they shall prophesy;
19 *And I will set forth wonders in the heaven*
above,
And signs *upon the earth* beneath,—
Blood, and fire, and vapour of smoke:
20 ‖*The sun*‖ *shall be turned into darkness,*
And ‖*the moon*‖ *into blood,*—
Before the coming of the day of the Lord,
the great and manifest [*day*];
21 *And it shall be*—
‖*Whosoever shall call upon the name of the*
Lord‖ *shall be saved.*[a]
22 Ye men of Israel! hear these words:—
<Jesus the Nazarene, a man pointed out of
God unto you, by mighty works and wonders
and signs, which God did through him, in
your midst, just as |ye yourselves| know>
23 ‖The same‖ <by the marked-out
counsel and foreknowledge of God given
up> |through the hands of lawless men|
suspending ‖ye slew‖ 24 Whom |God|
raised up, loosing the pangs of death, inas-
much as it was |not possible| for him to
continue held fast by it. 25 For ‖David‖
saith concerning him—
I foresaw the Lord, before me, continually,
Because he is |on my right hand|, that I
may not be shaken;
26 ‖*For this reason*‖ *was my heart made glad,*
and my tongue exulted,—
‖*Yea further*‖ |*even my flesh*| *shall encamp*
on hope:
27 *Because thou wilt not abandon my soul unto*
hades,
Neither wilt thou give thy man of loving-
kindness to see corruption;
28 *Thou madest known unto me paths of life.*
Thou wilt make me full of gladness with thy
countenance.[b]
29 Brethren! it is |allowable| to say with free-
dom of speech unto you, concerning the
patriarch David,—That he both died, and
was buried, and |his tomb| is among us
until this day.
30 <Being then |a prophet|, and knowing that
|*with an oath*| God *had sworn unto him* ‖*of*
the fruit of his loins, to seat on his throne‖>[c]
31 |with foresight| spake he concerning the
resurrection of the Christ—
That *neither was he abandoned unto*
hades,
Nor did his flesh *see corruption.*[b]
32 ‖The same' Jesus‖ hath God raised up, whereof
‖all' we‖ are witnesses!
33 <|By the right hand of God| therefore, hav-
ing been exalted, Also |the promise of the
Holy Spirit| having received from the
Father> He hath poured out this which
‖yourselves‖ do see and hear.
34 For |David| hath not ascended[a] into the
heavens; but he saith ‖himself‖—
Said the Lord unto my Lord,
Sit thou at my right hand,
35 *Until I make thy foes thy footstool.*[b]
36 ‖Assuredly‖ then, let all' the house of Israel
know:
That ‖both Lord and Christ‖ hath God
made him,
Even the same' Jesus whom ‖ye‖ cruci-
fied!
37 And |when they heard this| they were pricked
to the heart, and said unto Peter and the rest'
of the apostles—
What are we to do, brethren?
38 And Peter [said] unto them—
Repent ye,
And let each one of you be immersed, in the
name of Jesus Christ, into the remission of
your sins,—
And ye shall receive the free-gift of the Holy'
Spirit;
39 For ‖unto you‖ is the promise,
And unto your children,—
And *unto* all' *them who are afar off*:
‖*As many soever as the Lord* our God *shall*
call unto him‖.[c]
40 And |with many different' words| bare he full
witness, and went on exhorting them saying—
Be saved from this perverse generation!
41 ‖They, therefore, who welcomed his word‖ were
immersed; and there were added, on that day,
about three thousand souls. 42 And they
went on to give constant attention—
Unto the teaching of the apostles,
And unto the fellowship,
Unto the breaking of bread,
And unto the prayers.
43 And there came, on every' soul, ‖fear‖,[d] and
‖many' wonders and signs‖, |through means of the
apostles| were coming to pass. 44 And ‖all'
who believed‖ |with one accord| began to hold
all things common; 45 and |their possessions and
goods| were they selling, and distributing them
unto all ‖in so far as anyone had need'‖.
46 And <daily giving attendance with one intent
in the temple, and |at home| breaking bread>
they were partaking of food with exultation and
singleness of heart; 47 praising God, and having
favour with all' the people. And
‖the Lord‖ was adding them who were being
saved |daily| ‖together‖.

§ 5. *The Lame Man Healed.*

3 Now ‖Peter and John‖ were going up into the
temple, for the hour of prayer—the ninth; 2 and
‖a certain man‖ who had been |lame from his
mother's womb| was being carried,—whom they
used to lay daily at the door of the temple—the
[door] called Beautiful, that he might ask alms
of them who were entering into the temple:
3 who <seeing Peter and John about to enter into

[a] Ro. x. 13.
[b] Ps. xvi. 8-11.
[c] Ps. cxxxii. 11.
[d] Ps. xvi. 10.

[a] Or: "ascended not." cp. Eph. ii. 17.
[b] Ps. cx. 1.
[c] Is. lvii. 19; Joel ii. 32;
[d] Or: "reverence."

the temple> was requesting to receive |an alms|. 4 But Peter looking steadfastly at him—with John—said:

Look on us!

5 And |he| gave heed unto them, expecting to receive |something from them|. 6 But Peter said—

‖Silver and gold‖ have I none,
But ‖what I have‖ |the same| unto thee' do I give:—
<In the name of Jesus Christ the Nazarene>
Walk!

7 And |laying hold of him by the right' hand| he raised him up; and ‖instantly‖ were his feet and ankles strengthened;—8 and |leaping forward| he stood, and walked, and entered with them into the temple ‖walking, and leaping, and praising God‖ 9 And all' the people saw him, walking and praising God; 10 and they began to recognise him, that |the same| was he who |for the alms| used to sit at the Beautiful' Gate of the temple;—and they were filled with amazement and transport at what had happened unto him. 11 And <as he held fast Peter and John> all' the people ran together unto them, in the portico which is called Solomon's,—greatly amazed. 12 And Peter |seeing it| made answer unto the people:—

Ye men of Israel!
Why marvel ye at this man?
Or ‖upon us‖ why are ye intently looking, as though |by our own' power or godliness| we had made him walk?

13 <*The God of Abraham and Isaac and Jacob,—*
The God of our fathers>[a]
Hath glorified his *servant*[b] Jesus:—
Whom ‖ye‖ indeed, delivered up and denied to Pilate's face,
‖When he had adjudged to release him‖;
14 But ‖ye‖ denied |the Holy and Righteous One|,
And claimed a man that was a murderer, to be granted you;
15 But ‖the Princely Leader of Life‖ ye slew:—
Whom |God| raised from among the dead, whereof ‖we‖ are |witnesses|.
16 And ‖by the faith of his name‖
|Unto this man whom ye see and know| hath his name given strength,—
Yea ‖the faith which is through him‖ hath given unto him this perfect soundness, over against you all'!
17 And |now| brethren, I know that |by way of ignorance| ye acted,—
‖Just as even your rulers‖.
18 Howbeit ‖God‖—
<what things he had before declared, through the mouth of all' the prophets, for his Christ to suffer>
—did |thus| fulfil!
19 Repent ye, therefore, and turn,—unto the blotting out of your sins;
To the end that, in that case, there may come seasons of refreshing from the face of the Lord, 20 And he may send forth him who had been fore-appointed for you—
‖Christ Jesus‖:
21 Unto whom, indeed, heaven must needs give welcome, until the times of the due establishment of all things, of which God hath spoken through the mouth of his holy' age'-past prophets.
22 ‖Moses‖ indeed, said—
‖*A prophet*‖ |*unto you*| *shall the Lord God raise up, from among your brethren, ‖like unto me*‖:
‖*Unto him*‖ *shall ye hearken, respecting all things, whatsoever he shall speak unto you*;
23 *And it shall be—*
<*Every' soul, whatsoever, which shall not hearken unto that prophet*>
Shall be utterly destroyed from among the people.[a]
24 But, indeed ‖all' the prophets‖—
<From Samuel and those following after, as many as have spoken>
Have even announced these days.
25 ‖Ye‖ are the sons of the prophets, and of the covenant which God covenanted unto your[b] fathers, saying unto Abraham—
And ‖in thy seed‖ shall be blessed,
‖All' the families of the ground‖.[c]
26 ‖Unto you, first‖ God—
Having raised up his Servant—
Hath sent him forth, ready to bless you,
‖When ye are turning away, each one, from your wickednesses‖.

§ 6. *The Arrest of Peter and John.*

4 But ‖as they were speaking' unto the people‖ the High-priests[d] and the Captain of the temple and the Sadducees, came upon them, 2 being tired out because of their teaching the people, and announcing |in Jesus| the resurrection from among the dead; 3 and they thrust on them their hands, and put them in custody for the morrow, for it was evening |already|. 4 Howbeit ‖many of them that heard the word‖ believed; and the number of the men became about five thousand.

5 And it came to pass, upon the morrow, that there were gathered together of them, the rulers and the elders and the scribes, in Jerusalem; 6 also Annas, the high-priest, and Caiaphas, and John, and Alexander, and as many as were of high-priestly descent;—7 and |setting them in the midst| they began to enquire—

‖In what manner' of power, or in what manner' of name‖ did ‖ye‖ do this?

8 ‖Then Peter, filled with Holy Spirit‖ said unto them—

Ye rulers of the people, and elders!
9 <If ‖we‖ this day, are to be examined for doing good to a sick man,—
‖In whom‖ |this| man hath been made well>

[a] Exo. iii. 6.
[b] Is. lii. 13, 15.
[a] Deu. xviii. 15, 18, 19; cp. Lev. xxiii. 29.
[b] Or (WH): "our."
[c] Gen. xii. 3; xxii. 18.
[d] Or (WH): "the priests."

10 Be it |known| unto you all', and unto all' the people of Israel:
That <in the name of Jesus Christ the Nazarene,—
Whom ‖ye‖ crucified,
Whom |God| raised from among the dead>
‖In him‖ doth |this| man stand by, in your presence, ‖whole‖.
11 ‖This‖ is *the stone, set at nought by* you *the builders,*
Which became the head of the corner[a];
12 And there is |in no one else| ‖salvation‖,
For ‖neither is there any other name‖ under heaven,
Which hath been set forth among men,
In which we must needs be saved.
13 And <looking at |Peter's| boldness of speech, and John's, and having discovered that they were |unlettered' and obscure men|> they began to marvel, recognising them also, that they had been |with Jesus|; 14 <seeing |the man also| standing with them, even the [man] who had been cured> they had |nothing| wherewith to contradict. 15 Howbeit <ordering them to go forth |outside the high-council|> they began to confer one with another, 16 saying—
What are we to do with these men?
For, indeed, <that a notable sign hath come to pass through their means> ‖unto all' who are dwelling in Jerusalem‖ is manifest, and we cannot deny [it]!
17 Nevertheless <lest it further' spread abroad among the people> let us charge them with threats, to be |no more| speaking upon this name ‖to any soul of man‖.[b]
18 And |calling them| they gave them the sweeping charge,— Not to be sounding aloud |nor even to be teaching| ‖upon the name of Jesus‖. 19 But ‖Peter and John‖ |answering| said unto them—
<Whether it be |right| in presence of God
‖Unto you‖ to be hearkening |rather than unto God| judge!
20 For ‖we‖ cannot' but be speaking |the things which we have seen and heard|!
21 |They| however, |further charging them with threats| let them go, finding |nothing| as to how they might chastise them, on account of the people; because ‖all‖ were glorifying God for that which had come to pass;—22 for ‖more than forty years' old‖ was the man, upon whom had taken place ‖this healing sign‖.

§ 7. *The Apostles Triumphant.*

23 But |when they had been let go| they came unto their own [friends], and told as many things as ‖unto them‖ |the High-priests and Elders| had said. 24 And |they, having heard| ‖with one accord‖ uplifted a voice unto God, and said—
O Sovereign![c]
‖Thou‖ art he that *made the heaven, and the earth, and the sea, and all things that are therein*:[a]
25 Who <by our father, through means of the Holy Spirit, even by the mouth of David thy servant> said—
Unto what end did nations rage,
And |peoples| busy themselves with empty things?
26 *The kings of the earth |stationed themselves|,*
And |the rulers| were gathered together, with one intent,
‖Against the Lord,
And against his Christ‖.[b]
27 For they were gathered together, of a truth, in this city, against thy holy' servant Jesus, whom thou hadst anointed,—‖both Herod, and Pontius Pilate, with them of the nations, and peoples of Israel‖;—28 to do whatsoever |thy hand and thy counsel| marked out beforehand to come to pass.
29 ‖As to the present things‖, then, O Lord,—Look upon their threats, and grant unto thy servants |with all freedom of utterance| to be speaking thy word, 30 by stretching forth thy hand' for healing, and by the coming to pass |of both signs and wonders| ‖through the name of thy holy servant Jesus‖.
31 And |when they had made supplication| the place was shaken in which they were gathered together, and they were filled, one and all, with the Holy' Spirit, and began speaking the word of God with freedom of utterance.
32 And |the throng of them that believed| had one heart and soul, and not so much as one was saying that |aught of his goods| was |his own|, but they had all things common. 33 And |with great power| were the apostles giving forth their witness of the resurrection |of the Lord Jesus|; great favour also was upon them all'.
34 For there was not so much as anyone |lacking| among them; for ‖as many as were possessors of lands or houses‖ |selling them| were bringing the prices of the things that were being sold, 35 and laying them at the feet of the Apostles, while on the other hand they were distributing unto each one, in so far as any one had |need|. 36 And <Joseph, who had been surnamed Barnabas, by the Apostles, which is to be translated Son of Exhortation,—a Levite, a Cyprian by nation> 37 |having a field| sold it, and brought the money, and laid it at the feet of the Apostles.

§ 8. *Ananias and Sapphira.*

5 But <a certain man, Ananias by name, with Sapphira his wife> sold a possession, 2 and kept back part of the price, his wife also being privy' to it; and ‖bringing a certain part‖ |at the feet of the Apostles| he laid it. 3 But Peter said—
Ananias! wherefore did Satan fill thy heart, that thou shouldst deal falsely with the

[a] Ps. cxviii. 22.
[b] Mi: "to any one of men."
[c] Or: "master."

[a] Exo. xx. 11; Ps. cxlvi. 6.
[b] Or: "Anointed One." Ps. ii. 1, 2.

Holy Spirit, and keep back part of the price of the field?

4 ‖While it remained‖ was it not |as thine own| it remained? and ‖when sold‖ was it not |in thine own' authority| that it still continued? Why was it that thou didst contrive in thy heart this deed?

Thou hast not dealt falsely |with men| but ‖with God‖.

5 And ‖as Ananias heard these words‖ he fell, and expired. And there came great fear upon all' that heard; 6 but the young men |rising up| wrapped him about, and, bearing him forth, buried him. 7 <And it came to pass, after about three' hours' interval> that his wife |not knowing what had happened| came in. 8 And Peter began to say unto her—

Tell me! was it |for so much| ye gave up |the field|?

And |she| said—

Yea! for so much.

9 And |Peter| [said] unto her—

Why was it agreed by you to put to the proof the Spirit of the Lord?

Lo! ‖the feet of them that have buried thy husband‖ are at the door, and they shall bear thee forth.

10 And she fell instantly at his feet, and expired. And the young men |coming in| found her dead; and, bearing her forth, they buried her with her husband. 11 And there came great fear upon the whole' assembly, and upon all' them that heard these things.

§ 9. *Further Triumphs.*

12 And ‖through the hands of the Apostles‖ were coming to pass many signs and wonders among the people; and they were all with one accord in the portico of Solomon;—13 howbeit ‖of the rest‖ |no one| durst join himself unto them,—nevertheless the people continued to magnify them; 14 and |the more| were being added |when they believed in the Lord| throngs both of men and women;—15 so that |even into the broad-ways| were they bringing forth the sick, and laying them on small couches and beds, in order that ‖if Peter were coming along‖ |even perchance his shadow| might overshadow some one of them. 16 Moreover even the throng of the cities all round Jerusalem was coming together, bearing sick folk, and such as were harassed by impure spirits,—|who| indeed, were being cured |one and all|.

§ 10. *The Authorities, foiled, are advised by Gamaliel.*

17 But the High-priest |arising|, and all' who were with him,—being the sect of the Sadducees,—were filled with jealousy, 18 and thrust their hands upon the Apostles, and put them in a public ward. 19 But ‖a messenger of the Lord‖ |by night| opened the doors of the prison; and |leading them out| said—

20 Be going your way, and |taking your stand| be speaking, in the temple, unto the people, all' the declarations of this Life.

21 Now |when they heard this| they entered, under the dawn, into the temple, and began teaching.

And the High-priest and they who were with him |arriving| called together the high-council, and all' the senate of the sons of Israel; and sent off unto the prison, to have them brought.

22 And |the officers who came to the place| found them not in the prison; and, returning, brought tidings, 23 saying—

‖The prison‖ found we locked with all' safety, and the keepers standing at the doors; but |when we had opened the prison| ‖inside‖ found we |no one|.

24 Now |when both the captain of the temple and the High-priests heard these words| they were utterly at a loss concerning them—what perhaps this might come to. 25 But some one |entering| brought tidings unto them—

Lo! ‖the men whom ye put in the prison‖ are in the temple, standing, and teaching the people!

26 ‖Then‖ the captain with the officers |departing| brought them—not with violence,—for they were afraid of the people, lest they should be stoned;

27 but, leading them in, set them in the high-council. And the High-priest questioned them, 28 saying—

|Strictly| did we charge you not to be teaching upon this name; and lo! ye have filled Jerusalem with your teaching, and are minded to bring down upon us' ‖the blood of this man‖.

29 But Peter and the Apostles |answering| said—

It is needful |to be yielding obedience| unto God' |rather than unto men|:—

30 ‖The God of our fathers‖ hath raised up Jesus,—whom ‖ye‖ got into your hands, |*suspending* him *upon a tree*|:—

31 ‖Him, as Princely-leader and Saviour‖ hath God exalted unto his right hand,—to give repentance unto Israel, and remission of sins.

32 And ‖we‖ are witnesses of these things,—also the Holy Spirit, which God hath given unto them who are yielding obedience unto him.

33 And |they, when they heard| this, were cut to the heart, and were making up their minds to slay them. 34 But a certain man, rising up in the high-council, by name Gamaliel, a law-teacher honoured by all' the people, gave orders to put the men ‖outside, for a little‖,—35 and said unto them—

Men of Israel!

Be taking heed unto yourselves, what ye are about to inflict |upon these men|.

36 For ‖before these' days‖ there rose up one Theudas, affirming |himself| to be somebody,—unto whom was inclined a number of men, about four hundred; who was slain, and |all as many as had been trusting in him| were disbanded, and came to nothing.

37 ‖After him‖ rose up Judas the Galilæan, in the days of the enrolling, and drew a people

into revolt after him; and ‖he‖ perished, and |all, as many as had trusted in him| were scattered.

38 ‖Now, therefore‖ I say unto you—Stand aloof from these men, and let them alone; because <if |of men| be this project or this work> it will be overthrown,—39 but <if it is |of God|> ye will not be able to overthrow them: lest once |even fighters against God| ye be found.

40 And they were persuaded by him; and |calling unto them the Apostles| they |with beating| charged them not to be speaking upon the name of Jesus; and let them go.

41 |They|, therefore, went rejoicing from the presence of the high-council; in that they had been accounted worthy |in behalf of The Name| to suffer dishonour. 42 And <every' day in the temple, and at home> they ceased not to be teaching, and telling the good news as to the Anointed' Jesus.

§ 11. *Murmuring among the Disciples: Seven chosen to minister.*

6 But ‖in these days‖ <the disciples |multiplying|> there arose a murmuring of the Grecian Jews against the Hebrews, in that |their widows| were being overlooked in the daily ministry.

2 And the Twelve, calling near the throng of the disciples, said—

It doth not seem ‖right‖ that |we|, forsaking the word of God, should be ministering unto tables.

3 But look out for yourselves, brethren, seven men from among you, who can be well-attested, full of Spirit and wisdom,—whom we will appoint over this need;

4 But ‖we‖ <unto prayer and unto the ministry of the word> will give constant attention.

5 And the word |was pleasing| in the sight of all' the throng; and they selected Stephen, a man full of faith and Holy Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicholaus, a proselyte of Antioch; 6 whom they set before the Apostles, and |praying| they laid upon them their hands. 7 And ‖the word of God‖ went on growing, and the number of the disciples in Jerusalem continued to multiply |exceedingly|; ‖a great' multitude of the priests also‖ were becoming obedient unto the faith.

§ 12. *Stephen stirs up Opposition.*

8 Now ‖Stephen‖ |full of favour and power| began to do great wonders and signs among the people. 9 But there rose up certain of those out of the synagogue which is called [the synagogue] of them of Libertium and Cyrene and Alexandria, and certain of them from Cilicia and Asia,—disputing with Stephen; 10 and they could not withstand the wisdom and the Spirit with which he was speaking. 11 ‖Then‖ they set on men who were saying—

We have heard him speaking profane[a] things against Moses and God.

12 And they stirred up[b] the people and the elders and the scribes; and |coming upon him| they caught him away, and led him into the high-council. 13 And they set up false witnesses, who said—

‖This man‖ ceaseth not speaking things against this[c] holy place and the law; 14 for we have heard him saying—

‖This Jesus the Nazarene‖ will overthrow this place, and will change the customs which |Moses| delivered unto us.

15 And ‖looking steadfastly at him‖ |all' they who were sitting in the high-council| saw his face, as if the face of a messenger.[d]

§ 13. *Stephen's Defence and Martyrdom.*

7 And the High-priest said—

Are these things |so|?

2 And |he| said—

Brethren and fathers, hearken!

‖*The God of Glory*‖[e] appeared unto our father Abraham, while he was in Mesopotamia, before he dwelt in Haran,—3 *and said unto him*—

Get thee forth, out of thy land, and from among thy kindred, and come unto the land which[f] |*unto thee*| *I will point out.*[g]

4 ‖Then‖ |coming forth out of the land of the Chaldeans| he dwelt in Haran; and <from thence, when his father was dead> he removed him into this land, in which ‖ye‖ now dwell; 5 and gave him no inheritance therein, |*not even a place to set his foot on*|[h]; and yet promised *to give it unto him in possession, and unto his seed after him,*[i] |when as yet he had not a child|. 6 But God |spake thus|—

His seed shall be a sojourner in a foreign land, and they will bring it into bondage, and ill-treat it four-hundred years; 7 *and ‖the nation unto which they shall be in bondage‖ will ‖I‖ judge*[k]—

said God;

and ‖after these things‖ shall they come forth, and render divine service unto me, in this place.[l]

8 And he gave unto him *a covenant of circumcision*[m]; and |thus| he begat Isaac, and *circumcised him on the eighth day,*[n] and Isaac, Jacob, and Jacob, the twelve' patriarchs.

9 And ‖the patriarchs‖ |*being jealous of Joseph*|[o] *gave him up into Egypt*[p]; and |*God*| *was |with him|,*[q] 10 and rescued him out of all' his tribulations, and *gave him favour* and wisdom before Pharaoh king of Egypt; *and he*

[a] Or: "blasphemous."
[b] Or: "set in commotion."
[c] Or (WH): "the."
[d] Ap: "Messenger."
[e] Ps. xxix. 3.
[f] Ml: "whichsoever . . . . shall."
[g] Gen. xii. 1; xlviii. 4.
[h] Deu. ii. 5.
[i] Gen. xii. 7; xvii. 8; xlviii. 4; Deu. xxxii. 49.
[k] Gen. xv. 13, 14; Exo. ii. 22.
[l] Exo. iii. 12.
[m] Gen. xvii. 9 f.
[n] Gen. xxi. 4.
[o] Gen. xxxvii. 11.
[p] Gen. xlv. 4.
[q] Gen. xxxix. 2 f, 21.

a sojourner in the land of Midian,[a] where he
begat two sons. 30 And <when forty years
were fulfilled'> *there appeared unto him* |in
the desert of Mount Sinai| ‖*a messenger, in a
flame of fire, in a bush*‖.[b] 31 And |Moses|
|seeing it| marvelled at the sight; and |as
he was going near to observe| there came a
voice of the Lord—

32 ‖*I*‖ *am the God of thy fathers,*
*The God of Abraham and Isaac and
Jacob.*[c]
And Moses becoming |terrified| durst not
observe. 33 *And the Lord said unto him—*
Loose the sandals of thy feet;
For ‖*the place whereon thou art standing*|
is |*hallowed ground*|.[d]
34 *I have* |*indeed seen*| *the ill-treatment of my
people that is in Egypt,*
And |*unto their groaning*| *have I
hearkened,*
And have come down to rescue them.
|*Now*| *therefore, come! I will send thee into
Egypt.*[e]

35 <The same' Moses whom they had refused,
saying—
*Who hath appointed thee' to be ruler and
judge*[f]?
The same> ‖both as ruler and redeemer| did
God send |by the hand of the messenger
who had appeared unto him in the bush|:
36 ‖The same‖ led them forth, |doing *wonders
and signs in Egypt*,[g] and in the Red Sea, and
in the desert, forty years|[h]:
37 ‖The same‖ is the Moses that said unto the
sons of Israel—
‖*A prophet, unto you*‖ *will God raise up from
among your brethren, ‖like unto me*‖[i]:
38 ‖The same‖ is he that came to be in the
assembly in the desert, with the messenger
who was speaking with him in Mount Sinai,
and with our fathers, ‖he who welcomed
living utterances, to give unto us‖:
39 ‖Unto whom‖ |our fathers| would not become
obedient, but thrust him away, and *turned*[k]
in their hearts *unto Egypt*, 40 *saying unto
Aaron—*
Make us gods who shall go before us;
*For <as for this Moses who brought us forth
out of Egypt>*
We know not what hath befallen him[l]!
41 And so *they fell to calf-making*[m] in those days,
And *offered sacrifice*[n] unto the idol,
And rejoiced in the works of their hands.
42 But God |turned| and delivered them up to
be doing divine service *unto the host of
heaven*,—[o]
Just as it is written in a book of the pro-
phets—
Victims and sacrifices did ye offer unto me,

[a] Exo. ii. 15, 22.
[b] Exo. iii. 1 f.
[c] Exo. iii. 6.
[d] Exo. iii. 5.
[e] Exo. iii. 3-10.
[f] Exo. ii. 14.
[g] Exo. vii. 3.
[h] Nu. xiv. 33.
[i] Deu. xviii. 15, 18.
[k] Nu. xiv. 3 f.
[l] Exo. xxxii. 1, 23.
[m] Exo. xxxii. 4.
[n] Exo. xxxii. 6.
[o] Jer. vii. 18 [Sep.]; xix. 13.

forty years in the desert, O house of Israel?
43 *Nay! but ye took with you the tent of Moloch,*
And the star of the god Rephan,—
The forms which ye made to bow down unto them:
Therefore will I carry you away beyond Babylon.[a]
44 ‖The tent of witness‖ was with our fathers in the desert, according as *he who was speaking unto Moses* |gave instructions| *to make* it |*according to the model which he had seen*|.[b]
45 Which our fathers succeeding to |also brought in| with Joshua, *when taking possession*[c] of the nations, |which God put out from before our fathers until the days of David|;
46 Who found favour before God, and asked *to find a habitation for the God of Jacob.*[d]
47 But ‖*Solomon*‖ *built him a house.*[e]
48 ‖Although indeed‖ |the Most High| ‖not in hand-made places‖ dwelleth[f]; just as |the prophet| saith—
49 |*Heaven*| *is my throne,*
And |*the earth*| *is my footstool:*
‖*What manner' of house*‖ *will ye build me, saith the Lord,—*
Or what shall be the place of my resting?
50 *Hath not* ‖*my hand*‖ *made all these things*[g]?
51 <*Ye stiff-necked*[h] and *uncircumcised in hearts and in ears*>[i]
‖Ye‖ |always| ‖*against the Holy Spirit*‖ *do strive*[k]!
|As your fathers| ‖ye also‖:
52 ‖Which of the prophets‖ did not your fathers persecute?
Yea they slew them who declared beforehand concerning the coming of the Righteous One—
Of whom |now| ‖ye‖ have become |betrayers and murderers|!
53 |Who| indeed, received the law through ranks of messengers,—[l]
And guarded it not.
54 And |while they were hearing these things| they were being pierced in their hearts, and began gnashing their teeth against him. 55 But he ‖being already full of Holy Spirit‖ |looking steadfastly into heaven| saw the[m] glory of God, and Jesus standing on the right hand of God;
56 and said—
Lo! I see the heavens opened,
And the Son of Man, standing |on the right hand of God|.
57 And |crying out with a loud voice| they held their ears, and rushed with one accord upon him;
58 and |thrusting him forth outside the city| proceeded to stone him. And |the witnesses| laid their garments at the feet of a young man named Saul. 59 And they stoned Stephen, as he was invoking and saying—
Lord Jesus! give welcome unto my spirit.
60 And |kneeling down| he cried out with a loud voice—
Lord! do not charge against them |this' sin|.[n]
And |having said this| he fell asleep.

§ 14. *New Persecution, headed by Saul of Tarsus.*

8 And ‖Saul‖ was taking pleasure with them in his death. Moreover there arose, in that' day, a great persecution against the assembly which was in Jerusalem; [and] ‖all‖ were scattered abroad throughout the countries of Judæa and Samaria, except the apostles. 2 Howbeit reverent men assisted at the burial of Stephen, and made great lamentation over him.
3 But ‖Saul‖ went on to lay waste the assembly, |along the houses| going in, and |dragging off both men and women| was delivering them up into prison.

§ 15. *Philip preaches in Samaria.*

4 ‖They, indeed, therefore, who were scattered abroad‖ passed through, telling the good-news of the word; 5 and ‖Philip‖ |going down unto the city of Samaria| proclaimed unto them the Christ. 6 And the multitudes began to give heed unto the things that were being spoken by Philip, with one accord, when they heard him, and saw the signs which he was working. 7 For <from many who had impure spirits> |shouting with a loud voice| they were going out, and ‖many that were paralysed and lame‖ were cured. 8 And there came to be great' joy in that city.
9 But ‖a certain man named Simon‖ was already in the city, practising magical arts, and astonishing the nation of Samaria,—saying that himself was someone great: 10 unto whom all were giving heed, from small even to great, saying—
‖This‖ is the Power of God, which is called Great.
11 And they were giving heed to him, because that ‖for a considerable' time‖ |with his magical arts| he had astonished them. 12 But <when they believed Philip telling the good news concerning the kingdom of God, and the name of Jesus Christ> they proceeded to be immersed, both men and women. 13 And ‖Simon himself also‖ believed; and |having been immersed| was in constant attendance on Philip,—and <beholding signs and great works of power coming to pass> was astonished.
14 And the Apostles who were in Jerusalem' <hearing' that Samaria had welcomed the word of God> sent out unto them Peter and John;
15 who, indeed, going down, prayed for them, that they might receive Holy Spirit;—16 for ‖not yet‖ had it |upon any one of them| fallen, but |only, to begin with| they had been immersed into the name of the Lord Jesus. 17 ‖Then‖ proceeded they to lay their hands upon them, and they were receiving Holy Spirit.

[a] Am. v. 25 ff.
[b] Exo. xxv. 1, 40.
[c] Gen. xvii. 8; xlviii. 4; Deu. xxxii. 49.
[d] Ps. cxxxii. 5.
[e] 1 K. vi. 1, 2.
[f] Chap. xvii. 24.
[g] Is. lxvi. 1 f.
[h] Exo. xxxiii. 3, 5.
[i] Jer. ix. 26; vi. 10.
[k] Nu. xxvii. 14; Is. lxiii. 10.
[l] Ap: "Messengers."
[m] Or: "a."
[n] Lu. xxiii. 34.

18 But Simon <seeing that |through means of the laying on of the hands of the Apostles| the Spirit was being given> offered unto them money,
19 saying—
Give |unto me also| this authority,—
In order that <on whomsoever I may lay my hands> he may receive Holy Spirit.
20 And |Peter| said unto him—
‖Thy silver, with thee‖ go to destruction!
Because ‖the free-gift of God‖ thou didst suppose could |with money| be obtained!
21 Thou hast neither part nor lot in this matter;
For ‖thy *heart*‖ *is not upright before God.*[a]
22 Repent, therefore, from this thy baseness,
And entreat of the Lord—
Whether |after all| the purpose of thy heart shall be forgiven thee;
23 For I see that thou servest as
A gall-root of bitterness,
And *a bond of unrighteousness.*[b]
24 And Simon |answering| said—
Entreat ye, in my behalf, unto the Lord;
That |nothing| may come upon me,
Of the things whereof ye have spoken!
25 ‖They, therefore, ‖having fully borne witness, and spoken the word of the Lord> began their return unto Jerusalem, and ‖unto many' villages of the Samaritans‖ were they telling the glad tidings.

§ 16. *The Conversion of an Ethiopian Eunuch.*

26 And ‖a messenger[c] of the Lord‖ spake unto Philip, saying—
Arise, and be journeying along southward, unto the way that goeth down from Jerusalem unto Gaza,—|the same| is desert.
27 And, arising, he journeyed. And lo! <a man of Ethiopia, a eunuch, one in power under Candace queen of the Ethiopians, who was over all' her treasure> [who] had come to worship in Jerusalem; 28 and was returning, and |sitting in his chariot| and was reading the prophet Isaiah. 29 And the Spirit said unto Philip—
Go near, and join thyself unto this chariot!
30 And |running near| Philip heard him reading Isaiah the prophet, and said—
Dost thou, then, understand what thou art reading?
31 And |he| said—
How indeed should I be able—unless someone shall guide me?
And he called upon Philip, to come up and sit with him. 32 Now ‖the passage of Scripture which he was reading‖ was |this|:—
‖*As a sheep*‖ |*unto slaughter*| *was he led,*
And <as a lamb, before him that sheareth it, is dumb>
‖*So*‖ *he openeth not his mouth.*
33 ‖*In his humiliation*‖ *his judgment was taken away,—*
‖*His generation*‖ *who shall describe?*
Because |his life| is taken away from the earth.[d]
34 And the eunuch |making answer| unto Philip, said—
I pray thee! ‖Of whom‖ is the prophet saying this?
‖Of himself‖ or ‖of some different person‖?
35 And Philip <opening his mouth, and beginning from this scripture> told him the glad tidings of Jesus. 36 And <as they were journeying along the way> they came unto a certain water,—and the eunuch saith—
Lo! water!
What doth hinder my being immersed? [37][a]
38 And he commanded the chariot to stand still; and they went down, both, into the water, |both Philip and the eunuch|,—and he immersed him. 39 But <when they came up out of the water> |the Spirit of the Lord| caught away Philip, and |the eunuch| saw him no more; for[b] he was going on his way rejoicing. 40 Now |Philip| was found at Azotus; and |passing through| he was telling the glad tidings unto all the cities, until he came unto Cæsarea.

§ 17. *The Conversion of Saul.* Chap. xxii. 6,ff.; xxvi. 12, ff.

9 But ‖Saul‖ <yet breathing[c] threatening and slaughter against the disciples of the Lord> |going unto the High-priest| 2 asked from him letters for Damascus, unto the synagogues; to the end that <if he should find |any| who were of The Way, whether men or women> he might bring them ‖bound‖ unto Jerusalem. 3 But ‖as he was journeying‖ it came to pass that he was drawing near unto Damascus, and |suddenly| there flashed around him a light out of heaven;
4 and |falling unto the earth| he heard a voice saying unto him—
Saul! Saul! why |me| art thou persecuting?
5 And he said—
Who art thou, Lord?
And |he| [said]—
‖I‖ am Jesus, whom ‖thou‖ art persecuting!
6 But rise up, and enter into the city, and it shall be told thee what thou must do.
7 But ‖the men who were accompanying him‖ stood speechless,—hearing, indeed, the voice,[d] but beholding |no| one. 8 And Saul arose from the earth, and |his eyes being opened| he could see |nothing|; and |taking him by the hand| they led him into Damascus,—9 and he was three days without seeing, and did neither eat nor drink. 10 Now there was a certain disciple in Damascus, by name Ananias; and |the Lord| said unto him in a vision—
Ananias!
and |he| said—
Lo! ‖I‖ [am here], Lord!
11 And the Lord [said] unto him—
Rise! go into the street which is called Straight, and seek |in the house of Judas| one Saul, by name, of Tarsus.

[a] Ps. lxxviii. 37.
[b] Is. lviii. 6.
[c] Ar: "Messenger."
[d] Is. liii. 7 f.

[a] WH omit.
[b] Or: "in fact." Donaldson, Gr. Gram., 3rd ed., p. 605.
[c] Or: "inspiring."
[d] Or: "sound."

For lo! he is praying,—12 and hath seen a man [in a vision], Ananias by name, coming in and laying on him his hands, to the intent he should see.

13 And Ananias |answered|—

Lord! I have heard from many, concerning this man,—|how many evil things, unto thy saints| he hath done, in Jerusalem;

14 And |here| he hath authority from the High-priests, to bind all' them that call upon thy name.

15 But the Lord said unto him—

Be going thy way; for ‖a choice vessel unto me‖ is this man, to bear my name before both [the] nations and kings, and the sons of Israel; 16 for ‖I‖ will let him understand how many things he must needs |for my name| ‖suffer‖.

17 And Ananias departed, and entered into the house; and |laying upon him his hands| said—

Saul, brother!

‖The Lord‖ hath sent me,—

Jesus, who appeared unto thee in the way by which thou wast coming,—

That thou mayest recover sight, and be filled with Holy Spirit.

18 And ‖straightway‖ there fell from him—from his eyes,—as it were scales; he recovered sight also, and, arising, was immersed; 19 and, receiving food, gained strength.

And he came to be with the disciples who were |in Damascus|, certain days; 20 and |straightway, in the synagogues| he began proclaiming Jesus, that

‖This‖ is the Son of God.

21 And all' who were hearing were astonished, and began to say—

Is not ‖this‖ he who destroyed, in Jerusalem, them that invoke this name; and ‖here, for this purpose‖ had come, in order that he might lead them ‖bound‖ unto the High-priests?

22 But ‖Saul‖ was the more gaining power; and was confounding the Jews who dwelt in Damascus, shewing, by comparison,[a] that—

‖This‖ is the Christ.

23 Now <when a considerable number of days were being fulfilled> the Jews took counsel together to kill him; 24 but their plot was made known unto Saul,—and they were even narrowly watching the gates, both day and night, that they might kill him; 25 but the disciples, taking him by night, |through the wall| let him down, lowering him in a basket.[b]

26 And |when he had arrived in Jerusalem| he made attempts to join himself unto the disciples; and |all| were afraid of him, not believing that he was a disciple. 27 But ‖Barnabas‖ taking him, brought him unto the apostles, and related unto them,—how |in the way| he had seen the Lord, and that he had spoken unto him; and how |in Damascus| he had spoken boldly in the name of Jesus. 28 And he was with them, coming in and going out in Jerusalem, speaking boldly in the name of the Lord; 29 and was both speaking and discussing with the Grecian Jews,—but |they| were setting to work to kill him. 30 And the brethren |discovering it| brought him down into Cæsarea, and sent him away unto Tarsus.

31 So then ‖the assembly, throughout the whole' of Judæa and Galilee and Samaria‖ had peace, building itself up, and going on its way in the fear of the Lord; and |by the advocacy of the Holy' Spirit| was being multiplied.

§ 18. *Æneas healed at Lydda.*

32 And it came to pass that ‖Peter‖ going through all [quarters] went down unto the saints also dwelling in Lydda. 33 And he found there a certain man, by name Æneas, who |for eight years| had been lying prostrate upon a bed, for he was paralysed. 34 And Peter said unto him—

Æneas! Jesus Christ healeth thee!

Arise, and smooth thy bed for thyself.

And |straightway| he arose. 35 And all' who dwelt in Lydda and Saron |saw him|,—and ‖they‖ turned unto the Lord.

§ 19. *Dorcas raised at Joppa.*

36 Now ‖in Joppa‖ there was a certain female disciple, by name Tabitha, which, being translated, means Dorcas [a Gazelle]. ‖The same‖ was full of good works and alms which she was doing.[a] 37 And it came to pass, in those days, that she, sickening, died; and, bathing her, they laid her in an upper room. 38 Now <Lydda being |nigh| unto Joppa> |the disciples| hearing that Peter was therein, sent off two' men unto him, beseeching him—

Do not delay to come through unto us!

39 And Peter, arising, went with them,—whom |when he arrived| they brought up into the upper room; and there stood by him all' the widows, weeping, and showing the tunics and mantles—whatsoever things |Dorcas| was making while she was with them. 40 But Peter |putting them all outside| knelt down and prayed; and |turning towards the body| said—

Tabitha, arise!

And |she| <opening her eyes, and seeing Peter> sat up. 41 And |giving her his hand| he raised her up; and, calling the saints and the widows, presented her |living|. 42 And it became |known| throughout the whole of Joppa, and many believed upon the Lord. 43 And it came to pass that |for a considerable number of days| he abode in Joppa, with one Simon, a tanner.

§ 20. *Conversion of Cornelius of Cæsarea.*

10 But <a certain man in Cæsarea, by name Cornelius, a centurion of the band called Italian,—2 devout, and fearing God with all' his house, doing many alms unto the people, and supplicating God continually> 3 saw, in a vision, manifestly, as if about the ninth hour of the day, a messenger of God, coming in unto him, and saying unto him—

Cornelius!

[a] Mi: "bringing together" —prophecies and history.

[b] Or: "hamper."

[a] NB: not full of what she *had* done.

4 And |he| <looking steadfastly at him, and becoming |full of fear|> said—
What is it, Lord?[a]
And he said unto him—
‖Thy prayers and thine alms‖ have gone up for a memorial before God.
5 |Now| therefore, send men unto Joppa,[b] and fetch one Simon who is surnamed Peter,—
6 |the same| is a guest with one Simon a tanner, whose house is by the sea.
7 And ‖when the messenger who had been speaking with him had departed‖ <calling two of the domestics, and a devout soldier of them that constantly attended him, 8 and relating everything unto them> he sent them off unto Joppa. 9 Now <on the morrow, as those men were journeying, and |unto the city| drawing near> Peter went up on the housetop to pray, about the sixth hour; 10 but he became hungry, and wished to eat,—and |while they were making ready| there came upon him a trance; 11 and he beholdeth heaven opened, and |coming down| a kind of vessel, like a large linen cloth, |by its four corners| being let down upon the earth, 12 in which were all' the quadrupeds and creeping things of earth and birds of heaven. 13 And there came a voice unto him—
Rise, Peter! sacrifice[c] and eat.
14 But |Peter| said—
‖By no means‖ Lord! because ‖at no time‖ have I eaten anything' common or unclean.
15 And a voice [came] again, a second time, unto him—
<What things ‖God‖ hath cleansed> be not ‖thou‖ making common.
16 Now |this| took place thrice; and |straightway| was the vessel taken up into heaven.
17 And <as |within himself| Peter was doubting what the vision which he had seen might mean> lo! ‖the men who had been sent by Cornelius‖ |having sought out the house of Simon| stood at the gate, 18 and, calling, enquired whether |Simon who was surnamed Peter| was there' being entertained. 19 And <as Peter was pondering over the vision> the Spirit said—
Lo! two men, seeking thee.
20 But rise, go down, and be journeying with them, |nothing| doubting; because ‖I‖ have sent them.
21 And Peter, going down' unto the men, said—
Lo! ‖I‖ am he whom ye are seeking:
‖What is the cause‖ for which ye are come?
22 And |they| said—
‖Cornelius‖ <a centurion, a man righteous and fearing God, well-attested by the whole' nation of the Jews> hath been divinely instructed by a holy messenger, to send for thee unto his house, and to hear words from thee.
23 |Inviting them in| therefore, he entertained them; but ‖on the morrow‖ he rose up and went forth with them, and certain of the brethren who were from Joppa went with him;
24 and |on the morrow| he entered into Cæsarea.
And ‖Cornelius‖ was expecting them, having called together his kinsfolk and intimate' friends.
25 And <when it came about that Peter entered> Cornelius met him, and |falling at his feet| did homage. 26 But ‖Peter‖ raised him up, saying—
Arise! ‖I also myself‖ am |a man|.
27 And |conversing with him| he went in, and findeth many come together; 28 and said unto them—
‖Ye‖ well know, how |unlawful|[a] it is, for |a Jew| to be joining himself, or coming in, unto one of another race.
And yet ‖unto me‖ hath God pointed out that I should be calling |no| man ‖common or unclean‖.
29 Wherefore ‖even without gainsaying‖ came I when sent for.
I ask, therefore, |for what reason| ye sent for me.
30 And |Cornelius| said—
<Four days ago, counting unto this' very hour> I was keeping |the ninth hour| as one of prayer, in my house.
And lo! |a man| stood before me, in bright clothing, 31 and saith—
Cornelius!
Thy prayer |hath been heard|,
And ‖thine alms‖ have been remembered before God.
32 Send, therefore, unto Joppa, and fetch Simon, who is surnamed Peter. |The same| is being entertained in the house of one Simon a tanner, by the sea.
33 ‖Immediately‖ therefore, I sent unto thee:
‖Thou‖ also, hast ‖well‖ done |in coming|.
|Now| therefore, ‖all' we‖ |before God| are present, to hear all' things that have been enjoined upon thee by the Lord.
34 And Peter, opening his mouth, said—
‖Of a truth‖ I find, *that* |*God*| *is no respecter of persons*;[b] 35 but ‖in every nation‖ ‖he that feareth him and worketh righteousness‖ |is acceptable unto him|.
36 <*As touching the word he hath sent unto* the sons of *Israel*,[c] *announcing the glad tidings of peace*[d] through Jesus Christ—|the same| is Lord |of all|> 37 ‖ye yourselves‖ know what hath come to pass throughout the whole' of Judæa, beginning from Galilee, after the immersion which |John| proclaimed, ‖respecting Jesus who was of Nazareth‖:—
38 How *God* |*anointed*| him *with* Holy *Spirit*[e] and with power, Who went about, doing good and healing all' that were oppressed by the adversary, because ‖God‖ was with him.
39 ‖We also‖ are witnesses of all' things which he did, both in the country of the Jews and Jerusalem; Whom they even slew by *suspending upon a tree*;—[f] 40 ‖The same‖

[a] Or: "Sir."
[b] Ver. 32; chap. xi. 13.
[c] Cp. Deu. xii. 21, n.
[a] Or: "improper," "out of place," "disorderly."
[b] Deu. x. 17.
[c] Ps. cvii. 20; cxlvii. 18.
[d] Is. lii. 7; Na. i. 15.
[e] Is. lxi. 1.
[f] Deu. xxi. 22 f.

God raised up on the third' day, and gave
him to become |manifest|, 41 not unto all'
the people,[a] but unto witnesses who had
been fore-appointed by God, ‖unto us‖, who,
indeed, did eat and drink with him after
his rising from among the dead. 42 And
he charged us to proclaim unto the people,
and bear full witness, that—
‖This‖ is he that hath been marked out
by God to be judge of living and dead.
43 ‖Unto the same‖ do all' the prophets bear
witness, That ‖remission of sins‖ is to
be received through his name, ‖by every'
one that believeth on him‖.
44 <While Peter was yet' speaking these words>
the Holy Spirit fell upon all' who were hearing
the word. 45 And the faithful |of the
circumcision| who had come with Peter, were
amazed,—in that ‖upon the nations also‖ |the
free-gift of the Holy Spirit| had been poured
out; 46 for they heard them speaking with
tongues, and magnifying God. Then answered
Peter—
47 Surely then ‖the water‖ can no man forbid,
that these should not be immersed,—seeing
that ‖the Holy Spirit‖ they have received
‖as well as we‖.
48 And he commanded them |in the name of Jesus
Christ| to be immersed. ‖Then‖
requested they him, to abide still some days.

§ 21. *Peter's defence to Them of the Circumcision.*

11 Now the Apostles and the brethren who were
throughout Judæa |heard| that ‖the nations
also‖ had welcomed the word of God. 2 And
<when Peter came up unto Jerusalem> they of
the circumcision |began to find fault with him|,
3 saying—
He went in unto men |uncircumcised|, and
did eat with them.
4 But Peter |making a beginning| went on to set
forth the matter unto them in order, saying—[b]
5 ‖I‖ was in the city of Joppa, praying, and
saw, in a trance, ‖a vision‖:—|coming down|
a sort of vessel, like a large sheet, |by four'
corners| being let down out of heaven, and
it came even unto me: 6 into which stead-
fastly looking, I began to observe, and saw
the quadrupeds of the earth, and the wild
beasts, and the creeping things, and the
birds of heaven.
7 Moreover I heard a voice also, saying unto
me—
Rise, Peter! sacrifice and eat.
8 But I said—
‖By no means‖ Lord, because ‖a common
or unclean thing‖ hath |at no time| entered
into my mouth.
9 And a voice answered, a second time, out of
heaven—
<What things ‖God‖ hath cleansed>[c] be
not ‖thou‖ making common.
10 And ‖this‖ took place |thrice|,—and the
whole was drawn up again into heaven;
11 and lo! ‖immediately‖ |three' men| halted
at the house wherein we were, sent from
Cæsarea unto me. 12 And the Spirit bade
me go with them, |nothing| doubting.
And there went with me, these six' brethren
also; and we entered into the house of the
man, 13 and he related to us how he had
seen the messenger in his house, standing,
and saying—
Send away unto Joppa, and fetch Simon,
who is surnamed Peter; 14 who shall
speak words unto thee, whereby thou
shalt be saved, ‖thou‖ and |all' thy
house|.
15 And ‖as I began to be speaking‖ the Holy
Spirit fell upon them, |just as upon us also,
at the beginning|.
16 And I was put in mind of the word of the
Lord, how he used to say—
‖John‖ indeed, immersed |with water|;
But ‖ye‖ shall be immersed in Holy
Spirit.[a]
17 <If therefore |the like free-gift| God gave
unto them, as even unto us, when we had
believed upon the Lord Jesus Christ> who
was ‖I‖ that I could withstand God?
18 And |having heard these things| they held their
peace, and glorified God, saying—
|Hence| ‖even unto the nations‖ God hath
granted |repentance unto life|.

§ 22. *The Dispersion* (chap. viii. 1): *the Faith spreads as far as Antioch in Syria, whither Barnabas is sent, Saul is brought, and Agabus comes with tidings of a Famine.*

19 ‖They, therefore, who had been scattered abroad
by reason of the tribulation that took place on
account of Stephen‖ passed through as far as
Phœnicè and Cyprus and Antioch, |unto no one|
speaking the word, save alone unto Jews.
20 And there were some from among them,
Cyprians and Cyrenians, who, indeed, |coming
unto Antioch| began speaking |even unto the
Grecian Jews|, announcing the glad-tidings as
to the Lord Jesus; 21 and the hand of the Lord
was with them, and a great number—they who
believed—turned unto the Lord. 22 And the
matter was reported in the hearing[b] of the
assembly that was in Jerusalem, concerning
them; and they sent forth Barnabas, as far as
Antioch; 23 who <arriving, and seeing the
favour which was of God> rejoiced, and went
on to beseech all |with the purpose of their
heart| to abide [in] the Lord; 24 because he was
a good man, and full of Holy Spirit and faith;
and a considerable multitude were added unto
the Lord. 25 He went away, however, unto
Tarsus, to seek up Saul; 26 and, finding him, he
brought him unto Antioch. And so it was
with them, that |for a whole year| they were
brought together in the assembly, and taught a
considerable multitude; also that the disciples
|first in Antioch| were called ‖Christians‖.

[a] Mt. xxiii. 39.
[b] Cp. chap. x.
[c] Ie: "declared or pronounced clean."
[a] Chap. i. 5.
[b] Mſ: "into the ears."

27 Now ‖in these' days‖ there came down from
Jerusalem, prophets, unto Antioch. 28 And one
from among them, by name Agabus |rising up|
gave a sign, through means of the Spirit, that
‖a great famine‖ was coming over all' the in-
habited earth; which, indeed, came to pass
under Claudius. 29 And <according as any one
|of the disciples| was being prospered> they
each one of them set apart [something] for
ministering, to send unto the brethren |who
dwelt in Jerusalem|;—30 which thing they also
did, sending it unto the Elders, through the
hand of Barnabas and Saul.

§ 23. *Herod slays James, and imprisons Peter. Peter delivered: Herod smitten.*

12 Now |in the course of that' season| Herod the
king thrust forth his hands to harm some of
them of the assembly,—2 and slew James the
brother of John with a sword; 3 and <seeing
that it was |acceptable| unto the Jews> he
went on to apprehend Peter also (now they were
the days of unleavened bread),—4 |whom also
having seized| he put into prison, delivering him
up unto four' quaternions of soldiers, to be
guarding him,—intending |after the passover|
to bring him up[a] unto the people. 5 |Peter|,
therefore, was kept in the prison; but ‖prayer‖
was |earnestly| being made by the assembly,
unto God, concerning him. 6 And <when
Herod was about to bring him forth> ‖on that
night‖ was Peter sleeping between two' soldiers,
bound with two chains, ‖guards‖ also, |before
the door| were keeping the prison. 7 And lo!
|a messenger of the Lord| stood over him, and
|a light| shone in the cell; and |smiting the
side of Peter| he roused him up, saying—

Rise up quickly!

And his' chains fell off out of his hands. 8 And
the messenger said unto him—

Gird thyself, and bind on thy sandals.

And he did so. And he saith unto him—

Throw around thee thy mantle, and be follow-
ing me.

9 And, coming out, he began following, and knew
not that it was |true| which was coming about
through means of the messenger; but supposed
that |a vision| he was beholding. 10 And
<passing through the first ward and the second>
they came unto the iron gate that leadeth into
the city, the which |of its own accord| opened
unto them; and, coming out, they went on
through one street, and |straightway| the
messenger was parted from him. 11 And
‖Peter‖ coming |to himself| said—

|Now| know I, of a truth, that the Lord hath
sent forth his messenger, and taken me out
of the hand of Herod, and all' the expecta-
tion of the people of the Jews.

12 And, considering the matter, he came unto the
house of Mary, the mother of John who was
surnamed Mark, where a considerable number
were gathered together and praying. 13 And
<when he had knocked at the door of the
porch> there came unto it a maiden to hearken,
by name Rhoda; 14 and |recognizing the voice
of Peter| ‖by reason of her joy‖ she opened not
the porch,—but |running in| bare tidings, that
Peter was standing before the porch. But
‖they‖ |unto her| said—

Thou art raving!

15 ‖She‖ however, kept on strongly declaring that
|so| it was. But |they| were saying—

It is his |messenger|.

16 And ‖Peter‖ continued knocking; and, open-
ing, they saw him, and were amazed.
17 But <making a sign to them with his hand to
hold their peace> he related to them how ‖the
Lord‖ had brought |him| forth out of the prison;
and he said—

Carry tidings unto James and the brethren,
as to these things.

And, going out, he went his way unto some
other' place. 18 And |when it became
day| there was no small commotion among the
soldiers, as to What, then, Peter had become!
19 And ‖Herod‖ <seeking after and not finding
him> |having examined the guards| ordered
them to be led away [to death]; and |going
down from Judæa unto Cæsarea| stayed there.
20 Now he was bitterly hostile to them of Tyre
and Zidon; but |with one accord| they came
unto him, and <persuading Blastus, who was
over the bed-chamber of the king> they were
suing for peace; because their country was fed
by the king's. 21 And ‖on an appointed'
day‖ |Herod| <putting on royal apparel, and
seating himself upon the tribunal> proceeded to
deliver an oration unto them. 22 And ‖the
populace‖ began to shout—

‖A god's‖ voice, and not |a man's|!

23 And ‖instantly‖ there smote him, a messenger
of the Lord, because he gave not the glory unto
God; and |becoming worm-eaten| he expired.
24 And ‖the word of the Lord‖ went on growing
and multiplying.
25 And ‖Barnabas and Saul‖ returned unto[a]
Jerusalem, fulfilling the ministering, taking with
them John who was surnamed Mark.

§ 24. *Barnabas and Saul sent forth from Antioch, visit Cyprus, Pamphylia, Pisidia and Lycaonia; and return by Attalia unto Antioch.*

13 Now there were in Antioch, distributed
through the existing' assembly,—prophets and
teachers: both Barnabas and Symeon who was
called Niger, and Lucius the Cyrenian, Manaen
also, Herod the tetrarch's foster-brother, and
Saul. 2 And <as they were publicly ministering
unto the Lord and fasting> the Holy Spirit
said—

Separate forthwith unto me, Barnabas and
Saul, unto the work whereunto I have called
them.

3 ‖Then‖ <fasting and praying, and laying their
hands upon them> they sent them away.
4 ‖They‖, therefore, |being sent forth by the

[a] Or; "back."

[a] Or (WH): "out of"—primitive error suspected.

Holy' Spirit| went down unto Seleucia, and |from thence| sailed away unto Cyprus; 5 and, coming to be in Salamis, they declared the word of God in the synagogues of the Jews;—and they had |John also| as an attendant.

6 And <passing through the whole' island, as far as Paphos> they found a certain man, a magician, a false-prophet, a Jew, whose name was Bar-jesus; 7 who was with the proconsul, Sergius Paulus, an intelligent man. ‖The same‖ |calling for Barnabas and Saul| sought to hear the word of God. 8 But Elymas the magician,—for so, when translated, is his name,—withstood them; seeking to turn aside the proconsul from the faith. 9 But Saul |who is also Paul| <filled with Holy Spirit, looking steadfastly at him> 10 said—

O full of all' guile, and all' recklessness!
Son of an adversary!
Enemy of all' righteousness!—
Wilt thou not cease to pervert *the straight ways of the Lord*?[a]

11 |Now| therefore, lo! |the hand of the Lord| is upon thee, and thou shalt be blind, not seeing the sun, until a fitting time.

And ‖instantly‖ there fell upon him a mist and darkness; and |going about| he was seeking such as might lead him by the hand.

12 ‖Then‖ the proconsul <|seeing| what had happened> believed, being amazed at the teaching of the Lord.

13 And ‖setting sail from Paphos‖ |Paul's company| came into Perga of Pamphylia; but ‖John‖ |withdrawing from them| returned unto Jerusalem. 14 ‖They‖ however, |passing through from Perga| arrived at Antioch of Pisidia; and |going into the synagogue on the sabbath-day|[b] sat down. 15 And <after the reading of the law and the prophets> the synagogue-rulers sent unto them, saying—

Brethren! <if there is in you a word of exhortation unto the people> say on.

16 And Paul <|standing up| and making a sign with his hand> said—

Ye men of Israel! and such as revere God! hearken:—

17 ‖The God of this people Israel‖ chose our fathers, and ‖the people‖ he exalted, by their sojourn in the land of Egypt,—and |*with a high arm*| *brought he them out of it*[c]; 18 and |for the time of about forty years| *bare with their manners in the desert*[d]; 19 *and <overthrowing seven nations in the land of Canaan>*[e] *gave* them their land *as an inheritance*[f]—about four hundred and fifty years. 20 And |after these things| he gave them judges, until Samuel the prophet. 21 And |from that time| they asked for themselves a king, and God gave them Saul, son of Kish, a man of the tribe of Benjamin, during forty years; 22 and |setting him aside| raised up |David| unto them for king,—Of whom he also said |bearing witness|—

I have found David,[a] the son of Jesse,—
[*A man*] *according to my heart,*[b]
Who will do all' my will.[c]

23 ‖From this' man's seed‖ hath God |according to promise| brought unto Israel, a saviour—‖Jesus‖:

24 John |beforehand proclaiming| before the face of his coming in, an immersion of repentance, unto all' the people of Israel.

25 And <as John was fulfilling his course> he was saying—

Whom are ye supposing that |I| am?
‖I‖ am not he!
But lo! there cometh, after me,
One of whom I am not worthy |the sandals of his feet| to loosen.

26 Brethren! sons of the race of Abraham, and those who among you revere God,—‖unto you‖ *hath this word* of salvation *been sent forth.*[d]

27 For <they who were dwelling in Jerusalem, and their rulers> |not recognising him| have, by judging him, |fulfilled| ‖the very voices of the prophets which every' sabbath are being read‖; 28 and <though no single' cause of death' they found> yet claimed they of Pilate that he should be slain.

29 And <when they had finished all' those things which |concerning him| had been written> |taking him down from the tree| they put him in a tomb.

30 But ‖God‖ raised him from among the dead: 31 Who appeared, during many days, unto them who had come up with him from Galilee unto Jerusalem; who, indeed, [now] are his witnesses unto the people.

32 ‖We‖ therefore, |unto you| bring the good news, as to the promise which |unto our fathers| was made,—33 That God hath fulfilled ‖the same‖ for our children, ‖by raising up Jesus‖:

As also |in the second psalm| it is written—
‖*My son*‖ *art* ‖*thou*‖:
‖*I*‖ |*this day*| *have begotten thee.*[e]

34 And <in that he raised him from among the dead, |no more| destined to return unto *corruption*>[f] |on this wise| hath he spoken—

I will give unto you the faithful loving-kindnesses of David.[g]

35 Wherefore also |in a different [place]| he saith—

Thou wilt not give thy man of loving-kindness to see corruption.[f]

36 For ‖*David*‖ indeed, <unto his own' generation' having done service, by the counsel of God> fell asleep,[h] and was added *unto his fathers,*[i] and saw corruption;

37 But ‖he whom God' hath raised‖ did not see corruption.

[a] Ho. xiv. 9.
[b] Lit: "on the day of the restings." Ap: "Sabbath."
[c] Exo. vi. 1, 6.
[d] Deu. i. 31.
[e] Deu. vii. 1.
[f] Jos. xiv. 1.
[a] Ps. lxxxix. 20.
[b] 1 S. xiii. 14.
[c] Or: "my decisions," "desires."
[d] Ps. cvii. 20
[e] Ps. ii. 7.
[f] Ps. xvi. 10.
[g] Is. lv. 3.
[h] 1 K. ii. 10.
[i] Jdg. ii. 10.

38 Be it |known| unto you, therefore, brethren,—
That ‖through this man‖ |unto you| remission of sins is declared; 39 and <from
all things from which ye could not |by the
law of Moses| be justified> ‖by this man‖
|everyone' that believeth| ‖is justified‖.
40 Be taking heed, therefore, lest that |come
upon you| which hath been spoken in the
prophets—
41 *See, ye despisers, and marvel, and dis-*
appear:
In that ‖a work‖ am ‖I‖ working in
your days,—
‖A work‖ *which in nowise will ye*
believe,
Though one relate it in full unto you.[a]

42 And <as they were going out> they kept on
beseeching that |on the ensuing'[b] sabbath|
might be spoken unto them these things.
43 And ‖when the congregation was broken up‖
there followed many of the Jews, and of the
devout proselytes, with Paul and Barnabas;
who, indeed, |in speaking unto them| went on
persuading them to abide in the favour of God.
44 And |on the coming' sabbath| ‖almost all'
the city‖ was gathered together, to hear the
word of God.[c] 45 But <the Jews |seeing|
the multitudes> were filled with jealousy,—and
began speaking against the things which |by
Paul| were being spoken, ‖defaming them‖.
46 And Paul and Barnabas |speaking
boldly| said—
‖Unto you‖ was it necessary, that the word of
God |should first' be spoken|:
<Seeing ye are thrusting it from you, and
|unworthy| are judging yourselves of the
age-abiding' life> lo! we turn unto the
nations; 47 for |so| hath the Lord com-
manded us—
I have set thee for a light of nations,
That thou mayest be for salvation unto the
end of the earth.[d]
48 And they of the nations |hearing[this]| began
to rejoice, and to be glorifying God, and they
believed—‖as many as had become disposed for
life age-abiding‖. 49 And the word of
the Lord went on to be carried through the
whole country. 50 But ‖the Jews‖
urged on the devout women of the higher class,
and the chief men of the city, and roused up a
persecution against Paul and Barnabas,—and
thrust them out from their bounds. 51 But
|they| <shaking off the dust of their feet
against them> came into Iconium.
52 And ‖the disciples‖ were filled with joy, and
with Holy Spirit.

14 And it came to pass, in Iconium, that they
together entered into the synagogue of the Jews,
and so spake, that there believed, both of Jews
and ¡Greeks, a great' throng. 2 But ‖the un-
persuaded' Jews‖ roused up and provoked the
souls of them of the nations against the brethren.
3 ‖A good while, therefore, tarried they‖ using
boldness of speech [in dependence] upon the
Lord, who was bearing witness unto his word of
favour, granting |signs and wonders| to be-
coming to pass through their hands. 4 And the
throng of the city was divided; and |some|
indeed were with the Jews, while |some| were
with the apostles. 5 But <when there took
place an assault both of them of the nations and
of the Jews, with their rulers, to maltreat and
to stone them> 6 they became aware of it, and
fled unto the cities of Lycaonia, Lystra and
Derbe, and the surrounding country; 7 and
|there| were they announcing the glad tidings.
8 And ‖a certain man in Lystra, impotent in
his feet‖ was sitting,—lame from his mother's
womb, who never' had walked. 9 ‖This man‖
hearkened unto Paul, as he was speaking,—who
<looking steadfastly at him, and seeing he had
faith to be made well> 10 said, with a loud
voice—
Stand up on thy feet, erect!
And he sprang up, and began to walk about.
11 And ‖the multitudes‖ |seeing what Paul
had done| lifted up their voice, in the speech of
Lycaonia—
‖The gods, made like unto men‖ have come
down unto us!
12 And they went on to call Barnabas, Jupiter,
and Paul, Mercury, seeing that ‖he‖ was the
leader of discourse. 13 Also ‖the priest of the
Jupiter that was before the city‖ <bringing
|bulls and garlands unto the gates|> |with the
multitudes| would have offered sacrifice. 14 But
the apostles Barnabas and Paul, |hearing| of it,
rending asunder their own[a] mantles, sprang
forward amidst the multitude, crying aloud,
15 and saying—
Men! why |these things| are ye doing?
‖We also‖ |of like nature with you| are
‖men‖, bringing you the good news, that
‖from these' vain things‖ ye should be turn-
ing unto a living God:—
Who made heaven and the earth and the sea and
all' things therein[b];
16 Who |in the bygone' generations| suffered
all' the nations to be going on in their own
ways,—
17 Although |not without witness| he left him-
self, ‖doing good‖,
‖From heaven‖ |upon you| giving |rain|
and fruitful seasons,
Filling |with food and gladness| your hearts.
18 ‖Even these things‖ saying, |scarcely| restrained
they the multitudes from offering sacrifice unto
them.
19 But there came thither, from Antioch and
Iconium, |Jews|, and <persuading the multi-
tudes, and stoning Paul> they dragged him
outside the city, supposing him to be dead.
20 Howbeit, ¡|the disciples surrounding' him| he
rose up, and entered into the city. And |on
the morrow| he went forth, with Barnabas,
unto Derbe.

[a] Hab. i. 5.
[b] Or: "intervening."
[c] Or (WH): "the Lord."
[d] Is. xlix. 6.
[a] Or (WH): "their m."
[b] Exo. xx. 11; Ps. cxlvi. 6.

21 <Delivering the good news unto that city also, and making a good number of disciples> they returned unto Lystra, and unto Iconium, and unto Antioch,—22 confirming the souls of the disciples, beseeching them to abide in the faith, and [declaring] that

‖Through many' tribulations‖ must we enter into the kingdom of God.

23 Moreover <appointing unto them by vote, in each assembly, |elders|, praying with fastings> they commended them unto the Lord on whom they had believed. 24 And |passing through Pisidia| they came into Pamphylia; 25 and |speaking in Perga' the word| they came down unto Attalia; 26 and |from thence| they set sail for Antioch, whence they had been given up unto the favour of God for the work which they had fulfilled. 27 And <when they had arrived and gathered together the assembly> they began recounting how many things God had done with them, and that he had opened |unto the nations| ‖a door of faith‖. 28 And they spent no little time with the disciples.

§ 25. *Must Gentiles be Circumcised? The Question settled in Jerusalem.*

15 And ‖certain persons‖ |coming down from Judæa| began to teach the brethren—

<Except ye be circumcised according to the custom of Moses> ye cannot be saved.

2 And <when Paul and Barnabas had had no little dissension and discussion with them> it was arranged, that Paul and Barnabas and certain others from among them should go up unto the Apostles and Elders in Jerusalem, concerning this question. 3 ‖They‖, therefore, |being set forward by the Assembly| began passing through Phœnicia and Samaria, fully relating the conversion of them of the nations, and were causing great joy unto all' the brethren. 4 And |having arrived in Jerusalem| they were welcomed by the Assembly and the Apostles and the Elders; and they recounted all things God had done with them. 5 But there [had] stood forth some of those who |from the sect of Pharisees| had believed, saying—

It is needful to be circumcising them, also to charge them to be keeping the law of Moses.

6 And the Apostles and Elders |were gathered| together to see about this matter. 7 And |when much' discussion had arisen| Peter standing up, said unto them—

Brethren! ‖Ye yourselves‖ well know that ‖in days long past‖ |amongst you| God chose that ‖through my mouth‖ the nations should hear the word of the glad tidings, and believe. 8 And ‖the heart-observing' God‖ bare witness,—‖unto them‖ giving the Holy Spirit, just as |even unto us|; 9 and made no' distinction at all' betwixt us and them, |by their faith| purifying their hearts.

10 ‖Now‖ therefore, why are ye proving God, that ye should put a yoke upon the neck of the disciples, which ‖neither our fathers, nor we‖ have been able to bear.

11 But ‖through the favour of the Lord Jesus‖ we believe we shall be saved, in like manner as |even they|.

12 And all' the throng held their peace, and began to hearken unto Barnabas and Paul relating how many signs and wonders God had done among the nations |through them|. 13 And |after they held their peace| James answered, saying—

Brethren! hearken unto me.

14 ‖Symeon‖ hath fully told how God |first| visited, to take out of the nations, a people for his name.

15 And ‖with this‖ agree the words of the prophets, according as it is written—

16 ‖*After these things*‖ *will I return,*[a]
And will rebuild the tent of David that hath fallen,
And ‖*the ruins thereof*‖ *will I rebuild,*
And will set it up again:
17 *That the residues of men may seek out the Lord,*
And all' the nations upon whom my name hath been called,[b]
Saith the Lord that doeth these things,
18 ‖*Known from age-past times*‖.[c]

19 Wherefore ‖I‖ judge, not to be troubling them who |from the nations| are turning unto God; 20 but to write unto them,

To abstain from the pollutions of idols,
And from fornication,
And from what is strangled,
And from blood.

21 For ‖Moses‖ |out of ancient generations| hath ‖in every city‖ |them who proclaim him|; seeing ‖that in the synagogues‖ |every' sabbath| he is read.

22 ‖Then‖ seemed it good, unto the Apostles and the Elders with the whole' Assembly, to send |chosen' men from among them| unto Antioch, with Paul and Barnabas,—even Judas who is called Barsabbas, and Silas, men taking a lead among the brethren: 23 writing through their hand—

‖The Apostles and the Elder' Brethren‖ <unto the brethren |throughout Antioch and Syria and Cilicia| who are from among the nations> wish joy!

24 <Inasmuch as we had heard that ‖certain from among us‖ had troubled you with words, dismantling your souls,—unto whom we had given no instructions> 25 It seemed good unto us |coming to be of one accord|, that we should choose men and send them unto you, with our beloved Barnabas and Paul,

26 ‖men who have given up their lives in behalf of the name of our Lord Jesus Christ‖.

27 We have sent, therefore, Judas and Silas, who also ‖themselves‖ |by word of mouth| can tell you the same things.

28 For it hath seemed good |unto the Holy Spirit, and unto us| ‖no' greater' burden‖ to

[a] Jer. xii. 15.
[b] Or: "invoked."
[c] Am. ix. 11 f; Is. xlv. 21.

be laying upon you, than these' necessary things:—

29 To be abstaining from idol sacrifices,
And from blood,
And from what is strangled,
And from fornication,—
From which ‖if ye keep yourselves‖ ye shall prosper. Fare ye well.

30 ‖They‖, therefore, |being let go| came down unto Antioch; and |having gathered together the throng| delivered the letter, 31 and |when they read it| ‖they rejoiced for the consolation‖.

32 And ‖both Judas and Silas‖ |being themselves' also prophets| ‖with much discourse‖ consoled and confirmed the brethren. 33 And |when they had spent a time| they were let go, in peace, from the brethren, unto them who had sent them. [34][a]

§ 26. *Paul and Barnabas, differing about Mark, separate: Barnabas, with Mark, sails for Cyprus; Paul, with Silas, journeys from Antioch round about to Troas.*

35 But ‖Paul and Barnabas‖ tarried in Antioch, teaching and telling the joyful tidings,—along with many others also,—of the word of the Lord.

36 And |after certain days| ‖Paul‖ said unto Barnabas—

Let us now return, and visit the brethren in every city in which we have declared the word of the Lord, and see how they are.

37 And ‖Barnabas‖ was minded to take with them John also, called Mark; 38 but Paul deemed it right <as to him who had withdrawn from them, back from Pamphylia, and had not gone with them unto the work> not to be taking with them ‖this‖ man. 39 And there arose an angry feeling, so that they separated one from the other: and ‖Barnabas‖ |taking Mark| sailed away unto Cyprus,—40 whereas ‖Paul‖ |choosing Silas| went forth, committed unto the favour of the Lord by the brethren, 41 and proceeded to pass through Syria and Cilicia, confirming the assemblies. **16** And he came even unto Derbe, and unto Lystra; and lo! ‖a certain disciple‖ was there, by name Timothy, son of a believing Jewish woman, but |whose father was a Greek|,—2 who was well-attested by the brethren |in Lystra and Iconium|.

3 ‖The same‖ would Paul have go forth |with him|, and took and circumcised him, on account of the Jews who were in those places; for they one and all knew that |his father| was ‖a Greek‖.

4 And ‖as they passed through the cities‖ they were delivering unto them, for observance, the decrees which had been decided upon by the Apostles and Elders who were in Jerusalem.

5 ‖The assemblies‖ therefore, were being confirmed in the faith, and increasing in number ‖every day‖.

6 And they passed through the Phrygian' and Galatian' country, being forbidden [b] by the Holy Spirit to speak the word in Asia; 7 but |coming along Mysia| they were attempting to journey |into Bithynia|,—and |the Spirit of Jesus| suffered them not; 8 but |passing by Mysia| they came down unto Troas.

§ 27. *Paul and his Companions come from Troas unto Philippi: Lydia—the Jailer—and others believe.*

9 And ‖a vision, by night‖ |unto Paul| appeared:—
‖A man of Macedonia‖ there was, standing and beseeching him, and saying—

Come over into Macedonia, and bring us succour!

10 Now <when ‖the vision‖ he had seen> |straightway| we sought to go forth unto Macedonia, concluding that God |had summoned us| to tell the glad tidings |unto them|. 11 ‖Setting sail, therefore, from Troas‖ we ran straight into Samothracia, and |on the morrow| unto New City, 12 and ‖from thence‖ unto Philippi,—which, indeed, is the first city of the part of Macedonia—|a colony|. And we were, in this' city, spending certain days; 13 and |on the day of rest|[a] we went forth outside the gate, beside a river, where we supposed there was |a place of prayer|,[b]—and |sitting down| we went on to speak unto the women |who had come together|. 14 And ‖a certain woman, by name Lydia, a seller of purple, of the city of Thyatira, devout towards God‖ was hearkening, whose heart |the Lord| fully opened, to be giving heed unto the things being spoken by Paul. 15 And <when she was immersed, and her house> she besought [us], saying—

<If ye have judged me to be |a believer in the Lord|> come into my house, and abide [there].

And she constrained us. 16 And it came to pass <as we were on our way unto the place of prayer> ‖a certain damsel, having a spirit of Python‖ met us,—who, indeed, ‖much gain‖ was presenting unto her masters |by divining|. 17 ‖The same‖ |following after Paul and us|, kept crying aloud, saying—

‖These' men‖ are servants of the Most High God,—
Who, indeed, are declaring unto you a way of salvation.

18 And ‖this‖ she continued to do for many' days. But Paul <|worn out| and turning unto the spirit> said—

I charge thee, in the name of Jesus Christ, to come out from her.

And it came out the same' hour. 19 And <her masters |seeing| that their hope of gain had gone out> |laying hold on Paul and Silas| dragged them into the market-place, unto the rulers; 20 and |leading them forward unto the magistrates| said—

‖These' men‖ are exceedingly troubling our' city, they |being Jews|,

[a] Omitted by WH. [b] Or: "hindered."

[a] Mi: "of restings" = Rest (all round). Ap: "Sabbath." [b] Or: "that prayer would be."

nd are declaring customs, which it is not allowable for us either to accept or to observe, ‖being Romans‖.
the multitude rose up together against n, and ‖the magistrates‖ |rending off them r mantles| were giving orders to beat them rods; 23 and |laying upon them many' es| they thrust them into prison, charging prison-keeper |safely| to be keeping them: 24 <|a charge like this| receiving> thrust n into the inner' prison, and ‖their feet‖ e he fast in the stocks. 25 And ‖at night‖ |Paul and Silas| ‖being at prayer‖ n singing praise unto God; and |the oners| unto them did hearken. 26 And denly‖ |a great earthquake| took place,— that the foundations of the prison were en, and all the doors were [instantly] set , and the bonds of all' were unfastened.
<the prison-keeper |being wakened| and g that the doors of the prison had been ed> |drawing his sword| was about to kill self|, supposing |the prisoners| to have fled.
Paul called out with a loud' voice, saying— By no means‖ do thyself harm, for we are ‖one and all‖ |here|.
|asking for a light| he sprang in, and ming |agitated| fell down unto Paul and s, 30 and |leading them forth outside| said— rs! what must I be doing, that I may be saved?
|they| said—
elieve on the Lord Jesus, and thou shalt be saved, ‖thou and thy house‖.
they spake unto him the word of God,[a] h all' who were in his house|. 33 And king them with him,[b] in that' hour of the t> he bathed them from their stripes, and immersed ‖he and his, one and all, on the ; 34 and <leading them up into his house> t near a table,—and exulted, having |with is house| believed in God.
nd <when |day| came> |the magistrates| off |the constables| saying—
Let those men go!
the prison-keeper reported the words unto —
e magistrates have sent that ye be let go. Now‖ therefore going forth be taking your journey in peace.
‖Paul‖ said unto them—
Beating us |in public| uncondemned |men that are Romans|> they thrust us into prison;—
nd |now by stealth| are they thrusting us forth?
y, verily! but let them come ‖themselves‖ and lead us' out!
|the constables| reported |unto the magis- s| these words; and they were struck with when they heard that they were |Romans|; came and besought them, and |leading them went on to request them to depart from the city. 40 And so |coming forth from the prison| they went unto Lydia, and |seeing the brethren| they comforted[a] them, and went forth.

§ 28. *Paul proceeds by Thessalonica and Berœa to Athens.*

17 And |travelling through Amphipolis and Apollonia| they came to Thessalonica, where was a synagogue of the Jews; 2 and |according to Paul's custom| he went in unto them, and |for three sabbaths| reasoned with them from the Scriptures,—3 opening up and setting forth, that it was needful for ‖the Christ‖ to suffer, and to arise from among the dead; and [saying] ‖This‖ is the Christ,—‖Jesus‖ whom ‖I‖ am declaring unto you.
4 And ‖some from among them‖ were persuaded, and cast in their lot with Paul and Silas; also ‖of the devout'[b] Greeks‖ a great throng, and ‖of the chief women‖ not a few. 5 But the Jews <being |jealous| and taking unto themselves certain wicked men |of the rabble|, and making a riot> were setting the city in an uproar; and |besieging the house of Jason| were seeking to lead them forth unto the populace,— 6 and |not finding them| they began dragging Jason and certain brethren unto the city-rulers, shouting—
<They who have thrown |the inhabited earth'| into confusion> ‖the same‖ |hither also| are come,—7 unto whom Jason hath given welcome; and ‖these all‖ |contrary to the decrees of Cæsar| are acting,—saying that there is another |king|,[c] ‖Jesus‖.
8 And they troubled the multitude and the city-rulers, when they heard these things; 9 and |taking security from Jason and the rest| they let them go.
10 But ‖the brethren‖ |straightway, during the night| sent away both Paul and Silas unto Berœa, ‖who, indeed, arriving‖ |unto the synagogue of the Jews| went off; 11 and ‖these| were more noble than those in Thessalonica, in that they welcomed the word with all' readiness of mind, |daily| searching the Scriptures,—whether these things could be' so. 12 ‖Many, therefore, from among them‖ believed, and |of the Grecian' women of the higher class, and of men| ‖not a few‖. 13 But <when the Jews from Thessalonica' came to know' that |in Berœa also| had the word of God been declared by Paul> they came |thither also|, stirring up and troubling the multitudes. 14 Howbeit |then| ‖immediately‖ the brethren sent away ‖Paul‖ to be journeying as far as unto the sea; and both Silas and Timothy stayed behind |there|. 15 But ‖they who were conducting Paul‖ brought him as far as Athens, and <receiving a commandment unto Silas and Timothy, that with |all possible speed| they would come unto him> they departed.

(WH): "the Lord." [b] Or: "home."
[a] Or: "exhorted." [b] Or: "worshipping." [c] Or: "a king of another kind."

§ 29. *Paul in Athens.*

16 But <while ‖in Athens‖ |Paul| was expecting them> his spirit within him |was being urged on|, seeing how the city was given to idols.
17 So then, he began reasoning in the synagogue with the Jews, and with them who worshipped; and |in the market-place, every' day| with them who happened to be at hand. 18 But ‖certain both of the Epicurean' and of the Stoic philosophers‖ were encountering him; and some were saying—

What might this picker-up-of-scraps wish to be saying?

And |others|—

‖Of foreign' demons‖ he seemeth to be a declarer:

because ‖of Jesus and the Resurrection‖ he was announcing the joyful tidings. 19 And so |laying hold of him| they brought him up |to the Hill of Mars|, saying—

Can we get to know what |this new teaching| is, which |by thee| is being spoken?

20 For ‖certain foreign things‖ art thou bringing into our hearing:

We are minded to get to know, therefore, what these things please to be!

21 Now ‖all Athenians and the sojourning' foreigners‖ |unto nothing else| were devoting their leisure, than to be telling or hearing ‖something newer‖. 22 And Paul |taking his stand| in the midst of the Hill of Mars, said—

Ye men of Athens!

<In every' way, how unusually reverent of the demons ye are> I perceive.

23 For <passing through, and carefully observing your objects of devotion> I found an altar also, in which was inscribed—

Unto an Unknown' God.

<What, therefore, |not knowing| ye reverence> |the same| do ‖I‖ declare unto you. 24 <*The God that made* the world *and* all' *things that are therein*, ‖the same‖ being |Lord| ‖*of heaven and earth*‖[a]> |not in hand'-made shrines| doth dwell, 25 nor |by human hands| is waited upon as though in want of anything, ‖himself‖ *giving* unto all' life, and *breath*, and all things;

26 he made also |of one| every' nation of men to dwell upon all' the face of the earth,—marking out fitting' opportunities, and the bounds of their dwelling place, 27 that they might be seeking God—if, after all, indeed, they might feel after him and find him,—although, in truth, he is already not far from any one of us. 28 For ‖in him‖ we live, and move, and are: as ‖even some of your own poets‖ have said—

For ‖his' offspring also‖ we are.

29 <Being, then, ‖offspring‖ of God> we ought not to be supposing that <unto gold, or silver, or stone, graven by art and device of man> ‖the Divine‖ is |like|.

30 <The times of ignorance, therefore, overlooking> |God| ‖as things now are‖ is charging all' men everywhere' to repent, 31 inasmuch as he hath appointed a day, in which he is about *to be judging the habitable earth in righteousness*,[a] by a man whom he hath pointed out,—‖offering faith' unto all, by raising him from among the dead‖.

32 Now <when they heard of raising the dead> |some| indeed, began to mock, while |others| said—

We will hear thee, concerning this, |even again|.

33 ‖Thus‖ Paul came forth out of their midst. 34 But <certain persons, joining themselves unto him> believed; among whom were even Dionysius the Mars-hill judge, and a woman by name Damaris, and others with them.

[a] Is. xlii. 5.

§ 30. *Paul in Corinth.*

18 ‖After these things‖ |withdrawing from Athens| he came unto Corinth; 2 and <finding a certain Jew, by name Aquila, of Pontus by birth,—lately' come from Italy, and Priscilla his wife, because Claudius had ordered all' the Jews to be leaving Rome> he came unto them, 3 and ‖because he was of the same' craft‖ he abode with them, and wrought, for they were tent-makers by their trade. 4 And he began reasoning in the synagogue every' sabbath, and was persuading[b] both Jews and Greeks.

5 <When, however, both Silas and Timothy had come down from Macedonia> Paul began to be urged on in the word,[c] bearing full witness unto the Jews that |Jesus| was ‖the Christ‖.

6 But ‖as they began opposing and defaming‖ |shaking out his garments| he said unto them—

|Your blood| be upon your own head!

|Pure| am ‖I‖:

‖Henceforth‖ |unto the nations| will I go.

7 And |removing from thence| he came into the house of a certain man by name Titius Justus, who worshipped God, |whose house| was adjoining unto the synagogue. 8 But ‖Crispus[d] the ruler of the synagogue‖ believed in the Lord with all' his house. And ‖many of the Corinthians‖ |hearing| were believing, and being immersed. 9 And the Lord said by night, through means of a vision, unto Paul—

Be not afraid! but be speaking,—and do not hold thy peace;

10 *Inasmuch as* ‖*I*‖ *am with thee*,[e] and ‖no one‖ shall set upon thee to harm thee;

Inasmuch as I have |much people| in this city.

11 And he remained[f] a year and six months, teaching among them the word of God.

12 But ‖when |Gallio| was proconsul of Achaia‖ the Jews, with one accord, set upon Paul, and led him unto the judgment-seat, 13 saying—

‖Contrary to the law‖ is this one seducing men to be worshipping God.

[a] Ps. ix. 8; xcvi. 13; xcviii. 9.
[b] Or: "tried to persuade."
[c] Or: "by the word."
[d] 1 Co. i. 14.
[e] Is. xliii. 5; Jer. i. 8.
[f] Ml: "sat."

14 But <as Paul was about' to open his mouth> Gallio said unto the Jews—
<If, indeed, it had been some wrong or wicked recklessness, O Jews> |with reason, in that case| should I have been bearing with you.
15 <If, however, they are questions concerning discourse, and names, and law, that which ye have> ye shall see to it ‖yourselves‖; <A judge of these things> ‖I‖ am not disposed to be.
16 And he drove them from the judgment-seat.
17 But they all, laying hold of Sosthenes the ruler of the synagogue, began to strike him before the judgment-seat; and ‖for none of these things‖ did Gallio care.

§ 31. *Paul visits Ephesus, Jerusalem, Antioch, Galatia and Phrygia.*

18 ‖Paul‖ however, <still further abiding a good many days with the brethren> |bidding them adieu| set sail for Syria; and |with him| Priscilla and Aquila; having shorn his head |in Cenchreæ|, for he had a vow. 19 And they came down to Ephesus; and ‖as for them‖ he left them there,—but <|himself| entering into the synagogue> he reasoned with the Jews.
20 And <when they requested him |for a longer' time| to abide> he consented not; 21 but <bidding them adieu, and saying—
‖Again‖ will I return unto you |God willing|> he sailed away from Ephesus; 22 and <putting in at Cæsarea, going up and saluting the assembly> went down unto Antioch; 23 and |spending some time| he went forth, passing through, in order, the country of Galatia' and Phrygia, confirming all' the disciples.

§ 32. *Apollos at Ephesus: he goes into Achaia.*

24 But <a certain Jew, Apollos by name, an Alexandrian by birth, a learned man> came down to Ephesus, being |mighty| in the Scriptures. 25 ‖The same‖ had been orally taught the way of the Lord, and |being fervent in his spirit| began speaking and teaching accurately, the things concerning Jesus,—properly knowing, only' the immersion of John. 26 ‖The same‖ also began speaking boldly in the synagogue; and Priscilla and Aquila |hearing him| took him unto them, and |more accurately| expounded unto him the way of God. 27 And <he being minded to pass through into Achaia> the brethren urgently wrote unto the disciples, to welcome him,—who |arriving| was very useful unto them who had believed |with his gift|; 28 for ‖with great force‖ began he confuting the Jews, publicly, shewing by the Scriptures that |Jesus| was ‖the Christ‖.

§ 33. *Paul labours in Ephesus. Demetrius and the Artisans.*

19 And it came to pass, ‖while Apollos was in Corinth‖ |Paul| passing through the upper parts, came to Ephesus, and found certain disciples; 2 and he said unto them—
‖Holy Spirit‖ received ye, when ye believed?[a]
And |they| [said] unto him—
Nay! |not even whether there is Holy Spirit| did we hear.
3 And he said—
|Into what| then, were ye immersed?
And |they| said—
Into John's immersion.
4 Then said Paul—
‖John‖ immersed with an immersion of repentance,[a] |unto the people| saying, That ‖on him who was coming after him‖ they should believe,—that is, |on Jesus|.
5 And |when they heard [this]| they were immersed into the name of the Lord' Jesus; 6 and <Paul laying hands' upon them> the Holy Spirit came upon them, and they began speaking with tongues and prophesying. 7 And all' the men were about' twelve.
8 And |entering into the synagogue| he was speaking boldly for three months, reasoning and persuading concerning the kingdom of God.
9 But <when some were hardening themselves, and refusing to be persuaded, speaking evil of the Way before the throng> |withdrawing from them| he separated the disciples; |day by day| reasoning in the school of Tyrannus. 10 And ‖this‖ took place for two years, so that ‖all' who dwelt in Asia‖ heard the word of the Lord, |both Jews and Greeks|. 11 ‖Mighty works, also, not the ordinary‖ God was working through the hands of Paul; 12 so that |even unto the sick| were being carried from his body,[b] handkerchiefs or aprons, and the diseases were departing from them, and |the wicked spirits| were going out. 13 But certain also of the wandering' Jews, exorcists, took in hand to be naming, over them that had the wicked spirits, the name of the Lord Jesus, saying—
I adjure you, by Jesus whom |Paul| proclaimeth!
14 And there were seven' sons |of one Sceva, a Jew, a High-priest| who |this thing| were doing. 15 But the wicked spirit, answering, said unto them—
‖Jesus‖ [indeed] I am getting to know, and ‖Paul‖ I well-know,—but who are ‖ye‖?
16 And the man in whom was the wicked spirit, <springing upon them, mastering them both> prevailed against them, so that |naked and wounded| fled they out of that house. 17 And ‖this‖ became known, to all—both Jews and Greeks—who were dwelling in Ephesus; and fear fell upon them all', and the name of the Lord' Jesus was being magnified. 18 ‖Many also of them who had believed‖ were coming, |making open confession, and renouncing their practices|. 19 And ‖a good many of them who had practised the curious arts‖ |bringing together the books| were burning them before all; and they reckoned up the prices of them, and found them fifty thousand pieces of silver.
20 ‖Thus, with might‖ |the Lord's' word| was growing and prevailing.

[a] Mt. iii. 11; Mk. i. 4, 8; Lu. iii. 16; Jn. i. 26; chap. i. 5; xi. 16.
[b] Ml: "skin."

[a] Jn. vii. 39.

21 Now ‖when these things were fulfilled‖ Paul purposed in his spirit, |going though Macedonia and Achaia| to be journeying unto Jerusalem,[a] saying—

|After I have been there| ‖Rome also‖ must I see!

22 And <sending off into Macedonia two of them that ministered unto him, Timothy and Erastus> ‖he himself‖ held on awhile in Asia.

23 And there arose |during that season| no small disturbance concerning the Way. 24 For <one Demetrius by name, a silversmith, making [silver] shrines, of Diana> used to bring unto the craftsmen no little business; 25 |gathering whom together, and them who in such' things wrought| he said—

Men! ye well know that |by this' business| we have |our prosperity|; 26 and ye perceive and hear that <not only in Ephesus', but well-nigh in all' Asia> |this Paul| hath persuaded and turned away a considerable' multitude, saying that they are ‖no gods‖ which |with hands| are made. 27 And <not only is there danger that this our heritage |into ill-repute| may come> but even that the temple ‖of the great Goddess Diana‖ |for nothing| may be counted; also that |even on the point of being pulled down| may be Her Majesty, whom |all' Asia and the habitable world| do worship.

28 Now <hearing this, and becoming full of wrath> they began crying aloud, saying—

‖Great‖ is Diana of the Ephesians!

29 And the city was filled with the confusion; they rushed also with one accord into the theatre, carrying off with them Gaius and Aristarchus, Macedonians, fellow-travellers of Paul. 30 But <|Paul| being minded to enter in among the populace> |the disciples| would not suffer him. 31 Moreover ‖certain of the Asiarchs also‖ |being his friends| sending unto him, were beseeching him not to adventure himself into the theatre. 32 ‖Others‖ indeed, were crying out |something else|; for the assembly had become confused, and ‖the greater part‖ knew not for what cause they had come together. 33 Howbeit ‖out of the multitude‖ they bare aloft one Alexander, the Jews thrusting him forward; ‖Alexander‖ however |waving his hand| was wishing to make his defence unto the populace. 34 But |recognising that he was a Jew| one' voice arose from all' for about two hours, as they cried aloud—

|Great| is Diana of the Ephesians!

35 Howbeit the town-clerk |having calmed the multitude| saith—

Ephesians! why, who is there of mankind, that doth not acknowledge |the city of Ephesians| to be temple-keeper of the Great' Diana, and of the [image] that fell from Jupiter?

36 <As these things, then, |cannot be denied|> it is needful that ye be calmed at once, and |nothing rash| be doing.

37 For ye have brought these men, neither as temple-robbers, nor as defaming our goddess.

38 <If then |Demetrius and the craftsmen with' him| have |against anyone| an accusation> |courts| are being held, and there are |proconsuls|: let them accuse one another!

39 But <if after |something further| ye are seeking> |in the regular' assembly| shall it be settled.

40 For we are ‖even in danger of being accused of riot‖ concerning this day, |no cause at all| existing, by reference to which we shall be able to give a reason for this concourse.

41 And |these things| having said, he dismissed the assembly.

§ 34. *Paul, leaving Ephesus, journeys through Macedonia and Greece back again by Philippi, thence to Troas and to Miletus.*

20 But |after the tumult had ceased| Paul, sending for the disciples and exhorting them, took leave, and went forth to be journeying unto Macedonia. 2 <Passing through those parts, however, and exhorting them with much discourse> he came into Greece; 3 and |spending three months| <when a plot was laid against him by the Jews, as he was about to sail to Syria> he determined to turn back through Macedonia.

4 Now there were accompanying him, Sopater, son of Pyrrhus, a Berœan; and |of the Thessalonians| Aristarchus and Secundus; and Gaius of Derbe and Timothy; and |of Asia| Tychicus and Trophimus. 5 And ‖these‖ came and were waiting for us at Troas. 6 And ‖we‖ sailed forth, after the days of unleavened bread, from Philippi, and came unto them in Troas in five days, where we tarried seven days.

7 And <on the first of the week, when we were gathered together to break bread> |Paul| went on to discourse with them, being about to depart on the morrow; and he prolonged his discourse until midnight. 8 Now there were a good many torches in the upper room, where we were gathered together. 9 And there sat, a certain young man by name Eutychus, in the window, who was getting overpowered by a deep sleep; and ‖while Paul was discoursing yet further‖, |being overpowered by his sleep| he fell, from the third story, down, and was taken up dead.

10 Going down, however, Paul fell upon him, and, embracing him, said—

Be not making confusion; for ‖his soul‖ is |in him|.

11 And <going up, and breaking the loaf, and tasting,—|for a good while| also conversing, until dawn> |thus| he departed. 12 And they brought the boy alive, and were comforted beyond measure.

13 And ‖we‖ |going forward unto the ship| set sail for Assos, from thence being about to take up Paul; for |so| had he arranged, being about ‖himself‖ to go on foot. 14 And <when he fell in with us in Assos> we took him on board, and came into Mitylene; 15 and |from thence' sailing

[a] 1 Co. xvi. 5.

away on the morrow| we came over against Chios, and |on the next day| we thrust aside into Samos, and |on the succeeding day| we came into Miletus. 16 For Paul had determined to sail past Ephesus, lest he should happen to lose time in Asia; for he hastened, if it were |possible| for him, |against the day of Pentecost| to arrive ‖in Jerusalem‖.

§ 35. *Paul's Farewell Address to the Elders of Ephesus.*

17 But |from Miletus| he sent unto Ephesus, and called for the elders of the assembly. 18 And |when they were come to him| he said unto them—

‖Ye yourselves‖ well know, ‖from the first day when I set foot in Asia‖ in what manner I came to be |with you all' the time|, 19 doing service unto the Lord, with all' humility and tears, and temptations which befel me through the plots of the Jews: 20 in what manner I in nowise shrank from announcing unto you anything that was profitable and teaching you publicly and in your homes; 21 bearing full witness, both to Jews and to Greeks, as to the repentance due unto God', and as to belief on our Lord Jesus.

22 And ‖now‖ lo! ‖I‖ |bound in my spirit| am journeying unto Jerusalem; |the things which therein shall befall me| not knowing,—

23 save that ‖the Holy Spirit‖ |from city to city| doth bear me full witness, saying that |bonds and tribulations| await me. 24 But ‖for no cause whatever‖ am I making my life [a] dear to myself, so that I may finish my course, and the ministry which I have received from the Lord Jesus, to bear full witness as to the good news of the favour of God.

25 And ‖now‖ lo! ‖I‖ know that |no more| shall ye see my face,—‖ye all‖ among whom I have gone about proclaiming the kingdom.

26 Wherefore I take you to witness, on this very' day, that |pure| am I from the blood of all;

27 for I have not shrunk from announcing all' the counsel of God unto you.

28 Be taking heed unto yourselves, and unto all' the little flock in which the Holy Spirit hath set ‖you‖ as |overseers|,—to be shepherding [b] *the assembly of God* which *he hath acquired* [c] through means of the blood of his own.[d]

29 ‖I‖ know, that there will enter, after my departure, grievous wolves into your midst, not sparing the little flock; 30 and |from among your own selves| [e] will arise men speaking distorted things, to draw away the disciples after themselves.

31 Wherefore, be on the watch, remembering that |for three years, night and day| I gave myself no rest, |with tears| admonishing each one.

32 ‖Now‖ therefore, I commend you unto the Lord,[a] and unto his word of favour,—[b] which[c] is able to build up and give the *inheritance* among *all the hallowed ones.*[d]

33 <The silver or gold or apparel of no one> did I covet: 34 ‖yourselves‖ acknowledge that |for my necessities, and for those who were with me| hard wrought these hands! 35 ‖In all things‖ I gave you to understand, that |thus' toiling| it behoves to be helping the weak, also to be keeping in mind the words of the Lord Jesus, that |he himself| said—

Happy is it, rather to give than to receive!

36 And ‖these things saying‖ |kneeling down with them all| he prayed. 37 And they all wept much, and |falling upon Paul's neck| they were tenderly kissing him; 38 being most distressed for the word which he had said,—That ‖no more‖ should they |his face| behold. And they accompanied him unto the ship.

§ 36. *Paul sails to Tyre, Ptolemais, and Cæsarea: thence is escorted to Jerusalem.*

21 And it came to pass <when we set sail, having torn ourselves from them> |running a straight course| we came unto Cos, and |on the next day| unto Rhodes,—and from thence unto Patara; 2 and <finding a ship crossing over to Phœnicia> |going on board| we set sail. 3 And <sighting Cyprus, and leaving it behind to the left> we held on our voyage to Syria, and landed at Tyre; for |there| the ship was to discharge her cargo.

4 And |finding up the disciples| we remained there seven days, and they |unto Paul| began to say, through the Spirit, that he would gain no footing in Jerusalem. 5 And <when it came to pass that we had completed the days> we went forth, and continued our journey, all of them accompanying us, with wives and children, as far as outside the city; and <kneeling down on the beach in prayer> 6 we tare ourselves from each other, and we went on board the ship, while ‖they‖ returned unto their homes.

7 And ‖we‖ <finishing the voyage from Tyre> reached Ptolemais, and |saluting the brethren| abode one day with them; 8 and |on the morrow departing| we came to Cæsarea, and <entering into the house of Philip the evangelist, who was of the seven> we abode with him.

9 Now—‖this man‖ had four virgin daughters, who used to prophesy. 10 And <as we stayed on many days> there came down a certain man from Judæa, a prophet, by name Agabus;

11 and <coming unto us, and taking Paul's girdle> he bound his own' feet and hands, and said—

‖Thus‖ saith the Holy Spirit,

‖The man whose this girdle is‖ shall the Jews |thus' bind in Jerusalem|, and deliver up into the hands of Gentiles.

12 And |when we heard these things| both ‖we| and they of the place began beseeching him, not

[a] Or: "soul"—Ap.
[b] 1 P. v. 2.
[c] Cp. Ps. lxxiv. 2.
[d] One editor of WH's text suspects a primitive error for: "his own Son."
[e] Or (WH): "from among you."

[a] Or (WH): "unto God."
[b] Or: "his gracious word."
[c] Or: "who."
[d] Cp. Deu. xxxiii. 3 f.

to go up unto Jerusalem. 13 ‖Then‖ answered Paul—

What are ye doing, weeping and breaking my heart?

For ‖I‖ |not only to be bound, but to die in Jerusalem| am ready', in behalf of the name of the Lord' Jesus.

14 And |as he was not to be persuaded| we ceased, saying—

‖The Lord's‖ will be done!

15 And ‖after these days‖ |making ready what we had| we started to go up unto Jerusalem; 16 and there went certain also of the disciples from Cæsarea, along with us, who were to introduce us unto one with whom we might be entertained, one Mnason of Cyprus, an early' disciple.

§ 37. *Paul, in Jerusalem, is rescued from the Multitude by the Captain.*

17 Now |when we came to Jerusalem| ‖the brethren‖ gladly' welcomed us. 18 And |on the next day| Paul went in with us unto James, and |all' the elders| were present. 19 And |saluting them| he went on to narrate, one by one, each of the things which God had wrought among the nations through his ministry. 20 And ‖they‖ having heard, began glorifying God; and they said to him—

Thou observest, brother, |how many myriads| there are, among the Jews, who have believed, and ‖all‖ are |zealous for[a] the law|.

21 Now they have heard it rumoured concerning thee, that ‖an apostacy‖ art thou teaching |from Moses| unto all' the Jews |who are among the nations|, telling them, not to be circumcising their children, nor |by the customs| to be walking.

22 What, then, is it? ‖at all events‖ they will hear that thou hast come.

23 |This, then| do, which |unto thee| we say:—
We have four men, who have |a vow| upon themselves. 24 <Taking these' unto thee> be purified with them, and spend something upon them, that they may shave their head[b]; and all will get to know ‖that the things which they have heard rumoured concerning thee‖ are |nothing|,—on the contrary ‖thou thyself‖ dost keep the ranks, guarding the law.

25 But <concerning them of the nations who have believed'> ‖we ourselves‖ sent, deciding that they should be guarding themselves, both as to idol sacrifice, and blood, and what is strangled, and fornication.[c]

26 ‖Then Paul‖ <taking unto him the men> |on the next' day, with them| being purified, began entering into the temple to declare the filling up of *the days of the purification*[d]—until ‖the offering‖ had been presented for each one of them. 27 <When, however, the seven' days were on the point of being concluded ‖the Jews from Asia'‖ |observing him in the temple| began to urge-on all' the multitude, and thrust upon them their hands, 28 crying out—

Israelites! be giving help! ‖This‖ is the man who <against the people, and the law, and this place> is teaching |all men everywhere|; furthermore ‖even Greeks‖ hath he brought into the temple, and hath profaned this holy' place.

29 For they had before seen Trophimus, the Ephesian, in the city along with him, whom they were supposing |Paul| had brought ‖into the temple‖. 30 And the whole city was set in motion, and there took place a running together of the people, and |laying hold of Paul| they proceeded to drag him outside the temple, and |straightway| the doors were made fast. 31 <When, also, they were seeking to slay him> there was carried up information, unto the captain of the band, that all' Jerusalem was in confusion:—32 ‖who‖ <instantly' taking unto him soldiers and centurions> ran down upon them; and ‖they‖ |seeing the captain and the soldiers| left off striking Paul. 33 ‖Then‖ the captain |drawing near| laid hold of him, and ordered him to be bound with two chains,—and began to enquire, who he might be, and what he had done; 34 but ‖others‖ were calling out ⌈something else⌋, in the multitude; and so <as he could not get to know the certainty, because of the tumult> he ordered him to be brought into the castle. 35 And ‖when he came unto the stairs‖ so it was that he was borne along by the soldiers, because of the force of the multitude; 36 for the throng of the people was following, crying out—

Away with him!

37 But <when he was on the point of being taken into the castle> Paul saith unto the captain—

Is it allowed me, to say somewhat unto thee?

And |he| said—

|With Greek| art thou acquainted?

38 Not, then, art ‖thou‖ the Egyptian, who |before these' days| stirred up to sedition, and led out into the wilderness the four-thousand' men of the Assassins?

39 And Paul said—

‖I‖ indeed, am a Jew, of Tarsus in Cilicia,—‖a citizen‖ of no obscure' city; but I beseech thee, give me leave to speak unto the people!

§ 38. *Paul addresses the People: escapes Scourging: is set before the High-council.*

40 And <when he had given leave> ‖Paul‖ |standing upon the stairs| waved with his hand unto the people; and <when |great' silence| was secured> he addressed them in the Hebrew' language, saying—

22 Brethren and fathers! Hear ye |the defence| which I now make unto you:—

2 And <when they heard that |in the Hebrew' language| he had begun to address them> they kept the more' quiet'. And he saith—

3 ‖I‖ am a Jew, born in Tarsus of Cilicia, but nurtured in this city, at the feet of

[a] Or: "jealous of."
[b] Nu. vi. 21.
[c] Chap. xv. 20, 29.
[d] Nu. vi. 5.

Gamaliel,—trained after the strictness of our ancestral' law; being |jealous for God| just as ‖all' ye‖ are this day; 4 and ‖this' way‖ I persecuted unto the death, binding, and delivering up into prisons, both men and women:—[a] 5 as ‖even the High-priest‖ beareth me witness, |and all' the Eldership|,—<from whom |letters also| accepting to the brethren>[b] |unto Damascus| was I journeying, to bring them who were there', bound unto Jerusalem, that they might be punished.

6 But it befel me <as I was journeying, and drawing nigh unto Damascus> that <about mid-day—suddenly—out of heaven> there flashed a great light all around me; 7 I fell also to the ground, and heard a voice saying unto me—

Saul! Saul! Why |me| art thou persecuting?

8 And ‖I‖ answered—

Who art thou, Lord?

And he said unto me—

‖I‖ am Jesus the Nazarene, whom ‖thou‖ art persecuting!

9 Now ‖they who were with me‖ beheld, indeed, |the light| but heard not |the voice|[c] of him that was speaking with me.

10 And I said—

What shall I do, Lord?

And |the Lord| said unto me—

Arise, and be going thy way into Damascus, and ‖there‖ shall it be told thee, of all things which are appointed for thee to do.

11 But <as I could not see clearly owing to the glory of that light> |being led by the hand of them who were with me| I came into Damascus.

12 And <one Ananias, a man devout according to the law, well-attested by all' the Jews that dwelt there> 13 |coming unto me, and standing over me| said—

Saul, brother! look up.[d]

And ‖I‖ |in that very' hour| looked up on him. 14 And |he| said—

‖The God of our fathers‖ hath chosen thee, to get to know his will, and to see the Righteous One,—and to hear a voice out of his mouth. 15 Because thou shalt be a witness to him, unto all' men, of the things which thou hast seen and heard.

16 And |now| what art thou going to do?[e] Arise, and get thyself immersed,[f] and have thy sins bathed away, calling upon his name.

17 And it came to pass <when I had returned unto Jerusalem, and was praying in the temple> that I came to be in a trance, 18 and saw him, saying unto me—

Haste thee, and go forth speedily out of Jerusalem, inasmuch as they will not accept thy witness[g] concerning me.

19 And ‖I‖ said—

Lord! ‖they themselves‖ well know, that I was imprisoning and beating, in every synagogue, them who were believing on thee.

20 And <when the blood of Stephen thy witness was being shed> ‖even I myself‖ was standing by, and approving, and guarding the mantles of them who were slaying him.

21 And he said unto me—

Be taking thy journey; because ‖I‖ |unto nations afar off| will send thee.

22 And they hearkened unto him as far as this' word, and lifted up their voice, saying—

Away from the earth, with such a man as this, for it is not fit that he should live.

23 Now <as they were both making an outcry and tearing their mantles,—|dust| also were throwing into the air> 24 the captain ordered him to be brought into the castle, saying, that |with scourging| he should be put to the test,—that he might find out, for what cause they were |thus| clamouring against him. 25 But ‖when they had stretched him out with straps‖ |Paul| said unto the by-standing centurion—

‖A Roman, and uncondemned‖ is it allowed you to be scourging?

26 And |when the centurion heard' [that]| he went unto the captain, and reported, saying—

What art thou going to do? For ‖this man‖ is |a Roman|?

27 And the captain, coming up, said to him—

Tell me! Art ‖thou‖ a |Roman|?

And |he| said—

Yea!

28 And the captain answered—

‖I‖ |for a large sum| this citizenship' acquired!

And |Paul| said—

But ‖I‖ am even |[free-] born|!

29 ‖Straightway‖ therefore, they who were about to put him to the test, withdrew from him; and ‖even the captain‖ was struck with fear, when he found out he was |a Roman|, and because |him| he had bound.

30 But ‖on the morrow‖ <being minded to get to know the certainty, as to why he was being accused by the Jews> he released him, and ordered the High-priests and all' the High-council to come together; and |bringing down Paul| set him before them.

§ 39. *Paul rebukes the High-priest; divides the Council; and is brought back to the Castle.*

23 And Paul |looking steadfastly| at the High-council, said—

Brethren! ‖I‖ |in all' good conscience| have used my citizenship for God, until this' day.

2 And ‖the High-priest, Ananias‖ ordered them that stood by him, to be smiting him on the

[a] Chap. viii. 3; xxvi. 9.
[b] Chap. ix. 1 ff; xxvi. 9 ff.
[c] In its completeness (accusative: genitive in ix. 7).
[d] Or: "recover sight."
[e] Or: "why dost thou delay?"
[f] Middle voice, not passive.
[g] Or: "will accept of thee no witness."

mouth. 3 ‖Then‖ Paul |unto him| said—
God is about |to be smiting thee|, thou whited wall! Dost ‖thou‖ then sit to judge me according to the law,[a] and ‖unlawfully‖ orderest me to be smitten?
4 And |they who stood by| said—
‖The High-priest of God‖ dost thou revile?
5 And Paul said—
I was not aware, brethren, that he was high-priest; because it is written—
‖*Of a ruler of thy people* ‖ *shalt thou not speak injuriously.*[b]
6 <But Paul, getting to know' that |the one' part| were Sadducees, and |the other| Pharisees> began to cry aloud in the council—
Brethren! ‖I‖ am |a Pharisee|, son of Pharisees:—‖Concerning a hope, even of a rising again of the dead‖[c] am I to be judged.
7 And ‖as this' he was saying‖ there arose a dissension of the Pharisees and Sadducees; and rent asunder was the throng! 8 For ‖Sadducees‖ say, there is no rising again, nor messenger, nor spirit, whereas |Pharisees| confess them both. 9 And there arose a great outcry, and certain of the Scribes of the party of the Pharisees, standing up, began to strive, saying—
‖Nothing bad‖ find we in this man;—but <if |a spirit| hath spoken unto him, or a messenger>...
10 And ‖great' dissension arising‖ the captain <fearing lest Paul would be torn in pieces by them> ordered the troop to go down, and take him by force out of their midst, to bring him into the castle.

§ 40. *Paul's life being conspired against, he is sent to Cæsarea unto the Governor Felix.*

11 But |on the following' night| the Lord, standing over him, said—
Be of good courage! for <as thou hast fully borne witness of the things concerning me, in Jerusalem> |so| must thou ‖in Rome also‖ bear witness.
12 And |when it became day| the Jews |forming a conspiracy| bound themselves under a curse, saying, That they would neither eat nor drink till they had slain Paul. 13 And they were |more than forty| who |this' sworn-confederacy| had formed. 14 And they went unto the High-priests and Elders, and said—
|With a curse|[d] have we bound ourselves, to taste |nothing| until we have slain Paul.
15 ‖Now‖ therefore, do ‖ye, with the High-council‖ make it appear unto the captain, that he should bring him down unto you, as though about to ascertain more exactly the things that concern him; and ‖we‖ <or ever he come near> are |ready| to kill him.
16 But Paul's sister's son |hearing| of the lying-in-wait, happening to be near, and coming into the castle,—reported it unto Paul. 17 And Paul, calling unto him one of the centurions, said—
‖This young man| lead thou away unto the captain, for he hath somewhat to report unto him.
18 |He| therefore, taking him with him, brought him unto the captain, and saith—
‖The prisoner' Paul‖ calling me unto him, requested me to bring |this' young man| unto thee, as having somewhat to tell thee.
19 And the captain, |taking him by the hand, and going aside| began |privately| to ask—
What is it which thou hast to report unto me?
20 And he said—
‖The Jews‖ have agreed to request thee, that |to-morrow| thou wouldst bring |Paul| down into the High-council, as though about to ascertain something |more exact| concerning him.
21 ‖Thou‖ therefore, do not be persuaded by them, for there are lying in wait for him, from among them, |more than forty men|,—who, indeed, have bound themselves under a curse, neither to eat nor drink, till they have killed him; and ‖now‖ are they ready, awaiting the promise |from thee|.
22 ‖The captain‖ therefore, dismissed the young man, charging him—
‖Unto no one‖ divulge thou, that |these things| thou hast shewed unto me.
23 And |calling certain two of the centurions| he said—
Make ye ready two hundred soldiers, that they may journey as far as Cæsarea,—and seventy horsemen, and two hundred spearmen, by the third hour of the night;
24 |beasts also| provide, in order that |seating Paul thereon| they may bring him safely through unto Felix the governor.
25 And he wrote a letter, after this form:—
26 Claudius Lysias, unto the most excellent governor Felix, Joy!
27 <This man, having been apprehended by the Jews, and being about to be killed by them> I went down with the troop, and rescued; having learned that he was |a Roman|.
28 And <being minded to find out the cause for which they were accusing him> [I took him down into their High-council] 29 whom I found to be accused concerning questions of their law, but |of nothing worthy of death or bonds| to be charged.
30 But <when I was informed there would be |a plot against the man|> ‖forthwith‖ I sent him unto thee, charging |his accusers also| to be speaking against him before thee.
31 ‖So the soldiers‖ |according to their orders, taking up Paul| brought him by night unto Antipatris; 32 and ‖on the morrow‖ |leaving the horsemen to go on with him| returned to the castle,—33 and the others <entering into Cæsarea, and delivering the letter unto the governor> set |Paul also| before him.
34 And <when he had read it, and asked, out of what province[a] he was, and learned that he was from Cilicia>

[a] Lev. xix. 15.
[b] Exo. xxii. 28.
[c] Chap. xxiv. 21.
[d] Gr: *anathema*.
[a] Gr: *eparchy*.

35 I myself will hear thee in full, said he,
whensoever |thine accusers also| are come;
and gave orders that |in the palace of Herod|
he should be kept under guard.

41. *Felix hears Paul's case: Converses often with him; but leaves him bound.*

24 And ‖after five' days‖ came down the High-
priest Ananias, with certain Elders and a certain
orator Tertullus, and they informed the governor
against Paul.
2 And ‖when he was called‖ Tertullus began
to make accusation, saying—
<Seeing that |great' peace| we are obtaining
through thee, and that |reforms| are being
brought about for this nation through thy'
forethought> 3 |both in all ways and in all
places| are we accepting it, most excellent'
Felix, with all thankfulness.
4 But <lest I too' long detain thee> I beseech
thee to hear us concisely in thy' consider-
ateness.
5 For <finding this man a pest, and moving
sedition with all' the Jews that are through-
out the inhabited earth, a leader also of the
sect of the Nazarenes',—6 who also attempted
to desecrate even ‖the temple‖,[a] whom we
also seized> [7] [b] 8 from whom thou shalt be
able ‖thyself‖ |by making examination
concerning all these things| to ascertain the
things of which ‖we‖ are accusing him.
9 Moreover, the Jews also were joining in the
attack, saying that ‖these things‖ were |so|.
10 And Paul answered, when the governor had
motioned him to be speaking,—
<Well knowing thee to have been |for many'
years| judge unto this nation> ‖cheerfully‖
|as to the things concerning myself| do I
make defence; 11 seeing thou art able to
ascertain, that there are |not more| than
twelve days, since I went up to worship in
Jerusalem,—12 and neither |in the temple|
found they me |with any one| disputing,
or causing |a halt| of the multitude, either
in the synagogues or throughout the city,—
13 neither can they make good the things con-
cerning which they are |now| accusing me.
14 But I confess ‖this‖ unto thee,—That ‖ac-
cording to the Way[c] which they call a
Sect‖ |so| am I rendering divine service
unto my fathers' God, believing in all' the
things which |throughout the law| and
those which |in the prophets| are written:
15 Having |hope|[d] towards God, which ‖even
these themselves‖ do entertain,—that |a
resurrection| there shall certainly be, both
of righteous and of unrighteous: 16 ‖herein‖
even I |myself| am studying to have |an
unoffending' conscience|, towards God and
men, continually.
17 Now ‖after many years‖ <intending to do
|alms| unto my nation> I arrived,—also
[to present] offerings[a]; among which they
found me, purified in the temple, not with
a multitude, nor with tumult; 18 but cer-
tain Jews from Asia' [caused it],—19 who
ought |before thee| to have presented them-
selves, and to have been laying accusation,
if |anything| they might have had against
me:—20 Or, let ‖these themselves‖ say what
wrong they found, when I stood before the
High-council,—21 unless concerning this' one'
voice, wherewith I cried aloud among them,
as I stood—
<Concerning the raising of the dead> [b]
am ‖I‖ to be judged, this day, by you.
22 And Felix deferred them, having more exact'
knowledge concerning the Way,—saying—
<As soon as |Lysias the captain| hath come
down> I will give judgment as to your
affairs,—
23 giving orders unto the centurion, that he should
be kept, and have a measure of liberty, and to
be hindering ‖none‖ of his own from waiting
upon him.
24 And ‖after certain days‖ <Felix having
arrived, with Drusilla his own wife, who was
|a Jewess|> he sent for Paul, and heard him
concerning the faith |respecting Christ Jesus|.
25 And <as he was reasoning of righteousness, and
self-control, and the judgment to come> Felix
|becoming greatly afraid'| answered—
‖For the present‖ be going thy way, and
|when I find an opportunity'| I will send
for thee,—
26 |at the same time| also hoping that |money|
would be given him by Paul; |wherefore also|
<the more frequently' sending for him> he
used to converse with him. 27 <When,
however, ‖two years‖ were completed> |Felix|
was succeeded |by Porcius Festus|, and Felix
|wishing to gain favour with the Jews| left
Paul bound.

§ 42. *Festus wishing him to go to Jerusalem, Paul appeals unto Cæsar.*

25 ‖Festus‖ therefore, |having come upon the
province|,[c] ‖after three' days‖ went up unto
Jerusalem from Cæsarea; 2 and the High-priests
and chiefs of the Jews laid information before
him against Paul, and began to beseech him,
3 asking for themselves as a favour against him,
that he would send for him unto Jerusalem,—
making |an ambush| to kill him on the way.
4 ‖Festus‖ therefore, answered, that Paul should
be kept in Cæsarea, and that |he himself| was
about |shortly| to be going out [thither].
5 <They, therefore, among you (saith he) who
are in power> let them go down with me;
and <if there is in the man |anything'
amiss|> let them accuse him.
6 And <spending among them, not more than
eight or ten days> he went down unto Cæsarea;
and ‖on the morrow‖ |taking his place upon

[a] Chap. xxi. 28.
[b] Omitted by WH.
[c] Ap: "way."
[d] Chap. xxiii. 6.

[a] Chap. xxi. 26.
[b] Chap. xxiii. 6.
[c] Ml: "the eparchy."

the judgment-seat| ordered Paul to be brought. 7 And |when he presented himself| the Jews who |from Jerusalem| had come down, stood round about him, ‖many' and grievous' charges‖ bringing against [him], which they were not able to prove,—8 Paul saying in defence—

<Neither against the law of the Jews, nor against the temple, nor against Cæsar> have I in anything sinned.

9 But ‖Festus‖ <wishing |with the Jews| to gain |favour|> answered Paul, and said—

Art thou willing |unto Jerusalem| to go up, and ‖there‖ |concerning these things| be judged before me?

10 But Paul said—

<Standing before the judgment-seat of Cæsar> am I, where |I| ought to be judged.

<Unto the Jews> have I done no wrong, as ‖even thou‖ |right well| art discovering.

11 <If then, on the one hand, I am doing wrong, and |anything worthy of death| have committed> I excuse not myself from dying; but, on the other hand, <if there is |nothing| in the things whereof these are accusing me> ‖no man‖ hath power to give |me| unto them as a favour:—

‖Unto Cæsar‖ I appeal!

12 ‖Then Festus‖ |having conversed with the council| answered—

‖Unto Cæsar‖ hast thou appealed? ‖Unto Cæsar‖ shalt thou go.

§ 43. *King Agrippa, informed by Festus of Paul, wishes to hear him.*

13 And ‖some days having gone by‖ |Agrippa the king and Bernicè| came down to Cæsarea, to salute Festus. 14 And <as they were spending more days there> |Festus| repeated |unto the king|, the things relating to Paul, saying—

‖A certain man‖ hath been left behind by Felix, |as a prisoner|; 15 concerning whom |when I happened to be in Jerusalem| the High-priests and the Elders of the Jews laid information, claiming against him a condemnation: 16 unto whom I made answer—That it is not a custom with Romans, to grant as a favour any man, before the accused |face to face| should have his accusers, and |opportunity of defence| should receive, concerning the charge.

17 <When, therefore, they had come together here> |no delay whatever| making, ‖on the next day‖ <taking my place upon the judgment-seat> I ordered the man to be brought:

18 Concerning whom, taking their stand, |his accusers| ‖no accusation at all‖ were bringing, of the evil things which ‖I‖ had been suspecting; 19 but ‖certain questions concerning their own' demon-worship‖ had they against him, and concerning one Jesus, who had died, whom Paul was affirming to be alive.

20 And ‖I‖ <being at a loss' as to the inquiry |into these things|> was asking—Whether he might be minded to go unto Jerusalem, and |there| be judged concerning these things. 21 But ‖Paul‖ <having appealed to be kept for the decision |of the Emperor|> I ordered him to be kept, until I could send him up unto Cæsar.

22 And ‖Agrippa‖ [said] unto Festus—

I could wish ‖myself also‖ |to hear| the man.

‖To-morrow‖ (saith he) thou shalt hear him.

§ 44. *Paul before King Agrippa.*

23 ‖On the morrow, therefore‖ <when Agrippa had come', and Bernicè, with great' display, and they had entered into the audience-chamber, with the captains of thousands and men of distinction of the city,—and Festus had given orders> Paul was brought. 24 And Festus saith—

King Agrippa! and all' ye men |here present with us|:

Ye observe this person, concerning whom ‖one and all' the throng of the Jews‖ have interceded with me, both in Jerusalem and here, crying aloud that he ought not to be living any longer.

25 But ‖I‖ gathered, that |nothing' worthy of death| had he committed; and <‖this man himself'‖ having appealed unto the Emperor> I decided to send him:—

26 Concerning whom ‖anything certain' to write unto my lord‖ I have not; wherefore, I have brought him forth before you,—and especially' before thee, King Agrippa! in order that |after examination had| I might have something I could write;

27 For ‖unreasonable, unto me‖ it seemeth, |when sending a prisoner| not also |the accusations against' him| to signify.

26 And ‖Agrippa‖ |unto Paul| said—

It is permitted thee |on thine own behalf| to be speaking.

‖Then Paul‖ |stretching forth his hand| went on to make his defence.

2 <Concerning all' things of which I am accused by Jews, King' Agrippa> I have been counting myself happy, that ‖before thee‖ am I about, this day, to be making my defence; 3 ‖especially‖ as thou art |well-versed| in all' the Jewish customs and questions. Wherefore, I beseech thee |patiently| to hear me.

4 <My manner of life, then, from my youth, which |from its commencement| was formed among my nation, even in Jerusalem> know all' Jews, 5 inasmuch as they were aforetime observing me, from the outset,—if they please to bear witness,—that <according to the strictest' sect of our own' religion> I lived |a Pharisee|.

6 And |now| <for the hope of the promise |unto our fathers| being brought to pass by God> am I standing to be judged,—7 unto which [hope] ‖our twelve-tribed' nation‖ <with intensity, night and day, rendering

divine service> is hoping to attain :—|concerning which hope| I am being accused by Jews, O King !

8 What ! |incredible| is it judged with you, that ‖God the dead' doth raise‖?

9 ‖I‖ therefore, imagined to myself, that |against the name of Jesus the Nazarene| it was needful |many' hostile things| to bring about,—10 which also I did in Jerusalem, yea and ‖many' of the saints‖ ‖I myself‖ |in prisons| shut up,—‖the authority‖ |from the High-priests| having received ; and <when they were to be put to death> I brought against them my vote ; 11 and <‖throughout all' the synagogues‖ ofttimes' punishing them> I would fain have compelled them to defame ; and <being excessively' maddened against them> I went on to pursue them as far as even the outlying' cities.

12 ‖Among which things‖ <being on a journey unto Damascus,[a] with the authority and commission of the High-priests> 13 ‖at mid-day, on the road‖ I saw, O King, ‖from heaven, above the splendour of the sun, shining around me‖ a light, and [around] them who |with me| were journeying;

14 and <when we were all' fallen to the ground> I heard a voice, saying unto me, in the Hebrew' language—

Saul ! Saul ! why |me| art thou persecuting ?
It is hard for thee |against goads| to be kicking !

15 And ‖I‖ said—

Who art thou, Lord ?

And |the Lord| said—

‖I‖ am Jesus, whom ‖thou‖ art persecuting !

16 But rise and *stand upon thy feet*[b] ; for |to this end| have I appeared unto thee,—
To appoint thee[c] an attendant and a witness,
Both of the things as to which thou hast seen me,
And of those as to which I will appear unto thee :

17 *Rescuing thee* from among the people, and *from among the nations*,[d]
Unto whom ‖I‖ am sending thee—

18 *To open* their *eyes*[e] ;
That they *turn from darkness unto light*,
And the authority of Satan unto God,
That they may receive remission of sins,
And an inheritance among them who have been made holy by the faith respecting me.

19 Wherefore, O King Agrippa,—
I became not disobedient[f] unto the heavenly' vision ;

20 But—
<Both to them in Damascus, first, and in Jerusalem,
Unto all' the country of Judæa also, and unto the nations>
I carried tidings—
That they should repent, and turn unto God,
And |works worthy of their repentance| should practise.

21 ‖Because of these things‖ Jews seized me in the temple, and were attempting to slay me with their own hands.

22 So then <having met with |the help that is from God|> |until this day| do I stand, witnessing to both small and great, |nothing else| saying, than those things which both |the prophets| ‖and Moses‖ did say should certainly come to pass :—

23 If |to suffer| the Christ was destined,
If <the first of a resurrection of the dead>[a] he is about to carry tidings ‖of light‖ both unto the people, and unto the nations.

24 Now <as he was saying these' things in his defence> ‖Festus‖ |with a loud' voice| saith—
Thou art raving, Paul !
‖Thy great learning‖ is turning thee round unto |raving madness|.

25 But Paul—
I am not raving (saith he), most noble' Festus,—but ‖the declarations of truth' and soberness'‖ am I sounding forth :

26 For well-knoweth |the king| concerning these things, unto whom |with boldness of utterance| am I speaking; for ‖that these things are not hidden from him‖ I am well persuaded,—for |not in a corner| hath this thing been done.

27 Believest thou, King Agrippa, in the prophets ?
I know that thou believest !

28 And ‖Agrippa‖ [said] unto Paul—
‖Almost‖ art thou persuading |me| to become a |Christian| !

29 And |Paul| [answered]—
I could pray unto God that <both almost' and altogether,' not only thou' but all' they who are hearing me this day> might become such,—as even ‖I‖ am, ‖excepting these bonds‖.

30 And the king rose up, and the governor, Bernicè also, and they who had been sitting with them ;
31 and |retiring| they began conversing one with another, saying—
‖Nothing worthy of death' or of bonds'‖ doth this man practise.

32 And ‖Agrippa‖ |unto Festus| said—
This man might have been released |if he had not appealed unto Cæsar|.

§ 45. *Paul's Voyage and Shipwreck.*

27 Now <when it was determined that we should sail for Italy> they proceeded to deliver Paul, and certain other' prisoners, unto a centurion by

[a] Chap. ix. 3 ff ; xxii. 6 ff.
[b] Eze. ii. 1, 2.
[c] Or : "prepare thee to be."
[d] Cp. 1 Ch. xvi. 35.
[e] Is. xlii. 7, 16.
[f] He deliberately *yielded* after three days and three nights.

[a] Plural : others bound up with him : Ro. i. 4 ; 1 Co. xv. 20.

name Julius, of an Augustan band. 2 And <going on board a ship of Adramittium, about to sail unto the places along the coast of Asia> we put to sea, there being with us, Aristarchus, a Macedonian of Thessalonica; 3 and |on the next day| we put into Zidon,—and Julius, treating Paul ‖kindly‖,[a] gave him leave to go |unto his friends| and refresh himself; 4 and |from thence' putting out to sea| we sailed under the lee of Cyprus, because the winds were contrary; 5 and <sailing across |the sea which is off Cilicia and Pamphylia|> we came down to Myra, a city of Lycia. 6 And the centurion <|there| finding a ship of Alexandria sailing for Italy> put us therein. 7 And <for a good many days sailing slowly, and getting with difficulty over against Cnidus, the wind not suffering us to get on> we sailed under the lee of Crete, over against Salmone; 8 and <with difficulty' coasting it> we came to a certain place called Fair Havens, near to which was the city of Lasea.

9 And <when |a considerable' time| had passed, and sailing was already' dangerous, because |even the Fast| had already gone by> Paul began to advise, 10 saying to them—

Sirs! I perceive that <with damage and great' loss, not only of the cargo and of the ship, but even of our persons> shall the voyage certainly be attended.

11 But ‖the centurion‖ |by the master, and by the shipowner| was more persuaded, than by the things which |by Paul| were spoken. 12 And <the harbour being |incommodious| to winter in> ‖the more part‖ advised to put to sea from thence, if by any means they might be able to reach Phœnix, to winter, [which was] a harbour of Crete, looking north-east and south-east. 13 And |a south wind blowing softly| ‖supposing they had secured their purpose‖ weighing anchor, they began to sail close in shore along Crete. 14 But |after no long time| there beat down from it a tempestuous wind, called Euraquilo,—15 and <the ship being caught and we not being able to bring her head to the wind> we let her go, and were borne along. 16 And <running under the lee |of some small island| called Cauda> we were able, with difficulty, to make ourselves masters of the boat,—17 which, hoisting up, they began to use |helps|, under-girding the ship; and <fearing lest |on the sand-bank of Africa|> they should run aground |lowering the gear| ‖so‖ were they borne along. 18 But ‖we being exceedingly' tempest-tossed‖ |on the next day| they began to throw [cargo] overboard; 19 and ‖on the third day with their own hands‖ |the tackling of the ship| they cast away. 20 And <neither ‖sun nor stars‖ appearing for many' days, and |no small tempest| lying upon us> in the end |all hope that we should be saved| began to be taken from us. 21 But <when they had been |long without food|> |then| Paul, standing in the midst of them, said—

Ye ought, indeed, Sirs! ‖yielding to me‖ not to have sailed away from Crete, to get this damage and loss. . . .

22 And ‖now‖ I recommend you to be of good courage; for ‖loss of life‖ shall there be |none at all| from among you,—only of the ship.

23 For there stood by me this' night <belonging unto the God whose I am, unto whom also I am doing divine service> ‖a messenger‖, 24 saying—

Be not afraid, Paul! for ‖before Cæsar‖ must thou needs stand.

And lo! God hath granted to thee as a favour, all' them who are sailing with thee.

25 Wherefore, be of good courage, Sirs; for I believe in God—that |so| it shall be, according as it hath been told me.

26 ‖Upon a certain island‖ however, must we needs be wrecked.

27 And <when |the fourteenth' night| had come, and we were being driven to and fro in the Adriatic> ‖about midnight‖ the sailors suspected that some country was |nearing| them; 28 and |sounding| they found twenty fathoms,—and |going a little' further, and again' sounding| they found fifteen fathoms. 29 And <fearing lest haply |on rocky places| we should be wrecked> |out of stern| cast they four anchors,—and began praying that day might dawn.

30 But <when |the sailors| were seeking to flee out of the ship, and had lowered the boat into the sea, by pretext, as though out of the prow they had been about to reach anchors> 31 Paul said unto the centurion, and unto the soldiers—

<Except |these| abide in the ship> ‖ye yourselves‖ cannot be saved!

32 |Then| the soldiers cut away the ropes of the boat, and let her fall off. 33 And |until day was about to dawn| Paul continued to beseech one and all to take some food, saying—

This day is ‖the fourteenth day‖ that |in suspense, fasting| ye are completing,—having helped yourselves |to nothing|.

34 Wherefore, I beseech you to take some food,—for ‖this‖ lays a foundation for your' safety; for ‖of no one of you‖ shall a hair of the head perish.

35 And <having said these things, and taken a loaf> he gave thanks unto God before all, and |breaking it| began to eat. 36 And <all becoming ‖of good cheer‖> |they also| helped themselves to food. 37 Now we were, in the ship, in all', about seventy-six[a] souls.

38 And |when they were satisfied with food| they began lightening the ship, casting out the wheat into the sea. 39 And |when day came| they could not recognise |the land|; but perceived |a certain bay| having a beach,—upon which they were minded, if they could, safely to bring the ship. 40 And <casting off the anchors|> they let them go into the sea,—|at the same

[a] Mi: "with philanthropy."

[a] Or (WH): "in all two hundred and seventy-six."

time| loosening the lashings of the rudders, and |hoisting up the foresail to the wind| they made for the beach. 41 But <falling into a place where two seas met> they ran the ship aground; and |the foreship sticking fast| remained immoveable, while |the stern| began to break up, from the violence [of the waves]. 42 Now |the soldiers' counsel| turned out to be, that they should kill |the prisoners|, lest any one should swim out and escape; 43 but ‖the centurion‖ <being minded to bring Paul safely through> hindered them of their purpose, and ordered such as were able to swim, to cast themselves overboard and |get first' to the land|,—44 and ‖the rest‖ <|some| on planks, and |some| on other things from the ship>... and ‖so‖ it came to pass, that |all| were brought safely through, on to the land.

§ 46. *Paul in Melita. Thence to Rome.*

28 And ‖when we were safely through‖ |then| we knew that the island was called |Melita‖. 2 And ‖the natives‖ began to shew us no common' philanthropy; for |kindling a fire| they received us all,' because of the rain that had set in, and because of the cold. 3 But <when Paul had gathered a certain lot |of firewood| into a bundle, and laid it on the fire> ‖a viper‖ |by reason of the heat| coming forth, fastened on his hand. 4 And <when the natives saw the brute, hanging out from his hand> they began to say |one to another|—

‖Doubtless‖ this man is |a murderer|, whom <though brought safely through out of the sea> ‖Justice‖ hath not suffered |to live|.

5 ‖He‖ however, <shaking off the brute into the fire> suffered no harm; 6 whereas ‖they‖ were expecting, that he was about to become inflamed, or to fall down suddenly dead;—but <when they had been long' expecting, and had observed |nothing unusual| happening unto him> they changed their minds, and began to say he was a god.

7 Now |in the neighbourhood of that place| were lands, belonging to the chief man of the island, by name Publius,—who |making us welcome| ‖for three days‖ hospitably entertained us. 8 And it so happened that ‖the father of Publius‖ |with feverish heats and dysentery distressed| was lying prostrate: unto whom Paul entering in and praying, laid his hands on him, and healed him. 9 And ‖when this' happened‖ |the rest also, even they in the island who were sick| were coming in and getting cured; 10 who also |with many' honours| honoured us, and |when we were about to sail| put on board such things as we might need.

11 And ‖after three' months‖ we sailed in a ship which had wintered in the island, [a ship] of Alexandria, whose ensign was—The Twin Brothers; 12 and |touching at Syracuse| we tarried three days; 13 whence |going round| we reached Rhegium; and |after one' day| ‖a south wind springing up‖ |on the second day| we came to Puteoli; 14 where |finding brethren| we were entreated to tarry |with them|[a] seven days;—and |thus, towards Rome| we came. 15 And <when from thence the brethren heard the tidings concerning us> they came to meet us, as far as The Market of Appius and the Three Taverns,—|seeing whom| Paul thanked God, and took courage.

§ 47. *Paul in Rome.*

16 And ‖when we entered into Rome‖ Paul was suffered to abide by himself, with the soldier that guarded' him.

17 And it came to pass, after three days, that he called together those who were the chief of the Jews; and |when they came together| he began to say unto them—

‖I‖ brethren, <though I had done |nothing against| the people, or the customs of our fathers> ‖as a prisoner‖ |out of Jerusalem| was delivered into the hands of the Romans;—18 who, indeed, |when they had examined me| were minded to set me at liberty, because there was |nothing worthy of death| in me.

19 But ‖as the Jews spake against it‖ I was constrained to appeal unto Cæsar,—not as though |against my nation| I had anything to bring by way of accusation.

20 ‖For this' cause‖ therefore, have I called for you, to see and to speak with you; for ‖on account of the hope of Israel‖ |this chain| have I about me!

21 And ‖they‖ said |unto him|—

‖We‖ have neither received |letters concerning thee| from the Jews, nor hath anyone of the brethren |who hath arrived| reported or spoken concerning thee, anything ill.

22 But we deem it well, that |from thee| we should hear what are thine opinions; for, indeed, ‖concerning this sect‖ it is |known to us| that |everywhere| is it spoken against.

23 And |having arranged with him a day| there came unto him, to the lodging, a larger number; unto whom he proceeded to expound, bearing full witness as to the kingdom of God, and persuading them concerning Jesus, both from the law of Moses, and from the prophets,—from morning till evening. 24 And ‖some‖ indeed, were persuaded by the things that were spoken, whereas ‖others‖ disbelieved; 25 and <not being |agreed| among themselves> they began to leave,—Paul having said one thing—

‖Well‖ did |the Holy Spirit| speak through Isaiah the prophet, unto your fathers,

26 saying—

Go thy way unto this people, and say—
Ye shall |surely hear| and yet will in nowise understand,
And |surely see| and yet will in nowise perceive;

27 *For the heart of this people |hath become dense|,*

[a] Or: "were entreated by them."

And |with their ears, heavily| have they heard,
And |their eyes| have they closed,—
Lest once they should see with their eyes,
And |with their ears| should hear,
And |with their hearts| should understand, and return,—
When I would certainly heal them.[a]

[a] Is. vi. 9 f; cp. Mt. xiii. 14; Jn. xii. 40.

28 Be it |known unto you| therefore, That ‖*unto the nations*‖ hath been sent forth this' *salvation of God*[a]: ‖they‖ will also hear. [29][b]
30 And he abode two whole years in his own' hired house, and made welcome all' who were coming in unto him,—31 proclaiming the kingdom of God, and teaching the things concerning the Lord Jesus Christ, with all' freedom of speech ‖without hindrance‖.

[a] Ps. lxvii. 2. [b] Omitted by WH.

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

1 Paul, a servant of Jesus Christ,[a]
A called'[b] apostle,
Separated unto the glad-message of God—
2 Which he promised beforehand, through his prophets, in holy scriptures—
3 Concerning his Son,—
Who came to be of the seed of David, according to flesh,
4 Who was distinguished[c] as the Son of God—
By power,
According to a Holy' Spirit,
Through means of[d] a resurrection of the dead,—[e]
Jesus Christ our Lord;
5 Through whom we have received favour and apostleship, For obedience of faith among all' the nations, in behalf of his name, 6 Among whom are ‖ye also‖ called[f] of Jesus Christ:
7 <Unto all' that are in Rome, beloved of God, called[f] saints>
Favour unto you, and peace,
From God our Father and Lord Jesus Christ.
8 ‖First‖ indeed, I give thanks unto my God, through Jesus Christ, concerning you all',[g]
Because[h] your faith is being announced throughout the whole' world.
9 For God is ‖my witness‖—[i]
<Unto whom I am rendering divine service in my spirit, in the glad message of his Son>—
‖How incessantly‖ I am making |mention of you| 10 at all times in my prayers,—
Making supplication—
If |by some means, even now, at any time| I may have a way opened, in the will of God, to come unto you[a];
11 For I am longing to see you,
That I may impart some spiritual gift unto you,
To the end ye may be established,—
12 That is to say—There may be a mutual encouragement among you, Each by the other's faith, |Both yours and mine|.
13 I do not wish, however that ye should be ignorant, brethren,
That ‖many times‖ have I purposed to come unto you,
But have been hindered, until the present,—
In order that ‖some' fruit‖ I might have among you also, even as among the other' nations.
14 <Both to Greeks and to Barbarians,
Both to wise and to unwise> |a debtor| I am:
15 ‖Thus‖ the eagerness on my' part—
‖Unto you also who are in Rome‖
To announce the joyful message.
16 For I am not ashamed of the joyful message;
For it is |God's power|[b] unto salvation, to every' one that believeth,
Both to Jew [first] and to Greek;
17 For ‖a righteousness of God‖ is therein revealed,—
‖By faith unto faith‖:
Even as it is written—

[a] Or (WH): "Christ Jesus."
[b] Or: "bidden."
[c] Ml: "marked off."
[d] Ml: "out of."
[e] Plural. Ml: "of dead ones"; cp. Ac. xxvi. 23.
[f] Or: "invited."
[g] 1 Co. i. 4; 1 Th. i. 2.
[h] Or: "that."
[i] Ph. i. 8.

[a] Chap. xv. 23, 32 [b] 1 Co. i. 18.

But ‖*he that is righteous*‖ |*by faith*| *shall live.*[a]

18 For there is being revealed an anger of God from heaven—
Against all' ungodliness and unrighteousness of men
Who ‖the truth, in unrighteousness‖ do hold down;—
19 Inasmuch as ‖what may be known of God‖ is |manifest| among them,
For ‖God‖ |unto them| hath made it manifest,—
20 For ‖the unseen things of him‖ |from a world's creation| <|By the things made| being perceived> Are clearly seen,
‖Even his eternal power and divinity‖,—
To the end they should be without excuse;
21 Inasmuch as <having come to know God>
Not ‖as God‖ did they glorify him, or give him thanks,
But were made fruitless in their reasonings,
And darkened was their undiscerning' heart,
22 <Professing to be wise>[b] they were made foolish,
23 And *exchanged the glory* of the incorruptible' God, *for the likeness*[c] of an image of a corruptible' man, and of birds and fourfooted beasts and reptiles:
24 Wherefore God |gave them up| in the covetings of their hearts, unto impurity, so as to be dishonouring their bodies among them,—
25 ‖Who‖, indeed, exchanged away the truth of God for the falsehood,
And rendered worship and service unto the creature rather than unto the Creator,—
Who is blessed unto the ages. Amen!
26 |For this cause‖ God gave them up unto dishonourable' passions[d];
For ‖even their females‖ exchanged away the natural' use into that which is against[e] nature,—
27 |In like manner also| ‖even the males‖,
<Leaving the natural' use of the female>
Flamed out in their eager desire one for another,
‖Males with males‖ |the indecency| effecting,—
And <the necessary recompence of their error> |within themselves| duly receiving;—
28 And <even as they did not approve to be holding ‖God‖ in acknowledgment>
God |gave them up| unto a disapproved' mind,
To be doing the things that are not becoming,—
29 Filled with all' unrighteousness, wickedness, greed, baseness,
Full of envy, murder, strife, deceit, evil disposition,
30 Whisperers, detractors, haters of God, insolent, arrogant, vain boasters, inventors of vices, |unto parents| unyielding,
31 Without discernment, regardless of covenants, without natural affection, unmerciful:—
32 ‖Who‖, indeed, <having acknowledged |the righteous sentence of God|—
That ‖they who such things as these' do practise‖ are |worthy of death|>
Not only ‖the same things‖ are doing,
But are even delighting together with them who are practising [them].

2 Wherefore ‖inexcusable‖ thou art, O man |whoever' judgest|;
For <wherein thou judgest some one else>
‖thyself‖ thou dost condemn,—
For ‖the very things‖ thou' dost practise |who art judging|:
2 We know, however,[a] that ‖the sentence of God‖ is according to truth, against them who |such things as these| do practise.
3 And reckonest thou this, O man—
<Who dost judge them who |such things| do practise, and yet art doing the same>
That ‖thou‖ shalt escape the sentence of God?
4 Or <the riches of his kindness, and forbearance, and long-suffering> dost thou despise,—
Not knowing that ‖the kindness of God‖ |unto repentance| is leading thee?
5 But <according to thy hardness, and [thine] impenitent' heart>
Art treasuring up for thyself anger, in a day of anger and revelation of the righteous judgment of God,—
6 Who *will render unto each one according to his works*[b]:—
7 <Unto them, on the one hand, who |by way of endurance in good work| are seeking |glory, honour and incorruption|> ‖life age-abiding‖,[c]
8 <Unto them, on the other hand, who are of contention, and are not yielding unto the truth, but are yielding unto unrighteousness> ‖anger and wrath,
9 tribulation and anguish — against every' soul of man who worketh out what is base, Both of Jew first and of Greek‖,—
10 But glory and honour and peace—Unto every' one who worketh what is good, Both unto Jew first and unto Greek;
11 For there is no respect of persons with God;—

[a] Hab. ii. 4; cp. Gal. iii. 11; He. x. 38.
[b] Jer. x. 14; 1 Co. i. 20.
[c] Ps. cvi. 20.
[d] Ml: "passions of dishonour."
[e] Ml: "aside from," "beyond."

[a] Or (WH): "For we know"; or, as occasionally rendered (Ac. viii. 39, n.): "We know, in fact."
[b] Ps. lxii. 12; Pr. xxiv. 12.
[c] Ap: "Age-abiding."

12 For <as many as |without law| sinned>
‖Without law‖ also shall perish,
And <as many as |within law| sinned>
‖Through law‖ shall be judged;
13 For ‖not the hearers of law‖[a] are
righteous with God,
But ‖the doers of law‖ shall be de-
clared righteous;—
14 For <whensoever |the nations which
have not law'| ‖by nature, the things
of the law‖ may be doing> ‖the
same‖ |not having law'| ‖unto them-
selves‖ are a law,—
15 ‖Who‖ indeed, shew the work of the
law written in their hearts, Their
conscience |therewith bearing wit-
ness|, And ‖between one another‖
their reasonings accusing—or |even
excusing| them:—
16 In the day on which God judgeth[b] the
secrets of men |according to my glad-
message, through Christ Jesus|.[c]
17 <If, however, ‖thou‖ art taking the name of
|Jew|,
And resting thyself upon law,
And boasting in God,
18 And art taking note of his will,[d] And testing
the things that differ—when receiving oral
instruction out of the law,
19 Art persuaded, moreover, that ‖thou thy-
self‖ art—A guide of the blind,[e] A light
of them that are in darkness, 20 A trainer
of the simple, A teacher of babes, Having
the forming of knowledge and truth in the
law>—
21 |Thou, therefore, that art teaching someone
else|
‖Thyself‖ art thou not teaching?
|Thou that proclaimest—Do not steal!|
Art thou ‖stealing‖?
22 |That sayest—Do not commit adultery!|
Art thou ‖committing adultery‖?
|That abhorrest sacrilege|
Art thou ‖robbing temples‖?
23 |That in law' dost boast|
‖Through the transgression of the law,
art thou dishonouring God'‖?
24 For |*the name of God*| ‖*because of
you*‖ *is defamed among the nations*,—
‖Even as it is written‖.[f]
25 For ‖circumcision‖ indeed, profiteth—if ‖law‖
thou be practising;
But <if thou be |a transgressor of law|> ‖thy
circumcision‖ hath become |uncircum-
cision|.
26 <If then ‖the uncircumcision‖ be guarding
|the righteous requirement of the law|>
Shall not ‖his uncircumcision‖ |as circum-
cision| be reckoned?—
27 And the uncircumcision by nature' |com-
pleting the law'|
Shall judge ‖thee‖ who |notwithstand-
ing letter and circumcision| art a
transgressor of law!
28 For ‖not he who is one in appearance‖ is |a
Jew|,
Nor is ‖that which is such in appearance, in
flesh‖ |circumcision|;
29 But ‖he who is one in secret‖ is a Jew,—
And [that is] ‖circumcision‖ which is of the
heart, |in spirit, not in letter|,—
Whose ‖praise‖[a] is not of men, |but of God|.

3 What, then, is the preëminence of the Jew?
Or what, the profit of his circumcision?
2 Much, every' way:—
‖First‖ indeed, that they were entrusted with
the oracles of God.
3 For what? <If some distrusted> shall
their distrust make ‖the trust of God‖
void?
4 Far be it! But let |God| prove to be
|true|, albeit |*every man*| *be false*![b]
Even as it is written—
That thou mightest be declared righteous
in thy words,
And overcome when thou art in judgment.[c]
5 But <if ‖our unrighteousness‖ commendeth
|God's' righteousness|> what shall we say?
Surely ‖not unrighteous‖ is God who visiteth
with his anger?
‖After the manner of men‖ I am speak-
ing,—
6 Far be it! Else how shall God judge the
world?
7 But <if ‖the truth of God‖ |by my' falsehood|
hath the more abounded unto his glory>
Why |any longer| am ‖even I‖ |as a sinner|
to be judged? 8 And why not <according
as we are injuriously charged, [and] accord-
ing as some affirm that we say> Let us do
the bad things, that the good ones may
come'? ‖whose sentence' is |just|.
9 What then? do we screen ourselves?
Not at all! For we have before accused both
Jews and Greeks of being |all under sin|;
10 Even as it is written—
There is none righteous, |not even one|,
11 *There is none that discerneth, There is*
none that seeketh out[d] *God:*
12 ‖*All*‖ *have turned aside,* ‖*Together*‖ *have*
become useless,
There is none that doeth kindness, No
so much as one[e]:
13 ‖*A sepulchre, opened*‖ *is their throat,*
‖*With their tongues*‖ *have they used deceit,*
‖*The poison of asps*‖ *is under their lips,*[f]
14 ‖*Whose mouth*‖ |*of cursing and bitterness*
is full,[g]
15 ‖*Swift*‖ *are their feet to shed blood*[h]:
16 ‖*Destruction and misery*‖ *are in their ways*
17 *And* ‖*way of peace*‖ *have they not known*[i]

[a] Ja. i. 22.
[b] *Or* (WH): "shall judge."
[c] *Or* (WH): "Jesus Christ."
[d] *Or* (WH): "of that which is willed."
[e] Mt. xv. 14.
[f] Is. lii. 5.
[a] Alluding to "Jew" = "a man of Judah"; "Judah" = "one to be praised."
[b] Ps. cxvi. 11.
[c] Ps. li. 4.
[d] Or (WH): simply "seeketh."
[e] Ps. xiv. 1 ff.
[f] Ps. v. 9; cxl. 3.
[g] Ps. x. 7.
[h] Pr. i. 16.
[i] Is. lix. 7 f.; cp. chap. xi. 32; Gal. iii. 22.

18 *There is no fear of God before their eyes.*[a]
19 Now we know,
That <whatsoever things the law saith>
‖To them who are within the law‖ it speaketh,
In order that ‖every' mouth‖ may be stopped,
And all the world come ‖under penal sentence‖ unto God.
20 Inasmuch as ‖by works of law‖[b] *shall no' flesh be declared righteous* |*before him*|,—[c]
‖Through law‖ in fact, is discovery of sin.
21 But |now| ‖apart from law‖ |a righteousness of God| hath been manifested,
Borne witness to by the law and the prophets,—
22 A righteousness of God, through faith in [Jesus] Christ, unto all' that have faith;
For there is no distinction,—
23 For ‖all‖ have sinned, and fall short of the glory of God;
24 Being declared righteous freely by his' favour, through the redemption that is in Christ Jesus:—
25 Whom God hath set forth as a propitiatory covering[d] through faith[e] in his' blood,
For a showing forth of his righteousness,
By reason of the passing-by of the previously' committed sins, 26 |in the forbearance of God|,—
With a view to a showing forth of his righteousness in the present' season,
That he might be' righteous even when declaring' righteous him that hath faith in Jesus.
27 Where, then, the boasting! It is excluded.
Through what kind' of law? ‖Of works‖?
Nay! but through a law of faith:
28 For[f] we reckon that a man |is to be declared righteous by faith| ‖apart from works of law‖.[g]
29 Or [is God] the God ‖of Jews only‖, and not of the nations[h] also?
Yea! of the nations[h] also:—
30 If, at all events, God is |one|,
Who will declare righteous—
The circumcision, by faith,
And the uncircumcision, through their faith.
31 Do we then make ‖law‖ void, through means of our faith?
Far be it! On the contrary ‖law‖ we do establish!

4 What, then, shall we say—‖as touching Abraham our forefather‖[i]?
2 For <if Abraham |by works| was declared righteous> he hath whereof to boast;—
Nevertheless, not towards God,—
3 For what doth |the Scripture| say?
And Abraham believed in God,
And it was reckoned unto him as righteousness.[a]
4 Now <unto him that worketh> |the reward| is not reckoned by way of favour, but by way of obligation,
5 Whereas <unto him that worketh not, but believeth on him that declareth righteous the ungodly> his faith is reckoned' as righteousness.
6 Just as |David| also affirmeth the happiness of the man, unto whom |God| reckoneth righteousness, apart from works:—
7 ‖*Happy*‖ *they whose lawlessnesses have been forgiven,*
And whose sins have been covered,
8 ‖*Happy*‖ *the man* |*whose sin*| *the Lord will in nowise reckon.*[b]
9 ‖This happiness‖ then, [is it] for the circumcision, or for the uncircumcision?
For we say—
His faith was reckoned' unto Abraham as righteousness[c]:
10 How, then, was it reckoned? When he was |in circumcision|, or in uncircumcision?
Not in circumcision, but in uncircumcision;
11 And ‖*a sign*‖ he received [namely] *of circumcision,*[d]
A seal of the righteousness of the faith which he had *while yet uncircumcised*;
To the end he might be father of all' that believe during uncircumcision,
To the end [the same] righteousness |might be reckoned unto them|,—
12 And father of circumcision—
Unto them who are not of circumcision only,
But who also walk in the steps of the faith |while yet uncircumcised| of our father Abraham.
13 For ‖not through means of law‖ doth the promise belong unto Abraham or unto his seed,—
That he should be heir of the[e] world;
But |through a righteousness by faith|.
14 For <if |they who are of law|[f] are heirs>
Made void is faith,
And of no effect is the promise.[g]
15 For ‖the law‖ worketh out |anger|,
But <where there is no law> neither is there transgression.
16 ‖For this cause‖ it is by faith, in order that it may be by way of favour,
So that the promise is |firm| unto all' the seed,—
Not unto that by the law only,
But unto that also [which is such] by the faith of Abraham;
Who is father of us all',—[h]

[a] Ps. xxxvi. 1.
[b] Gal. ii. 16.
[c] Ps. cxliii. 2.
[d] Cp. Exo. xxv. 17, n.
[e] Or (WH): "the faith."
[f] Or (WH): "hence."
[g] Gal. ii. 16.
[h] Or: "such as are of the nations."
[i] Or (WH): "affirm Abraham our father to have found."
[a] Gen. xv. 6; Gal. iii. 6; Ja. ii. 23.
[b] Ps. xxxii. 1 f.
[c] Gen. xv. 6.
[d] Gen. xvii. 11.
[e] Or: "a."
[f] Or: "such by law."
[g] Cp. Gal. iii. 17, 18.
[h] Cp. Gal. iii. 9.

17 Even as it is written—
‖*Father of many nations*‖ *have I appointed thee*[a]:
Before him whom he believed—‖God‖,
Who causeth the dead to live,
And calleth the things that are not as things that are:—
18 Who ‖past hope‖ |upon hope| believed,
So that he became *father of many nations*,—
According to what had been said—
So shall be thy seed;—[b]
19 And <without becoming weak in his faith> he attentively considered his own' body, already deadened—He being a hundred years old, The deadening also of Sarah's womb; 20 <In respect, however, of the promise of God> he was not led to hesitate by unbelief, But received power by his faith, Giving glory unto God, 21 And being fully persuaded (that)—
<What he hath promised>
|Able| is he also to perform:
22 Wherefore [also], *it was reckoned unto him as righteousness.*[c]
23 Now it was not written for his sake alone, that *it was reckoned unto him*,[c]
24 But for our sakes also—unto whom it is to be reckoned,—
Even unto them that believe upon him who raised Jesus our Lord from among the dead:
25 *Who was delivered up on account of our offences*,[d]
And was raised on account of the declaring us righteous.

5 <Having, therefore, been declared righteous by faith>
Let us have ‖peace‖ towards God,
Through our Lord Jesus Christ,—
2 Through whom also we have had ‖our introduction‖ [by our faith] into this favour wherein we stand[e];
And let us boast in hope of the glory of God.
3 And ‖not only so‖ But let us boast[f] also in our tribulations;
Knowing that ‖our tribulation‖ worketh out |endurance|.
4 And |our endurance‖ a testing,
And ‖our testing‖ hope,
5 And ‖our *hope*‖ *putteth not to shame*.[g]
Because ‖the love of God‖ hath been poured out in our hearts, Through the Holy Spirit that hath been given unto us:
6 Seeing that ‖Christ‖
<We being weak as yet>
|Seasonably, in behalf of such as were ungodly| died.
7 For ‖scarcely in behalf of a righteous man‖ will one die,—
‖In behalf of the good man, indeed‖ |peradventure| one even dareth to die;
8 But God |commendeth his own' love unto us|
In that—
<We as yet being |sinners|>
‖Christ‖ |in our behalf| died.
9 ‖Much more‖ then, <having now been declared righteous by his blood>
Shall we be saved |through him| from the anger.[a]
10 For <if being |enemies|
We were reconciled unto God through the death of his Son>
‖Much more‖ <having been reconciled>
Shall we be saved by his life.
11 And ‖not only‖ so, But are even boasting in God,
Through our Lord Jesus [Christ],—
Through whom ‖now‖ |the reconciliation| we have received.
12 ‖For this cause‖—
<Just as ‖through one' man‖ |sin| into the world' entered,
And |through sin| ‖death‖,—
And ‖so‖ |unto all' men| death passed through,
For that |all| had sinned;——
13 For ‖until law‖ sin was in the world,
Although |sin| is not reckoned, when there is' no law,—
14 ‖Yet still‖ death reigned' from Adam until Moses,
Even over them who had not sinned after the likeness of the transgression of Adam,— ‖Who is a type[b] of the Coming One‖;—
15 But <not as the fault>
‖So‖ [also] the decree of favour,
For <if ‖by the fault of the one'‖ |the many| died>
‖Much more‖ ‖the favour of God, and the free-gift in favour, by the one' man Jesus Christ‖ |unto the many| superabounded[d];
16 And <not as through one that sinned>
Is that which is freely given,—
For ‖the sentence of judgment‖ indeed, was—
|Out of one [fault]| into condemnation,
Whereas ‖the decree of favour‖ is—|Out of many' faults| into a recovery of righteousness.
17 For <if ‖by the fault of the one'‖ |death| reigned through the one>
‖Much more‖ <they who |the superabundance of the favour and of [the free-gift of] the righteousness| do receive> ‖In life‖ shall reign through the one, ‖Jesus Christ‖.[e]
18 Hence, then <as |through one' fault| [the sentence was] unto all' men unto condemnation>
‖So‖ also, <through one' recovery of right-

[a] Gen. xvii. 5.
[b] Gen. xv. 5.
[c] Gen. xv. 6.
[d] Is. liii. 12 (Sep.).
[e] 1 P. v. 12.
[f] Or (WH): "But even boasting."
[g] Ps. xxii. 5.

[a] Chap. i. 18.
[b] 1 Co. xv. 45.
[c] Or: "the Destined One"—who all along was to come.
[d] Or: "was pre-eminent."
[e] Or (WH): "Christ Jesus."

eousness> [the decree of favour] is unto all men for[a] righteous acquittal unto life;

19 For <just as ‖through the disobedience of the one' man‖ ‖sinners‖ the many were constituted>
‖So‖ also ‖through the obedience of the one‖ ‖righteous‖ the many shall' be constituted:—

20 ‖Law‖ however, gained admission,[b] in order that the fault might abound',
But <where the sin abounded'> the favour greatly superabounded'[c]:—

21 In order that—
<Just as |sin| reigned |in death|>
‖So‖ also ‖favour‖ might reign, through righteousness unto life age-abiding.[d]
‖Through Jesus Christ our Lord‖.

6 What, then, shall we say?
Are we still to continue in sin, that |favour| may abound?

2 Far be it!
<We who have died unto sin> how |any longer| shall we live therein?

3 Or know ye not, that ‖we, as many as were immersed[e] into Christ [Jesus]‖[f] |into his death| were immersed?

4 We were, therefore, buried together with him,[g] through our immersion into his death,
In order that—
<Just as Christ was raised' from among the dead through the glory of the Father>
‖So‖ ‖we also" |in newness of life| should walk.

5 For <if we have come to be |grown together| in[h] the likeness of his death>
Certainly ‖in[h] that of his resurrection also‖ shall we be.

6 |Of this| taking note—
That ‖our old' man‖[i] was crucified together with him,
In order that the sinful' body[k] might be made powerless,
That we should ‖no longer‖ be in servitude to sin;

7 For ‖he that hath died‖ hath become righteously acquitted from his sin.

8 Now <if we have died together with Christ> we believe that we shall also live together with him;

9 Knowing that <|Christ| having been raised from among the dead> |no more| dieth,—
‖Death‖ ‖over him‖ |no more| hath lordship,—

10 For <in that he died> ‖unto sin‖ died he |once for all|,
But <in that he liveth> he liveth unto God.

11 So ‖ye also‖ be reckoning yourselves to be—
|Dead indeed unto sin|,
But ‖alive unto God, in Christ Jesus‖.

12 Let not sin, therefore, reign' in your death'-doomed body,
That ye should be obedient to its covetings;

13 Neither be presenting your members, as weapons of unrighteousness, unto sin,
But |present yourselves| unto God, as though alive |from among the dead|, And your members, as weapons of righteousness unto God;

14 For ‖sin‖ |over you| shall not have lordship,
For ye are not under law, but under favour.[a]

15 What then?
Shall we sin, because we are not under law, but under favour?
Far be it!

16 Know ye not that <unto whom ye are presenting yourselves as servants for obedience> |Servants| ye are unto [him unto] whom ye are obedient, Whether of sin unto death, Or of obedience unto righteousness?

17 But thanks be unto God, that—
<Whereas ye were servants of sin>
Ye became obedient out of the heart unto the mould of teaching |into which ye were delivered|[b];

18 And <being freed from sin> ye were made servants unto righteousness;—

19 |In human fashion| am I speaking, because of the weakness of your flesh;—
For <just as ye presented your members as servants unto impurity and unto lawlessness [for lawlessness]>,
‖So, now‖ present ye your members as servants unto righteousness, for sanctification.

20 For <when ye were |servants| of sin> ye were |free| as to righteousness;—

21 What' fruit, therefore, had ye |then|—in things for which ye |now| are taking shame to yourselves?
For ‖the end of those things‖ is death.[c]

22 Whereas ‖now‖ <having been freed from sin, and made servants unto God>
Ye have your fruit for sanctification,
And ‖the end‖ |life age-abiding|.

23 For ‖the wages of sin‖ is death;
But ‖God's gift of favour‖ is life age-abiding,[d] ‖In Christ Jesus our Lord‖.

7 Or are ye ignorant, brethren,—
<For |unto them that understand[e] law| am I speaking>
That ‖the law‖ hath lordship over a man |as long as he liveth|?

2 For ‖the married' woman‖ |unto her living' husband| is bound by law[f];

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[a] Or, 'unto.'
[b] Gal. iii. 19.
[c] Or: "obtained pre-eminence."
[d] Ap: "Age-abiding."
[e] Ap: "Immersion."
[f] Gal. iii. 27.
[g] Col. ii. 12.
[h] Or: "by."
[i] Eph. iv. 22.
[k] Ml: "the body of the sin."

[a] Gal. v. 18.
[b] As if = "to be fashioned thereby."
[c] Chap. viii. 6.
[d] Ap: "Age-abiding."
[e] Or: "acknowledge."
[f] 1 Co. vii. 39.

But <if her husband have died'>
She hath received a full release from the law of her husband.
3 Hence then <her husband being alive'>
‖An adulteress‖ shall she be called—|If she become another man's|,
But <if the husband have died'> she is |free| from the law;
So that she is not an adulteress, though she become another man's.
4 So, then, my brethren ‖ye also‖ were made dead unto the law through the body of the Christ,
To the end ye might become[a] another's—
‖His who |from among the dead| was raised‖,
In order that we might bring forth fruit unto God.
5 For <when we were in the flesh> ‖the susceptibilities[b] of sins which were through the law‖ used to be energized in our members, unto the bringing forth of fruit unto death;
6 But ‖now‖ we have received full release from the law, by dying [in that] wherein we used to be held fast,
So that we should be doing service—
In newness of spirit,
And not in obsoleteness of letter.
7 What, then, shall we say?
Is the law sin? Far be it!
‖On the contrary‖ I had not discovered ‖sin‖ save through law,
For even ‖of coveting‖ I had not been aware, if ‖the law‖ had not kept on saying—
Thou shalt not covet[c];
8 Howbeit sin, taking ‖occasion‖—
‖Through the commandment‖ wrought out in me all' manner of coveting;
For ‖apart from law‖ sin is dead;—
9 And ‖I‖ was alive, apart from law, |at one time|,
But <the commandment coming'>
|Sin| sprang up to life, 10 whereas ‖I‖ died,—
And the commandment which was unto life |was found by me| to be ‖itself‖ unto death;
11 For ‖sin‖—taking |occasion|—
‖Through the commandment‖ completely deceived me,
And ‖through it‖ slew me:
12 So that ‖the law‖ indeed, is holy, and |the commandment| ‖holy, and righteous and good‖.
13 Did, then, ‖that which is good‖ |unto me| become death?
Far be it!
But [it was] sin <that it might appear' sin>
|through that which was good| unto me' working out death,
In order that ‖exceeding sinful‖ might sin become |through the commandment|.
14 For we know, that ‖the law‖ is |spiritual|,—
‖I‖ however, am |a creature of flesh|,
Sold under sin;
15 For <that which I am working out>
I do not approve,—
For not <what I wish> |the same| I practise,[a]
But <what I hate> |the same| I do:
16 Now <if |what I wish not| the same' I do>
I consent unto the law, that [it is] right.
17 ‖Now‖ however, |no longer| am ‖I‖ working it out,
But the ‖sin‖ |that dwelleth in me|:
18 I know, in fact, that there dwelleth not in me <that is, in my flesh>[b] anything |good|;
For ‖the wishing‖ lieth near me,
But ‖the working out of what is right‖ not!
19 For not <the good that I wish> I do,
But <the evil that I do not wish> |the same| I practise.
20 Now <if |what I wish not| ‖the same‖ I do>
|No longer| am ‖I‖ working it out,
But the ‖sin‖ |that dwelleth in me|.
21 Hence, I find the law <To me who wish' to be doing the right> That ‖unto me‖ |the wrong| lieth near:
22 I have, in fact, a sympathetic pleasure in the law of God; |according to the inner' man|.
23 But I behold a diverse' law in my members,
Warring against the law of my mind,
And taking me captive in[c] the law of sin which existeth in my members:—
24 ‖Wretched‖ man am ‖I‖!
Who shall rescue me out of this body |doomed to death|?
25 [But] thanks be[d] unto God!—‖Through Jesus Christ our Lord‖.
Hence, then,—
‖I myself‖ ‖with the mind, indeed‖ am in servitude unto a law of God;
But ‖with the flesh‖ unto a law of sin.

8 Hence, there is now ‖no‖ condemnation, unto them who are in Christ Jesus;
2 For ‖the law of the spirit of life in Christ Jesus‖ hath set thee[e] free from the law of sin and of death;—
3 For <What was impossible by the law, in that it was weak through the flesh>
‖God‖ <by sending |his own' Son| in the likeness of sinful flesh, and concerning sin>
Condemned sin in the flesh,
4 In order that ‖the righteous requirement of the law‖ might be fulfilled in

[a] Or: "with the result of your becoming."
[b] Or: "feelings."
[c] Exo. xx. 14, 17; Deu. v. 18, 21.

[a] Or: "pursue"—"*prassō*n, he who presses on, *agit*, pursues the goal of his activity: *poiō*n, he who does, *facit*, realises as a fact." (Meyer on Jn. iii. 20, 21.)
[b] Gen. vi. 5; viii. 21.
[c] Or: "by."
[d] Or (WH): "I give thanks."
[e] Or (WH): "me." "Text probably a primitive interpolation."

us— Who |not according to flesh| do walk, But according to spirit;
5 For ‖they who according to flesh' have their being‖ |The things of the flesh| do prefer, But ‖they according to the spirit‖ |The things of the spirit|;
6 For ‖what is preferred by the flesh‖ [is] death, Whereas ‖what is preferred by the spirit‖ [is] life and peace;—
7 Inasmuch as ‖what is preferred by the flesh‖ [is] hostile towards God, For ‖unto the law of God‖ it doth not submit itself, neither in fact can it,—
8 ‖They, moreover, who in flesh' have their being‖ cannot please ‖God‖.
9 But ‖ye‖ have not your being in flesh, but in spirit,— If at least ‖God's Spirit‖ dwelleth in you[a]; And <if anyone hath not |Christ's Spirit|> ‖The same‖ is not his;—
10 But <if |Christ| is in you> ‖The body‖ indeed, is dead by reason of sin, Whereas ‖the spirit‖ is life by reason of righteousness;
11 <If, moreover ‖the Spirit of him that raised Jesus from among the dead‖ dwelleth in you> ‖He that raised, from among the dead, Christ Jesus‖ Shall make alive [even] your death'-doomed bodies, Through means[b] of his indwelling' Spirit within you.
12 Hence, then, brethren—‖debtors‖ we are, Not unto the flesh, that ‖according to flesh‖ we should live,—
13 For <if |according to flesh| ye live> ye are about to die, Whereas <if |in spirit| ‖the practices of the flesh‖ ye are putting to death> ye shall attain unto life;
14 For <as many as |by God's Spirit| are being led> ‖the same‖ are |God's sons|,—
15 For ye have not received a spirit of servitude, leading back into fear, But ye have received a spirit of son-ship,[c] Whereby we are exclaiming— Abba! Oh Father!
16 ‖The Spirit itself'‖ beareth witness together with our spirit, that we are children of God;
17 And <if children> ‖heirs also‖— Heirs, indeed, of God, But co-heirs with Christ,— If, at least, we are suffering together, In order that we may also be glorified together.

[a] 1 Co. iii. 16.
[b] Or (WH): "By reason."
[c] Gal. iv. 6.

18 For I reckon, that |unworthy| are the sufferings of the present' season, To be compared with the glory about' to be revealed towards[a] us;
19 For ‖the eager outlook of creation‖ ardently awaiteth |the revealing of the sons of God|,—
20 For ‖unto vanity‖ hath creation been made subject— <Not by choice, But by reason of him that made it subject>
21 In hope that ‖creation itself' also‖ shall be freed— From the bondage of the decay, Into the freedom of the glory, of the sons of God;
22 For we know, that ‖all' creation‖ is sighing together, and travailing-in-birth-throes together, |until the present|,—
23 And <not only so> But ‖we ourselves‖ also, who have |the first-fruit of the Spirit|— ‖[We] even ourselves‖ |within our own selves| do sigh,—[b] ‖Sonship‖ ardently awaiting—|The redeeming of our body|;—
24 For ‖by our hope‖ have we been saved,— But ‖hope beheld‖ is not' hope, For ‖what one beholdeth‖ why doth he hope for? <If, however, |what we do not behold| we hope for> ‖With endurance‖ are we ardently awaiting [it];—
26 |In the selfsame way| moreover, ‖even the Spirit‖ helpeth together in our weakness,— For <what we should pray for as we ought> we know not, But ‖the Spirit itself'‖ maketh intercession, with sighings unutterable,
27 And ‖he that searcheth the hearts‖ knoweth what is preferred by the Spirit— That[c] ‖according to God‖ he maketh intercession in behalf of saints;
28 We know, further, that <unto them who love God> God causeth |all things| to work together[d] for good,— |Unto them| who ‖according to purpose‖ are |such as he hath called|;
29 For <whom he fore-approved>[e] He also fore-appointed, to be conformed unto the image of his Son, That he might be firstborn among many' brethren,—
30 And <whom he fore-appointed> ‖The same‖ he also called, And <whom he called> ‖The same‖ he also declared righteous, And <whom he declared righteous> ‖The same‖ he also made glorious:—

[a] Or: "unto."
[b] 2 Co. v. 2.
[c] Or: "Because."
[d] Or (WH): "all things work together."
[e] Ap: "know."

31 What, then, shall we say to[a] these things?
<If |God| [is] for' us> who [shall be] against' us?
32 <He, at least, who |his own' Son| did not spare, But |'n behalf of us all| delivered him up>
How shall he not also ‖with him‖ |all things| upon us' in favour bestow?
33 Who shall bring an accusation against the chosen ones of God?
‖God, *who declareth righteous*‖?
34 *Who is he that condemneth?*[b]
‖Christ [Jesus] who died?—
Nay! rather' was raised [from among the dead],—
Who is *on* the *right hand*[c] of God,
Who also is making intercession in our behalf‖?
35 Who shall separate us from the love of the Christ?[d]
Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?—
36 According as it is written—
‖*For thy sake*‖ *are we being put to death all' the day long,*
We have been reckoned as sheep |for slaughter|.—[e]
37 Nay ‖in all these things‖ we are more than conquering, ‖Through[f] him that hath loved us‖.
38 For I am persuaded that—
<Neither death nor life, nor messengers nor principalities, nor things present nor things to come, nor powers, 39 nor height nor depth, nor any other created thing>
‖Shall be able to separate us from the love of God which is in Christ Jesus our Lord‖.

9 ‖Truth‖ say I, in Christ, I utter no falsehood,—
<My conscience bearing witness' with me in the Holy Spirit>—
2 That I have |great grief| and incessant' travail in my heart;
3 For I could have wished to be |accursed|[g] ‖even I myself‖ from the Christ,
In behalf of my brethren my kinsmen according to the flesh;—
4 ‖Who‖ indeed, are Israelites,
|Whose| are the sonship, and the glory, and the covenants, and the legislation, and the divine service, and the promises,
5 |Whose| are the fathers,
And |of whom| is the Christ--according to the flesh,—
He who is over all, God, blessed unto the ages.[h] Amen.

6 It is not, however, as though the word of God |had failed|;
For ‖not all' they who are of' Israel‖ |the same| are Israel,
7 Neither ‖because they are seed of Abraham‖ are |all| children,—
But ‖*In Isaac*‖ *shall there be called unto thee a seed.*[a]
8 That is—‖Not the children of the flesh‖ |the same| are children of God;
But ‖the children of the promise‖ are reckoned as a seed.
9 For ‖of promise‖ is this word—
‖*According to this season*‖ *will I come,*
And Sarah shall have a son.[b]
10 And <not only so>
But <when ‖Rebekah also‖ was with child ‖of one‖—
Isaac our father,—
11 They, in fact, not being yet born, nor having practised anything good or bad,—
In order that the purpose of God |by way of election| might stand,—
Not by works, But by him that was calling>
12 It was said unto her—
‖*The elder*‖ *shall serve the younger*[c];
13 Even as it is written—
‖*Jacob*‖ *have I loved, but* ‖*Esau*‖ *have I hated.*[d]
14 What, then, shall we say? Is there injustice with God? Far be it!
15 For ‖unto Moses‖ he saith—
I will have mercy upon whomsoever I can have[e] *mercy,*
And I will have compassion upon whomsoever I can have[e] *compassion.*[f]
16 Hence, then, it is not of him that wisheth, nor of him that runneth,
But of the mercy'-shewing God.
17 For the Scripture saith unto Pharaoh—
‖*Unto this end*‖ *have I raised thee up,*
That I may thus shew in thee my power,
And that I may declare my name in all' the earth.[g]
18 Hence, then,—
‖On whom he pleaseth‖ he hath mercy,
And ‖whom he pleaseth‖ *he doth harden.*[h]
19 Thou wilt say to me, then—
Why longer' findeth he fault?
For ‖his purpose‖ who hath withstood?
20 O man! Who, nevertheless, art ‖thou‖ that art answering again unto God?
Shall |the thing formed| say |unto him that formed it|—[i]
Why didst thou make me thus?
21 Or hath not |*the potter*| a right |*over the clay*|—[k]

[a] Or: "in view of."
[b] Is. l. 8 f.
[c] Ps. cx. 1.
[d] Or (WH): "the love of God."
[e] Ps. xliv. 22.
[f] More fully: "Through means of."
[g] Gr: *anathema.*
[h] Ap: "Age."

[a] Gen. xxi. 12.
[b] Gen. xviii. 10.
[c] Gen. xxv. 23.
[d] Mal. i. 2 f.
[e] Or: "am having."
[f] Exo. xxxiii. 19.
[g] Exo. ix. 16.
[h] Exo. vii. 3; ix. 12; xiv. 4, 17.
[i] Is. xxix. 16; xlv. 9.
[k] Jer. xviii. 6; Is. xxix. 16; xlv. 9.

‖Out of the same' lump‖,
To make some, indeed, into a vessel for honour,
And some for dishonour?
22 And <if God—
Wishing to shew his anger, and to make known his power—
Bare, in much' patience, *with vessels of anger*[a] already fitted for destruction,
23 In order that he might make known the riches of his glory upon vessels of mercy which he prepared beforehand for glory,—
24 |Whom| he also called, |even us|
Not only from among Jews, But also from among the nations> [What then?]
25 As also |in Hosea| he saith—
I will call the Not-my-people ‖My people‖,
And the Not-beloved ‖Beloved‖,[b]
26 *And it shall be—*
<In the place where it was said [to them]—
|Not my people| are ‖ye‖!>
‖There‖ shall they be called—
Sons of a Living God.[c]
27 ‖Isaiah‖ moreover, exclaimeth over[d] Israel—
<Though the number of the sons of Israel be' as the sand of the sea>
‖The remnant‖ shall be saved;
28 *For ‖a complete and concise account‖ will the Lord make upon the earth.*[e]
29 And ‖even as Isaiah hath before said‖—
<If ‖the Lord of hosts‖ had not left us a seed>
‖As Sodom‖ had we become,
And ‖as Gomorrha‖ had we been made like.[f]

30 What, then, shall we say?
That ‖they of the nations‖
<Who were not in pursuit of righteousness>
Have laid hold of righteousness,—
A righteousness, however, which is by faith;
31 Whereas ‖Israel‖
<Though in pursuit of a law of righteousness>
‖Unto a law‖ have not attained.
32 Wherefore?
Because <not by faith,
But as by works> [have they sought it]:
They have stumbled at *the stone of stumbling*,[g]
33 Even as it is written—
Lo! I lay in Zion,
A stone to strike against,
And a rock to stumble over,
And ‖he that resteth faith thereupon‖ shall not be put to shame.[h]

10 Brethren! ‖the delight of my own' heart, and my supplication God-ward, in their behalf‖ are for salvation;

[a] Jer. l. 25; Is. xiii. 5 (Heb.); liv. 16.
[b] Ho. ii. 23.
[c] Ho. i. 10.
[d] Or: "in behalf of."
[e] Is. x. 22 f.
[f] Is. i. 9.
[g] Is. viii. 14.
[h] Is. xxviii. 16.

2 For I bear them witness, that they have ‖a zeal for God‖,—but not according to correct knowledge;
3 For <Not knowing |God's| righteousness,
And ‖their own‖ seeking to establish>
‖Unto the righteousness of God‖ have they not submitted;
4 For Christ is |an end of law| ‖for righteousness‖, unto every' one that believeth.
5 For ‖Moses‖ writeth, that—
<As touching the righteousness that is by law>
‖*The man that hath done' [it]*‖ *shall live thereby*[a];
6 Whereas ‖the righteousness by faith'‖ |thus| speaketh—
Do not say in thy heart,
Who shall ascend into heaven?[b]
That is, To bring ‖Christ‖ down,
7 Or,
Who shall descend into the abyss?[c]
That is, To bring up ‖Christ, from among the dead‖;
8 But what saith it?
‖*Near thee*‖ *is |the declaration|,*
‖*In thy mouth, and in thy heart*‖,—[b]
That is, The declaration of the faith, which we proclaim:—
9 That <if thou shalt confess *the declaration, with thy mouth*—
That Jesus is ‖Lord‖,
And shalt believe, *with thy heart*—
That ‖God‖ raised him from among the dead>
‖Thou shalt be saved‖;—
10 For ‖in heart‖[d] it is to be believed unto righteousness,
And ‖by mouth‖[d] it is to be confessed unto salvation.
11 For the scripture saith—
‖*No' one that resteth faith thereupon*‖ *shall be put to shame*;[e]
12 For there is no distinction—of Jew or Greek,—
For |the same [Lord]‖ is Lord of all,
Being rich unto all' who call upon him;
13 For ‖*Whosoever' shall call upon the name of the Lord*‖ *shall be saved*[f]:—
14 How, then, shall men call upon one in whom they have not believed?
And how shall they believe in one of whom they have not heard?
And how shall they hear, without one to proclaim?
15 And how shall they proclaim, except they be sent?
Even as it is written—
How beautiful the feet of them that bring glad tidings of good things[g]!
16 But ‖not all‖ have become obedient unto the glad tidings;—

[a] Lev. xviii. 5.
[b] Deu. xxx. 12 ff.
[c] Ap: "Abyss."
[d] NB: "heart" and "mouth," here contrasted; not "heart" and "head"—a distinction of which the Bible knows *nothing*.
[e] Is. xxviii. 16.
[f] Joel ii. 32.
[g] Is. lii. 7 (Heb.); Na. i. 15.

For ‖Isaiah‖ saith—
Lord! who believed what we have heard[a]?
17 Hence ‖our faith‖ cometh by something heard,
And ‖that which is heard‖ through a declaration of Christ.
18 But I say: Have they not' heard?
‖Yea indeed‖—
‖*Into all' the earth*‖ *hath gone forth their sound,*
And ‖*unto the ends of the inhabited world*‖ *their declarations.*[b]
19 But I say: Hath ‖Israel‖ not come to know?
First ‖Moses‖ saith—
‖*I*‖ *will provoke you to jealousy on account of a no-nation,*
‖*On account of an undiscerning nation*‖ *will I make you very angry.*[c]
20 ‖Isaiah‖ however, waxeth daring, and saith—
I have been found by them who after me were not seeking,
|*Manifest*| *have I become, unto them who for me were not enquiring;*
21 Whereas ‖regarding Israel‖ he saith—
‖*All' day long*‖ *have I stretched forth my hands unto a people unyielding and contradicting.*[d]

11 I say, then—
Hath *God cast off' his people*?[e] Far be it!
For ‖I also‖ am |an Israelite|,— Of the seed of Abraham, Of the tribe of Benjamin:
2 *God hath not' cast off his people,*[e] whom he fore-approved.[f]
Or know ye not, in [the account of] Elijah, what the scripture saith, when he intercedeth with God against Israel?
3 *Lord! ‖Thy prophets‖ have they slain,*
‖Thine altars‖ have they overthrown,
And ‖I‖ am left alone,
And they are seeking my life![g]
4 But what saith unto him the response?
I have left for myself *seven' thousand' men,*
‖who‖, indeed, have not bowed a knee unto Baal.[h]
5 ‖Thus‖ then <in the present' season also>
‖A remnant, by way of an election of favour‖ hath come into being.
6 <If, however, by favour> |no longer| of works; else ‖favour‖ |no longer| proveth to be |favour|!
7 What then?
<That which Israel seeketh after> ‖the same‖ it hath not obtained:—
‖The election‖, however, have obtained it, and ‖the rest‖ have been hardened;—
8 Even as it is written—*God hath given' unto them' a spirit of stupor,—eyes, not to see, and ears, not to hear,—until this very' day*[i];
9 And ‖David‖ saith—
Let their table be turned into a snare, and into a gin, and into a trap, and into a recompense unto them,
10 *Darkened be their eyes, not to see,*
And ‖their back‖ do thou |continually| bow down.[k]
11 I say then—Did they stumble in order that they might fall?
Far be it! But ‖by their' fall‖ |salvation| [hath come] unto the nations, to the end of *provoking* [b] them to jealousy.
12 <If, moreover, ‖their fall‖ is the riches of a world,
And their loss, the riches of nations>
|How much rather| their fulness?
13 ‖Unto you‖ however, am I speaking,—|you of the nations|;
<Inasmuch, indeed, then, as ‖I‖ am |an apostle to the nations|> ‖my ministry‖ I glorify,
14 If by any means I may provoke to jealousy my own' flesh, And save some from among them;—
15 For <if ‖the casting away of them‖ hath become the reconciling of a world>
What shall ‖the taking of them in addition‖ be, but ‖life from among the dead‖?
16 <If, moreover, |the first fruit| [is] holy>
|the lump| [shall be] also;
And <if |the root| [is] holy> |the branches| [shall be] also.
17 <If, however, ‖some of the branches‖ have been broken out,
And ‖thou‖ being |a wild olive| hast been grafted in among them,
And hast become |a joint partaker of the root of the fatness of the olive|>
18 Be not boasting over the branches!
Howbeit <if thou boast> It is not ‖thou‖ that bearest |the root|, But |the root| ‖thee‖!
19 Thou wilt say, then—
Branches were broken out, in order that ‖I‖ might be grafted in.
20 ‖Well‖: ‖By their want of faith‖ they have been broken out,—
And ‖thou‖ ‖by thy faith‖ dost stand!—
Regard not |lofty| things, But be afraid
21 For <if ‖God‖ hath not spared ‖the natural branches‖>
Neither ‖thee‖ will he spare!
22 See, then, the kindness and the severity of God:
‖Upon them who have fallen‖ severity,—
But ‖upon thee‖ the kindness of God,
If thou abide still in the kindness,—
Otherwise ‖thou also‖ shalt be cut out;
23 Whereas ‖they also‖ <unless they abide still in their want of faith>
Shall be grafted in,
For God is ‖able‖ again' to engraft them!
24 For <if ‖thou‖ |out of the naturally' wild olive| wast cut out,

[a] Is. liii. 1: cp. Jn. xii. 38.
[b] Ps. xix. 4.
[c] Deu. xxxii. 21.
[d] Is. lxv. 1 f.
[e] Ps. xciv. 14; 1 S. xii. 22.
[f] Ap: "Know."
[g] 1 K. xix. 10.
[h] 1 K. xix. 18.
[i] Is. xxix. 10; Deu. xxix. 4: cp. Is. vi. 9.
[k] Ps. lxix. 22 f; xxxv. 8.
[b] Deu. xxxii. 21.

And ‖beyond nature‖ hast been engrafted into the good olive>
How much rather‖ shall |these, the natural [branches]| be engrafted into their own olive tree?

25 For I wish not, ye should be ignorant, brethren, of this sacred secret,[a]
<Lest |within yourselves| ye be presumptuous>
That ‖a hardening in part‖ hath befallen |Israel|,
Until ‖the full measure of the nations‖ shall come in;
26 And ‖so‖ |all' Israel| shall be saved:
Even as it is written—
There shall have come out of Zion the Deliverer,—
He will turn away ungodliness from Jacob[b];
27 *And ‖this, for them‖ is the covenant |from me'|,*
As soon as I take away their sins.[c]
28 <As touching the joyful-message, indeed> they are enemies for your sake,
But <as touching the election> beloved for their fathers' sake;
29 For ‖not to be regretted‖ are the gifts and the calling of God:—
30 For <just as ‖ye‖ |at one time| had not yielded unto God,
And yet |now| have received mercy by |their| refusal to yield>
31 ‖So‖ ‖these also‖ have |now| refused to yield, by your own' mercy,
In order that ‖themselves also‖ should now become objects of mercy;
32 For God hath shut up all together, in a refusal to yield,
In order that ‖upon all‖ he may bestow mercy.
33 Oh! the depth of the riches and wisdom and knowledge of God!
|How unsearchable| his judgments!
And |untraceable| his ways!
34 For *who hath come to know the mind of the Lord*?
Or who hath become |his counsellor|?
35 *Or who hath first given unto him, and it shall be recompensed to him again?*[d]
36 Because ‖of' him, and through' him, and unto' him‖ are all things:—
‖Unto him‖ be the glory, unto the ages.[e] Amen!

12 I beseech you therefore, brethren, through the compassions of God,
To present your bodies a living, holy sacrifice, |unto God| acceptable,[f]—
Your rational' divine service;
2 And be not[g] configuring yourselves unto this age,
But be[a] transforming yourselves by the renewing of your mind,
To the end ye may be proving[b] what is the thing willed by God—the good and acceptable and perfect.
3 For I say
<Through the favour which hath been given me>
Unto every' one who is among you,—
Not to think of himself more highly than he ought to think,
But so to think as to think soberly—
As ‖unto each one‖ |God| hath dealt a measure of faith.
4 For <just as |in one' body| we have |many' members|,[c]
Yet ‖all the members‖ have not the |same| office>
5 ‖So‖ ‖we, the many‖ are |one' body| in Christ,
Yet ‖severally‖ members |one of another|.
6 Now <having gifts of favour |according to the favour given unto us| differing>—
<Whether prophesying> [let us use it] according to the proportion of our faith,
7 <Or ministering> [use it] in our ministering,
<Or he that teacheth> [let him use his gift] in his teaching,
8 <Or he that exhorteth> in his exhorting,
<He that imparteth> [let it be] with liberality,
<He that taketh a lead> with diligence,
<He that sheweth mercy> with cheerfulness.
9 ‖Your love‖ [be] without hypocrisy,—
Loathing that which is wicked,
Cleaving to that which is good;
10 <In your brotherly love> ‖unto one another‖ being tenderly affectioned,
<In honour> ‖unto one another‖ giving preference;
11 <In business> not slothful,
<In spirit> fervent,
<To the Lord> doing service,
12 <In hope> rejoicing,
<In tribulation> enduring,
<In prayer> persevering,
13 <With the needs of the saints> having fellowship,—
‖Hospitality‖ pursuing.
14 Bless them that persecute,[d] Bless, and do not curse.
15 Rejoice with them that rejoice,
Weep with them that weep:
16 ‖The same thing‖ |one to another| regarding,—
Not |the lofty things| regarding,
But ‖by the lowly‖ being led along.
Be not getting presumptuous in your own opinion[e]:
17 ‖Unto no one‖ |evil for evil| rendering:
Providing honourable[f] *things before* all' *men*[g]:
18 <If possible—so far as dependeth on you> |with all' men| being at peace:
19 Not avenging ‖yourselves‖, beloved, but give place unto their anger;

[a] Ap: "Mystery."
[b] Is. lix. 20 f.
[c] Is. xxvii. 9; cp. Jer. xxxi. 33.
[d] Is. xl. 13 f; cp. 1 Co. ii. 16.
[e] Ap: "Age."
[f] Or (WH): "acceptable unto God."
[g] Or (WH): "and not to be."
[a] Or (WH): "But to be."
[b] Eph. v. 10, 17.
[c] 1 Co. xii. 12.
[d] Mt. v. 44; 1 Co. iv. 12; 1 P. iii. 9.
[e] Pr. iii. 7.
[f] 2 Co. viii. 21.
[g] Pr. iii. 4 (Sep.).

For it is written—
‖*Mine*‖ *is avenging,*
‖*I*‖ *will recompense*;—saith the Lord[a];
20 But—
<*If thine enemy hunger*> *be feeding him,*
<*If he thirst*> *be giving him drink*;
For <*this' doing*> ‖*coals of fire*‖ *shalt thou heap upon his head.*[b]
21 Be not overcome by evil,
But overcome evil' |with good|.

13 Let ‖every' soul‖ |unto protecting authorities| be in subjection[c];
For there is no authority, save by God,
And ‖they that are in being‖ have |by God| been arranged,—
2 So that ‖he who rangeth himself against the authority‖
|Against the arrangement of God'| opposeth himself,
And ‖they who oppose‖ shall |unto themselves| |a sentence of judgment| receive.
3 For ‖they who bear rule‖ are not a terror unto the good' work, but unto the evil.
Wouldst thou not be afraid of the authority?
‖That which is good‖ be thou doing, and thou shalt have praise of the same;
4 For ‖God's' minister‖ is he unto thee, for that which is good.
But <if ‖that which is evil‖ thou be doing> be afraid!
For ‖not in vain‖ |the sword| he beareth;
For ‖God's minister‖ he is,—an avenger, unto anger, to him who practiseth |what is evil|.
5 Wherefore it is |necessary| to be in subjection,—
Not only' because of the anger,
But also' because of the conscience;
6 For ‖because of this‖ are ye paying |tribute| also,—
For ‖God's ministers of state‖ they are, ‖Unto this very thing‖ giving constant attendance.
7 Render unto all their dues,—
<Unto whom tribute> tribute,
<Unto whom tax> tax,
<Unto whom fear> fear,
<Unto whom honour> honour.

8 ‖Nothing, to any‖ be owing—save to be loving |one another|;
9 For ‖he that loveth his neighbour‖[d] hath given to ‖law‖ its fulfilment.
For <this—
Thou shalt not commit adultery,
Thou shalt not commit murder,
Thou shalt not steal,
Thou shalt not covet,—[e]
And if there is any different' commandment>
‖In this word‖ is summed up, [namely]—
Thou shalt love thy neighbour as thyself.[a]
10 ‖Love‖ |unto one's neighbour| worketh not |ill|;
|Law's fulness| therefore, is ‖Love‖.
11 And <this besides>—
Knowing the season—
That it is an hour already for you[b] |out of sleep| to be wakened;
For ‖now‖ is our' salvation |nearer|, than when we believed:
12 ‖The night‖ is far spent,
And ‖the day‖ hath drawn near;
Let us, then, cast off the works of darkness,
[And] let us put on the armour of light,—
13 ‖As in daytime‖ |becomingly| let us walk:
Not in revellings, and in drunken bouts,[c]
Not in chamberings, and in wanton deeds,[d]
Not in strife, and envy[e];—
14 But put ye on the Lord Jesus Christ,[f]
And ‖for the flesh‖ take not forethought, to fulfil its covetings.

14 ‖Him that is weak in his faith‖ receive ye,—
Not for disputing opinions:—
2 ‖One‖ indeed, hath faith to eat all things,
Whereas ‖he that is weak‖ eateth |herbs|:
3 Let not ‖him that eateth‖ despise |him that eateth not|,
And let not ‖him that eateth not‖ judge |him that eateth|;
For ‖God‖ hath received him.
4 Who art ‖thou‖, that judgest another's' domestic[g]?
‖To his own master‖ he standeth, or falleth;
He shall, however, be made to stand,—
For his Master is able' to make him stand.
5 [For] ‖one‖ indeed, esteemeth one day beyond another,
Whereas ‖another‖ esteemeth every' day:—
Let ‖each one‖ |in his own' mind| be fully persuaded.
6 <He that regardeth the day> ‖Unto the Lord‖ regardeth it,—
And <he that eateth> ‖Unto the Lord‖ doth eat,
For he giveth thanks unto God;
And <he that eateth not> ‖Unto the Lord‖ doth not eat, and give God thanks.
7 For ‖none of us‖ |unto himself| liveth,
And ‖none‖ |unto himself| dieth;
8 For both <if we live> ‖Unto the Lord‖ we live,
And <if we die> ‖Unto the Lord‖ we die;
<Whether therefore we live,) ‖The Lord's‖
Or whether we die>) we are;

[a] Deu. xxxii. 35 (Heb.); cp. He. x. 30.
[b] Pr. xxv. 21 f.
[c] 1 P. ii. 13.
[d] Ml: "the diverse one."
[e] Exo. xx. 13 ff, 17; Deu. v. 17 ff, 21.
[a] Lev. xix. 18; cp. Mt. xix. 18 f; Gal. v. 14; Ja. ii. 8.
[b] Or (WH): "us."
[c] Ml: "drunkennesses."
[d] Ml: "wantonnesses."
[e] Or (WH): "strifes and envyings."
[f] Or (WH): "the L. C. J."
[g] Ja. iv. 12.

9 For <to this end> |Christ| died and lived,[a]
In order that ‖both of dead and living‖ he might have lordship.
10 But ‖thou‖ why dost thou judge thy brother?
Aye! ‖and thou‖ why dost thou despise thy brother?
For ‖all of us‖ shall present ourselves unto the judgment seat of God[b];
11 For it is written—
<Living am ‖I‖, saith the Lord>
‖Unto me‖ shall bow every' knee,
And ‖every' tongue‖ shall openly confess unto God.[c]
12 Hence, [then], ‖each one of us‖ |of himself| shall give |account| unto God.
13 ‖No longer‖ then, ‖upon one another‖ let us be sitting in judgment,
But ‖this‖ judge ye, rather—
Not to be putting a cause of stumbling before your brother, or an occasion to fall.
14 I know and am persuaded in the Lord Jesus—
That ‖nothing‖ is profane |of itself|,—
Save to him who reckoneth anything to be |profane|,
‖Unto that man‖ [it is] profane.[d]
15 <If, in fact, ‖because of food‖ thy brother is being grieved>[e]
‖No longer, by the rule of love‖ art thou walking:—
Do not ‖by thy food‖ ‖that man‖ be destroying, on whose behalf Christ died!
16 Therefore, suffer not to be defamed, your own' good thing;
17 For |the kingdom of God| is not |eating and drinking|,
But righteousness and peace and joy in Holy Spirit;
18 For ‖he that |in this| doeth service unto the Christ‖
Is acceptable unto God,
And approved unto men.
19 Hence, then, ‖the things pertaining to peace‖ let us pursue,
And the things which belong to the upbuilding one of another:
20 Do not ‖for the sake of food‖ be throwing down[f] the work of God!
‖All things‖ indeed, are pure[g];
But ‖ill‖ is it for the man who |with occasion of stumbling| doth eat,—
21 ‖Well‖ is it, not to eat flesh, nor to drink wine, nor [to do aught] whereby |thy brother| is caused to stumble.
22 ‖The faith which thou' hast‖ have |to thyself| before God:
‖Happy‖ he that bringeth not judgment upon himself by that which he approveth;
23 But ‖he that is in doubt‖ ‖if he eat‖ hath condemned himself,—
Because [it was] not of faith,
And ‖everything' which is not of faith‖ is |sin|.
15 We are bound, however, ‖we, who are strong‖
|The weakness of them who are not strong| to be bearing,
And not ‖unto ourselves‖ to give pleasure.
2 Let ‖each one of us‖ |unto his neighbour| give pleasure—
For what is good, unto upbuilding;
3 For ‖even the Christ‖ |not unto himself| gave pleasure,
But, even as it is written—
‖The reproaches of them that were reproaching thee‖ fell upon me:—[a]
4 ‖Whatsoever things, in fact, were written aforetime‖
|[All] for our own' instruction| were written,—
In order that <through endurance, and through the encouragement of the Scriptures> we might have their |hope|.[b]
5 Now may ‖the God of the endurance, and of the encouragement‖
Give you ‖the same thing‖ to be regarding amongst one another, |according to Christ Jesus|[c];
6 In order that ‖with one accord, with one' mouth‖ ye may be glorifying the God and Father of our Lord Jesus Christ.
7 Wherefore receive ye one another,
Even as ‖Christ also‖ hath received us[d] |unto the glory of God|:—
8 For I affirm |Christ| to have become[e] |a minister of circumcision|,
In behalf of the truth of God,—
To confirm the promises of the fathers,
9 And that ‖the nations‖ |for mercy| should glorify God:—
Even as it is written—
‖For this cause‖ will I openly confess unto thee among nations,
And ‖unto thy name‖ will I strike the strings[f];
10 And |again| he saith—
Be glad, ye nations, with his people[g];
11 And again—
Be giving praise, all' ye nations, unto the Lord,
And let all' the peoples repeat his praise[h];
12 And ‖again, Isaiah‖ saith—
There shall be the root of Jesse,
And he that ariseth to rule nations,—
Upon ‖him‖ shall |nations| hope.[i]
13 Now ‖the God of the hope‖ fill you with all' joy and peace |in believing|,
So that ye may surpass[k] in the hope,
In the power of Holy Spirit.

[a] Or: "lived again"; cp. Lu. xv. 32; Rev. ii. 8; xx. 4.
[b] Cp. 2 Co. v. 10.
[c] Is. xlv. 23; xlix. 18.
[d] Ver. 20: Tt. i. 15.
[e] 1 Co. viii. 11.
[f] Or: "undoing."
[g] Ver. 14; Tt. i. 15.

[a] Ps. lxix. 9.
[b] Or (WH): "their hope of encouragement."
[c] Or (WH): "Jesus Christ."
[d] Or (WH): "you."
[e] Or (WH): "that |Christ| became."
[f] Ps. xviii. 49.
[g] Deu. xxxii. 43.
[h] Ps. cxvii. 1.
[i] Is. xi. 1, 10.
[k] Or: "be pre-eminent."

14 But I am persuaded, my brethren,—
Even ‖I myself‖ concerning you:
That ‖ye yourselves‖ also, are
Full of goodness,
Filled with all' knowledge,
Able also ‖unto one another‖ to be minister-
ing admonition:
15 Howbeit ‖the more boldly‖ have I written unto
you,—
In some measure, as bringing it back to
your minds,—
By reason of the favour given unto me from
God,—
16 That I should be a public minister of Christ
Jesus unto the nations,
Doing priestly service with the glad-
message of God,
In order that the offering up of the nations
might prove to be acceptable,
Being hallowed in Holy Spirit:
17 I have, therefore, [my] boasting in Christ
Jesus, in the things pertaining to God,—
18 For I will[a] not dare to speak anything
Save of the things which Christ |hath
wrought out for himself| through me,
for the obedience of nations,—
By word and deed,
19 By the power of signs and wonders,
By the power of [Holy] Spirit;
So that I <from Jerusalem, and in a cir-
cuit as far as Illyricum> have fulfilled the
glad-message of the Christ,—
20 Although ‖thus‖—as ambitious to be an-
nouncing the glad-message,—
Not where Christ had been named,
Lest ‖upon another's' foundation‖ I should
be building;
21 But, even as it is written—
They' shall see, unto whom had been announced no tidings concerning him,[b]
And ‖they who had not heard‖ shall understand.[c]
22 Wherefore, also, I have been hindered, these
many times, from coming unto you;
23 But ‖now‖ |no longer| having |place| in
these regions,
And having had ‖a longing‖ to come unto
you, a good many years>—[d]
24 <As soon as I am journeying to Spain>——
I am hoping, in fact, |when journeying
through| to get sight of you, And |by
you| to be set forward thither,—If |with
your company| I have first' in some'
measure been satisfied.
25 But ‖now‖ I am journeying unto Jerusalem,[e]
ministering unto the saints;
26 For Macedonia and Achaia have been well-
pleased to make |a certain fellowship|
for the destitute of the saints who are
in Jerusalem,—[f]
27 They have been well-pleased, indeed,—
And ‖their debtors‖ they are;
For <if |with their spiritual things|
the nations have come into fellow-
ship>
They are bound also |with their own
carnal things| to minister publicly
unto them.
28 <‖This‖ then, having completed, and sealed
unto them this fruit>
I will come back, by you, unto Spain:—
29 And I know that <when I come unto
you>
‖In the fulness of the blessing of Christ‖
I shall come.
30 I beseech you, moreover, [brethren],
<Through our Lord Jesus Christ,
And through the love of the Spirit>
To strive together with me, in your prayers
on my behalf unto God,—
31 In order that I may be delivered from
them who do not yield in Judæa,
And ‖my ministry which is unto Jeru-
salem‖ may prove to be |acceptable
unto the saints|;
32 In order that |with joy' coming unto you
through God's will| I may together
with you find rest.
33 Now ‖the God of peace‖[a] be with you all.
Amen.

16 And I commend to you Phœbe, our sister,—
Being a minister [also] of the assembly
which is in Cenchreæ;
2 In order that ye may give her welcome, in the
Lord, in a manner worthy of the saints,
And stand by her in any matter wherein she
may have need |of you|;
For ‖she also‖ hath proved to be |a defender
of many|, and |of my own self|.

3 Salute ye Prisca and Aquila, my fellow-workers
in Christ Jesus,—
4 ‖Who‖ indeed, ‖for my life‖ |their own neck|
laid down,—[b]
Unto whom—not ‖I only‖ give thanks, but
also all' the assemblies of the nations;
5 [Salute] also the assembly at their house.
Salute ye Epænetus, my beloved,
Who is a first-fruit of Asia unto Christ.
6 Salute Mary—
‖Who‖ indeed, hath toiled |much| for you.
7 Salute Andronicus and Junias, my kinsmen and
my fellow-captives,
‖Who‖ indeed, are of note among the Apostles,
Who also |before me| had come to be in Christ.
8 Salute Ampliatus, my beloved in the Lord.
9 Salute Urbanus, our fellow-worker in Christ;
And Stachys, my beloved.
10 Salute Apelles, the approved in Christ.
Salute them of [the household of] Aristobulus.
11 Salute Herodion, my kinsman.
Salute them of [the household of] Narcissus who
are in the Lord.

[a] Or (WH): "do."
[b] Or (WH): "‖They unto whom no tidings had been announced concerning him‖ shall see."
[c] Is. lii. 15.
[d] Ac. xix. 21.
[e] Ac. xx. 16; xxi. 17.
[f] 1 Co. xvi. 1; 2 Co. viii. 10-19.

[a] Ph. iv. 9; He. xiii. 20.
[b] Mi: "under."

12 Salute Tryphæna and Tryphosa, [sisters] who
have toiled in the Lord.
Salute Persis, the beloved [sister],
‖Who‖ indeed, hath toiled much in the Lord.
13 Salute Rufus,
The chosen in the Lord;
Also his and my mother.
14 Salute Asyncritus, Phlegon, Hermes, Patrobas,
Hermas,
And the brethren that are with' them'.
15 Salute Philologus and Julia, Nereus and his
sister, and Olympas,
And all the saints that are |with them|.
16 Salute ye one another, with a holy[a] kiss.

All the assemblies of the Christ |salute you|.

17 But I beseech you, brethren,
To keep an eye upon them who are causing
|divisions and occasions of stumbling, aside
from the teaching which ‖ye‖ have
learned|,—
And be turning away from them:
18 For ‖they who are such‖ |unto our Lord
Christ| are not doing service, but unto
their own' belly,—[b]
And ‖through their smooth and flattering
speech‖ deceive the hearts of the innocent.
19 For ‖your' obedience‖ |unto all| hath
reached,—
‖Over you‖ therefore, I rejoice!
But I wish you—
To be |wise|, [indeed], as to that which
is good,
Yet pure,[c] as to that which is evil.

[a] Or: "sacred."
[b] Ph. iii. 19.
[c] Mt. x. 16.

20 Howbeit ‖the God of peace‖ will crush Satan
under your feet |shortly|.[a]
‖The favour of our Lord Jesus‖[b] be with
you.
21 There salute you—Timothy, my fellow-worker,
And Lucius, and Jason, and Sosipater, my
kinsmen.
22 ‖I‖ Tertius, who have written the epistle, salute
you in the Lord.
23 There saluteth you—Gaius, my host and [the
host] of the whole' assembly.
There salute you—Erastus, the steward of the
city, and Quartus the[c] brother. [24][d]
25 Now <unto him[e] who hath power to establish
you,
According to my glad-message—Even the
proclamation of Jesus Christ,
According to the revelation of a sacred
secret,[f]
|In age-past times| kept silent,
26 But now |made manifest|,
And through means of prophetic scrip-
tures,
According to the command of the age-
abiding God,
|For obedience of faith| unto all' the
nations made known>
27 Unto a God, wise' alone',
Through Jesus Christ,
[Unto whom] be the glory, unto the ages.[g]
Amen.

[a] Or: "with speed."
[b] Or (WH): "L. J. Christ."
[c] Or: "his."
[d] WH omit.
[e] Cp. Eph. iii. 20; 1 Tim. i. 17; He. xiii. 15; Jude 24 f.
[f] Ap: "Mystery.
[g] Ap: "Age."

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

1 Paul, a called' apostle of Jesus Christ, through
God's will,—
And Sosthenes the brother,—
2 Unto the assembly of God which is in Corinth,
Sanctified in Christ Jesus,
Called' saints,—
With all' who call upon the name of our Lord
Jesus Christ |in every' place|,—‖their
Lord and ours‖:
3 Favour unto you, and peace,
From God our Father, and Lord Jesus
Christ.
4 I give thanks unto my God,[a] at all times, con-
cerning you,
By reason of the favour of God given unto
you in Christ Jesus,—
5 That |in everything| ye have been enriched
in him—
In all' discourse and in all' knowledge;
6 Even as ‖the witness of the Christ‖ hath
been confirmed in[b] you,
7 So that ye come short in no' gift of favour,—

[a] Ro. i. 8; 1 Th. i. 2.
[b] Or: "among."

Ardently awaiting the revelation of our Lord Jesus Christ:
8 Who will also confirm[a] you unto the end,
Unaccusable in the day of our Lord Jesus [Christ]:
9 ‖Faithful‖ is God, through whom ye have been called into the fellowship of his Son Jesus Christ our Lord.

10 But I beseech you, brethren,
Through the name of our Lord Jesus Christ,—
That ‖the same thing‖ ye |all| be saying,
And that there be not, among you, |divisions|;
But that ye be fitly joined together—
In the same' mind,
And in the same' judgment.
11 For it hath been signified unto me, concerning you, my brethren,—
By them who are of [the household of] Chloe,—
That there are |strifes among you|.
12 Now I mean this,—
That |each one of you| is saying—
‖I‖ indeed, am of Paul,
But ‖I‖ of Apollos,
But ‖I‖ of Cephas,
But ‖I‖ of Christ[b]:
13 The Christ |is divided|![c]
Was ‖Paul‖ crucified for you?
Or ‖into[d] the name of Paul‖ were ye immersed?
14 I give thanks,[e] that |none of you| did I immerse—
Save Crispus and Gaius,
15 Lest any should say—
‖Into my own' name‖ I immersed;—
16 Yea! I immersed the house |of Stephanas| also,—
‖Besides‖ I know not whether |anyone else| I immersed.
17 For Christ sent' me not, to be immersing,
But to be telling the good news,—
Not with wisdom of discourse,
Lest |void| should be made ‖the cross of the Christ‖.
18 For ‖the discourse which concerneth the Cross‖
‖Unto them, indeed, who are perishing‖ is |foolishness|;
But ‖unto them who are being saved—unto us‖ it is |God's power|.[f]
19 For it is written—
I will destroy the wisdom of the wise,
And |the discernment of the discerning| will I set aside.[g]
20 Where is the wise?
Where is the scribe?[h]
Where is the disputer of this age?
Hath not God made foolish' the wisdom of the world?
21 For <seeing that |in the wisdom of God|
The world |through its wisdom| did not get to know God>
God was well-pleased—
<Through the foolishness of the thing proclaimed> to save them that believe.
22 Seeing that
Both ‖Jews‖ |for signs| do ask,
And ‖Greeks‖ |for wisdom| do seek,
23 Whereas ‖we‖ proclaim a Christ who hath been crucified,—
|Unto Jews| indeed, an occasion of stumbling,
And |unto Gentiles| foolishness;
24 But <unto the called themselves'—
Both Jews and Greeks>
‖Christ‖ |God's| power, and |God's| wisdom.
25 Because ‖God's foolish thing‖ is |wiser than men|,
And ‖God's weak thing‖ |mightier than men|.
26 For be looking at the calling of you, brethren,—
That [there were]
Not many' wise, according to flesh,
Not many' powerful,
Not many' high-born:
27 On the contrary—
‖The foolish things of the world‖ hath God chosen,
That he might put to shame them who are wise,
And ‖the weak things of the world‖ hath God chosen,
That he might put to shame the things that are mighty,
28 And <the low-born things of the world,
And the things that are despised> hath God chosen,—
‖[And] the things that are not‖,—
That |the things that are| he might bring to nought;
29 So that no' flesh should boast before God.
30 But ‖of' him‖ are ‖ye‖ |in Christ Jesus|,—
Who hath been made wisdom unto us, |from God|,—
Both righteousness, and sanctification, and redemption:
In order that |even as it is written|—
‖*He that boasteth*‖
‖*In the Lord*‖ *let him boast.*[a]

2 ‖I‖ therefore, brethren, |when I came unto you|,
Came |not with excellency of discourse or wisdom|
Declaring unto you the mystery[b] of God;
2 For I had not determined[c] to know anything among you,
Save Jesus Christ,——and |him| as one who had been crucified!
3 ‖I‖ therefore, |in weakness, and in fear, and in much trembling|
Came to be with you,

[a] 1 Th. iii. 13; 2 Th. ii. 17.
[b] Chap. iii. 4.
[c] Or (WH): "Is the Christ divided?"
[d] Cp. Mt. xxviii. 19.
[e] Or (WH) add: "unto God."
[f] Ro. i. 16.
[g] Is. xxix. 14.
[h] Is. xix. 11 f; xxxiii. 18.
[a] Jer. ix. 24.
[b] Or (WH): "witness."
[c] Or: "intended."

4 And ‖my discourse, and what I proclaimed‖
Were not in suasive' words |of wisdom|,
But in demonstration of Spirit and power[a]:
5 In order that ‖your faith‖ might not be
In men's wisdom,
But in God's power.

6 ‖Wisdom‖ however, we do speak |among the full-grown|,—
|Wisdom| indeed,
Not of this age,
Nor of the rulers of this age, who are to come to nought;
7 But we speak |God's| wisdom, in a sacred secret,[b]
That hidden [wisdom],
Which God marked out beforehand, before the ages, for our glory,—
8 Which ‖none of the rulers of this age had come to know‖,
For ‖had they known‖, not, in that case,
‖the Lord of the glory‖ would they have crucified!
9 But |even as it is written|—
<*The things which eye hath not seen, and ear hath not heard,*
And upon the heart of man have not come up,—
Whatsoever things God hath prepared for them that love him>[c]
10 ‖Unto us‖ in fact, hath God revealed through the Spirit;
For |the Spirit| ‖into all things‖ maketh search,
Yea! the deep things of God.
11 For who of men knoweth the things of a man,—
Save the spirit of the man that is in him?
|Thus| ‖even the things of God‖ hath no one come to know,
Save the Spirit of God.
12 But ‖as for us‖—
|Not the spirit of the world| have we received,
But the Spirit which is of God,—
That we might know the things which |by God| have been given in favour unto us:—
13 Which we also speak—
Not in words |taught of human wisdom|,
But in such as are taught of [the] Spirit,
‖By spiritual words‖ |spiritual things| explaining.
14 But ‖a man of the soul‖[d] doth not welcome the things of the Spirit of God,
For they are |foolishness unto him|, and he cannot get to know them,
Because |spiritually| are they examined;
15 But ‖the man of the spirit‖,
On the one hand, examineth all things,
But, on the other, ‖he himself‖ |by no one| is examined.

16 For *who hath come to know the mind of the Lord, that shall instruct him?*[a]
But ‖we‖ have |the mind of Christ|.

3 ‖I‖ therefore, brethren, have not been able to speak unto you,
As unto men of the Spirit,
But as unto men of the flesh—
As unto babes in Christ:—
2 |With milk| have I fed you,
Not |with meat|;
For |not yet| have ye been able;—
Nay! ‖not [yet] even now‖ are ye able,
3 For ye are |yet fleshly|.
For <whereas there are, among you, jealousy and strife>[b]
Are ye not |fleshly|, and |after the manner of men| walking?
4 For <as soon as one beginneth to say—
‖I‖ indeed, am of Paul!
And another—
‖I‖ of Apollos!>
Are ye not ‖men‖?
5 What then is Apollos? and, What is Paul?
Ministers through whom ye believed, and ‖each‖ as the Lord |gave| to him.
6 ‖I‖ planted,
‖Apollos‖ watered,—
But |God| caused to ‖grow‖.
7 So that, [neither is |he that planteth| anything,
Nor, he that watereth,—
But |God| who causeth to ‖grow‖.
8 Moreover ‖he that planteth and he that watereth‖ are |one|:—
Howbeit, ‖each one‖ |his own' reward| shall receive,—according to his own' labour.
9 For we are ‖God's‖ fellow-workmen:
Ye are ‖God's' farm, God's' building‖.
10 <According to the favour of God which hath been given unto me>
‖As a wise' master-builder‖ I laid |a foundation|,
Whereas |another| is building thereon;
But ‖let each one‖ see, how he buildeth thereon;
11 For ‖other foundation‖[c] can' |no one| lay, than that which is lying,
Which is ‖Jesus Christ‖.
12 But <if anyone is building, upon the foundation—
Gold, silver, precious stones,
Wood, hay, straw>
13 ‖Each' one's work‖ shall be made |manifest|;
For ‖the day‖ will make it plain,
Because |by fire| is it to be revealed,—
And ‖each' one's work‖ |of what sort it is| the fire itself' will prove:—
14 <If |anyone's' work| shall abide, which he built>
|A reward| shall he receive,—
15 <If |anyone's' work| shall be burnt up>

[a] Or: "mighty work."
[b] Ro. xvi. 25; Eph. iii. 9; Ap: Ap: "Mystery."
[c] Is. lxiv. 4.
[d] Gr: *psychical* man. Ap: "Soul."

[a] Is. xl. 13.
[b] Gal. v. 20; 2 Co. xii. 20.
[c] Is. xxviii. 16; Eph. ii. 20.

He shall suffer loss,
But shall ‖himself‖ be saved—
Though |thus| ‖as through fire‖.

16 Know ye not
That ye are |a shrine[a] of God|,
And that ‖the Spirit of God‖ |within you|
doth dwell?
17 <If anyone doth mar |the shrine of God|>
‖God‖ |will mar him|;
For ‖the shrine of God‖ is |holy|,—
And |such| are ‖ye‖.
18 Let ‖no one‖ be deceiving |himself|:—
<If anyone imagineth himself to be |wise|,
among you, in this age>
Let him become |foolish|, that he may
become |wise|;
19 For ‖the wisdom of this world‖ is |foolish-
ness with God|;
For it is written—
He that taketh the wise in their knavery,—[b]
20 And |again|—
‖*The Lord*‖ *taketh note of the speculations
of the* wise, |*that they are vain*|.[c]
21 So then, let ‖no one‖ be boasting in men;
For ‖all things‖ are |yours|,—
22 <Whether Paul, or Apollos, or Cephas,
Or the world, or life, or death,
Or things present, or things to come>
|All| are ‖yours‖,
23 And |ye| are ‖Christ's‖,—
And |Christ| is ‖God's‖.

4 Let a man ‖so‖ be reckoning |of us|,
As officers of Christ,
And stewards of sacred secrets[d] of God.
2 ‖Here‖ furthermore, it is sought in stewards,
That ‖faithful‖ one be found.
3 ‖With me‖ however, it counteth |for the very
smallest thing|,
That |by you| I should be examined,
Or by a human' day.[e]
Nay! I am not even examining |myself|,
4 For |of nothing, to myself| am I conscious;
Nevertheless |not hereby| am I declared
righteous,
But ‖he that doth examine me‖ is |the Lord|.
5 So then ‖not before the fitting time‖ be judging
anything,—
Until the Lord shall come,
Who will both bring to light the hidden
things of darkness,
And make manifest the counsels of the
hearts;
And ‖then‖ |the praise| shall come to each
one |from God|.
6 But ‖these things‖, brethren, have I transferred
unto myself and Apollos |for your sakes|,
That ‖in us‖ ye might learn [the lesson]—
Not beyond the things that are written...!
That ye do not puff yourselves up |indivi-
dually| ‖for this one against that‖.
7 For who maketh thee to differ? and what hast
thou which thou didst not receive?
But <if thou didst even receive it> why dost
thou boast, as though thou hadst not re-
ceived it?
8 ‖Already‖ ye have become full,
‖Already‖ ye are become rich,—
‖Apart from us‖ ye are become kings!
And I would indeed ye had' become kings,
That ‖we also‖ |with you| might have to-
gether become kings!
9 For I think that ‖God‖ hath set forth |us the
apostles, to be last of all‖, as men devoted
to death,—
In that ‖a spectacle‖ have we been made,
unto the world,—both unto messengers and
unto men.
10 ‖We‖ are foolish for Christ's sake, but ‖ye‖
prudent in Christ;
‖We‖ are weak, but ‖ye‖ mighty;
‖Ye‖ all-glorious, but ‖we‖ dishonoured.
11 ‖Until the present' hour‖ we both hunger and
thirst, and are naked, and are buffeted, and
are wanderers, 12 and toil, working with our
own' hands:
|Being reviled| we bless,
|Being persecuted| we hold on,
13 |Being defamed| we beseech:
|As the sweepings of the world| have we
become,
The offscouring of all—|until even now|.
14 Not ‖to shame you‖ write I these things;
But ‖as my beloved children‖ I admonish you.
15 For <though |myriads of tutors| ye should
have in Christ>
Yet not many' fathers;
For <in Christ Jesus, through means of the
joyful message> ‖I‖ begat |you|.
16 I beseech you, therefore,—become |imitators[a] of
me|.
17 ‖For this cause‖ sent I unto you, Timothy,—
Who is my beloved and faithful child in the
Lord,
Who shall put ‖you‖ in mind of my ways
which are in Christ [Jesus],
Even as ‖everywhere, in every' assembly‖ I
teach.
18 But <as though I were not coming unto you>
Some are puffed up!
19 Howbeit, I will come quickly unto you,—
If |the Lord| please,—
And will get to know—
<Not the speech' of them who are puffed
up>
But ‖the power‖;
20 For |not in speech| is the kingdom of God,
But ‖in power‖.
21 What will ye?
That ‖with a rod‖ I should come unto you?
Or ‖with love, and a spirit of meekness‖?

5 ‖On all hands‖ there is reported to be among
you—|fornication|,

[a] Chap. vi. 19; 2 Co. vi. 16.
[b] Job v. 13.
[c] Ps. xciv. 11.
[d] Ap: "Mystery."
[e] It is the divine day that will search.
[a] Chap. xi. 1.

And such' fornication as this'—
Which |not among the nations| [is found],—
As that one should have |his father's| ‖wife‖[a]:—
2 And ‖ye‖ have become puffed up,
And have not rather' mourned,
In order that he might be removed out of your midst, who |this deed| hath wrought.
3 For ‖I‖ indeed,—
<Being absent in the body, but present in the spirit>
Have |already| judged, |As present|,
Him who ‖thus‖ |this thing| hath perpetrated:—
4 ‖In the name of our Lord Jesus‖
<Ye being gathered together,
And my' spirit,
With the power of our Lord Jesus>
5 To deliver such a one as this, unto Satan,
For the destruction of the flesh,—
That ‖the spirit‖ may be saved in the day of the Lord.
6 ‖Unseemly‖ is your boast!
Know ye not that ‖a little' leaven‖ doth leaven |the whole' of the lump|?[b]
7 Purge ye out the old' leaven,
That ye may be a new' lump,—
Even as ye are unleavened;
For ‖our *passover*‖ *hath even been sacrificed*[c]—
‖Christ‖:
8 So then, let us be keeping the feast,—
Not with old leaven,
Nor with leaven of baseness and wickedness,—
But with the unleavened bread of sincerity and truth.
9 I wrote[d] unto you in my letter--
Not to be mixing yourselves up with fornicators;—
10 ‖Not at all‖ [meaning] the fornicators of this world, or the covetous and extortioners, or idolaters,—
Else had ye been obliged, in that case, to go |out of the world|.
11 But ‖now‖ I have written unto you not to be mixing yourselves up,—
<If anyone named |a brother|
Be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner>
|With such a one as this‖ not so much |as to be eating together|,
12 For what have |I| to do to be judging |them who are without|?
Do ‖ye‖ not judge ‖them who are within‖,
13 Whereas ‖them who are without‖ |God| judgeth?
Remove ye the wicked man from among ‖yourselves‖.[e]

6 Dare any of you <having |a matter| against his brother>
Sue for judgment before the unrighteous,
And not before the saints?
2 Or know ye not
That ‖the saints‖ shall judge |the world|?
And <if ‖by you‖ |the world| is to be judged>
|Unworthy| are ye of the smallest judgment-seats?
3 Know ye not
That we shall judge ‖messengers‖[a]?
And not, then, matters of this life?
4 <If, then |for matters of this life| ye have judgment-seats>
<Them who are of no account in the assembly>
‖these‖ are ye seating thereupon?
5 ‖With a view to shame you‖ am I speaking.

‖So‖ is it |possible| that there is among you—
not so much as one' wise man, who shall be able to judge between his brethren,—
6 But ‖brother with brother‖ sueth for judgment,
And that' before unbelievers?
7 ‖Already‖ indeed, it is |an utter' defeat[b] for you|, that ye are having ‖law-suits‖ one with another.
Wherefore are ye not rather' taking wrong?
Wherefore are ye not rather' suffering yourselves to be defrauded?
8 Nay! but ‖ye‖ are doing wrong, and defrauding,—and that' [your] brethren.
9 Or know ye not
That ‖wrong-doers‖ shall not inherit |God's' kingdom|[c]?
Be not deceiving yourselves:—
Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor sodomites,
10 nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners—
Shall inherit |God's kingdom|.
11 And ‖these things‖ were some of you;
But ye bathed them away,—
But ye were sanctified,[d]
But ye were justified,
In the name of [our] Lord Jesus Christ,
And in the Spirit of our God.
12 ‖All things‖ |unto me| are allowable,[e]
But |not all things| are profitable:
‖All things‖ |unto me| are allowable,
But ‖I‖ will not be brought under authority by any.
13 Foods for the belly, and the belly for foods;
But ‖God‖ will set aside |both it and them|.
‖The body‖ however, is not for fornication, but |for the Lord|,—and ‖the Lord‖, for |the body|.
14 ‖God‖ moreover, hath both raised up ‖the Lord‖,
And will raise ‖us‖ up from among [the dead][f]
through his power.[g]
15 Know ye not
That ‖your bodies‖ are |members of Christ|?
Shall I, then, take away the members of the

[a] Lev. xviii. 8.
[b] Gal. v. 9.
[c] Exo. xii. 21.
[d] Or: "have written."
[e] Deu. xvii. 7; xxii. 24.
[a] Ap: "Messengers."
[b] Ye are defeated by the very means ye take to gain a victory.
[c] Gal. v. 21. Ap: "Kingdom."
[d] Or: "hallowed."
[e] Cp. chap. x. 23.
[f] Mi: "will outraise us."
[g] Ro. viii. 11; 2 Co. iv. 14.

Christ and make them members |of a harlot|?
Far be it!
16 Or know ye not
That ‖he that joineth himself unto the harlot‖ is |one' body|?
For, saith he, |*the two* | *shall become* |*one flesh*|[a];
17 But ‖he that joineth himself unto the Lord‖ is |one' Spirit|.
18 Flee fornication!
‖Every' sin, whatsoever a man shall commit‖ is |outside his body|,
But ‖he that committeth fornication‖ bringeth sin |into his own' body|.[b]
19 Or know ye not
That ‖your body‖ is |a shrine[c] of the Holy' Spirit that is within' you, which ye have from God|?
And ye are not your own;—
20 For ye have been bought with a price[d]!
Therefore glorify God in your body.

7 Now <concerning the things whereof ye wrote>
It were ‖good‖ for a man, not to touch |a woman|;
2 But <on account of fornications>
Let ‖each man‖ have |his own' wife|,
And ‖each woman‖ have |her own' husband|:
3 ‖Unto the wife‖ let |the husband| render |what is her due|,
And ‖in like manner‖ |the wife also| unto the husband,—
4 ‖The wife‖ |over her own' body| hath not authority, |but the husband|,
And ‖in like manner‖ |the husband also| |over his own' body| hath not authority, |but the wife|.
5 Be not depriving one another—
Unless perhaps by consent for a season,
That ye may have leisure for prayer,
And ‖again‖ may be |together|,—
Lest Satan be tempting you by reason of your want of self-control.
6 ‖This‖ however I am saying, |by way of concession, not of injunction|;
7 Besides, I desire all' men to be |even as myself|,—
But ‖each one‖ hath his ‖personal‖ gift from God,
|One| after this manner, and |another| after that.
8 But I say <to the unmarried, and to the widows>
‖Good‖ were it for them, that they should abide ‖even as I‖;
9 But <if they have not self-control> let them marry,
For ‖better‖ is it, to marry than to burn.[e]

10 <To the married, however> I give charge—
Not ‖I‖ but ‖the Lord|,—
That ‖a wife‖ |from her husband| do not depart,—
11 But <if she should even depart>
Let her remain unmarried,
Or |to her husband| be reconciled;
And let not ‖a husband‖ leave |his wife|.
12 But <unto the rest> say ‖I‖—
‖Not the Lord|,—
<If ‖any brother‖ hath |a wife that believeth not|,
And ‖she‖ is well pleased to dwell with him>
Let him not leave her;
13 And <a woman who hath a husband that believeth not,
And ‖he‖ is well pleased to dwell with her>
Let her not leave her husband;—
14 For the husband that believeth not is hallowed in the wife,
And the wife that believeth not is hallowed in the brother:
Else were ‖your children‖ |impure|,
But ‖now‖ are they |pure|.
15 But <if ‖the unbelieving‖ departeth>[a] let him depart:
The brother or the sister hath not come into bondage, in such cases,
But ‖in peace‖ hath God called us.
16 For how knowest thou, O woman, whether |thy husband| thou shalt save?
Or how knowest thou, O man, whether |thy wife| thou shalt save?
17 If not—
<As the Lord hath distributed ‖unto each one‖,
As God hath called ‖each one‖>
‖So‖ let him be walking;—
And |so| ‖in all the assemblies‖ I ordain.[b]
18 ‖After being circumcised‖ was any called?
Let him not become uncircumcised;
‖In uncircumcision‖ hath any been called?
Let him not be circumcised:
19 ‖The circumcision‖ is |nothing|,
And ‖the uncircumcision‖ is |nothing|,—
But keeping the commandments of God.[c]
20 ‖Each one‖ <in the calling wherein he was called>
‖In the same‖ let him abide[d]:
21 ‖A bond-servant‖ wast thou called?
Let it not cause |thee| concern;
But <if thou canst even become |free|>
Rather' use it.
22 For <he who in the Lord' was called, being a bond-servant>
Is |a freed-man of the Lord|:
‖In like manner‖ <he that was called being |a freeman|>
Is Christ's |bond-servant|:—
23 |With a price| have ye been bought,—[e]
Do not become bond-servants of men:

[a] Gen. ii. 24.
[b] Or: "within his own b. sinneth."
[c] Chap. iii. 16: 2 Co. vi. 16.
[d] Chap. vii. 23.
[e] Or: "continue burning."

[a] Or: "is departing."
[b] Or: "I order," or "direct."
[c] Gal. v. 6; vi. 15.
[d] Ver. 24.
[e] Chap. vi. 20.

24 <Each one |wherein he was called|, brethren>
‖In the same‖ let him abide with God.[a]

25 But <concerning them who are virgin>
‖Injunction of the Lord‖ have I none;
Yet |a judgment| do I give, as one who hath
obtained mercy from the Lord to be
|faithful|:—[b]
26 I consider this, then, to be |good| in the cir-
cumstances, by reason of the existing' dis-
tress,—
That it is ‖good for a man‖ |so| to be:
27 Hast thou become bound to a wife?
Do not seek to be loosed;
Hast thou become loosed from a wife?
Do not seek a wife.
28 <If, however, thou shouldst even marry>
Thou hast not sinned;
And <if one who is virgin should marry>
That one hath not sinned;—
But ‖tribulation of the flesh‖ shall |such|
have:—
Howbeit ‖I‖ spare you.
29 But ‖this‖ I say——
|The opportunity| is contracted for what
remaineth——
In order that ‖they who have wives‖
May be |as though they had none|,
30 And ‖they who weep‖
As though they wept not,
And ‖they who rejoice‖
As though they rejoiced not,
And ‖they who buy‖
As though they possessed not,
31 And ‖they who use the world‖
As though they used it not to the full,—
For the fashion of this world passeth away[c];
32 And I desire you to be |without anxiety|:—
‖The unmarried man‖ is anxious for the
things of the Lord,
How he may please the Lord;
33 But ‖he that hath married‖ is anxious for
the things of the world,
How he may please his wife——34 |and
he is divided|;
And ‖the unmarried woman, or the virgin‖
is anxious for the things of the Lord,
That she may be holy [both] in her body
and in her spirit;
But ‖she that hath married‖ is anxious for
the things of the world,
How she may please her husband.
35 ‖This‖ however, |with a view to your' own'
profit| am I saying,—
Not that ‖a snare‖ |upon you| I may cast,
But with a view to what is comely, and de-
voted unto the Lord |without distraction|.
36 <If however anyone considereth it |behaving
unseemly towards his virginity|,—[d]
If he should be beyond the bloom of life,—
And |thus| it ought to come about>
‖What he chooseth‖ let him do,—he sinneth
not:
Let them marry!
37 But <he that standeth in his heart |steadfast|,
Having no necessity,
But hath |authority| concerning his own'
will,
And |this| hath determined in his own'
heart,—
To preserve his own' virginity>
|Well| shall he do.
38 So that ‖he that giveth in marriage his own'
virginity‖
Doeth |well|;
And ‖he that giveth it not‖
Shall do |better|.
39 ‖A wife‖ is bound for as long a time as her
husband is living;
But <if the husband have fallen asleep>
She is |free| to be married unto whom she
pleaseth,—
|Only| in the Lord;
40 But ‖happier‖ is she, if |so| she remain,—
In my' judgment;
For[a] I think ‖I also‖ have the[b] Spirit of God.

8 Now <concerning the idol-sacrifices> we are
aware——
Because we ‖all‖ have |knowledge|,—
|Knowledge| puffeth up,
But |love| buildeth up;
2 <If anyone thinketh that he knoweth any-
thing> not yet knoweth he, as he must
needs come to know,[e]
3 But <if anyone loveth God> ‖the same‖
is known of him——
4 <Concerning, then, the eating of idol-sacrifices>
We are aware—
That an idol is |nothing| in the world,
And that |none| is God save |one|.
5 For <if indeed there are so-called gods,
whether in heaven or upon earth,—
As indeed there are gods many and lords
many>
6 [Yet] ‖to us‖ there is one' God the Father,
Of' whom are all things, and |we| for
him;
And one' Lord Jesus Christ,
Through' whom are all things, and |we|
through him.
7 Howbeit, ‖not in all‖ is the knowledge;
But ‖some‖ <by their familiarity, until
even now, with the idol> |as an idol-
sacrifice| eat it,
And ‖their conscience‖ being |weak| is
defiled.
8 ‖Food‖ indeed, will not commend us' unto
God,—
Neither |if we eat not| do we lack,
Nor |if we eat| do we abound.
9 But be taking heed, lest ‖by any means‖
|your right| ‖itself‖ become |an occasion of
stumbling| unto the weak[d];
10 For <if anyone should see [thee] who hast[e]
knowledge, |in an idol-temple| reclining>

[a] Ver. 20.
[b] Or: "to be a believer."
[c] 1 Jn. ii. 17.
[d] Ap: "Virginity."
[a] Or (WH): "Moreover."
[b] Or: "a."
[c] Gal. vi. 3.
[d] Ro. xiv. 13.
[e] Or (WH): "him who hath."

Will not |his conscience| being ‖weak‖, be
built up for the eating of the idol-sacri-
fices?
11 In fact, he that is weak |is being destroyed|
by thy' knowledge—
‖The brother for whose sake Christ' died‖.
12 But <in |thus| sinning against the brethren
and wounding their' conscience, |seeing it
is weak|>
|Against Christ| are ye sinning.
13 Therefore <if |food| is an occasion of stumbling
unto my brother>
In nowise will I eat flesh unto the age that
abideth,—
That I may not occasion ‖my brother‖ to
stumble.

9 Am I not free?
Am I not an apostle?
‖Jesus our Lord‖ have I not seen?
Are not ‖ye‖ |my work| in the Lord?
2 <If ‖unto others‖ I am not an apostle>
Certainly at least ‖unto you‖ I am;
For ‖the seal of my apostleship‖ ‖ye‖ are in
the Lord.

3 ‖My' defence, unto them who are examining
me'‖ is |this|:—
4 Have we not a right to eat and drink?
5 Have we not a right to take round ‖a sister
wife‖,—
‖As even the rest' of the apostles, and the
brethren of the Lord, and Cephas?
6 Or have ‖only' I and Barnabas‖ not a right
to forbear working?
7 Who serveth as a soldier, at his own charges, at
any time?
Who planteth a vineyard,—and ‖the fruit
thereof‖ doth not eat?
[Or] who shepherdeth a flock,—and ‖of the
milk of the flock‖ doth not eat?
8 Is it ‖after the manner of men‖ that |these
things| I am saying?
Or doth not ‖even the law‖ |the same things|
say?
9 For ‖in the law of Moses‖ it is written—
*Thou shalt not muzzle an ox when it is
treading out the corn*[a]:—
Is it ‖for the oxen‖ God is caring?
10 Or ‖for our sakes altogether‖ is he saying
it?
‖For our sakes‖ it was written;
Because |he that ploweth| ought |to
plow| ‖in hope‖,—
And |he that thresheth| [to thresh] in
hope |of partaking|.
11 <If ‖we‖ |unto you| the things of the Spirit'
have sown>
Is it |a great| matter, if ‖we‖ |of you| the
things of the flesh' shall reap?[b]
12 <If ‖others‖ of this right, over you, are par-
taking>
[Should] not rather ‖we‖?
Nevertheless, we used not this right; but
|all [such] things| do we conceal,—lest we
should cause |any hindrance| unto the
glad message of the Christ.
13 Know ye not
That ‖they who labour in the holy' rites'‖
Do eat |the provisions out of the holy
place|?—
‖They who at the altar' wait‖
Do |with the altar| share?[a]
14 ‖Thus‖ also, hath |the Lord| appointed—
That ‖they who the glad-message tell‖
Should |of' the glad-message| ‖live‖.
15 ‖I‖ however, have not used any of these
things; and have not written these
things, in order that |so| it should be
done |in my case|;
For it were ‖good for me‖ rather to die
than— —
‖My boast‖ shall |no man| make void!
16 For <if I be telling the glad-message> it
is |with me| no matter of boasting;
for ‖necessity‖ |upon me| lieth,—for it
is |Woe to me| if I should not be tell-
ing the glad-message:
17 For <if |by choice| this' thing I am
doing> I have |a reward|;
But <if not by choice> |with a steward-
ship| have I been entrusted![b].
18 What, then, is my' reward? That <in
telling the glad-message> ‖free of cost‖
I should put the glad-message,—to the
end I should not use to the full my
right in the glad-message.
19 For <though free from all>
‖Unto all‖ |myself| I enslaved,—
That |the larger number| I might win:
20 Therefore became I ‖to the Jews‖ as |a Jew|,—
That ‖Jews‖ I might win;
‖To them who were under law‖ as |under
law|,—
Not being |myself| under law,—
That ‖them who were under law‖ I might
win;
21 ‖To them who were without law‖ as |without
law|,—
Not being without law to God,
But lawfully subject to Christ,—
That I might win them who were without
law.
22 I became |unto the weak| ‖weak‖,—
That ‖the weak‖ I might win;—
‖To all men‖ have I become all things,
That ‖by all means‖ |some| I might save.
23 But |all things| am I doing |for the sake of
the glad-message|,
That |a joint-partaker thereof| I may
become.
24 Know ye not
That <they who |in a racecourse| run>
‖All‖ indeed, run,—
But ‖one‖ receiveth the prize?
‖So‖ be running, that ye may lay hold.

[a] Deu. xxv. 4; cp. 1 Tim. v. 18. [b] Ro. xv. 27.

[a] Nu. xviii. 31; Deu. xviii. 1. [b] Or: "entrusted>" (*i.e.*, read on into next line).

25 But <every' man who striveth in the games>
|In all things| useth self-control;—
‖They‖ indeed, then, that |a corruptible' crown| they may receive;
But ‖we‖ an incorruptible!
26 ‖I‖ therefore,
|So| am running, as ‖not uncertainly‖,
‖So‖ am boxing, as ‖not thrashing air'‖;
27 But am beating my body under, and leading it captive,
Lest, by any means,—
<‖Unto others‖ having proclaimed [the contest]>
‖I myself‖ should be |rejected|.

10 For I wish not ye should be ignorant, brethren,
That ‖all our fathers‖ were |under the cloud|,
And ‖all‖ passed |through the sea|,—
2 And ‖all‖ immersed themselves[a] |into Moses|,
‖In the cloud, and in the sea‖;
3 And ‖all‖ did eat [the same] |spiritual' food|,
4 And ‖all‖ drank |the same' spiritual' drink|,—
For they continued to drink of the spiritual' rock that followed' them,
And ‖the rock‖ was the Christ:—
5 Nevertheless ‖with the most of them‖ |God| was not well-pleased,
For *they were strewed along in the desert.*[b]
6 But ‖in these things‖ they became |ensamples for us|,[c]
To the end we should not be *covetous* of evil things,
Even as ‖they‖ also *coveted*[d];
7 Neither become ye |idolaters|,
As some of them,—As it is written—
The people sat down to eat and drink,
And rose up to be making sport[e];
8 Neither let us commit fornication,
As ‖some of them‖ committed fornication,
And there fell, in one' day, three' and twenty' thousand[f];
9 Neither let us be putting the Lord to the test,
As ‖some of them‖ put him to the test,
And |by the serpents| were perishing[g];
10 Neither be ye murmuring,
Even ‖as some of them‖ murmured,
And perished by the destroyer.
11 But ‖these things‖ |by way of type| were happening unto |them|,
And were written with a view to our admonition,
Unto whom |the ends of the ages| have reached along.

12 So that ‖he that thinketh he is standing‖ let him take heed lest he fall.
13 ‖Trial‖ hath not taken |you|, save such as man can bear;
‖Faithful‖ moreover is God, who will not suffer you to be tried above what ye are able,
But will make |with the trial| ‖also the way of escape‖ that ye may be able to hold out.

14 Wherefore, my beloved, flee from idolatry,—
15 As |to prudent men| I speak,—
Judge ‖ye‖ what I say:—
16 <The cup of blessing which we bless>
Is it not |a sharing together| of the blood of the Christ?
<The loaf which we break>
Is it not |a sharing together of the body of the Christ|?
17 Because ‖one' loaf, one' body‖ we |the many| are,
For we ‖all‖ |of the one' loaf| partake.
18 Be looking at Israel after the flesh:—
Are not ‖they who eat the sacrifices‖ |joint partakers with the altar|?
19 What, then, am I saying?—
That ‖an idol-sacrifice‖ is |anything|?
Or that ‖an idol‖ is |anything|?
20 On the contrary—
That <the things which the nations[a] sacrifice>
‖*Unto demons, and not unto God*‖ *they sacrifice*[b];
And I wish not that ye should become |sharers together with the demons|!
21 Ye cannot be drinking—a cup of the Lord, and a cup of demons;
Ye cannot be partaking of |*a table of the Lord*|[c] and a table of demons.
22 Or *are we to provoke the Lord to jealousy*?[d]
Are we |mightier than he|?
23 |All things| are allowable——but |not all things| are profitable,—[e]
|All things| are allowable——but |not all things| upbuild.
24 Let ‖no one‖ be seeking |what concerneth himself|,
But that which concerneth |some one else|.[f]

25 <Whatsoever |in the market| is sold> eat,—
Asking no question, for conscience sake;
26 For ‖*unto the Lord*‖ *belongeth the earth, and the fulness thereof.*[g]
27 <If 'one of them who believe not |invite you| and ye are disposed to go>
‖Whatsoever is set before you‖ eat,—
Asking no question, for conscience sake.
28 But <if anyone should say |unto you|—
‖This‖ is |a holy sacrifice|>
Do not eat, for that' man's sake who disclosed it, and for conscience sake:—
29 But ‖conscience‖ I mean, not thine own, but the other's,—
For why is |my freedom| to be judged by another'[h] conscience?
30 <If ‖I‖ |with gratitude| partake>
Why am I to be defamed |as to that for which ‖I‖ give thanks|?

[a] Or (WH): "were immersed."
[b] Nu. xiv. 16.
[c] Mi: "types of us."
[d] Nu. xi. 34, 4.
[e] Exo. xxxii. 6.
[f] Nu. xxv. 1, 9.
[g] Nu. xxi. 6.

[a] Or (WH): "they."
[b] Deu. xxxii. 17.
[c] Mal. i. 7, 12.
[d] Deu. xxxii. 21.
[e] Cp. chap. vi. 12.
[f] Ph. ii. 4.
[g] Ps. xxiv. 1.
[h] Or: "another's."

31 <Whether, therefore, ye eat or drink, or whatsoever ye do> do |all things to the glory of God|.[a]
32 Give |no occasion of stumbling|—
Whether to Jews, or to Greeks, or to the assembly of God:
33 Even as ‖I also‖ |in all things| do please |all|,
Not seeking my own' profit,
But that of the many, that they may be saved.
11 Become |imitators[b] of me|,—even as ‖I also‖ [am] of Christ.

2 Now I praise you, that ‖in all things‖ ye have me' in remembrance,
And <even as I delivered unto you the instructions> ye hold them fast.
3 But I wish you to know—
That ‖the head of every' man‖ is |the Christ|,[c]
And |the head of a woman| is |the man|;
And ‖the head of the Christ‖ is |God|.
4 ‖Every' man‖ praying, or prophesying, having |anything upon his head| putteth to shame his head;
5 But ‖every' woman‖ praying, or prophesying, with her head ‖unveiled‖ putteth to shame her head,—for it is |one and the same| with her having been shaven.
6 For <if a woman doth not veil herself> let her also be shorn;
But <if it were |a shame| in a woman to be shorn or shaven> let her be veiled.
7 For ‖a man‖ indeed, ought not to be veiling his head,
Being |the *image* and glory *of God*|,—[d]
But ‖the woman‖ is |the glory of man|;
8 For |man| is not |of woman|,
But |woman| of |man|;
9 For also |man| was not created' ‖for the sake of the woman‖,
But |woman| ‖for the sake of the man‖.
10 ‖For this cause‖ ought the woman to have |permission|[e] upon her head, |because of the messengers|.
11 Howbeit, neither is |woman| apart from |man|,
Nor |man| apart |from woman|—‖in the Lord‖;
12 For <just as |the woman| is |of' the man|>
‖So‖ also |the man| is |through means' of the woman|;—
But ‖all things‖ are of' God.
13 ‖Among your own selves‖ judge ye,—
Is it |becoming| for a woman—‖unveiled‖ to be praying |unto God|?
14 Doth not ‖even nature herself‖ teach you—
That <if ‖a man‖ have long hair> it is |a dishonour to him|;
15 But <if ‖a woman‖ have long hair> it is |a glory to her|,—
For |her long hair| ‖instead of a veil‖ hath been given to her.
16 But <if anyone thinketh to be |contentious|>
‖We‖ have no |such' custom|,—
Nor yet the assemblies of God.

17 But <in giving you |the following| charge> I praise you not,—
In that |not for the better, but for the worse| ye come together.
18 For ‖first of all‖—
<When ye come together in assembly> I hear that |divisions among you| exist,—
And |in part| I believe it;
19 For there must needs be |even parties among you|,
That ‖the approved‖ [themselves] may become |manifest| among you.
20 <When, therefore, ye come together into one place>
It is not to eat ‖a supper unto the Lord‖;
21 For ‖each one‖ taketh beforehand |his own' supper| in your eating,
And |one| indeed, is hungry,
Whereas |another| is drinking to excess.
22 What! have ye not |houses| for your eating and drinking?
Or ‖the assembly of God‖ do ye despise, and |put to shame them who have nothing|[a]?
What am I to say to you?
Shall I praise you?
‖In this‖ I praise you not.
23 For ‖I myself‖ received from the Lord—
That which I also delivered unto you,—
How that ‖the Lord Jesus‖,[b]
<In the night in which he was being delivered up>
Took a loaf,
24 And, giving thanks, brake it, and said—
‖This‖ is my' body, which is for you,—
‖This‖ do ye,[c] in remembrance of |me|;
25 ‖In the same manner‖ |the cup also|,
<After they had taken supper> saying—
‖This cup‖ is |the new' *covenant*[d] in my' *blood*,—[e]
‖This‖ do ye[c] <as often soever as ye may be drinking it> in remembrance of |me|.
26 For <as often as ye may be eating this loaf,
And ‖the cup‖ may be drinking>
‖The death of the Lord‖ do ye announce |until he come|.
27 So that <whosoever may be eating the loaf, or drinking the cup of the Lord |in an unworthy manner|>
Shall be |responsible| for the body and blood of the Lord.
28 But let a man be proving himself,—
And ‖so‖ |of the loaf| let him eat, and |of the cup| let him drink;
29 For ‖he that is eating and drinking|—

[a] Col. iii. 17.
[b] Chap. iv. 16.
[c] Eph. v. 23.
[d] Gen. v. 1.
[e] That is, prob: A sign of "permission" to appear in public.

[a] Or: "who have not."
[b] Lu. xxii. 19 ff; ep. Mt. xxvi. 26 ff; Mk. xiv. 22 ff.
[c] Mt: "be doing."
[d] Ap: "Covenant."
[e] Exo. xxiv. 8; Zech. ix. 11.

<Judgment unto[a] himself> doth eat and drink,—
‖If he be not setting apart[b] the body‖.
30 ‖For this cause‖ |many among you' | are weak and sickly;
And |not a few| are falling asleep.
31 <If, however, we had been setting ‖ourselves‖ apart>
We had not, in that case, been coming under judgment;
32 But <being brought under judgment>
‖By the Lord‖ are we being disciplined,
Lest ‖with the world‖ we should be condemned.
33 So then, my brethren,—
<When ye come together for the eating>
‖Unto one another‖ be giving welcome:—
34 <If anyone be hungry> |at home| let him eat,
Lest ‖unto judgment‖[c] ye be coming together.
And ‖the remaining things‖ |whensoever I come| I will set in order.

12 But ‖concerning the spiritually gifted‖[d] brethren, I am not wishing you to be ignorant.
2 Ye know that <when ye were |of the nations|>
‖Unto the dumb idols, howsoever ye were being led‖
Ye were seduced.
3 Wherefore, I give you to know—
That ‖no one‖ |in God's Spirit speaking| saith—
Accursed'[e] Jesus!
And ‖no one‖ can say—
Lord' Jesus!
Save in [the] Holy Spirit.

4 But |distributions of gifts|[f] there are,
Yet the same' Spirit,
5 And |distributions of ministries| there are,
And the same' Lord,
6 And |distributions of energies| there are,
And the same' God—
‖Who energiseth all things in all‖.
7 But ‖unto each one‖ is given the manifesting[g] of the Spirit,
With a view to that which is profitable;
8 For ‖unto one‖ indeed, |through the Spirit| is given |a word of wisdom|,
But ‖unto another‖ a word of knowledge' |according to the same' Spirit|;—
9 ‖Unto a different one‖ faith' |in the same' Spirit|,
And ‖unto another‖ gifts of healings |in the one' Spirit|,
10 And ‖unto another‖ energies of mighty works,
[And] ‖unto another‖ prophesying,
[And] ‖unto another‖ discriminations of spirits,—
‖Unto a different one‖ kinds of tongues,
And ‖unto another‖ translation of tongues;—
11 But ‖all' these‖ energiseth the one' and the same' Spirit,
Distributing unto each one |peculiarly|,
‖Even as it is disposed‖.

12 For <just as ‖the body‖ is |one|, and yet hath |many members|,
But ‖all' the members of the body‖ |though many| are one' body>[a]
‖So‖ also |the Christ|:—
13 For ‖even in[b] one' Spirit‖ |we all| |into one' body| have been immersed,—[c]
Whether Jews or Greeks,
Whether bond or free,—
And ‖all‖ |of one' Spirit| have been caused to drink.
14 For ‖the body also‖ is not one' member, but |many|:
15 <Though the foot should say—
|Because I am not a hand| I am not of the body>
Is it |therefore| ‖not‖ of the body?
16 And <though the ear should say—
|Because I am not an eye| I am not of the body>
Is it |therefore| ‖not‖ of the body?
17 <If ‖the whole' body‖ were |an eye|>
Where were |the hearing|?
<If the whole' were |hearing|>
Where were |the smelling|?
18 But ‖now‖ hath God set the members, each one of them in the body |even as he pleased|.
19 But <if they all' had been one' member>
Where had been |the body|?
20 ‖Now‖ however, there are many' members, yet one' body;
21 [And] the eye cannot say unto the hand—
I have |no need of thee|,—
Nor ‖again‖ the head, unto the feet—
I have |no need of you|:—
22 Nay! ‖much' more‖ the members which seem' to be weaker' are |necessary|,
23 And <the parts of the body which we deem to be |less honourable|>
‖On these‖ |more abundant honour| do we bestow,
And ‖our uncomely parts‖ have |more abundant comeliness|,
24 Whereas ‖our comely parts‖ have |no need|.
But ‖God‖ hath tempered the body together,—
‖Unto that which was lacking‖ giving |more abundant' honour|;—
25 That there might be no division in the body,
But that the members might have ‖the same‖ care |one for another|;
26 And <whether one' member |suffereth|>
All' the members |suffer with it|,
Or <a member |is glorified|>
All' the members |rejoice together|.

[a] Or: "a sentence against."
[b] Same word as in ver. 31. When, setting ourselves apart as consecrated persons, we partake of the one sacred loaf, — the feast is likely to be well kept.
[c] Or: "a sentence."
[d] Or: "spiritual gifts."
[e] Gr: *anathema*.
[f] Ro. xii. 6.
[g] Or: "showing forth."

[a] Ro. xii. 4, 5.
[b] For *Baptizein* with *en* of element, see Mt. iii. 11; Lu. iii. 16; Jn. i. 26, 31, 33; Ac. i. 5; xi. 16.
[c] Cp. Gal. iii. 28; Col. iii. 11.

27 Now ‖ye‖ are the body of Christ, and members severally;—
28 And God hath, indeed, set ‖certain‖ in the assembly,—[a]
First' apostles, second' prophets, third' teachers,
After that' mighty works, then' gifts of healings, helps, guidings, kinds of tongues.
29 Are |all| apostles? Are |all| prophets? Are |all| teachers?
Are |all| mighty works? 30 Have ‖all‖ |gifts of healings|?
Do ‖all‖ |with tongues| speak? Do ‖all‖ translate?
31 Be envious, however, of the greater gifts[b];——

And ‖yet‖ <a |much more| excellent way> |unto you| I point out:—
13 <Although |with the tongues of men| I be speaking |and of messengers|,[c]
And have not |love|>
I have become resounding brass, or a clanging cymbal;
2 And <though I have [the gift of] prophesying, and know all sacred secrets,[d] and all' knowledge,—
And though I have all' faith, so as to be removing |mountains|,
And have not |love|>
I am |nothing|;
3 And <though I morsel out[e] all' my goods,—
And though I deliver up my body, |that I may boast|,
And have not |love|>
I am profited |nothing|.
4 ‖Love‖ is patient,
Is gracious.
‖Love‖ is not envious,
Vaunteth not itself,
Is not puffed up,
5 Acteth not unbecomingly,
Seeketh not her own things,
Is not easily provoked,
Imputeth not that which is base,[f]
6 Rejoiceth not over unrighteousness,
But rejoiceth in sympathy with truth,—
7 |All things| covereth,
|All things| believeth,
|All things| hopeth,
|All things| endureth.
8 ‖Love‖ |at no time| faileth;—
But <whether prophesyings>
They shall be done away,
<Whether tongues>
They shall cease,
<Whether gaining knowledge>
It shall be done away;
9 For |in part| are we gaining knowledge,
And |in part| are we prophesying,—
10 But <as soon as |that which is complete| is come>
|That which is in part| shall be done away.
11 <When I was a child>
I used to speak as a child,
To prefer as a child,
To reason as a child:
<Now I have become a man>
I have laid aside the things of the child!
12 For we see, as yet, through a dim window |obscurely|,
But ‖then‖ face to face:
‖As yet‖ I gain knowledge |in part|,
But ‖then‖ shall I fully know,[a]
Even as I was also fully known.
13 But |now| abide—faith, hope, love,—
‖These Three‖;
But |the greatest of these| is ‖Love‖.

14 Pursue love;
Nevertheless be envious of the spiritual gifts,—[b]
And |rather| that ye may be prophesying.
2 For <he that speaketh with a tongue>
|Not unto men| doth speak, but |unto God|,—
For |no one| understandeth,[c]
Although ‖in spirit‖ he is speaking |sacred secrets|[d];
3 But <he that prophesieth>
‖Unto men‖ doth speak—edification, and exhortation, and comfort.
4 <He that speaketh with a tongue>
Buildeth up |himself|,
Whereas <he that prophesieth>
Buildeth up |an assembly|.
5 Howbeit I wish you all' to speak |with tongues|,
But |rather| that ye may prophesy,—
Moreover |greater| is he that prophesieth,
Than he that speaketh with tongues,—
Unless indeed he translate,
That ‖the assembly‖ may receive |upbuilding|.

6 But ‖now‖ brethren—
<If I come unto you speaking |with tongues|>
What shall I profit |you|,
Except I speak |unto you|, either by way of revelation, or knowledge, or prophesying, or teaching?
7 ‖In like manner‖ <the things without life giving |sound|, whether pipe or harp>
<If |a distinction in the sounds| they do not give>
How shall it be known, what is being piped or harped?
8 For <if also |an uncertain' sound| ‖a trumpet‖ should give>
Who shall prepare himself for battle?
9 <|So| also ‖ye‖ through means of the tongue>
<Except ye give |intelligible' discourse|>
How shall it be known what is being spoken?
For ye will be speaking |to the air|.

[a] Cp. Eph. iv. 11.
[b] Chap. xiv. 1.
[c] Ap: "Messengers."
[d] Ap: "Mystery."
[e] So as to feed the largest number.
[f] Zech. viii. 17 (Sep.).

[a] Or: "know by inspection," "know at a glance"—*epi-ginosko*.
[b] Chap. xii. 31.
[c] Cp. Jer. v. 15; Eze. iii. 6.
[d] Ap: "Mystery."

10 There |may happen| to be so' many kinds of languages in the world,
And |not one| unspoken:—
11 <If, then, I do not know the meaning of the language>[a]
I shall be, unto him that is speaking, |a foreigner|,
And ‖he that is speaking‖ shall be |in my case| a foreigner.
12 So ‖ye‖ also—
<Since ye are |envious| of spirits>
‖Unto the upbuilding of the assembly‖ seek to be pre-eminent.
13 Wherefore <he that speaketh with a tongue>
Let him pray that he[b] may translate;
14 [For] <if I am praying in a tongue>
‖My spirit‖ is praying,
But ‖my mind‖ is |unfruitful|.
15 What is it then?
I will pray |with the spirit|,
But I will pray |also with the mind|,—
I will strike the strings |with the spirit|,
[But] I will strike the strings |also with the mind|.
16 ‖Else‖ <if thou be blessing[c] in a spirit>
<He that filleth up the place of the ungifted person>
How shall he say the Amen upon thy' thanksgiving?
Since indeed ‖what thou' art saying‖ he knoweth not;
17 For ‖thou‖ indeed, |excellently| art giving thanks,
But |the other| is not being built up.
18 I give thanks unto God!—
‖More than ye all'‖ am I speaking |with tongues|;
19 But <in assembly>
I desire to speak |five' words with my mind|
<That |others also| I may instruct>
Than myriads' of words |in a tongue|.

20 Brethren! do not become |children| ‖in your understandings‖;
But ‖in baseness‖ become babes,
While ‖in your understandings‖ ye become |full-grown|.
21 ‖In the law‖ it is written—
<*With strange tongues,*
And with lips of strangers>
Will I speak unto this people;
And ‖*not even* so‖ *will they hearken* unto me,—[d] Saith the Lord.
22 So that ‖the tongues‖ are |for a sign|—
|Not unto them that believe|,
But ‖unto them that believe not‖;
Whereas ‖prophesying‖ is
|Not for them that believe not|,
But ‖for them that believe‖.
23 <If, then, the whole assembly come together with one consent,
And |all| are speaking with tongues,—
And there come in persons unskilled or unbelieving>
Will they not say that ye are raving?
24 But <if |all| be prophesying,—
And there come in one who is unbelieving or unskilled>
He is convicted by all,
He is searched by all,
‖The secrets of his heart‖ become |manifest|;
25 And ‖so‖ <falling down upon his face>
he will do homage unto God, reporting that ‖*in reality*‖ *God' is* |*among you*|.[a]

26 What, then, is it, brethren?
<Whensoever ye are coming together>
‖Each one‖ hath |a psalm|, hath |a teaching|, hath |a revelation|, hath |a tongue|, hath |a translation|:—
Let ‖all things‖ be done |unto building up|.
27 <If ‖with a tongue‖ one is speaking>
Let it be by two, or, at the most, three,—
And by turns;
And let |one| be translating;
28 But <if there be none to translate>
Let him keep silence in assembly,
And |unto himself| be speaking, and |unto God|.
29 <Prophets, moreover>
Let |two or three| speak,
And let |the others| judge.
30 <If, however, |unto another| a revelation be made |as he is sitting|>
Let |the first| be silent;
31 For ‖one by one‖ ye can ‖all‖ be prophesying,—
That |all| may learn, and |all| be encouraged.
32 And ‖spirits of prophets‖ |unto prophets| do submit themselves;
33 For God is not [a God] ‖of confusion‖ but |of peace|:—
As in all' the assemblies of the saints.
34 <As for the women>
‖In the assemblies‖ let them be silent,[b]
For it is not permitted them to be speaking;
But let them be in submission,—
Even as |the law| saith.[c]
35 <If, however, they are wishing |to learn| something>
‖At home‖ |their own' husbands| let them question;
For it is |a shame| for a woman |to be speaking in assembly|.

36 Or ‖from you‖ did the word of God come forth?
Or ‖unto you alone‖ did it extend?

37 <If anyone thinketh himself to be |a prophet|, or spiritually gifted>
Let him acknowledge the things which I am writing to you,—
That they are |a commandment| ‖of the Lord‖.

[a] Mj: "the power of the voice."
[b] Or: "one."
[c] Or: "offering praise."
[d] Is. xxviii. 11 f.

[a] Is. xlv. 14 (Heb.).
[b] 1 Tim. ii. 11.
[c] Gen. iii. 16.

38 But <if anyone knoweth not> he is unknown[a]!

39 So, then, my brethren,—
Be zealous to prophesy,[b]
And do not forbid |to be speaking with tongues|;
40 But let ‖all things‖ |with comeliness, and by[c] arrangement| be done.

15 Moreover, brethren, I make known unto you
The joyful message—
Which I myself announced to you,
Which also ye received,
In which also ye stand;
2 Through which also ye are being saved,—[d]
If ye hold fast
|With what' discourse| I announced the joyful message unto you;—
Unless indeed |in vain| ye believed.

3 For I delivered unto you |among the first things|
‖What also I received‖:—
How that |Christ| died for our sins |according to the Scriptures|,
4 And that he was buried,
And that he hath been raised,[e] on the third day, |according to the Scriptures|,—
5 And that he appeared unto Cephas,
|Then| to the twelve,
6 |After that| he appeared to above' five' hundred' brethren |at once|,—
Of whom |the greater number| remain until even now,
But |some| have fallen asleep,—
7 |After that| he appeared unto James,
|Then| unto all the apostles,
8 And ‖last of all‖
<Just as if unto the unseasonable birth>
He appeared ‖even unto me‖;
9 For ‖I‖ am the least of the apostles,[f]
Who am not worthy[g] to be called an apostle,
Because I persecuted the assembly of God.
10 But ‖by favour of God‖ I am what I am,
And ‖his favour, which was unto me‖ hath not been made |void|,—
But ‖much more abundantly than they all‖ have I toiled,
Albeit not ‖I‖, but the favour of God with me.
11 <Whether therefore ‖I‖ or ‖they‖>
|Thus| do we proclaim,
And |thus| did ye believe.

12 Now <if |Christ| is proclaimed,
That |from among the dead| he hath been raised>
How say some |among you|—
‖Resurrection of the dead‖ there is none?
13 But <if ‖resurrection of the dead‖ there is none>
‖Not even Christ‖ hath been raised;
14 And <if |Christ| hath not been raised>
|Void, after all| is our proclamation,
|Void, also| our[a] faith,—
15 And we are found |even false-witnesses of God|,
Because we have witnessed respecting God,
That he raised the Christ,—
Whom he did not raise,
|If, indeed, after all| The dead are not raised!
16 For <if |the dead| are not raised>
|Not even Christ| hath been raised;
17 And <if |Christ| hath not been raised>
‖To no purpose‖ is your faith,
‖Yet‖ are ye in your sins!
18 Hence also ‖they who are fallen asleep in Christ‖ are lost:
19 <If ‖in this life‖ |in Christ| we have hoped'
—‖and that is all‖>
We are |of all men| ‖most to be pitied‖.

20 But ‖now‖ hath |Christ| been raised from among the dead,—
A firstfruit of them who have fallen asleep;
21 For <since indeed |through a man| came death>
|Through a man| also cometh the raising of the dead[b];
22 For <just as |in the Adam| all die>
‖So‖ also |in the Christ| shall all be made alive.

23 But ‖each‖ in his own' rank:—
‖A firstfruit‖ Christ,
‖After that‖ they who are the Christ's |in[c] his Presence|,—[d]
24 ‖Afterwards‖ the end—
Whensoever he delivereth up the kingdom unto his God and Father,
Whensoever he shall bring to nought all' rule and all' authority and power;
25 For he must needs reign, until *he* shall *put* all' his *enemies under* his *feet*[e]:
26 ‖As a last' enemy‖ |death| is to be destroyed;
27 For—
He put ‖all things‖ in subjection under his feet.[f]
But <whensoever it shall be said—[g]
|All things| are in subjection!——
It is evident that it means,—
Except him who did put into subjection |unto him| ‖the All things‖——
28 But whensoever have been put into subjection |unto him| ‖the All things‖>
‖Then‖ ‖the Son himself'‖ [also] shall be put in subjection unto him who put in subjection |unto him| ‖the All things‖,—
That |God| may be ‖all things in all‖.

[a] Or: "<if anyone is without knowledge> let him be without knowledge."
[b] Or: "Be envious of prophesying."
[c] Or: "according to."
[d] Or: "kept safe."
[e] Perfect tense: abiding result.
[f] Eph. iii. 8.
[g] Or: "meet," "sufficient."

[a] Or (WH): "your."
[b] Ro. v. 12, 18.
[c] Or: "during."
[d] Ap: "Presence."
[e] Ps. cx. 1.
[f] Ps. viii. 6; He. ii. 8.
[g] Or: "he shall say."

29 ‖Else‖ what will they do, who are being immersed in behalf of the dead?
<If |not at all| are the dead to be raised>
Why are they |even being immersed| in their behalf?
30 Why also are ‖we‖ running into peril every' hour?
31 ‖Day by day‖ am I dying!—
Yea! by your own' boasting, brethren,
Which I have in Christ Jesus our Lord.
32 <If |after the manner of men| I have fought with wild-beasts at Ephesus>
What |to me| the profit?
<If the dead are not raised>
Let us eat and drink,
For |to-morrow| we die.[a]
33 Be not deceiving yourselves,—
Evil' communications |corrupt gentle manners|:—
34 Wake up to sobriety |in righteousness|,
And be not committing sin;
For some have ‖an ignorance of God‖:
|For shame, unto you| am I speaking!

35 But some one will say—
|How| are the dead raised?
And ‖with what kind' of body‖ do they come?
36 Simple one!
<What ‖thou‖ sowest> is not quickened |except it die|;
37 And <what thou sowest>
‖Not the body that shall come into existence‖ dost thou sow,
But a naked' kernel—
|If it so happen| of wheat, or of any of the rest,—
38 Howbeit ‖God‖ giveth it a body |as he pleased|,
And ‖unto each' of the seeds‖ a body |of its own|.
39 |Not all' flesh| is the same' flesh;
But ‖one‖ indeed, is [the flesh] of men
And ‖another‖ the flesh |of beasts|,
And ‖another‖ the flesh |of birds|,
And ‖another‖ |of fishes|;
40 And there are heavenly bodies, and earthly bodies,—
But ‖of one kind‖ indeed, is the glory |of the heavenly|,
And ‖of another kind‖ is the glory |of the earthly|;—
41 ‖One‖ is the glory |of a sun|,
And ‖another‖ the glory |of a moon|,
And ‖another‖ the glory |of stars|,—
Nay! ‖star from star‖ differeth in glory.

42 ‖Thus‖ also the resurrection of the dead:
It is sown' in |corruption|,
It is raised' in |incorruption|,
43 It is sown' in |dishonour|,
It is raised' in |glory|,
It is sown' in |weakness|,
It is raised' in |power|,

[a] Is. xxii. 13.

44 It is sown' a body |of the soul|,[a]
It is raised' a body |of the spirit|;—[b]
<If there is a body |of the soul|>
There is also |of the spirit|:—
45 |Thus| also, it is written—
The first' *man*, Adam, *became |a living soul|*,[c]
The last' Adam |a life-giving spirit|.
46 Howbeit ‖not first‖ is the [body] |of the spirit|,
But that |of the soul|,—
‖Afterwards‖ that of the spirit.
47 ‖*The* first' *man*‖ is *of' the ground |earthy|*,—[c]
‖The second' man‖ is |of'[d] heaven|:
48 <|As| the man of earth> |such| also, the men of earth,
And <|as| the man of heaven> |such| also, the men of heaven;
49 And <even as we have borne the image of the man of earth>
Let us also bear the image of the man of heaven.
50 And ‖this‖ I say, brethren,—
That ‖flesh and blood‖ cannot inherit ‖God's kingdom‖,
Neither doth ‖corruption‖ inherit |incorruption|.
51 Lo! ‖a sacred secret‖[e] |unto you| do I declare:—
We shall not ‖all‖ sleep',
But we shall ‖all‖ be changed',—
52 In a moment,
In the twinkling of an eye,
During the last' trumpet;
For it shall sound,[f]
And ‖the dead‖ shall be raised |incorruptible|,
And ‖we‖ shall be changed.
53 For this corruptible |must needs| clothe itself |with incorruptibility|,
And this mortal, clothe itself |with immortality|.
54 But <whensoever |this mortal|[g] shall clothe itself with immortality>
‖Then‖ shall be brought to pass the saying that is written—
|Death| hath been swallowed up ‖victoriously‖[h];
55 *Where, O death, is thy' victory?*
Where, O death, is thy' sting[i]?
56 Now ‖the sting of death‖ is |sin|,
And ‖the power of sin‖ is |the law|;—
57 But ‖unto God‖ be thanks, who is giving unto us' *the victory*|[1] through our Lord Jesus Christ|.
58 So, then, my beloved brethren,—
Become ye |steadfast|, immovable,
Superabounding in the work of the Lord |at all times|;

[a] Gr: a *psychical* body. Ap: "Soul."
[b] Gr: a *pneumatical* body. Ap: "Spirit."
[c] Gen. ii. 7.
[d] Cp. 2 Co. v. 2, n.
[e] Ap: "Mystery."
[f] 1 Th. iv. 16.
[g] Or (WH): "But whensoever this corruptible shall clothe itself with incorruptibility, And this mortal," &c.
[h] Is. xxv. 8; 2 Co. v. 2–4.
[i] Hos. xiii. 14.

Knowing that ‖your toil‖ is not in vain |in the Lord|.

16 Now <concerning the collection which is for the saints>
<Just as I directed the assemblies of Galatia>
‖So‖ also do ‖ye‖:—
2 ‖Upon the first of the week‖ let ‖each one of you‖ put |by itself, in store| ‖as he may be prospering‖,—
Lest |as soon as I come| ‖then‖ |collections| should be in progress.
3 And ‖as soon as I arrive‖ <whomsoever ye shall approve by letters> ‖these‖ will I send, to bear away your favour unto Jerusalem:
4 And <if it be |meet| that |I also| be journeying> |with me| shall they journey.
5 Now I will come unto you, as soon as I have passed through |Macedonia|,—
For I do' pass through |Macedonia|;
6 And ‖with you‖ I may perhaps sojourn, or winter,—
That ‖ye‖ may set me forward |whithersoever I may be journeying|.
7 For I do not wish to see |you, just now, by the way|;
I hope to remain |some time| with you,—
If |the Lord| permit.
8 But I remain in Ephesus, until the Pentecost,
9 For |a door, unto me| hath opened ‖great and effectual‖ and |opposers| are ‖many‖.
10 But <if Timothy should come>
See that |without fear| he be with you,
For ‖in the work of the Lord‖ doth he labour, even as ‖I‖:
11 Let no one then despise |him|;*
And set ye him forward in peace, that he may come unto me,
For I expect him with the brethren.

* 1 Tim. iv. 12.

12 But <concerning Apollos the brother>
‖Much‖ did I beseech him, that he would come unto you |with the brethren|,
But there was |by no means| any will, that he should come |now|;—
He will come, however, as soon as he hath good opportunity.

13 Be on the watch,
Stand firm in the faith,
Be men,—
Be strong;
14 Let ‖all your affairs‖ |in love| be carried on.

15 Now I beseech you, brethren,—
Ye know the house of Stephanas, that it is a first-fruit of Achaia, and ‖for the purpose of ministering‖ they devoted themselves |unto the saints|—
16 That ‖ye also‖ be submitting yourselves unto such as these,—and unto everyone' helping in the work and toiling.
17 I rejoice, moreover, in the presence of Stephanas, and Fortunatus, and Achaicus:
Because ‖your own' shortcoming‖ |these| have filled up:—
18 They have given rest, in fact, unto my' spirit |and yours|:
Hold in acknowledgment, therefore, |such as these|.
19 The assemblies of Asia salute you:
Aquila and Priscilla, with the assembly meeting at their house, salute you much in the Lord:
20 All the brethren salute you:—
Salute ye one another with a holy kiss.

21 The salutation of Paul—|with my own' hand|.
22 <If anyone doth not dearly love the Lord>
Let him be anathema [that is, "accursed"]:
Maran atha [that is, "|The Lord| cometh,"].
23 |The favour of the Lord Jesus| be with you.
24 |My love| be with you all' |in Christ Jesus|.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

1 Paul, an apostle of Christ Jesus, through the will of God,
And Timothy the brother,—
Unto the assembly of God which is in Corinth,
Together with all the saints who are in the whole of Achaia:
2 Favour unto you, and peace,
From God [our] Father, and Lord Jesus Christ.
3 ‖Blessed‖ be the God and Father of our Lord Jesus Christ,[a]
The Father of compassions,
And God of all' encouragement,
4 Who encourageth us in all' our tribulation,
To the end we may be able to encourage them who are in any' tribulation—
Through means of the encouragement wherewith we |ourselves| are encouraged by God.
5 Because <even as the sufferings of the Christ overflow unto us>
|So| ‖through the Christ‖ overfloweth |our encouragement also|.
6 But <whether we are in tribulation>
It is for your' encouragement and salvation;
<Whether we are encouraged>
It is for your' encouragement, which worketh inwardly[b] by the endurance of the same sufferings which ‖we also‖ suffer;—
7 And so ‖our hope‖ is sure in your behalf,—
Knowing that—
<As ye are |sharers| of the sufferings>[c]
|So| also, of the encouragement.
8 For we do not wish you to be ignorant, brethren, as to our tribulation which happened in Asia,—
That |exceedingly, beyond power| were we weighed down,
So that we despaired |even of life|.
9 But ‖we ourselves, within ourselves‖ have had |the sentence of death|,
That we might not rest our confidence upon ourselves,
But upon God |who raiseth the dead|,
10 Who ‖out of so great' a death‖ rescued us, and will' rescue,—
Unto whom we have turned our hope, [that] |even yet| he will' rescue:
11 Ye also labouring together on our behalf |by your supplication|,[d]
That <‖unto many' persons‖ being due the gift of favour |unto us|>
‖Through means of many‖ might thanks be given in our behalf.
12 For ‖our boasting‖ is |this|——The witness of our conscience,
That <in sanctity and sincerity of God,
[And] not in fleshly wisdom, but in God's favour>
Have we behaved ourselves in the world,—
‖And more abundantly towards you‖.
13 For ‖no other things‖ are we writing unto you, than what ye are either reading or even acknowledging,—I hope, moreover, that |throughout| ye will' acknowledge,
14 According as ye have' also acknowledged us, in part,—
That ‖your theme of boasting‖ we are,
Even indeed as ‖ye‖ also [shall be] ‖ours‖ in the day of our Lord Jesus.
15 And ‖in this' confidence‖ I purposed, |before| to come |unto you|,—
In order that ‖a second' joy‖[a] ye might have,—
16 And ‖by your means‖ to pass into Macedonia,
And |again| ‖from Macedonia‖[b] to come unto you,
And ‖by you‖ be set forward unto Judæa:—
17 <|This| then, being my purpose>
Perhaps |after all| ‖with lightness‖ I dealt [with the matter]?
Or <the things that I purpose> ‖according to the flesh‖ I purpose,—
That |with me| should be the Yea, yea, and the Nay, nay?
18 |Faithful| however, is God, in that ‖our discourse, which was [delivered] unto you‖ is not Yea and Nay;
19 For ‖the Son of God', Christ Jesus‖—
<Who |among you, through us| was proclaimed,—
Through me, and Silvanus, and Timothy>
Became not Yea and Nay,—
But ‖Yea, in him‖ hath it become;
20 For <how many soever be the promises of God>
‖In him‖ is the Yea,—

[a] Eph. i. 3.
[b] Or: "energiseth."
[c] Ph. iii. 10.
[d] Ro. xv. 30.

[a] Or (WH): "benefit," "favour."
[b] 1 Co. xvi. 5.

Wherefore also |through him| [be[a]] the
Amen, unto[b] God,
For glory, through us.
21 Now <he that confirmeth us,[c] together with you,
for Christ,
And hath anointed us>
Is God: 22 Who also hath sealed us,
And given the earnest of the Spirit in our
hearts.[d]
23 But ‖I‖ call upon |God| ‖as a witness‖ against
my own' soul,—
That ‖to spare you‖ |not yet| have I come
unto Corinth:
24 Not that we have lordship over your' faith,
But are |helpers| of your joy,
For |by your faith| ye stand.

2 For I have determined, unto myself, this—
Not ‖again, in grief‖ to come |unto you|.
2 For <if ‖I‖ grieve you>
Who then is he that is to gladden me,—
Save he who is being grieved through me;
3 And I wrote this very thing—
Lest ‖if I came‖ I should have |grief| from
those over whom I had need to rejoice,—
Having confidence in you all',
That ‖my joy‖ is the joy |of you all'|.
4 For <out of much' tribulation and anguish of
heart> wrote I unto you, |through many'
tears|,—
Not that ye might be grieved,
But that ‖the love‖ ye might know, which I
have very abundantly unto you.

5 Now <if anyone hath caused grief>
|Not unto me| hath he caused grief,
But——that I may not bear too heavily——
unto you all'.
6 ⸢Sufficient| unto such a one, the punishment
itself which [was inflicted] by the many[e];
7 So that |on the contrary| ye should forgive[f]
and encourage,
Lest, by any means, ‖by his excessive' grief‖
such a one should be swallowed up.
8 Wherefore, I beseech you, assure him |of
love|;
9 For |to this end| I also wrote,—
That I might know the proof[g] of you,
Whether ‖in all things‖ ye are
|obedient|.
10 Now <to whom ye forgive anything> ‖I, also‖;
For ‖I also‖ <what I have forgiven, if |any-
thing| I have forgiven>
‖For your sake, in the person of Christ‖
[have I forgiven it].
11 Lest we should be overreached by Satan,
For |of his' thoughts| we are not ignorant.
12 Moreover <although I came unto Troas for the
glad-message of the Christ, and |a door for
me| had been opened in the Lord>
13 I had no relief in my spirit, because I found
not Titus my brother;
But |taking my leave of them| I came away
into Macedonia.[a]
14 But ‖unto God‖ be thanks
<Who |ever| leadeth us in triumph in the
Christ,
And ‖the fragrance of the knowledge of
him‖ maketh manifest, through us, in
every' place>
15 That ‖of Christ‖ |a grateful odour| are we, unto
God,—
In them who are being saved,
And in them who are being lost:
16 ‖In these‖ indeed, a fragrance out of death
into death,
But ‖in those‖ a fragrance out of life into life.[b]
And ‖for these things‖ who is sufficient?
17 For we are not, as the many, driving a petty
trade[c] with the word of God;
But <as of sincerity>
But <as of God, before God>
|In Christ| we speak.

3 Are we to begin again |ourselves| to commend?
Or have we need |like some| of commenda-
tory' letters unto you, or from you?
2 <Our letter> ‖ye‖ are,
Inscribed in our hearts,
Noted and read by all' men:
3 Manifesting yourselves that ye are a letter of
Christ, ministered by us,—
Inscribed—
Not with ink,
But with [the] Spirit of a Living God,
Not in *tablets of stone*,[d]
But in *tablets* [which are] *hearts of flesh*.[e]
4 But ‖such confidence as this‖ have we,
Through the Christ, towards God.
5 Not that ‖of our own selves‖ |sufficient| are
we, to reckon anything as of' ourselves,
But |our sufficiency| is of God;—
6 Who also hath made us sufficient to be
ministers of a new covenant—
Not of letter,
But of spirit,
For |the letter| killeth,
Whereas |the Spirit| maketh alive.
7 But <if ‖the ministry of death, in letters'
engraven in stones‖ |was brought into ex-
istence with glory,
So that the sons of Israel could not look
steadfastly into the face of Moses,
By reason of the glory of his face—[f]
Which [glory] was to be[g] done away>
8 How shall not |rather| ‖the ministry of the
Spirit‖ be with glory?
9 For <if ‖the ministry of condemnation was
glory>
|Much' rather| doth the ministry of righteous-
ness abound' with glory.
10 For that which hath been made glorious[f] |hath

[a] Or: "is."
[b] Or: "by."
[c] 1 Co. i. 8.
[d] Eph. i. 13; iv. 30.
[e] 1 Co. v. 5, 11.
[f] Or (WH): "rather for-
give."
[g] Or: "test."

[a] Chap. vii. 5.
[b] For this relation of third
line to second, and fourth
to first, cp. Mt. vii. 6.
[c] Or: "adulterating and
cheating."
[d] Exo. xxxi. 18; xxxiv. 1.
[e] Pr. iii. 3; Eze. xi. 19;
xxxvi. 26.
[f] Exo. xxxiv. 29 f, 34 f.
[g] Or: "was being."

not even been made glorious| in this' respect,—
By reason of the surpassing' glory.
11 For <if that which was to be done away [was brought in] with[a] glory>
‖Much more‖ |that which is to abide| is in glory.
12 <Having, then, such hope as this'>
‖Great' openness of speech‖ do we use;—
13 And are not just like *Moses*, [who] *kept putting a veil upon his face*,[b]
So that the sons of Israel should not look steadily unto the end of that which was to be done away.
14 But their thoughts were turned into stone:
For <until this very day> ‖the same' veil‖ |upon the reading of the old' covenant| abideth, not to be removed,
Because ‖in Christ‖ it is to be done away;
15 But <until this day> ‖whensoever Moses is read‖ |a veil upon their heart| doth lie;
16 *Howbeit <whensoever he turneth unto [the] Lord> he taketh off the veil*[b]:
17 And ‖the Lord‖ is |the Spirit|:
Now <where the Spirit of one who is Lord[c] [is> there is] freedom!
18 And ‖we all‖ <‖with unveiled' face‖ receiving and reflecting[d] |*the glory of* [*the*] *Lord*|>
|Into the same' image| are being transformed,
From glory into glory,—
Even as from a Spirit that is Lord.

4 Wherefore <having this ministry, even as we received mercy> we faint not;
2 But have renounced the hidden things of shame,
Not walking in craftiness,
Nor handling the word of God deceitfully,—
But ‖by the manifestation of the truth‖ commending ourselves unto every' conscience of men, in the sight of God.
3 And <even if our glad-message |is veiled|>
‖In them who are perishing‖ it is veiled,
4 In whom ‖the god of this age‖ hath blinded the minds of the unbelieving,
To the end they may not discern the radiance[e] of the glad-message of the glory of the Christ—Who is the image of God.[f]
5 For ‖not ourselves‖ do we proclaim, but Christ' Jesus |as Lord|,
And |ourselves| as your servants for Jesus' sake.
6 Because <the God who said—
‖Out of darkness‖ light shall shine!>[g]
[Is he] who hath shone in our hearts,
In proportion to the radiance of the glorious knowledge[a] of God, in the face of Christ.
7 Howbeit we have this treasure in earthen' vessels,
That ‖the surpassing greatness of the power‖ may be of God, and not from ourselves:—
8 |On every side| pressed hard, but not hemmed in,
Without a way, but not without a by-way,
9 Pursued, but not abandoned,
Thrown down, but not destroyed;—
10 ‖At all times, the putting to death of Jesus‖ |in our body| bearing about,
In order that ‖the life also of Jesus‖ |in our body| may be made manifest;
11 For ‖evermore‖ |we, the living| unto death' are being delivered, for Jesus' sake,
In order that ‖the life also of Jesus‖ may be made manifest in our mortal' flesh:
12 So that ‖his death‖ |in us| doth energise,
But |his life| in you.
13 Howbeit <seeing that we have the same' spirit of faith,
According to that which is written—
I believed, therefore I spake>[b]
‖We‖ also believe, therefore also we speak:
14 Knowing that ‖he who raised up [the Lord] Jesus‖ will raise up ‖us also, together with Jesus‖ and will present [us] together with you.[c]
15 For |all things| are for your sakes,
In order that ‖the favour' abounding‖
May <through means of the greater number> cause ‖the thanksgiving‖ to superabound unto the glory of God.
16 Wherefore we faint not,[d]
But <even if ‖our outer' man‖ is decaying>
Nevertheless ‖our inner [man]‖ is renewing[e] day by day.
17 For ‖the momentary' lightness of the[f] tribulation‖
<In a manner yet more and more excelling>
Is working out for us |an age-abiding' weight of glory|,—
18 So long as we are not looking out for the visible things,
But for the invisible;
For |the visible things| are temporary,
Whereas |the invisible| are age-abiding.
5 For we know that—
<If |our earthly' tent'-dwelling| should be taken down[g]
We have |a building of God|,
A dwelling not made by hand,
Age-abiding in the heavens.
2 And verily ‖in this‖[h] we sigh,[i] earnestly

[a] Or: "through means of."
[b] Ex. xxxiv. 29 f, 34 f.
[c] WH: probably a primitive error for, "Where |the Spirit| is Lord."
[d] Ml (if we could say so): "mirroring."
[e] Or: "To the end that the radiance . . . should not dawn [upon them]."
[f] Col. i. 15.
[g] Gen. i. 3.
[a] Ml: "the knowledge of the glory of God."
[b] Ps. cxvi. 10.
[c] 1 Co. vi. 14.
[d] See ver. 1.
[e] Or: "being renewed."
[f] Or (WH): "our."
[g] Ml: "loosed down."
[h] "In this [respect]"; or, "In this [tent]."
[i] Ro. viii. 23.

desiring to clothe ourselves over ‖with our habitation which is of'[a] heaven‖,—
3 Although, indeed <even clothing ourselves>[b] we shall not be found |naked|;—
4 And verily ‖we who are in the tent‖ do sigh, |being weighed down|,
While yet we are not wishing to unclothe ourselves, but to clothe ourselves over,—
In order that ‖what is mortal‖ may be swallowed up' ‖by life‖.[c]
5 Now ‖he that hath wrought us for this very' thing‖ is |God|,—
|Who hath given unto us the earnest of the Spirit|,
6 Having good courage, therefore, at all times,
And knowing that—
Remaining at home in the body,
We are away from home from the Lord,—
7 |By faith| are we walking,
Not by sight;—
8 We have good courage, however, and are well pleased—
Rather' to be away from home, out of the body,
And to come home, unto the Lord.[d]
9 Wherefore also we are ambitious—
<Whether at home, or away from home>
To be |well-pleasing unto him|.
10 For ‖we all'‖ must needs be made manifest' before the judgment seat of the Christ,[e]
That each one may get back the things done by means of the body,
|According[f] to the things which he practised|,
Whether good or corrupt.

11 <Knowing, then, the fear of the Lord>
We persuade ‖men‖,
But ‖unto God‖ are manifest,—
I hope, moreover, ‖even in your consciences‖ that we are manifest:
12 ‖Not again, ourselves‖ do we commend unto you,
But as though an occasion we were giving unto you—something to boast of, in our behalf;
That ye may have something suited unto them who |in appearance| are boasting, and not in heart.
13 For <whether we have been beside ourselves> it hath been for God,
Or <whether we are sober-minded> it is for you.
14 For ‖the love of the Christ‖ constraineth us;—
15 Having judged this,—
That ‖one‖ |in behalf of all| died,
Hence ‖they all'‖ died[g];
And ‖in behalf of all‖ died he,—
In order that ‖they who live‖
‖No longer' for themselves‖ should live,
But for him who |in their behalf| died and rose again.
16 So that ‖we‖ |henceforth| know |no one| ‖after the flesh‖:
<If we have even been gaining, after the flesh, a knowledge of Christ>
17 ‖On the contrary‖ |now, no longer| are we gaining it.
So that <if any one is in Christ> there is a new' creation![a]
‖*The old things*‖ have passed away,[b]—
Lo! they have become new!
18 ‖The all things‖ moreover, are of God,—
Who hath reconciled us unto himself, through Christ,
And hath given, unto us, the reconciling' ministry:—
19 How that ‖God‖ was in Christ,
Reconciling ‖a world‖ unto himself,
Not reckoning, unto them, their offences,—
And hath put, in us, the reconciling' discourse.
20 ‖In behalf of Christ‖ therefore, are we ambassadors,—
As if God were beseeching through us:
We entreat, in behalf of Christ,—
Be reconciled unto God!
21 <Him who knew not sin>
‖In our behalf‖ he made to be |sin|,
That we might become God's righteousness in him.

6 <As co-workers, however> we also beseech,
That ‖not in vain‖ |the favour of God| ye welcome;
2 For he saith—
|*In an approved season*| *have I hearkened unto thee,*
And |*in a day of salvation*| *have I succoured thee*[c]:—
Lo! |now| *a well-approved season,*
Lo! |now| *a day of salvation*[c]:
3 Giving ‖no single‖ occasion of stumbling |in anything|,
That the ministry[d] be not blamed;
4 But ‖in everything‖ commending ourselves as God's ministers,—
In much endurance, in tribulations, in necessities, in straits, 5 in stripes, in imprisonments, in tumults, in toilings, in watchings, in fastings, 6 in sanctity,[e] in knowledge, in long-suffering, in graciousness, in Holy Spirit, in love unfeigned,
7 in discourse of truth, in power of God;
Through the weapons of righteousness on the right hand and left, 8 through glory and dishonour, through bad report and good report;
As deceivers, and yet true, 9 as unknown,

[a] *Ek*, of origin—as twice in 1 Co. xv. 47.
[b] Or: "if we do but clothe ourselves" — the prefix for "over" being dropped, Note the verb, middle, not passive; and *aorist* = act, not state.
[c] 1 Cor. xv. 53, 54.
[d] Ph. i. 23.
[e] Ro. xiv. 10.
[f] Or: "corresponding."
[g] Or: "had died."

[a] Or: "a creating afresh"; and cp. Gal. vi. 15.
[b] Is. xliii. 18 f.
[c] Is. xlix. 8.
[d] NB: chap. iii. 6; iv. 1.
[e] Or: "chastity."

and yet well-known, as *dying*, and lo! *we live*, as *disciplined*, *and yet not put to death*,[a] 10 as grieving, yet |ever| rejoicing,
as destitute, yet making |many| rich, as
holding |nothing|, and yet firmly holding
|all things|.[b]
11 |Our mouth| is opened unto you, O Corinthians!
|Our *heart*| *hath become enlarged*[c]:
12 Ye are not straitened in us,
But are straitened in your hearts' affections;
13 Howbeit <by way of the like' recompense—
as |unto children| I speak>
Be enlarged, even ‖ye‖.
14 Be not getting diversely yoked with unbelievers;
For what partnership have righteousness and
lawlessness?
Or what fellowship hath light with darkness?
15 And what concord hath Christ with Beliar?
Or what part hath a believer with an unbeliever?
16 And what agreement hath a shrine of God
with idols?
For ‖we‖ are [the] |shrine of a God| that
|liveth|:—
Even as God hath said—
I will dwell in them, and walk,
And will be their' God,
And ‖they‖ shall be my' people.[d]
17 Wherefore *come ye forth out of their*
midst,
And be separated,—saith [the] Lord,—
And |*one impure*| *do not touch*;
And ‖I‖ *will give you welcome,*[e]
18 And *will become* your' *Father,*
And ‖ye‖ shall become *my' sons and*
daughters,
Saith [*the*] *Lord Almighty.*[f]

7 <Having therefore ‖these‖ promises, beloved>
Let us purify ourselves from all' pollution of
flesh and spirit,
Perfecting holiness in fear of God.
2 Give place to us!
‖No one‖ have we wronged,
‖No one‖ have we corrupted,
‖No one‖ have we defrauded.
3 ‖Unto condemnation‖ I am not saying [this]
For I have before said—
‖In our hearts‖ are ye, to the end we may
die together and live together.
4 |Great| is my freedom of speech towards
you,
|Great| is my boasting in behalf of you:
I am filled with the encouragement,
I am greatly superabounding with the joy,
In all' our tribulation.
5 For <even when we came' into Macedonia>[g]
‖No relief at all‖ had our flesh;
But ‖in every way‖ were we in tribulation,—
|Without| fightings!
|Within| fears!
6 But <he who encourageth them that are brought
low> encouraged us,—
Even God,—by the presence of Titus.
7 Not, however, by his presence |alone|,
But also by the encouragement wherewith
he had been encouraged over you:
Recounting[a] unto us your' earnest desire,
your' lamentation, your' zeal in my behalf.
So that I the more' rejoiced.
8 Because <if I even grieved you by the letter>
I do not regret,—
Though I could even have regretted,—
I see that that letter <if even for an
hour> did cause you grief.
9 |Now| am I rejoicing,—
Not that ye were grieved,
But that ye were grieved unto repentance;
For ye were grieved according to God,
In order that |in nothing| should ye
receive damage from us.
10 For ‖grief according to God'‖ worketh |repentance unto salvation, not to be
regretted|;
Although ‖the grieving of the world'‖
worketh |death|.
11 For lo! this very' thing—the being caused
to grieve |according to God|:—
What manner' of diligence it wrought out
in you,—nay! defence,—nay! sore displeasure,—nay! fear,—nay! earnest
desire,—nay! jealousy,—nay! avenging.
|In every way| ye shewed yourselves to
be |chaste| in the matter.
12 Hence <if I even wrote unto you>
It was not for the sake of him that did' the
wrong,
[Nay] not even for the sake of him that
suffered' the wrong;
But for the sake of your earnestness, which
was on our account, being made manifest
unto you, before God:—
13 ‖For this cause‖ have we received encouragement.
<In addition to our encouragement, however>
|Much more abundantly| have we rejoiced
over the joy of Titus,—
That his spirit hath received refreshment
from you all',
14 That <if in anything—unto him—in your
behalf—I have boasted>
I have not been put to shame;
But <as ‖all things, in truth‖ we told you>
|So| ‖even our boasting before Titus‖
turned out to be |truth|.
15 And ‖his tender affections‖ are |much more
abundantly towards you|,
When he calleth to mind the obedience |of
you all'|,—
How ‖with fear and trembling‖ ye gave
him welcome.

[a] The count is resumed lower down, ver. 11.

[a] Ps. cxviii. 17 f.
[b] Let the reader count up the above details—"in" 18 times; "through" 3; "as" 7, and these last each with a reverse side to the medal. This is something like an "opening" of the "mouth."
[c] Ps. cxix. 32.
[d] Lev. xxvi. 11 f; Eze. xxxvii. 27.
[e] Is. lii. 11; Jer. li. 45 (Heb.); Eze. xx. 33 f, 41.
[f] 2 S. vii. 8, 14; Is. xliii. 6; Jer. xxxi. 1, 9; Ho. i. 10; Am. iv. 13 (Sep.).
[g] Cp. chap. ii. 13.

16 I rejoice that |in everything| I am of good courage respecting you.

8 Moreover we make known unto you, brethren,
The favour of God which hath been given in the assemblies of Macedonia,—
2 That <in a great' testing of tribulation>
‖The superabounding of their joy and their deep' destitution‖
Superabounded unto the riches of their liberality;
3 That <according to power, I bear witness, and beyond power>
‖Of their own accord‖ [they acted],—
4 |With much' exhortation| entreating of us the favour and the fellowship of the ministry which was for the saints;—
5 And <not merely as we hoped>
But ‖themselves‖ gave they, first, unto the Lord and unto us through God's will,
6 To the end we should exhort Titus, in order that
<According as he before made a beginning>
‖So‖ he should also complete unto you this favour also.
7 But <just as |in everything| ye superabound,—
In faith, and discourse, and knowledge, and all' earnestness, and in the love among you which proceedeth from us'>
In order that |in this' favour also| ye would superabound.
8 |Not by way of injunction|[a] do I speak,
But through |others'| earnestness,
And |the genuineness of your own' love| putting to the test.
9 For ye are taking knowledge of the favour of our Lord Jesus [Christ],—
How that |for your sakes| he became destitute—although he was |rich|,
In order that ‖ye‖ |by his destitution| might be enriched.
10 And |a judgment, herein| do I give,—
For |this, unto you| is profitable,—
Who, indeed |not only of the doing, but of the desiring| made for yourselves a beginning a year ago;—
11 Howbeit ‖now‖ |the doing also| complete ye,
In order that |even according to the forwardness of the desiring|
‖So‖ may be the completing—out of what ye have.
12 For <if the forwardness is set forth>
|According to what one may have| he is well approved,
Not according to what one hath not.
13 For <not that unto others' should be relief, and unto you' distress [do I speak].
But <by equality>
‖In the present' season‖ your' surplus for their deficiency,—
14 In order that their' surplus may come to be for your' deficiency:
‖That there may come about an equality‖:—
15 Even as it is written—
‖*He that [gathered] the much*‖ *had not more than enough,*
And ‖*he that [gathered] the little*‖ *had not less.*[a]
16 Thanks, however, unto God!—
Who is putting the same' earnestness in your behalf in the heart of Titus,
17 In that <though, indeed, |the exhortation| he welcomed>
Yet already being |greatly in earnest|, ‖of his own accord‖ hath he gone forth unto you.
18 Howbeit, we have set forward, with him, the brother ‖whose praise in the Glad Tidings‖ [hath gone] through all' the assemblies:—
19 ‖Not only so, however‖ but he hath also been appointed by the assemblies, as a fellow-traveller with us in this favour, which is being ministered by us with a view to the |Lord's| glory and our earnest desire:—
20 Arranging this—lest anyone |upon us| should cast blame, in this munificence which is being ministered by us;
21 For *we provide things honourable*, not only *before* [the] *Lord*, but *also* before *men*.[b]
22 Moreover we have set forward, with them, our brother whom we have proved |in many things, ofttimes| earnest,—
But ‖now‖ much' more earnest, by reason of the great confidence [which he hath] towards you.
23 <Whether as regardeth Titus>
He is a partner of mine, and |towards you| a fellow-worker.
<Or our brethren>
Apostles of assemblies, and Christ's glory.
24 <The proof of your love, therefore, and of our' boasting in your behalf>
Shew ye |unto them| ‖in the face of the assemblies‖.

9 For, indeed, <concerning the ministry which is for the saints>
It is |superfluous for me| to be writing to you;
2 For I know your forwardness of mind—
Of which |in your behalf| I am boasting unto Macedonians,
That ‖Achaia‖ hath been prepared for a year past,—
And ‖your' zeal‖ hath stirred up the greater number of them.
3 Nevertheless I have sent the brethren,
That ‖our boast in your behalf‖ be not made void |in this respect|,
That |even as I was saying| ye' may be prepared,—
4 Lest by any means <if there should come with me Macedonians, and find you unprepared>
‖We‖—not to say ‖ye‖—should be put to shame in this confidence.

[a] 1 Co. vii. 6.

[a] Exo. xvi. 18. [b] Pr. iii. 4 (Sep'; cp. Ro. xii. 17.

5 |Necessary| therefore, I regarded it,
To exhort the brethren that they would go forward unto you,
And make up beforehand your previously-promised blessing.
‖The same‖ to be |ready|—|thus, as a blessing| and not as of constraint.
6 <As to this, however>
‖He that soweth sparingly‖
|Sparingly| also shall reap,
And ‖he that soweth with blessings‖
|With blessings| also shall reap[a]:
7 Each one, according as he hath purposed in his heart‖
Not sorrowfully, nor of necessity,—
For ‖*a cheerful' giver*‖ |*God*| loveth.[b]
8 Moreover God is able to cause |every' gracious gift| to superabound unto you,
In order that <having in every' thing, at every time', every kind of sufficiency of your own>[c]
Ye may be superabounding unto every' good work;
9 Even as it is written—
He hath scattered abroad,
He hath given to the needy,—
‖*His righteousness*‖ *abideth to futurity.*[d]
10 Now <he that supplieth *seed to the sower, and bread for eating*>
Will supply and multiply your seed for sowing,
And cause to grow *your fruits of righteousness*[e]:
11 |In every thing| being enriched, unto every kind' of liberality,—
Which, indeed, worketh out, through us, thanksgiving unto God;
12 Because ‖the ministry of this public service‖ is not only' towards filling up the deficiencies of the saints, but also superabounding |through the thanksgiving of many'| unto God,—
13 [Of many] who |through the proof of this ministry| are glorifying God for your acknowledged' submission unto the glad-message of the Christ, and for the liberality of the fellowship |unto them, and unto all|,—
14 ‖Themselves also‖ <with supplication on your behalf> longing after you, by reason of the surpassing favour of God [resting] upon you:—
15 Thanks be unto God, for his unspeakable' bounty!

10 Moreover ‖I, Paul, myself‖ exhort you,
Through the meekness and considerateness of the Christ,—
I who |to look upon, indeed| am lowly among you,
But |absent| am bold towards you;—

[a] Gal. vi. 7.
[b] Pr. xxii. 8 (Sep.).
[c] Or: "independence." Ph. iv. 11.
[d] Ps. cxii. 9.
[e] Mi: "the fruits of your righteousness." Is. lv. 10; Hos. x. 12.

2 I entreat, however,
That |when present| I may not be bold with the assurance wherewith I think to be daring against some who account of us as though |according to flesh| we were walking,—
3 For <though |in flesh| we walk>
Not |according to flesh| do we war,—
4 For ‖the weapons of our warfare‖ are not fleshly,
But mighty, by God, unto a pulling down of strongholds,—
5 When we pull down |calculations| and every' height that uplifteth itself against the knowledge of God,
And when we bring into captivity every' thought unto the obedience of the Christ,
6 And when we hold ourselves |in readiness| to avenge all' disobedience,
As soon as your' obedience shall be fulfilled!
7 ‖The things that lie on the surface‖ ye are looking at:—
<If anyone hath come to trust in himself that he is |Christ's|>
‖This‖ let him reckon, again, with himself—
That <even as ‖he‖ is Christ's>
|So| also are ‖we‖.
8 Yea<if |somewhat more abundantly| I should boast concerning our authority—
Which the Lord hath given for building up and not for pulling you down>
I shall not be put to shame,—
9 That I may not seem as though I would be terrifying you through means of my letters;
10 Because ‖The letters, it is true‖(saith one),[a] are weighty and strong,
But |the presence of the body| is weak, and |the discourse| contemptible;—
11 ‖This‖ let such a one reckon—
That <what we are, in our word, through means of letters, being absent>
|Such| also ‖being present‖ are we ‖in our deed‖.
12 For we dare not class or compare ourselves with some' who do |themselves| commend;
But ‖they‖ <‖among[b] themselves‖ measuring |themselves|, and comparing themselves with themselves>
Are without discernment!
13 ‖We‖ however <not as to the things without measure> will boast ourselves,
But, according to the measure of the limit which God apportioned unto us |as a measure|—
To reach as far as even you!
14 For <not as though we were not reaching unto you> are we over-stretching ourselves,
For <as far as even you> were we beforehand in the glad-message of the Christ:
15 Not <as to the things without measure> boasting ourselves in other' men's toils,
But having |hope|—your faith |growing|—

[a] Or (WH): "say they." [b] Or: "within."

|among you| to be enlarged ‖according to our limit for something beyond‖,—
16 |Unto the regions beyond you| to carry the glad-message:
Not <within another' man's limit, as to the things made ready> to boast ourselves.
17 |*He that boasteth*| however, ‖*in the Lord*‖ *let him boast* [a];
18 For |not he that commendeth himself'| ‖he‖ is approved,
But he whom ‖the Lord‖ doth commend.

11 I could wish ye would bear with me as to some little' foolishness,—
Nay! do even bear with me.
2 For I am jealous over you with a jealousy |of God|;
For I myself betrothed you unto one' husband,
To present |a chaste virgin| unto the Christ,—
3 But I fear lest, by any means,
<As ‖*the serpent*‖ *completely deceived* Eve, in his craftiness> [b]
Your minds should be corrupted from the singleness [and the chasteness] which are [due] unto the Christ.
4 For <if, indeed, |he that cometh| is proclaiming ‖another' Jesus‖,[c]
Whom we have not proclaimed,
Or ‖a different Spirit‖ ye are receiving,
Which ye had not received,
Or a different glad-message,
Which ye have never welcomed>
Ye are |well| bearing.[d]
5 For I reckon not to have come a whit' behind the exceeding overmuch' apostles;
6 And <even if uncultured in my discourse>
Certainly not in my knowledge,—
But ‖in every way‖ having made [it] manifest, in all things, unto you.
7 Or ‖a sin‖ did I commit—
Abasing |myself| that ‖ye‖ might be exalted,—
In that ‖free of charge‖ |God's' glad-message| I announced unto you?
8 ‖Other' assemblies‖ I despoiled, receiving supplies that I might minister |unto you|;
9 And <being present with you, and having come short> I was not burdensome to anyone,—
For ‖my deficiency‖ the brethren, coming from Macedonia, |helped to make up|;—
And <in everything, without burden unto you> I kept |myself|—and will' keep!
10 ‖Truth of Christ is in me‖ that |this boasting| shall not be silenced unto me, in the regions of Achaia.
11 Wherefore? Because I love you not?
|God| knoweth!
12 But ‖what I am' doing‖ I also will' do,—
That I may cut off the occasion of them who are wishing an occasion,
That |wherein they are boasting themselves| they may be found even as also ‖we‖.
13 For ‖such as these‖ are false apostles, deceitful workers, transfiguring themselves into apostles of Christ.
14 And no marvel! For ‖Satan himself'‖ doth transfigure himself into a messenger of light!
15 ‖No great thing, therefore‖ if |his ministers also| are transfiguring themselves as ministers of righteousness!—
‖Whose end‖ shall be according to their works.
16 |Again| I say—
Let no one deem me to be |foolish|;
But |otherwise, at least| ‖as foolish‖ give me welcome,
That ‖I also‖ |some little| may boast myself.
17 <What I am saying> ‖Not according to the Lord‖ am I saying, but as in foolishness,—
In this' my boastful' confidence!
18 <Since |many| are boasting after the flesh>
‖I also‖ will boast;
19 For* |gladly| do ye bear with the foolish,
Being [yourselves] |discreet|,—
20 For ye bear with it—
If anyone enslaveth you, if any devoureth, if anyone taketh, if anyone lifteth himself up, if anyone |on the face| doth smite you!
21 ‖By way of disparagement‖ am I speaking,—
As though ‖we‖ had been weak!
Whereas ‖in whatsoever anyone dareth‖ <in foolishness I speak> ‖I also‖ dare:—
22 |Hebrews| are they? ‖I also‖,
|Israelites| are they? ‖I also‖,
|Seed of Abraham| are they? ‖I also‖,
23 |Ministers of Christ| are they? <As one deranged I am talking> ‖I‖ above measure!—
|In toils| superabundantly,
|In prisons| superabundantly,
|In stripes| to excess,
|In deaths| oft,—
24 <From Jews> ‖five times‖ |forty-save-one| have I received,
25 |Thrice| have I been beaten with rods,
|Once| have I been stoned,
|Thrice| have I been shipwrecked,
|A day and night| ‖in the deep‖ have I spent;
26 In journeyings oft,
In perils of rivers, in perils of robbers, in perils from my own race, in perils from Gentiles, in perils in the city, in perils in the desert, in perils by the sea, in perils among false brethren, 27 in toil and hardship, |in watchings| oft, in

[a] Jer. ix. 24; cp. 1 Co. i. 31.
[b] Gen. iii. 1, 13; cp. 1 Tim. ii. 14.
[c] Gal. i. 8.
[d] Or (WH): "ye might well bear."

hunger and thirst, |in fasting| oft, in
cold and nakedness:—
28 <Apart from the things without>
‖My daily care‖—my anxiety for all' the
assemblies;—
29 Who is weak, and I am not' weak?
Who is caused to stumble, and ‖I‖ am
not burning?
30 <If |to boast| is needful> |in the things that
concern my weakness| will I boast.
31 ‖The God and Father of our Lord Jesus‖ know-
eth—
He who is blessed unto the ages—
That I am not speaking falsely:
32 ‖In Damascus‖ |the governor under Aretas
the king| was guarding the city of Damas-
cenes, to apprehend me,—
33 And |through a window| was I let down by
the wall,[a]
And escaped his hands.

12 |To be boasting| is needful,—it is not, indeed,
profitable,[b]
Yet will I come to visions and revelations of
[the] Lord:—
2 I know a man in Christ,
Who |fourteen years ago|
<Whether in the body, I know not,
Or out of the body, I know not, |God|
knoweth>
Such a one as this |caught away| as far as
the third heaven;
3 And I know such' a man as this,
<Whether in the body or apart from the
body,
[I know not],—|God| knoweth>
4 How that he was caught away into paradise,
And heard unspeakable' things,
Which it is not allowable for a man to
utter:
5 ‖On behalf of such a one as this‖ will I boast,
But ‖on behalf of myself‖ will I not boast
‖save in my weaknesses‖;—
6 Although in fact <if I should wish to boast>
I shall not be foolish, for |the truth| would
I speak;
But I forbear, lest anyone |unto me| should
reckon above what he beholdeth me [to
be], or heareth from me,—
‖Even by the exceeding greatness of the
revelations‖.
7 Wherefore <lest I should be unduly lifted up>
There was given to me a thorn[c] in the flesh,
A messenger of Satan, that he might buffet
me,—
‖Lest I should be unduly lifted up‖.
8 |In this behalf| ‖thrice‖ besought I |the Lord|,
that it[d] might depart from me;
9 And at once he said unto me—
|Sufficient for thee| is my favour,
For ‖my power‖ |in weakness| is made
complete.
‖Most gladly‖ therefore will I rather' boast in
my weaknesses,
That the power of Christ may spread a tent
over me.
10 Wherefore, I take pleasure in weaknesses, in
insults, in necessities, in persecutions and
straits,[a]
|In behalf of Christ|;
For <as soon as I am weak> ‖then‖ am I
‖powerful‖.
11 I have become foolish,—‖ye‖ compelled me:—
‖I‖, in fact, ought |by you| to have been
commended;
For |not a whit| have I come behind the
exceeding' overmuch' apostles,—
|Even if I am nothing'|:
12 ‖The signs, indeed, of an apostle‖[b] were
wrought out among you |in all' en-
durance|,—
[Both] in signs, and wonders, and mighty
works:
13 For what is there wherein ye were made in-
ferior to the rest' of the assemblies,—
Save that ‖I myself‖ would not allow my-
self to be a burden unto you?
Forgive me this wrong!
14 Lo! ‖this third time‖ I am holding myself |in
readiness| to come unto you,
And I will not allow myself to be a burden;
For I seek not yours, but you;—
For |the children| ought not' to lay up |for
the parents|,
But the parents for the children;—
15 And ‖I‖ |most gladly| will spend, and be
fully spent, for your souls:—
<If I |exceedingly| love you> am I |the less|
loved?[c]
16 But let it be!—
I ‖myself‖ did not burden you,—
Notwithstanding, ‖being crafty‖ |with guile|
I caught you?[d]
17 Was there |anyone of those whom I have sent
unto you| through whom I have overreached
you?
18 I exhorted Titus, and sent with him the
brother,—
Did |Titus| overreach you?
Was it not |in the same' spirit| we
walked?
Was it not |in the same' steps|?

19 ‖All this time‖ think ye, that |unto you| we
are making a defence?
‖Before God in Christ‖ we speak;—
But all these things, beloved, for your' up-
building.
20 For I fear—
<Lest, by any means, when I come>
|Not such as I wish| should I find you,
And ‖I‖ should be found by you, |such as
ye do not' wish|;—

[a] Ac. ix. 25.
[b] Or (WH): "But to be boasting indeed is not profitable, Yet," &c.
[c] Or: "stake."
[d] Or: "he."
[a] Or (WH): "in persecutions, in straits."
[b] 1 Co. ix. 2.
[c] Or (WH): "Though <the more I love you> the less I am loved."
[d] As if: "Is *that* what you say?"—which he then indignantly denies.

Lest, by any means, [I should find] strife,
jealousy, outbursts of wrath, factions, railings, whisperings, puffed up pretensions,
confusions;—
21 Lest <when I again' come> my God should
humble me in regard to you,—
And I should grieve over many' who had
before sinned, and not repented of the
impurity, and fornication, and wantonness which they had committed.

13 ‖This third time‖ am I coming unto you:—[a]
<At the mouth of two' witnesses, or three> shall every' matter be established.[b]
2 I have said beforehand, and do say beforehand,—
<As present the second time, although now
absent>
Unto them who before sinned, and unto all
the rest,—
That <if I come again> I will not spare.
3 <Since ‖a test‖ ye are seeking, of the speaking
in me of Christ;—
Who |unto you| is not weak,
But is powerful in you,—
4 For |although he was crucified through
weakness|,
Yet is he living through God's power,—
For |although ‖we‖ are weak in[c] him|,
Yet shall we live with him, through
God's power [unto us]>—
5 Be trying ‖yourselves‖ whether ye are in the
faith,
Be putting ‖yourselves‖ to the test!
Or do ye not recognise yourselves,
Seeing that |Jesus Christ| is in you,—
Unless perhaps ye fail in the testing.
6 I hope, however, that ye shall come to know,
that ‖we‖ fail not in the testing!
7 But we pray unto God, that ye may do
nothing base,—
Not that ‖we‖ may appear |accepted|,
But that ‖ye‖ |the honourable thing| may
be doing, even though ‖we‖ should be, as
it were, |rejected|;
8 For we can do nothing against' the truth, but
for' the truth;
9 For we rejoice—whensoever ‖we‖ are weak,
and ‖ye‖ are |strong|.
‖This‖ also we pray for—your restoration:—
10 ‖For this cause‖ |these things, while absent|
am I writing,
That I may not |when present| deal
sharply'—
According to the authority which |the
Lord| hath given me, for building up and
not for pulling down.

11 ‖Finally‖ brethren, farewell!
Be getting restored, be taking encouragement,
be of one mind, live in peace,—
And ‖the God of love and peace‖ will be
with you.
12 Salute ye one another with a holy' kiss.
|All the saints| salute you.
13 ‖The favour of our Lord Jesus [Christ],
And the love of God,
And the fellowship of the Holy' Spirit‖[a]
Be with you all'.

[a] Or: "am I to come unto you?"
[b] Deu. xix. 15.
[c] Or: "with."
[a] Ap: "Spirit."

THE EPISTLE OF PAUL THE APOSTLE

TO THE

GALATIANS.

1 Paul, an apostle,—
Not from men, nor through man,
But through Jesus Christ, and God the
Father who raised him from among the
dead,—
2 And all the brethren with' me;—
Unto the assemblies of Galatia:
3 Favour unto you and peace,
From God our Father,
And Lord Jesus Christ,—[a]
4 Who gave himself for[a] our sins,[b]
That he might deliver us out of
the present' evil age,
According to the will of our God and
Father,—
5 Unto whom be the glory unto the ages
of ages: Amen!
6 I marvel that ‖thus' quickly‖ ye are moving
away from him that called you in the favour
of Christ,

[a] Or: "From God [the] Father, and our Lord Jesus Christ."
[a] Or: "over"; or (WH): "concerning."
[b] Tt. ii. 14.

Unto a different' glad-message,—
7 Which is not |another|,
Only there are |some| that are troubling you,[a]
And wishing to change the glad-message of the Christ.
8 But <even if ‖we‖ or ‖a messenger out of heaven‖ announce a glad-message [unto you] aside from that which we announced unto you>
|Accursed|[b] let him be!
9 ‖As we have said before, even now' again' I say‖:
<If anyone is announcing unto you' a glad-message aside from that which ye accepted>
|Accursed|[b] let him be!
10 For am I |even now| persuading ‖men‖ or |God|?
Or am I seeking to please ‖men‖?
<If I had been still' pleasing |men|>
‖Christ's' servant‖ had I not been!
11 For I make known unto you, brethren,
<As to the glad-message which was announced by me>
That it is not after man;
12 For neither ‖from man‖ did I accept it,
Nor was taught [it],—
But through a revealing of Jesus Christ.
13 For ye have heard <as to my own' manner of life, at one time, in Judaism>
How that |exceedingly| was I persecuting the assembly of God, and laying it waste,[c]
14 And was making advancement, in Judaism, above many' contemporaries in my nation,—
Being |surpassingly' zealous| of my paternal' instructions.[d]
15 But <when God,[e] who set me apart *from my mother's womb* and *called*[f] me through his favour,
Was well-pleased' 16 to reveal his Son in me,[g]
That I might announce the glad-message regarding him among the nations>
|Straightway| I conferred not with flesh and blood,
17 Neither went I up unto Jerusalem unto them who |before me| were apostles,—
But I went away into Arabia, and again' returned unto Damascus.
18 ‖Then, after three' years‖ went I up unto Jerusalem, to become acquainted with Cephas, and tarried with him fifteen days;
19 But ‖other of the apostles‖ saw I none, save James the brother of the Lord:—
20 Now <as touching the things which I am writing to you> lo! |before God| I am not guilty of falsehood:—
21 ‖After that‖ I went into the regions of Syria and Cilicia,
22 And was still unknown, by face, unto the assemblies of Judæa which were in Christ,—
23 Only they were hearing—
‖He that was persecuting us formerly‖
|Now| is announcing the glad-message of the faith which he formerly laid waste;
24 And they were glorifying ‖God‖ |in me|.[a]
2 ‖After that, fourteen' years later‖ I |again| went up unto Jerusalem, with Barnabas,
Taking with me Titus also;
2 And I went up by revelation,
And laid before them the glad-message which I proclaim among the nations;
‖Privately‖ however, to them of repute,—
Lest, by any means, |in vain| I should be running, or had run.
3 But ‖not even Titus, who was with me, though he was a Greek'‖ was compelled to be circumcised;—
4 But [this was] because of the false brethren secretly' introduced,—
Who, indeed, came in secretly to spy out our freedom, which we have in Christ Jesus,
That they might bring us' into bondage:—
5 ‖Unto whom, not even for an hour‖ gave we place by the [required] submission,—
In order that ‖the truth of the glad-message‖ might still abide with you.
6 Moreover <from them who were reputed to be something>—
|Whatsoever at one time| they were, maketh no' difference to me,
God accepteth not a man's ‖person‖,—
‖Unto me‖ in fact, they who were of repute added nothing' further;
7 But ‖on the contrary‖—
<When they saw that I had been entrusted with the glad-message to the uncircumcision,
Even as |Peter| [with that] to the circumcision,—
8 For ‖he that energised in Peter, into an apostleship to the circumcision‖
Energised also in me, for the nations,—
9 And when they perceived the favour which had been given unto me>
‖James and Cephas and John, who were reputed to be pillars'‖
Gave ‖the right hand of fellowship‖ unto me and Barnabas,
In order that ‖we‖ [should go] unto the nations,
And ‖they‖ unto the circumcision:—
10 Only that we should remember ‖the destitute‖,—
As to which I had given diligence |this very' thing| to do.
11 But <when Cephas came unto Antioch>
‖To the face‖ [even] |him| I resisted,
Because he stood condemned;

[a] Chap. v. 10.
[b] Gr: *anathema*.
[c] Ac. viii. 3; ix. 21.
[d] Ac. xxii. 3.
[e] Or (WH): "he."
[f] Is. xlix. 1.
[g] Or: "in my case."

[a] Or: "in my case"—as in v. 16.

12 For <before that certain came from James>
‖With them of the nations‖ used he to eat;
Whereas <when they came>
He used to withdraw, and keep himself separate,
Fearing them of the circumcision;
13 And the rest' of the Jews [also] used hypocrisy with him,
So that ‖even Barnabas‖ was carried away by their' hypocrisy.
14 But <when I saw that they were not walking with straightforwardness as regardeth the truth of the glad-message>
I said unto Cephas, before all:—
<If ‖thou‖ although |a Jew| |like them of the nations, and not like the Jews| dost live>
How dost thou compel ‖them of the nations‖ to live like Jews?
15 ‖We, by nature' Jews, and not sinners from among the nations'‖
16 <Knowing, however, that a man is not declared righteous by works of law,[a] [Nor at all] save through faith in Christ Jesus>
‖Even we‖ |on Christ Jesus[b]| believed,
That we might be declared righteous—
By faith in[c] Christ,
And not by works of law;
Because ‖by works of law‖ *shall no' flesh be declared righteous.*[d]
17 Now <if in seeking to be declared righteous in Christ we ‖ourselves also‖ were found sinners>—
Is Christ |therefore| a minister |of sin|?
Far be it!
18 For <if ‖the things that I pulled down‖
‖these‖ |again| I build>
‖A transgressor‖ I prove |myself| to be.
19 For ‖I‖ |through means of law| |unto law| died,
That |unto God| I might live:—
20 ‖With Christ‖ have I been crucified;
And |living no longer| am ‖I‖,
But |living in me| is ‖Christ‖,—
While <so far as I now' do live in flesh>
|By faith| I live—
The faith in[c] the Son of God,
Who loved me, and gave himself up in my behalf.
21 I do not set aside the favour of God;
For <if |through law| is righteousness>
Then |Christ| ‖without cause‖ died.

3 O thoughtless' Galatians!
Who hath bewitched you,—
‖Before whose very eyes‖ |Jesus Christ| was openly set forth as a crucified one?
2 ‖This only‖ am I wishing to learn from you:—
‖By works of law‖ received ye |the Spirit|?
Or by a believed' report?[f]
3 ‖So thoughtless‖ are ye?
<Having made a beginning in Spirit>
Are ye ‖now, in flesh‖ to be made complete?
4 ‖Such things‖ suffered ye |in vain|,—
If at least [it is] even in vain?
5 <He then who was supplying unto you the Spirit, and energising mighty works among[a] you>
By works of law,
Or by a believed' report[b] [did he it]?
6 Even as Abraham—
Believed in God,
And it was reckoned unto him as righteousness.[c]
7 Be taking note |therefore|—
That |they who are of faith| ‖the same‖ are |sons| of Abraham;
8 And ‖the scripture‖
<|Foreseeing| that ‖by faith‖ God would declare the nations righteous>
Fore-announced the good news unto Abraham, saying—[g]
All' the nations shall be blessed in thee.[d]
9 So then ‖they who are of faith‖ are blessed[e] with believing' Abraham;
10 For ‖as many as are of works of law‖ are |under a curse|,—
For it is written—
‖*Accursed*‖ *is everyone' that continueth not in all' things that are written in the book*[f] *of the law to do them.*[g]
11 Moreover, <that ‖in law‖ |no one| is declared[h] righteous with God> [is] evident,—
Because ‖*The righteous one*‖ |*by faith*| *shall live*[i];
12 And ‖the law‖ is not of faith, but—
‖*He that hath done them*‖ *shall live in them,*[k]
13 ‖Christ‖ hath redeemed [us] out of the curse of the law,
Having become |in our behalf| ‖a curse‖;—
Because it is written—
‖*Cursed*‖ *is everyone' that hangeth upon a tree*[l];—
14 In order that ‖unto the nations‖ |the blessing of Abraham| might come about in Jesus Christ,[m]—
In order that ‖the promise of the Spirit‖ we might receive through means of the[n] faith.
15 Brethren! ‖in human fashion‖ am I speaking:
Yet still ‖a man's' confirmed' covenant‖ no one setteth aside or addeth unto:
16 Now ‖unto Abraham‖ were spoken the promises—|*and unto his seed*|[o];—
He saith not— And unto thy seeds, as of many,
But ‖as of one‖— *And unto thy seed,*[o] which is Christ

[a] Chap. iii. 11; Ro. iii. 20.
[b] Or (WH): "on Jesus Christ."
[c] Ml: "of."
[d] Ps. cxliii. 2.
[e] Ml: "of."
[f] Ml: "out of a report of faith."
[a] Or: "in."
[b] Ml: "out of a report (or hearing) of faith."
[c] Gen. xv. 6; ep. Ro. iv. 3; Ja. ii. 23.
[d] Gen. xii. 3; xviii. 18.
[e] Or: "Are to be blessed."
[f] Or: "small scroll."
[g] Deu. xxvii. 26.
[h] Or: "is to be declared."
[i] Hab. ii. 4; ep. Ro. i. 17; He. x. 38.
[k] Lev. xviii. 5; Ro. x. 5.
[l] Or: "that is suspended upon wood." Deu. xxi. 23.
[m] Or (WH): "Christ Jesus."
[n] Or: "our."
[o] Gen. xii. 7; xiii. 15; xvii. 7 f; xxii. 18; xxiv. 7.

17 And |this| I say—
<A covenant previously confirmed by God>
‖the law which |after four hundred' and thirty' years| hath been brought into being‖ doth not annul, so as to do away with the promise.
18 For <if |by law| is the inheritance>
It is |no longer| by promise;
But ‖unto Abraham‖ |through promise| hath God favoured it.
19 Why, then, the law?
‖Because of the transgressions‖ it was added,
Until such time as the seed should come, unto whom the promise had been made,
And was given in charge through messengers, at the hand of a mediator;
20 Now ‖a mediator[a]‖ is not [a mediator] |of one|,
But ‖God‖ is' |one|.
21 Is ‖the law‖ then, against the promises [of God]? Far be it!
For <if a law had been given, which had been able to give life>
Verily ‖in[b] law| would have been our righteousness;
22 But the Scripture |did shut up| all things |under sin|,[c]
That ‖the promise by faith in[d] Jesus Christ‖ might be given to them who have' faith,
23 ‖Before the coming of the faith‖ however, |under law| were we being kept in ward,
Being shut up unto the faith which should afterwards' |be revealed|.
24 So that ‖the law‖ hath proved |our tutor| [training us] for Christ,
In order that |by faith| we might be declared righteous;
25 But <the faith having come'> [no longer| are we |under a tutor|;—
26 For ye ‖all‖ are |sons of God| through the[e] faith in Christ Jesus;
27 For ye ‖as many as |into Christ| have been immersed‖ have put |Christ| on:
28 There cannot be Jew or Greek,
There cannot be bond or free,
There cannot be male and female,
For ‖all ye‖ are |one| in Christ Jesus:
29 Now <if ‖ye‖ are of Christ>
By consequence ye are |Abraham's seed|,
|According to promise| ‖heirs‖.

4 But I say:—
<For as long' a time as |the heir| is |an infant|>
He differeth |nothing| from a servant, though |lord of all|,
2 But is |under guardians| and stewards, until the [day] fore-appointed of the father:
3 So also ‖we‖ <when we were infants>
|Under the elementary principles of the world| were held in servitude;
4 But <when the fulness of the time came'>
God sent forth his Son,
Who came to be of a woman,
Who came to be under law,—
5 That ‖them who were under law‖ he might redeem,
That ‖the sonship‖ we might duly receive;—
6 And <because ye are sons>
God hath sent forth the Spirit of his Son into our hearts, exclaiming, Abba! Oh Father[a]!
7 So that |no longer| art thou a servant but a son;
And ‖if a son‖ an heir also, through God.

8 But ‖at that time‖—
<Not knowing God>
Ye were in servitude unto them who |by nature| are not Gods;
9 Whereas ‖now‖—
<Having acknowledged God,— or rather, Having been acknowledged by' God>
How turn ye back again unto the weak' and beggarly' elementary principles, unto which ‖over again‖ ye are wishing |to come into servitude|[b]?
10 ‖Days‖ ye do narrowly observe,[c] and months, and seasons, and years:—
11 I am afraid of you—Lest by any means |in vain| I should have toiled for you!
12 Become ye as ‖I‖,
Because ‖I also‖ [was] as ‖ye‖,—brethren, I entreat you.
|Not at all| have ye wronged me.
13 Howbeit ye know that ‖by reason of[d] a weakness of the flesh‖ I myself announced the glad-message unto you |formerly|;
14 And ‖your trial, in my flesh[e]‖ ye despised not, neither spat ye [in disgust],
But |as a messenger of God| ye welcomed me—
‖As Christ Jesus‖.
15 Where, then, is the happiness ye accounted yours?
For I bear you witness—That ‖if possible, your eyes‖ ye would have dug out, and given unto me.
16 So then ‖your enemy‖ have I become, by dealing truthfully with you?
17 They shew a zeal for you, not honourably,
But wish ‖to shut you out‖,
In order that ye may be zealous for ‖them‖.
18 Howbeit it is |honourable| to shew zeal in what is[f] honourable at all times, and not only when I am present with you;—
19 My dear children! for whom I |again| am in birth-pains,
Until Christ be formed within you;—
20 I could wish, however, to be present with you, even now, and to change my voice,—
Because I am perplexed regarding you.

[a] The definite article here is probably generic="a."
[b] Or (WH): "by."
[c] Ro. xi. 32.
[d] MI: "of."
[e] Or: "your."
[a] Ro. viii. 15.
[b] Or (WH): "to be in s."
[c] Ro. xiv. 5; Col. ii. 16.
[d] Or: "during."
[e] NB: The weakness, his; the trial, in part, theirs.
[f] Or: "in one who is h."

21 Tell me! ye who ‖under law‖ are wishing to be:
‖The law‖ do ye not hear?
22 For it is written, that ‖Abraham‖ had |two' sons|—[a]
One' by the bondmaid,
And one' by |the free woman|;
23 But ‖he that was of the bondmaid‖
|After the flesh| had been born,
Whereas ‖he that was of the free woman‖
Through means of a [b] promise.
24 Which things, indeed, may bear another meaning;
For ‖the same‖ are two' covenants,--
One, indeed, from Mount Sinai,
|Into bondage| bringing forth,
The which is Hagar,—
25 And ‖the Hagar‖ is |Mount Sinai, in Arabia|,—
She answereth, however, unto the present' Jerusalem,
For she is in bondage with her children;
26 But ‖the Jerusalem above'‖[c] is |free|,—
The which is our mother;
27 For it is written—
Be gladdened, O barren one! that wast not giving birth,
Break forth and shout, thou that wast not in birth-pains,—
Because ‖more‖ are the children of the deserted one,
Than of her that had the husband.[d]
28 And ‖we‖[e] brethren, <after the manner of Isaac>
Are |children of a promise'|.
29 But <just as |then| ‖he that after the manner of the flesh' had been born‖
Did persecute him who [had been born] after the manner of the Spirit>
‖Thus‖ also |now|.
30 But, what saith the scripture?
Cast out the serving woman and her son;
For in nowise shall the son of the serving woman inherit' with the son of the free.[f]
31 Wherefore, brethren, we are not children of a serving woman|, but of the free:—
5 ‖With her freedom‖ |Christ| hath made you' free.
Stand fast, therefore, and do not |again| ‖with a yoke of servitude‖ be held fast!

2 See! ‖I, Paul‖ say unto you—
<If ye be getting circumcised> |Christ| will profit you' nothing'.
3 Yea, I bear solemn witness again, unto every' man getting circumcised,—
That he is |a debtor| to do |the whole' law|.
4 Ye have been set aside from Christ, ye who |by law| are to be declared righteous,—
|Out of his favour| ye have fallen;
5 For ‖we‖ |in Spirit, by faith, for a hope of righteousness| are ardently waiting,—
6 For ‖in Christ [Jesus]‖ neither ‖circumcision‖ availeth anything, [a] nor |uncircumcision|,
But faith, |through love| energising.

7 Ye were running well:—
Who hath hindered you, that |by truth| ye are not to be persuaded?
8 ‖The persuasion‖ [is] not of him that calleth [b] you:—
9 ‖A little' leaven‖ leaveneth |the whole' lump|.[c]
10 ‖I‖ am persuaded regarding you, in the Lord—
That <for nothing else> ye will have any regard;
But ‖he that is troubling you‖ shall bear the sentence,--
‖Whosoever he may be‖.
11 ‖I‖ however, brethren--
<If |circumcision| I yet' proclaim>
Why am I yet' persecuted?
|After all| the stumbling-block of the cross hath been set aside.
12 Oh! that they would even leave off in dismay [d] who are unsettling you!
13 For ‖ye‖ |on a footing of freedom| were called brethren,—
|Only'| [turn] not your freedom into an occasion to the flesh,
But ‖by means of your love‖ be serving one another;
14 For ‖the whole' law‖ |in one' word| is summed up—[namely] in this,—
Thou shalt love thy neighbour as thyself.[e]
15 <If, however, ‖one another‖ ye bite and devour>
Take heed lest ‖by one another‖ ye be consumed!
16 I say, moreover—
|By Spirit| be walking,
And ‖fleshly coveting‖ ye will in nowise fulfil;
17 For ‖the flesh‖ coveteth against the Spirit,
But ‖the Spirit‖ against the flesh,—
For ‖these‖ |unto one another| are opposed.
Lest <whatsoever things ye chance to desire>
‖these‖ ye should be doing!
18 And <if |by Spirit| ye are being led>
Ye are not under law.
19 ‖Manifest‖ however, are the works of the flesh, which, indeed, are—
Fornication, impurity, wantonness, 20 idolatry, enchantment, enmities, strife, [f] jealousy, [g] outbursts of wrath, factions, divisions, parties, 21 envyings, drunkenness, [h] revellings;—
And such things as these:
As to which I forewarn you, even as I have' forewarned you,—
That ‖they who such things as these' do practise‖
Shall not inherit ‖God's kingdom‖.

[a] Gen. xxi. 2, 9.
[b] Or (WH): "the."
[c] He. xii. 22; Rev. iii. 12; cp. Is. liv. 1.
[d] Is. liv. 1.
[e] Or (WH): "ye."
[f] Gen. xxi. 10.
[a] Chap. vi. 15; 1 Co. vii. 19.
[b] Or: "was calling."
[c] 1 Co. v. 6, 8.
[d] Mi: "smite themselves off."
[e] Lev. xix. 18; Mt. xxii. 39; Ro. xiii. 8, 9.
[f] Or (WH): "strifes."
[g] Or (WH): "jealousies."
[h] Or: "drunken bouts."

22 But ‖the fruit of the Spirit‖ is—[a]
Love, joy, peace, long-suffering, graciousness, goodness, faithfulness, 23 meekness, self-control;—
‖Against such things as these‖ there is no law.
24 And ‖they who are of Christ Jesus‖ have crucified ‖the flesh‖, with its susceptibilities and covetings.
25 <If we live by Spirit>
|By Spirit| let us also walk.
26 Let us not become vain-glorious,—
‖One another‖ challenging,
‖One another‖ envying.

6 Brethren! <if a man should even be overtaken' in any' fault>
‖Ye, the spiritual‖ be restoring such a one, in a spirit of meekness,
Looking to thyself, lest ‖even thou‖ be put to the test.
2 ‖One another's' burdens‖ be ye bearing,
And ‖so‖ fill up the law of the Christ.
3 For <if anyone thinketh he is' something, when he is |nothing|> he deceiveth himself;
4 But ‖his own work‖ let each one [b] be putting to the proof,—
And ‖then, for himself alone‖ |the matter of boasting| shall he have,
And not for some other,
5 For ‖each one‖ |his own' proper load| shall bear:—
6 Howbeit, let him who is being orally instructed in the word, have fellowship with him that is so instructing him, ‖in all' good things‖.
7 Be not deceiving yourselves!
‖God‖ is not to be mocked;
For <whatsoever a man soweth> ‖the same‖ shall he also reap,—
8 Because <he that soweth into his own flesh>
‖Out of the flesh‖ shall reap corruption,[c]
Whereas <he that soweth into the Spirit>
‖Out of the Spirit‖ shall reap age-abiding life.

9 And <in doing that which is honourable> let us not be fainthearted;
For ‖in due season‖ we shall reap, if we faint not.
10 |Hence| then, <as we have opportunity'>
Let us be working what is good, towards all,—
But |especially| towards the family of the faith.

11 See! ‖with what large' letters, unto you'‖ I have written, |with my own' hand|:—
12 <As many as are wishing to make a good show in flesh>
‖The same‖ are compelling you to get circumcised,—
Only' that |for the cross of Christ [Jesus]| they may not be suffering persecution!
13 For <not even they who are getting [a] circumcised> are ‖themselves‖ observing |law|,—
But are wishing you' to be circumcised,
That ‖in your' flesh‖ they may boast themselves.
14 <With me> however,
Far be it! to be boasting,
Save in the cross of our Lord Jesus Christ,—
Whereby ‖unto me‖ |a world| hath been crucified,
And ‖I‖ unto |a world|;
15 For neither |circumcision| is anything, nor |uncircumcision|,
But a new' creation [b];—
16 And <as many as |by this rule| shall walk [c]>
Peace be upon them, and mercy,
‖And *upon the Israel* of God‖.[d]
17 <For the rest>
‖Annoyances, unto me‖ let no one be offering;
For ‖I‖ |the brandmarks of Jesus, in my body| am bearing.

18 ‖The favour of our [e] Lord Jesus Christ‖ be with your spirit, brethren. Amen.

[a] Cp. Eph. v. 9.
[b] Or (WH): "him."
[c] Or: "decay."
[a] Or (WH): "have got."
[b] Chap. v. 6; 1 Co. vii. 19.
[c] Ph. iii. 16.
[d] Ps. cxxv. 5; cxxviii. 6.
[e] Or (WH): "the."

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

1 Paul, an apostle of Christ Jesus, through God's will,
Unto the saints who are [in Ephesus] and faithful in Christ Jesus,—
2 Favour unto you, and peace,
From God our Father, and Lord Jesus Christ.
3 ‖Blessed‖ be the God and Father of our Lord Jesus Christ,[a]
Who hath blessed us with every' spiritual blessing, in the heavenlies, in Christ,
4 According as he made choice of us, in him, before the founding of a world,
That we might be holy and blameless in his presence;
‖In love‖ 5 marking us out beforehand unto sonship, through Jesus Christ, for himself,
According to the good pleasure of his will,
6 Unto the praise of the glory of his favour wherewith he favoured us in the Beloved One,—
7 In whom we have the redemption through his blood, the remission of our offences,[b]
According to the riches of his favour,
8 which he made to superabound towards us;
‖In all' wisdom and prudence‖ 9 making known to us the sacred secret[c] of his will,[d]
According to his good pleasure which he purposed in him,—
10 <For[e] an administration of the fulness of the seasons> to reunite for himself (under one head) the all things in the Christ, The things upon the heavens, And the things upon the earth,
‖In him‖:
11 In whom also we were taken as an inheritance,
According to the purpose of him who energiseth all things according to the counsel of his will,
12 That we should be for the praise of his glory—
‖We who had hoped beforehand in the Christ‖,—
13 In whom ‖ye also‖—
<Hearing the word of the truth, the glad-message of your salvation,—
In whom also believing>—
Were sealed with the Spirit of the promise, the Holy [Spirit],[a]
14 Which[b] is an earnest of our inheritance,
Unto the redemption of the acquisition;—
‖Unto his glorious' praise‖.[c]

15 |For this cause| ‖I also‖—
<Having heard of the faith on your' part in the Lord Jesus, and that towards all the saints>[d]
16 Cease not giving thanks in your behalf,
Making mention in my prayers,[e]
17 That ‖the God of our Lord Jesus Christ, the Father of glory‖ would give you a Spirit of wisdom and understanding in gaining a personal knowledge of him,—
18 The eyes of your heart[f] having been enlightened',
That ye may know—
What is the hope of his calling,
What the riches of the glory of his *inheritance in the saints*,[g]
19 And what the surpassing' greatness of his power unto us who believe,——
According to the energy of the grasp of his might[h] 20 which he energised in the Christ, When he raised him from among the dead,[i] And *seated* him *at his right hand*[k] in the heavenlies, 21 Over-above all principality, authority, and power, and lordship, and every' name that is named, not only in this age, but also in the coming one, 22 And *did put ‖all things‖ in subjection beneath his feet*.[l] And gave him to be head over all things unto the assembly,[m] 23 Which, indeed, is his body[n]
The fulness of him who |the all things in all| is for himself filling up.

[a] 2 Co. i. 3.
[b] Col. i. 14.
[c] Ap: "Mystery."
[d] Chap. iii. 9; Col. i. 26.
[e] Or: "with a view to."
[a] Chap. iv. 30; 2 Co. i. 22.
[b] Or (WH): "Who."
[c] Mi: "the praise of his glory."
[d] Col. i. 9.
[e] Ro. i. 9; Ph. i. 3, 4; 1 Th. i. 2.
[f] And so the heart has eyes! Blind emotion is of little account in the Bible.
[g] Deu. xxxiii. 26-29.
[h] Or: "the e. of his mighty grasp."
[i] Chap. ii. 6.
[k] Ps. cx. 1.
[l] Ps. viii. 6; cp. 1 Co. xv. 27; He. ii. 8.
[m] Ap: "Assembly."
[n] Col. i. 18.

2 [Unto] you also—
Being dead[a] by your offences and sins, 2 In which at one time ye walked, [b] According to the age of the world, According to the prince of the authority of the air, of the spirit that now energiseth in the sons of disobedience,[c] 3 Among whom also ‖we all‖ had our behaviour, at one time, in the covetings of our flesh, doing the things desired by the flesh and the mind, And were children, by nature, of anger[d]—even as the rest,—

4 But ‖God‖ <Being rich in mercy>
‖By reason of the great love wherewith he loved us‖
5 <Although we were' dead by our offences>[e]
Gave us life together with the Christ,—
|By favour| ye have been saved,—
6 And raised us up together,
And seated us together in the heavenlies,[f]
‖In Christ‖:
7 That he might point out, in the oncoming ages, The surpassing' riches of his favour in graciousness upon us,
‖In Christ Jesus‖;
8 For |by his favour| have ye been saved, through means of faith,
And this [hath come to pass]—
Not from you, |Of God| the free-gift!
9 Not from works, lest anyone should boast.
10 ‖His‖ in fact we are—his |workmanship|,
Created in Christ Jesus upon a footing of good works,
Which God prepared beforehand, That |therein| we might walk.

11 Wherefore, keep in remembrance—
That |at one time| ‖ye, the nations in flesh‖
<Who are called Uncircumcision by the so'-called Circumcision in flesh, made by hand>[g]
12 That ye were ‖in that season‖,
Separate from Christ, Alienated from the citizenship of Israel, and strangers from the covenants of promise, Having no |hope| And godless in the world;
13 But ‖just now, in Christ Jesus‖,
‖Ye, who at one' time were *afar off*‖[h]
Were made *nigh*[i] in the blood of the Christ;
14 ‖He‖ in fact, is our peace—
Who made both one, And ‖the enclosing' middle-wall‖ took down, 15 ‖The enmity, in his flesh—the law of commandments in decrees‖[j]—bringing to nought,—
That ‖the two‖ he might create in himself, into one' man of new' mould',
‖Making peace‖.
16 And might fully reconcile[a] them both, in one' body, through means of the cross,—
‖Slaying the enmity thereby‖;—
17 And ‖coming‖ *he announced the glad-message*—
‖Of peace‖ unto you, *the far off*,
‖*And peace*‖ *unto them that were nigh*[b];
18 Because ‖through him‖ we have our introduction—[c] ‖we both‖—in one' Spirit, unto the Father.

19 Hence, then—
‖No longer‖ are ye strangers and sojourners,
But ye are fellow-citizens of the saints, And members of the household of God,—
20 Having been built up on the foundation of the apostles and prophets,
There being |for *chief corner stone*|[d]
‖Jesus Christ himself'‖,—
21 |In whom| ‖an entire' building,
In process of being fitly joined together‖,
Is growing into a holy shrine in [the] Lord;
22 |In whom| ‖ye also‖ are being builded together[e]
Into a habitation of God in Spirit.

3 For |this| cause ‖I, Paul, the prisoner of Christ Jesus in behalf of you the nations‖:—
2 If at least ye have heard of the administration of the favour of God[f] which hath been given unto me for you,
3 [How that] |by way of revelation| was made known unto me the sacred secret,—[g]
Even as I before wrote[h] in brief,—
4 Respecting which ye can |by reading| perceive my discernment in the sacred secret[g] of the Christ,—
5 Which |in other' generations| had not been made known unto the sons of men,
As it hath |now| been revealed by his holy' apostles and prophets, in Spirit;—
6 That they who are of the nations should be joint heirs, and a joint body, and joint partakers of the promise in Christ Jesus through means of the glad-message,—7 Of which I was made a minister, according[i] to the free-gift of the favour of God which was given unto me, according to the energy of his power:
8 ‖Unto me‖--
<The less than least of all' saints>
Was given this favour,
‖Unto the nations‖ to announce the glad-message of the untraceable' riches of the Christ,
9 And to bring to light—What is the administration of the sacred secret[k]

[a] Col. ii. 13.
[b] Col. iii. 7.
[c] Cp. chap. v. 6, n.
[d] Col. iii. 6.
[e] Col. ii. 13.
[f] See chap. i. 20; cp. i. 3; iii. 10; vi. 12.
[g] Ro. ii. 26.
[h] Is. lvii. 19; lii. 7.
[i] Col. ii. 14.
[a] Col. i. 20-22.
[b] Is. lvii. 19.
[c] Chap. iii. 12; Ro. v. 2.
[d] Is. xxviii. 16.
[e] 1 P. ii. 5.
[f] Cp. "administration of the sacred secret," v. 9.
[g] Ap: "Mystery."
[h] Prob. in chap. i. 9, 10.
[i] Col. i. 25.
[k] Col. i. 26. Ap. "Mystery"

which had been hidden away from the ages in God, who did all things create:
10 In order that now, unto the principalities and the authorities in the heavenlies, might be made known', through means of the assembly, the manifold' wisdom of God,—11 According to a plan of the ages which he made in the anointed Jesus our Lord,—12 In whom we have our freedom of speech and introduction[a] with assurance, through the faith of him;—
13 Wherefore I request, that there be no fainting in my tribulations in your behalf,
The which is your glory;—
14 For |this| cause, I bow my knees unto the Father,—
15 From whom every' fatherhood in [the] heavens and upon the earth is named,—
16 In order that he may give unto you—
<According to his glorious' riches>[b]
|With power| to be strengthened, through his Spirit, in the inner man,
17 That the Christ may dwell, through means of your faith, in your hearts, in love,
‖Having become rooted and founded‖,
18 In order that ye may be mighty enough
To grasp firmly, with all the saints,—
What is the breadth and length and depth and height,
19 To get to know, also, the |knowledge-surpassing| love of the Christ,—
In order that ye may be filled unto all the fulness of God[c]:
20 Now <unto him who is able[d] to do |above all things|,
Exceeding abundantly above the things which we ask or conceive,—
According to the power which doth energise itself within us,—
21 ‖Unto him‖ be the glory,
In the assembly And in Christ Jesus—
Unto all the generations of the age of ages;
Amen:——

4 I exhort you, therefore,
<I, the prisoner in the Lord>
To walk in a manner |worthy|[e] of the calling wherewith ye were called;—
2 With all lowliness and meekness,[f]
With long suffering,
Bearing one with another in love,
3 Giving diligence to keep—
The oneness of the Spirit in the uniting-bond of peace,—
4 One' body, and one' spirit, even as ye were also called in one' hope of your calling,
5 One' Lord, one' faith, one' immersion,
6 One' God and Father of all—
Who is over' all, and through' all, and in' all.

[a] Chap. ii. 18; Ro. v. 2.
[b] Mi: "the riches of his glory."
[c] Perh: "all divine'fulness."
[d] Ro. xvi. 25, 26.
[e] Col. i. 10.
[f] Col. iii. 12.

7 ‖To each one of you‖ however, hath favour been given,
According to the measure of the free-gift of the Christ;
8 Wherefore he saith—
‖*Ascending on high*‖ *he took captivity captive*,
[And] *gave gifts unto men.*[a]
9 Now this, *He ascended*[a]; what is it,—save—That he also descended[b] into the under' parts of the earth?
10 |He that descended| ‖he‖ it is who also ascended over-above all the heavens,
That he might fill all things;
11 And ‖he‖ *gave*—
Some, indeed, to be apostles,
And some, prophets,
And some, evangelists,
And some, shepherds and teachers,—
12 With a view to the fitting of the saints
For the work of ministering,
For an upbuilding of the body of the Christ;
13 Until we all advance—
Into the oneness of the faith, and the personal knowledge of the Son of God,
Into a man of full-growth,
Into the measure of the stature of the fulness of the Christ;
14 That we may |no longer| be infants—Billow-tossed and shifted round with every wind of teaching,—In the craft of men, In knavery suited to the artifice of error;
15 But ‖pursuing truth‖—
May |in love| grow into him in all things,—
Who is the head,[c] ‖Christ‖,—
16 Out of whom[d] all' the body—
Fitly framing itself together, And connecting itself, Through means of every' joint of supply, By way of energising in the measure of each single part—
Secureth the growing of the body,
Unto an upbuilding of itself in love.[e]
17 ‖This‖ therefore, am I saying and protesting in the Lord:—
That |no longer| ye walk even as |the nations| walk—
In the vanity of their minds, 18 Being darkened in their understanding, Alienated from the life of God— By reason of the ignorance that existeth within them, By reason of their hearts being turned into stone, 19 Who, indeed, |having become past feeling| have delivered ‖themselves‖ up, with wantonness, unto making a trade of all impurity with greed.
20 ‖Ye‖ however, have |not thus| learned the Christ:—
21 If, at least, it is ‖him‖ ye have heard, And ‖in him‖ ye have been taught—
Even as truth is' in Jesus,—
22 That ye were to strip off—as regardeth the

[a] Ps. lxviii. 18.
[b] Or (WH) add: "first."
[c] Col. i. 18.
[d] Or: "by virtue of whom."
[e] Col. ii. 19.

former' behaviour—the old' man,[a] Who
corrupteth himself according to his deceit-
ful' covetings,
23 And were to be getting young again in the
spirit of your mind,
24 And were to put on the man of new'
mould',[b] Who |after God| hath been
created in his truthful' righteousness and
lovingkindness.
25 Wherefore <stripping off what is false>
Be speaking truth each one with his neigh-
bour,[c]
Because we are members one of another;
26 *Be ye angry, and not committing sin*,[d]
Let not |the sun| be going down upon your
angry mood,
27 Neither be giving place unto the adversary;
28 Let ‖the stealer‖ |no more| steal,
But rather let him be toiling,— Working
with his[e] hands the thing that is good,
That he may have [wherewith] to be
giving away to him that hath |need|;
29 Let ‖no' putrid discourse‖ |out of your mouth|
be going forth,
But if anything is good—suited to the need-
ful' upbuilding,—[f]
That it may give benefit unto them that
hear;
30 And be not grieving the Holy Spirit of God,
Wherewith ye have been sealed unto a day
of redemption[g];
31 <All' bitterness, and wrath, and anger, and
outcry, and profane speaking> let it be
taken away from you,[h] |With all' base-
ness;
32 And be ye gracious |one to another|, tenderly
affectionate, in favour forgiving one
another—
Even as ‖God also, in Christ‖ hath in favour
forgiven you[i];
5 Become ye, therefore, imitators of God, as
children beloved, 2 And walk in love—
Even as ‖the Christ also‖ loved you, And
delivered himself up in your[k] behalf,
An offering and sacrifice[l] unto God, For a
fragrance of *sweet smell*.[m]
3 But <fornication, and all' impurity, or covet-
ousness>
Let it not be named among you— Even
as becometh saints;
4 And shamelessness and foolish talking, or jest-
ing,—
Which things are beneath you,—
But |rather| giving of thanks;
5 For ‖this‖ ye know, |if ye take note|—
That no fornicator, or impure or greedy
person, |Who is an idolater|,
Hath any inheritance in the kingdom[n] of
the Christ and God.[o]

6 Let no one be deceiving you with empty words;
For ‖because of these things‖ is coming the
anger of God[a] upon the sons of obstinacy[b];
7 Do not, then, become co-partners with them;
8 For ye were, at one time, darkness,
But |now| are ye light in the Lord,—
|As children of light| be walking,—[c]
9 For ‖the fruit of the light‖[d] is in all'
goodness, and righteousness, and
truth,—
10 Putting to the test what is well-pleasing
unto the Lord;
11 And be not joining in fellowship in the un-
fruitful works of darkness,
But |rather| be even administering reproof;
12 For <of the secret things which are brought to
pass by them> it is |shameful| even to
speak!
13 ‖All things‖ however, <when reproved by
the light> become manifest,
For ‖all' that of itself maketh manifest‖ is
|light|;
14 Wherefore it saith—
Up! thou sleeper,
And arise from among the dead,
And the Christ will shine upon thee.
15 Be taking heed, therefore, |exactly| how ye are
walking,—
Not as unwise, But as wise,—
16 Buying out for yourselves the opportunity,[e]
because ‖the days‖ are |evil|;
17 ‖For this cause‖ do not become foolish, but
have discernment as to what is the will of
the Lord;
18 And *be not getting drunk with wine*,[f] in which
is dissoluteness,
But be getting filled in Spirit;—
19 Speaking to yourselves, with psalms and
hymns and spiritual songs[g];
Singing, and striking the strings, with your
heart unto the Lord;
20 Giving thanks, always, for all things,
<In the name of our Lord Jesus Christ>
Unto your God and Father[h];
21 Submitting yourselves one to another
In reverence of Christ,——
22 Ye wives,[i] unto your own husbands, |as
unto the Lord|,
23 Because |a husband| is the head of his
wife,
As |the Christ also| is the head of the
assembly,
‖He‖ being the saviour of the body,—
24 Nevertheless <as ‖the assembly‖ sub-
mitteth herself unto the Christ> ‖so‖
the wives, unto their husbands |in
everything|:
25 Ye husbands,[k] be loving your wives,
Even as ‖the Christ also‖ loved the

[a] Col. iii. 9.
[b] Col. iii. 10.
[c] Zech. viii. 16.
[d] Ps. iv. 4.
[e] Or (WH): "his own." Ml: "an upbuilding of the need."
[f] Chap. i. 13.
[g] Col. iii. 8.
[h] Or (WH): "us."
[i] Or (WH): "our."
[k] Ps. xl. 6.
[l] Eze. xx. 41.
[m] Ap: "Kingdom."
[n] 1 Co. vi. 9.

[a] Col. iii. 6.
[b] Who have, so to speak, been born of obstinacy, and derived their nature therefrom.
[c] 1 Th. v. 5.
[d] Cp. Gal. v. 22.
[e] Col. iv. 5.
[f] Pr. xxiii. 31 (Sep.).
[g] Col. iii. 16.
[h] Col. iii. 17.
[i] Col. iii. 18; 1 P. iii. 1.
[k] Col. iii. 19; 1 P. iii. 7.

assembly, and delivered ‖himself‖ up in her behalf,
26 That ‖her‖ he might sanctify, Having purified [her] with the bath of water, in declaration,[a]
27 That ‖he‖ might present |unto himself| the assembly ‖all glorious‖, not having spot or wrinkle or any of such things, but that she should be holy and blameless;
28 ‖So‖ ought the husbands [also] to be loving their own' wives |as their own' bodies|,—
‖He that loveth his own wife‖ loveth |himself|,
29 ‖No one‖ in fact, ever yet hated |his own' flesh|,
But nourisheth and cherisheth it,—
Even as |the Christ| the assembly,
30 Because |members| are we of his body;—
31 ‖*For this cause*‖ *will a man leave his father and his mother, and will cleave unto his wife, And* ‖*they two*‖ *shall become'* |*one flesh*|.[b]
32 ‖This sacred secret‖[c] is |great|,—
‖I‖ however, am speaking as to Christ and [as to] the assembly[d];—
33 Nevertheless ‖ye also‖ do ye, individually,
Each man be so loving ‖his own' wife‖ as himself,
And ‖the wife‖ [see] that she reverence her husband.

6 Ye children,[e] be obedient unto your parents [in the Lord],
For this is right:
2 *Honour thy father and thy mother,*—
<Which indeed is the first commandment with promise>
3 *That it may come to be* ‖*well with thee*‖, *And thou shalt be long-lived upon the land.*[f]
4 And ye fathers,[g] be not provoking your children to anger,
But be nourishing them up in the *discipline* and *admonition* of the Lord.[h]
5 Ye servants,[i] be obedient unto them who |after the flesh| are your masters,
With fear and trembling,
In singleness of your heart, as unto the Christ;
6 Not by way of eye-service as man-pleasers,
But as servants of Christ, doing the will of God,
7 ‖From the soul, 7 with good will‖ rendering service—
As unto the Lord, and not unto men;
8 Knowing that ‖each one‖ <whatsoever he may do that is good> ‖the same‖ shall he receive back from the Lord—Whether bond or free.
9 And ye masters,[a] ‖the same things‖ be doing towards them,
Forbearing your threat—
Knowing that ‖both their' and your' Master‖ is in the heavens,
And ‖respect of persons‖ there is none |with him|.[b]

10 <For the rest>
Be empowering yourselves in the Lord, and in the grasp of his might:
11 Put on the complete armour of God,
With a view to your having power to stand against the strategies of the adversary;
12 Because our[c] struggle is not against blood and flesh, But
Against the principalities, Against the authorities, Against the world-holders } of this darkness,
Against the spiritual forces of wickedness in the heavenlies.
13 ‖For this cause‖ take up the complete armour of God,
In order that ye may receive power to withstand in the evil day,
And <|all things| having accomplished> to stand!
14 Stand, therefore,—
Having girded your *loins with truth,*
And *put on the breastplate of righteousness,*[d]
15 And shod your *feet with the readiness of the glad-message of peace*[e];
16 ‖With all‖ having taken up the shield of faith,
Wherewith ye shall have power ‖all' the ignited darts of the wicked one‖ to quench;
17 And ‖*the helmet of salvation*‖[f] welcome ye,
And *the sword of the spirit*, which is *what God hath spoken,*[g]
18 ‖With all' prayer and supplication‖ praying in every season, in spirit,
And |thereunto| watching, with all' perseverance and supplication,
For all the saints,—
19 ‖And on behalf of me‖;—[h]
That ‖unto me‖ may be given discourse in the opening of my mouth
‖With freedom of utterance‖ to make known the sacred secret[i] [of the glad-message] 20 <In behalf of which I am conducting an embassy in chains> That |therein| I may use freedom of utterance as it is needful for me to speak.

21 In order, however, that ‖ye also‖ may

[a] Ie: "by way of declaration," "declaratively."
[b] Gen. ii. 24.
[c] Ap: "Mystery."
[d] Ap: "Assembly."
[e] Col. iii. 20.
[f] Exo. xx. 12; Deu. v. 16.
[g] Col. iii. 21.
[h] Pr. ii. 2 (Sep.), 5; iii. 11; Is. l. 5.
[i] Col. iii. 22; 1 Tim. vi. 1; Tt. ii. 9.

[a] Col. iv. 1.
[b] Col. iii. 25.
[c] Or (WH): "your."
[d] Is. xi. 5; lix. 17; 1 Th. v. 8.
[e] Is. xl. 3, 9; lii. 7.
[f] Is. lix. 17.
[g] Is. xi. 4; xlix. 2; li. 16; Ho. vi. 5.
[h] Col. iv. 3.
[i] Ap: "Mystery."

know the things which relate to me—[a] ‖what I am accomplishing‖—‖All things‖ shall Tychicus make known unto you, [He] the beloved brother and faithful minister in the Lord, 22 Whom I have sent unto you for this very purpose, That ye may get to know the things concerning us, And he may encourage your hearts.

23 Peace unto the brethren, and love with faith,—
From God our Father, and Lord Jesus Christ.

24 Favour be with all' them that love our Lord Jesus Christ with incorruptness.

[a] Col. iv. 7.

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

1 Paul and Timothy,
Servants of Christ Jesus,—
Unto all' the saints in Christ Jesus who are in Philippi,
With overseers and ministers :—
2 Favour unto you, and peace,
From God our Father and Lord Jesus Christ.
3 I am giving thanks unto my God, on occasion of all' my remembrance of you,
4 <At all times, in every' supplication of mine, in behalf of you all'>
‖With joy‖ |my supplication| making,—
5 On account of your contribution[a] unto the glad-message, from the first' day until the present :
6 Being persuaded of this very' thing—
That ‖he who hath begun in you a good work‖
Will perfect it, until the day of Jesus Christ[b];
7 According as it is right in me to have |this| regard in behalf of you all',—
Because ye have had me in your hearts,
<Both in my bonds and in the defence and confirmation of the glad-message>
All' of you being ‖joint partakers of my favour‖.
8 For God is ‖my witness‖[c] how I long for you all' in the tender affections of Christ Jesus.
9 And ‖this‖ I pray—
That ‖your love‖ may be |yet more and more| pre-eminent in personal knowledge and all' perception,
10 To the end ye may be putting to the test the things that differ,
In order that ye may be incorrupt and may give no occasion of stumbling, unto the day of Christ,
11 Filled with that fruit of righteousness which is through Jesus Christ unto the glory and praise of God.
12 Howbeit, I am minded, brethren, that ye should be |getting to know|
That ‖the things which relate unto myself‖ |rather, unto an advancement of the glad-message| have fallen out,[a]
13 So that ‖my bonds‖ have become |manifest in Christ|, in the whole' palace,[b] and unto all the rest,—
14 And [so that] ‖the most of the brethren in the Lord‖ <assured by my bonds> are becoming more abundantly' bold to be fearlessly' speaking the word of God :—
15 ‖Some‖ indeed, by reason of envy and strife—
‖Some‖ however, by reason of good will—
are proclaiming ‖the Christ‖ :
16 ‖These‖ indeed, out of love, Knowing that ‖for the defence of the glad-message‖ I am set ;
17 But ‖those‖ ‖out of faction‖ are declaring |the Christ|,[c] Not purely—supposing to rouse up ‖tribulation‖ with my bonds.
18 What then ?
That ‖in any' way‖ <Whether in pretext, or in truth> ‖Christ‖ is declared
And ‖in this‖ I rejoice—Yea, and will' rejoice !
19 For[d] I know that ‖*this*‖ *shall turn unto me for salvation*—[e]
Through your' supplication, and the supply of the Spirit of Jesus Christ,—
20 According to my eager outlook and hope,
that ‖in nothing‖ shall I be put to shame,

[a] Or : "fellowship," "share of help."
[b] Or (WH) : "Christ Jesus."
[c] Ro. i. 9.
[a] Ml : "have come."
[b] Gr : "*prætorium*."
[c] Or (WH) simply : "Christ."
[d] Or (WH) : "but."
[e] Job xiii. 16.

But ‖with all' freedom of speech‖ |as always, now also| shall Christ be magnified in my body, Whether through means of life, or of death.

21 For ‖unto me‖—
|Living| is Christ,
And ‖dying‖ gain.

22 But <if living in flesh [is Christ]> ‖This, unto me‖ is a fruit of work,—
And <what I shall choose>[a] I make not known:

23 I am held in constraint, however, by reason of the two,—
Having |the coveting| to be released,[b] and to be |with Christ|,
For it were far' better!

24 But ‖to abide still in the flesh‖ is more needful for your sake;

25 And <of |this| being assured> I know that I shall abide,—yea abide with you all', for your' advancement, and the joy of your faith;

26 In order that ‖your matter of boasting‖ may be more abundant in Christ Jesus, regarding me, through my own' presence again' with you.

27 ‖Only‖ <in a manner worthy of the glad-message of the Christ> be using your citizenship;
In order that—
<Whether coming and seeing you, or being absent>
I may hear of the things which concern you,—
That ye are standing fast in one' spirit,
|With one' soul| joining for the combat along with the faith of the glad-message;

28 And not being affrighted in anything by the opposers,—
‖The which‖ is |unto them| a token of destruction, although of your' salvation. And this from God;

29 Because ‖unto you‖ hath it been given as a favour, ‖in behalf of Christ‖
Not only, on him, to believe,
But also, in his behalf, to suffer:—

30 Having ‖the same' contest‖ which ye have seen in me, and now hear to be in me.

2 <If there be, therefore, any encouragement in Christ,
If any comfort of love,
If any fellowship of spirit,
If any tender affections and compassions>

2 Fill ye up my' joy—
That ‖the same thing‖ ye esteem,
‖The same' love‖ possessing,
<Joined in soul> ‖the one[c] thing‖ esteeming,—

3 Nothing by way of faction,
Nothing by way of vain-glory,—
But <in lowliness of mind> accounting ‖one another‖ superior to yourselves,—

4 Not ‖to your own things‖ |severally| looking,[a]
But ‖to the things of others‖ |severally|[b]:—

5 ‖The same thing‖ esteem |in yourselves| which also ‖in Christ Jesus‖ [ye esteem],—

6 Who <|in form of God|[c] subsisting>
Not ‖a thing to be seized‖ accounted the being equal with God,

7 But ‖himself‖ emptied,
Taking ‖a servant's form‖,
Coming to be ‖in men's likeness‖;

8 And <‖in fashion‖ being found ‖as a man‖>
Humbled himself,
Becoming obedient as far as death,
Yea, ‖death upon a cross‖.

9 Wherefore also ‖God‖ uplifted him far on high,
And favoured him with the name which is above every' name,—

10 In order that ‖in the name of Jesus‖ *every' knee might bow*—[d]
Of beings in heaven, and on earth, and underground,—

11 *And ‖every' tongue‖ might openly confess*—[d]
That Jesus Christ is ‖Lord‖,
Unto the glory of *God* the Father.

12 So, then, my beloved—
<Even as ye have always' obeyed,
Not [as] in my presence only,
But |now| ‖much more‖ in my absence>
‖With fear and trembling‖ |your own' salvation| be working out;

13 For it is ‖God‖ who energiseth within you, both the desiring and the energising, in behalf of his good pleasure.

14 ‖All things‖ be doing, apart from murmurings and disputings;

15 In order that ye may become faultless and inviolate,[e]
Children of God, blameless amidst a *crooked and perverted generation*,[f]
Amongst whom ye appear as luminaries in the world,

16 ‖A word of life‖ holding forth,—
As a matter of boasting unto me, for the day of Christ,—
That ‖not in vain‖ I ran,
Nor ‖*in vain*‖ *I toiled*[g]:—

17 Nay! <if I am even to be poured out as a drink-offering, upon the sacrifice and public ministry of your faith>
I rejoice, yea rejoice together with you all',—

18 ‖For the same cause‖ moreover, do ‖ye

[a] Or (WH): "And what shall I choose!"
[b] MI: "for the releasing."
[c] Or (WH): "same."
[a] 1 Co. x. 24.
[b] Or (WH) remove "severally" to beginning of next clause.
[c] Or: "divine form."
[d] Is. xlv. 23; Ro. xiv. 11; Rev. v. 13.
[e] Or: "pure." Cp. Mt. x. 16; Ro. xvi. 19.
[f] Deu. xxxii. 5.
[g] Is. xlix. 4; lxv. 23.

also‖ rejoice, yea rejoice together with me.

19 I am hoping, however, in the Lord Jesus—
‖Timothy‖ |shortly| to send unto you,
In order that ‖I also‖ may be of cheerful soul, when I have ascertained the things that concern you.
20 For ‖no one‖ have I, of equal soul, Who ‖genuinely‖ |as to the things that concern you| will be anxious;
21 For ‖they all‖ |their own things| do seek, Not the things of Christ Jesus[a];
22 But ‖of the proof of him‖ be taking note,—
That <as child |with father|>
‖With me‖ hath he done service for the glad-message;
23 ‖Him‖ indeed, therefore, am I hoping to send—
<As soon as I can look off from the things that concern myself>—‖forthwith‖.
24 I am assured, however, in the Lord,—That I ‖myself‖ shall shortly' come.
25 ‖Needful‖ nevertheless have I accounted it—
|Epaphroditus‖
<My brother and fellow worker and fellow soldier,
But your' apostle and public minister to my need>
To send unto you;
26 Since he hath been longing to see |you all'|,[b]
And hath been in great distress, because ye had heard he was sick;—
27 And, in fact, he was' sick, nigh unto death;
But ‖God‖ had mercy on him,—
And |not on him only|,
But ‖on me also‖,
Lest ‖sorrow upon sorrow‖ I should have.
28 ‖The more promptly‖ therefore, have I sent him,
That <seeing him again> ye may rejoice,
And ‖I‖ |the less sorrowful| may be.
29 Be giving him welcome, therefore, in the Lord, ‖with all' joy‖;
And ‖such as he‖ |in honour| be holding,—
30 Because ‖for the sake of the work of the Lord‖ |unto death| he drew nigh,
Running hazard with his life,
That he might fill up your' lack of the public service |towards me|.

3 <For the rest, my brethren>—Rejoice in the Lord.
<To be writing |the same things| unto you>
‖To me‖ is not irksome, while ‖for you‖ it is safe:—
2 Beware of the dogs,
Beware of mischievous' workers,
Beware of the mutilation[c];
3 For ‖we‖ are the circumcision,[c] who
‖In the Spirit of God‖ are doing divine service,
And are boasting in Christ Jesus,
And ‖not in flesh‖ having confidence,—
4 Although, indeed, ‖I‖ might have confidence even in flesh.
<If any other thinketh to have confidence in flesh>
‖I‖ more:—
5 |Circumcised| the eighth day,
Of the race of Israel,
Of the tribe of Benjamin,
A Hebrew of Hebrews,—
‖Regarding law‖ a Pharisee,
6 ‖Regarding zeal‖ persecuting the assembly,
‖Regarding the righteousness that is in law‖ having become[a] blameless.
7 But <whatever things |unto me| were |gain|[b]>
‖The same‖ have I accounted |for the Christ's sake| ‖loss‖;
8 Yea, doubtless! and I account all things to be |loss|,
Because of the excellency of the knowledge of Christ Jesus my Lord,
‖For the sake of whom‖ the loss |of all things| have I suffered,
And do account them refuse
In order that ‖Christ‖ I may win, 9 And be found in him— Not having a righteousness |of my own|, That which is by law, But that which is through faith in Christ, The righteousness which is |of God| upon my faith,—
10 To get to know him, And the power of his resurrection and fellowship of his sufferings, Becoming conformed unto his death,—
11 If by any means I may advance to the earlier resurrection,[c] which is from among the dead:
12 Not that I have |already| received,
Or have |already| reached perfection,
But I am pressing on—
If I may even lay hold of that for which[d] I have also been laid hold of by Christ [Jesus]:—
13 Brethren! ‖I‖ |as to myself| reckon that I have |not yet| laid hold;
One thing, however,—
<|The things behind| forgetting,
And |unto the things before| eagerly reaching out>
14 ‖With the goal in view‖ I press on
For the prize of the upward' calling of God in Christ Jesus.
15 <As many, therefore, as are full-grown>
Let |this| be our resolve;
And <if |somewhat differently| ye are resolved>
‖This, also‖ shall |God| unto you' reveal.
16 Nevertheless <whereunto we have advanced>
|In the same rank| stepping along,
17 ‖Imitators together of me‖ become ye, brethren,

[a] Or (WH): "Jesus Christ."
[b] Or (WH) simply: "longing after you all."
[c] Gr: "*kata-tomee* . . . *peri-tomee*": which may be rendered freely, "cutting up"=hacking: "cutting round"=hallowing.

[a] Or: "been found."
[b] Ml: "gains," "items of gain."
[c] Ml: "the out-resurrection."
[d] Or: "lay hold, inasmuch as."

And keep an eye on them who |thus| are walking,—
Even as ye have ‖us‖ for |an ensample|.[a]
18 For ‖many‖ are walking—
Of whom I have often' been telling you,
And ‖now, even weeping‖ am telling,—
The enemies of the cross of the Christ;
19 Whose |end| is destruction,
Whose |God| is the belly, And [whose] |glory| is in their shame,
Who ‖upon the earthly things‖ are resolved.
20 For ‖our' citizenship‖ |in the heavens| hath its rise[b];
Wherefore ‖a Saviour also‖ do we ardently await,—
‖The Lord Jesus Christ‖,—
21 Who will transfigure our humbled' body,[c]
Into conformity with his glorified' body,
According to the energy wherewith he is able even to subdue |unto himself| ‖all things‖.

4 So then, my brethren, beloved and longed for, my joy and crown,—
‖Thus‖ stand fast in the Lord, beloved.
2 ‖Euodia‖ I exhort, and ‖Syntyche‖ I exhort,—
‖On the same thing‖ to be resolved in the Lord:—
3 Yea! I request thee also, true' yokefellow,
Be thou helping together with these women,—
‖Who‖ indeed, ‖in the joyful message‖ have maintained the combat with me,
Along with Clement also, and the rest' of my fellow-workers, ‖Whose names‖ are in *the book of life*.[d]
4 Rejoice[e] in the Lord always: ‖Again‖ I will say—Rejoice!
5 Let ‖your considerateness‖[f] be known unto all' men.
‖The Lord‖ is near:—
6 ‖For nothing‖ be anxious,
But ‖in everything‖ <by your prayer and supplication with thanksgiving>
Let ‖your petitions‖ be made known unto God;
7 And ‖the peace of God, which riseth above every' mind‖ shall guard your hearts and your thoughts, in Christ Jesus.

8 <For the rest, brethren>
<Whatsoever things are true,
Whatsoever things are dignified,
Whatsoever things are righteous,
Whatsoever things are chaste,[g]
Whatsoever things are lovely,
Whatsoever things are of good report,—
If there be any virtue, and if any praise>
‖The same‖ be taking into account;
9 <The things which ye have both learned, and accepted, and heard, and seen in me>
‖The same‖ practise;—
And ‖the God of peace‖[a] shall be with you.

10 Howbeit I have been made to rejoice in the Lord greatly—
That ‖now, at length‖ ye have flourished in your care for me',—
Although, indeed, ye were' caring, but lacked opportunity.
11 Not that ‖as to coming short‖ I am speaking,
For ‖I‖ have learned <In whatsoever circumstances I am> to be |independent|[b]:
12 I know [what it is] even to be kept low,
And I know [what it is] to have more than enough,—
‖In every way, and in all things‖ have I been let into the secret—
Both to be well fed, And to be hungering,
Both to have more than enough, And to be coming short:
13 I have might ‖for all things‖ in him that empowereth me.
14 Nevertheless ‖nobly‖ have ye done, in taking fellowship with me in my tribulation.
15 Ye know,[c] moreover, ‖even ye, Philippians‖,—
That <in the beginning of the glad-message, When I went forth from Macedonia>
Not ‖so much as one' assembly‖ with me' had fellowship—in the matter of giving and receiving—save ‖ye alone‖,—
16 That <even in Thessalonica, both once and again> ‖unto my need‖ ye sent:—
17 Not that I seek after the gift,
But I seek after the fruit that is to abound unto your account.
18 But I have all things in full, and have more than enough,
I am filled, having welcomed from Epaphroditus the things that came from you,—
A fragrance of sweet smell,[d]
An acceptable sacrifice,
Well pleasing unto God.
19 And ‖my God‖ will fill up your every' need,
According to his riches in glory in Christ Jesus.

20 Now ‖unto our God and Father‖ be the glory—
Unto the ages of ages. Amen!

21 Salute ye every' saint in Christ Jesus.
The brethren who are with me' |salute you|.
22 All' the saints salute you, but especially' they who are of Cæsar's[e] household.
23 ‖The favour of our Lord Jesus Christ‖
Be with your spirit.

[a] Or: "model."
[b] Or: "subsisteth."
[c] Ml: "the body of our humbling" = "wherein we are humbled" . . . "the body of his glory" = "the body wherein he is glorified."
[d] Ps. lxix. 28.
[e] Chap. ii. 18; iii. 1.
[f] Or: "reasonableness."
[g] Or: "pure"; but "as there are no impurities like those fleshly, which defile the body and the spirit alike (1 Co. vi. 18, 19) so ἁγνος is an epithet predominantly employed to express freedom from these."—Trench, Syn. N. T. 317-8.

[a] Ro. xv. 33; He. xiii. 20.
[b] 2 Co. ix. 8.
[c] Or: "Know" (imperative).
[d] Eze. xx. 41.
[e] Cp. chap. i. 13.

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

1 ‖Paul, an apostle of Christ Jesus through the will of God,
And Timothy my brother‖,—
2 |Unto the holy' and faithful' brethren in Christ that are ‖in Colosse‖,
Favour unto you, and peace, from our God and Father.
3 We are giving thanks[a] unto God, the Father of our Lord Jesus [Christ],
|Always, for you| offering prayer,—
4 Having heard[b] of your faith in Christ Jesus And of the love which ye have[c] unto all' the saints,—
5 Because of the hope that is lying by for you in the heavens,
Of which ye heard before, in the word of the truth of the glad-message, 6 when it presented itself unto you;
Even as ‖in all' the world also‖ it is bearing fruit and growing, even as also among you, From the day when ye heard, and came personally to know the favour of God in truth, 7 Even as ye learned [it] from Epaphras, our beloved' fellow-servant, Who is faithful in our[d] behalf, as a minister of the Christ, 8 Who also hath made evident unto us your' love in spirit.
9 <For this cause> ‖we also‖
<From the day when we heard[b] [of you]>
Cease not |in your behalf| praying and asking—
That[e] ye may be filled unto the personal knowledge of his will, In all' spiritual wisdom and discernment,
10 So as to walk worthily[f] of the Lord, unto all' pleasing,
‖In every good' work‖ bearing fruit,
And growing in[g] the personal knowledge of God,
11 ‖With all' power‖ being empowered, According to the grasp of his glory, Unto all' endurance and longsuffering with joy,
12 Giving thanks unto the Father[h] that hath made you[i] sufficient for your share in the inheritance of the saints in the light,
13 Who hath rescued us out of the authority of the darkness,
And translated [us] into the kingdom of the Son of his love;
14 |In whom| we have[a] our redemption[b]—the remission of our sins,—
15 ‖Who‖ is an image of the unseen God,
Firstborn of all' creation,—
16 Because ‖in him‖ were created all things in the heavens and upon the earth, The things seen and the things unseen, Whether thrones or lordships or principalities or authorities,—‖They all‖ |through him and for him| have been created,
17 And ‖he‖ is before all, And ‖they all‖ |in him| hold together;
18 And ‖he‖ is the head of the body, the assembly, Who is the beginning, Firstborn from among the dead, In order that ‖he‖ might become |in all things| ‖himself‖ pre-eminent;—
19 Because ‖in him‖ was all' the fulness well pleased to dwell,
20 And ‖through him‖ fully to reconcile all things unto him, Making peace through the blood of his cross,—
[‖Through him‖]—Whether the things upon the earth or the things in the heavens;
21 And ‖you‖
<Who at one time were estranged and enemies in your mind in your wicked works>[c]
Yet ‖now‖ hath he[d] fully reconciled,[e]
22 in his body of flesh, through means of his death,
To present you holy and blameless and unaccusable before him,—23 If, at least, ye are abiding still in the faith, founded and firm, and not to be moved away from the hope of the glad-message which ye have heard, Which hath been proclaimed in all' creation which is under heaven,—Of which ‖I Paul‖ have become minister.[f]
24 ‖Now‖ am I rejoicing in the sufferings on your behalf,

[a] Ph. i. 3; 1 Th. i. 2; 2 Th. i. 3.
[b] Eph. i. 15; Phile. 5; ver. 9.
[c] Or (WH): "And your love."
[d] Or (WH): "your."
[e] Ml: "In order that."
[f] Eph. iv. 1; 1 Th. ii. 12.
[g] Or: "by."
[h] Or (WH): "the divine Father."
[i] Or (WH): "us."
[a] Or (WH): "have had."
[b] Eph. i. 7.
[c] Ml: "wickednesses."
[d] Or (WH): "have ye been."
[e] Eph. ii. 16.
[f] Eph. iii. 7.

And am filling up the things that lack of the tribulations of the Christ, in my flesh,
In behalf of his body, Which is the assembly,
25 Of which ‖I‖ have become minister—
According to the administration[a] of God which hath been given unto me to you-ward,
To fill up the word of God,
26 The sacred secret[b] which had been hidden away from the ages and from the generations,
But ‖now‖ hath been made manifest unto his saints—27 Unto whom God hath been pleased to make known what is the glorious' wealth of this sacred secret[b] among the nations, Which[c] is Christ in you, the hope of the glory,—
28 Whom we are declaring,
Admonishing every' man,
And teaching every' man, in all' wisdom,
In order that we may present every' man complete in Christ;
29 Unto which I am even toiling,
Contending according to his energy which is energising itself in me with power.

2 For I desire you to know, how great' a contest I am having—in behalf of you, And of those in Laodicea, And as many as have not seen my face in the flesh;
2 In order that their hearts may be encouraged, Being knit together in love, Even unto all' the riches of the full assurance of their understanding, Unto a personal knowledge of the sacred secret[b] of God,—‖Christ‖: 3 In whom are all' *the treasures of wisdom* and knowledge *hidden away*.[d]
4 This I say, in order that ‖no one‖ may be reasoning ‖you‖ aside with plausible discourse;
5 For <though, indeed, |in the flesh| I am absent>
Yet ‖in the spirit‖ |with you| I am—[e]
Rejoicing, and beholding your' order and the solid firmness of your Christ'-ward faith.

6 <As, therefore, ye have accepted the Anointed' Jesus as your Lord>
‖In him‖ be walking,—
7 Rooted, and being built up, in him,
And making yourselves sure in your faith,
‖Even as ye have been taught‖,—
Surpassing therein with thanksgiving.[f]
8 Be taking heed, lest there shall be anyone leading ‖you‖ off as a spoil,
Through means of their philosophy, and an empty deceit,—
According to the instruction of men,
According to the first principles of the world,—
And not according to Christ:
9 Because ‖in him‖ dwelleth all' the fulness of the Godhead[a] |bodily|,
10 And ye are ‖in him‖[b] filled full,—
‖Who‖ is the head of all' principality and authority,
11 ‖In whom‖ ye have also been circumcised with a circumcision not done by hand,
In the despoiling of the body of flesh,
In the circumcision of the Christ,—
12 Having been buried together with him in your immersion,[c]
Wherein[d] also ye have been raised together,
Through your faith in the energising of God—Who raised him from among the dead.
13 And <as for you—
Who were |dead| by your offences and by the uncircumcision of your flesh>
He hath brought you[e] to life together with him,—
Having in favour forgiven us all' our offences,
14 Having blotted out the handwriting against' us' by the decrees,—[f]
Which was hostile to us,—
And hath taken away ‖the same| out of the midst,
Nailing it up to the cross:
15 <Spoiling the principalities and the authorities>
He made of them an open example,
Celebrating a triumph over them thereby.
16 Let no one, therefore, be judging ‖you‖—
In eating and in drinking,
Or in respect of feast, or new moon, or sabbath,—
17 Which are a shadow of the things to come,[g]
Whereas ‖the body‖ is of the Christ.
18 Let ‖no one‖ |against you| be arbitrating |however wishful|,—
In respect of lowliness of mind, and of a religious observance of the messengers:
‖Upon what things he hath seen‖ taking his stand,
‖In vain‖ puffed up by his carnal mind,—
19 And not holding fast the head[h]:
‖From which‖[i] |all' the body|
<|Through means of its joints and uniting bands| receiving supply, and connecting itself together>
Groweth with the growth of God.

20 <If ye have died, together with Christ, from the first principles of the world>
Why ‖as though alive in the world‖ are ye submitting to decrees,—

[a] Or: "stewardship." Eph. iii. 2, 3, 5, 9.
[b] Ap: "Mystery."
[c] Or (WH): "who."
[d] Is. xlv. 3; Pr. ii. 3 f.
[e] 1 Co. v. 3.
[f] Or (WH): "Surpassing in thanksgiving."
[a] Chap. i. 19.
[b] Or: "Therein."
[c] Ro. vi. 4.
[d] Or: "in whom."
[e] Or (WH): "us."
[f] Eph. ii. 15.
[g] He. x. 1.
[h] Eph. iv. 15.
[i] Or: "Out of (or From) whom."

21 Do not handle, Nor taste, Nor touch;—
22 Which things are all for decay in the using up;—
According to the *commandments and teachings of men*[a]?
23 ‖The which things‖, indeed, <though they have ‖an appearance‖ of wisdom, In self-devised religious observance, and lowliness of mind, [and] ill-treatment of body>
Are |in no honourable way|[b] unto a satisfying of the flesh.

3 <If, therefore, ye have been raised together with the Christ>
‖The things on high‖ be seeking,
Where ‖the Christ‖ is—‖*On the right hand of God*‖ *sitting*[c];
2 ‖The things on high‖ hold in esteem, Not the things upon the earth:
3 For ye have died,
And ‖your life‖ is hid, together with the Christ, in God,—
4 <As soon as ‖the Christ‖ shall be made manifest—‖Our[d] life‖>
‖Then‖ ‖ye also‖ |together with him| shall be made manifest in glory;
5 Make dead, therefore, your members that are on the earth—
As regardeth fornication, impurity, passion, base coveting, and greed, ‖the which‖ is idolatry,—[e]
6 On account of which things cometh the anger of God,—[f]
7 Wherein ‖ye also‖ walked, at one time, when ye were living in these things;
8 But ‖now‖ do ‖ye also‖ put them all away,—Anger, wrath, baseness, defamation, shameful talk out of your mouth[g]:
9 Be not guilty of falsehood one to another:
Having stript off the old' man, together with his practices,
10 And having put on the new—
Who is being moulded afresh unto personal knowledge,
After the image of him that hath created[h] him,—
11 Wherein there cannot be Greek and Jew, circumcision and uncircumcision, foreigner, Scythian, bond, free,—But |all things and in all| ‖Christ‖[i]:
12 Put on, therefore, <as men chosen of God, holy and beloved>
Tender affections of compassion, graciousness, lowliness of mind, meekness, long-suffering,
13 Bearing one with another, and in favour forgiving one another—if any |against any| have a complaint,—
<According as ‖the Lord‖[k] in favour forgave you> |so| also ‖ye‖;
14 And |over[a] all these things| ‖love‖, Which is a uniting-bond of completeness[b];
15 And let ‖the peace of Christ‖ act as umpire in your hearts,—
Unto which ye have been called in [one] body[c]
And be ‖thankful‖[d]:
16 Let ‖the word of the Christ‖[e] dwell within you richly,—
‖In all wisdom‖ teaching and admonishing one another, with psalms, hymns, spiritual songs,[f]
‖With gratitude‖ raising song with your hearts unto God:
17 <And whatsoever ye may be doing, in word, or in work>
‖All things‖ [do] in the name of the Lord Jesus,
Giving thanks unto the Divine' Father through him:—[g]
18 Ye wives[h]! be submitting yourselves unto your husbands, as is becoming in the Lord;
19 Ye husbands[i]! be loving your wives, and be not embittered against them;
20 Ye children[k]! be obedient unto your parents in all things, for ‖this‖ is |well pleasing| in the Lord;
21 Ye fathers[l]! be not irritating your children, lest they be disheartened;
22 Ye servants[m]! be obedient |in all things| unto them who |according to the flesh| are your masters,—
Not with eye-service, as man-pleasers,
But with singleness of heart, revering the Lord,—
23 <Whatsoever ye may be doing> ‖From the soul‖ be working at it, As unto the Lord, and not unto men,—
24 Knowing that ‖from the Lord‖ ye shall duly receive the recompense of the inheritance,—‖Unto the Lord Christ‖ are ye in service; 25 For ‖he that acteth unrighteously‖ shall get back what he had unrighteously done, and there is no respect of persons;

4 Ye masters[n]! ‖that which is just and equitable‖ |unto your servants| be rendering,
Knowing that ‖ye also‖ have a Master in heaven.
2 ‖Unto prayer‖ be devoting yourselves,
Watching therein with thanksgiving[o]:
3 Praying, at the same time, ‖for us also‖,—
That ‖God‖ would open unto us a door for the word,
So that we may speak the sacred secret[p]

[a] Is. xxix. 13.
[b] Ml: "in no sort of honour."
[c] Ps. cx. 1.
[d] Or (WH): "your."
[e] Eph. v. 3.
[f] Eph. v. 6; cp. Ro. i. 18.
[g] Eph. iv. 31.
[h] Gen. i. 27.
[i] Gal. iii. 28.
[k] Or (WH): "Christ."

[a] Or: "in addition to."
[b] Eph. iv. 2, 32.
[c] Eph. iv. 3, 4.
[d] Or: "be evermore thankful."
[e] Or (WH): "Lord."
[f] Eph. v. 19; cp. 1 Co. xiv. 26.
[g] Eph. v. 20.
[h] Eph. v. 22; 1 P. iii. 1.
[i] Eph. v. 25; 1 P. iii. 7.
[k] Eph. vi. 1.
[l] Eph. vi. 4.
[m] Eph. vi. 5; 1 Tim. vi. 1. Tt. ii. 9; 1 P. ii. 18.
[n] Eph. vi. 9.
[o] Eph. vi. 18.
[p] Ap: "Mystery."

of the Christ—For the sake of which also I am in bonds,
4 That I may make it manifest as behoveth me to speak.
5 ‖In wisdom‖ be walking towards them who are without,—
‖The opportunity‖ buying out for yourselves,[a]
6 Your discourse being always with benefit,
|With salt| seasoned,—
That ye may know how it behoveth you |unto each one| to be making answer.

7 <All the things which relate unto myself>
Shall Tychicus[b] make known unto you—
The beloved′ brother and faithful′ minister and fellow-servant in the Lord,
8 Whom I have sent unto you, to this very end,—
That ye may get to know the things which concern us, And he may encourage your hearts:
9 Together with Onesimus,[c] the faithful′ and beloved′ brother, Who is from among you:—
‖All things‖ |unto you| will they make known, that [are taking place] here.

10 Aristarchus, my fellow-captive, saluteth you;
And Mark, the first cousin of Barnabas,—
Concerning whom ye have received commands—<if he come unto you> give him welcome;

11 And Jesus, he that is called Justus,—
They being of the circumcision;
‖These only‖ [are my] fellow-workers unto the kingdom of God,
‖Men who have been, unto me, a comfort‖.
12 Epaphras[a] who is from among you, a servant of Christ Jesus, saluteth you,—
|At all times| contending in your behalf in his prayers,
That ye may be caused to stand complete and fully assured in everything′ willed by God;
13 For I bear him witness, that he hath great′ toil in behalf of you, and them in Laodicea, and them in Hierapolis.
14 Luke, the beloved physician, and Demas, salute you.

15 Salute ye the brethren |in Laodicea|,
Also Nymphas, and the assembly[b] |which meeteth at her house|.
16 And <as soon as the epistle hath been read amongst you> cause that ‖in the assembly of Laodiceans also‖ it be read;
And ‖that from Laodicea‖ that ‖ye also‖ read.
17 And say to Archippus:
Be taking heed unto the ministry which thou hast accepted in the Lord,—
That ‖the same‖ thou fulfil.

18 The salutation of me Paul |with my own′ hand|:—
Keep in mind my bonds.
Favour be with you!

[a] Eph. v. 15, 16.
[b] Eph. vi. 21.
[c] Philo. 10.

[a] Chap. i. 7.
[b] Ap: "Assembly."

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

1 Paul and Silvanus and Timothy—
Unto the assembly of Thessalonians in God our Father and Lord Jesus Christ,—
Favour unto you, and peace!
2 We are giving thanks[a] unto God continually,
‖Concerning you all′‖ making |mention| in our prayers,
3 |Unceasingly| remembering—
Your′ work of faith
And labour of love
And endurance of hope |of our Lord Jesus Christ|,
Before our God and Father:

4 Knowing, brethren beloved by God, |your election|,—
5 How that ‖our glad-message‖ came not unto you |in word only|,
But also in power,
And in Holy Spirit,
And in much assurance,—
Even as ye know what manner of men we became unto you, for your sake;
6 And ‖ye‖ became |imitators[a] of us| ‖and of the Lord‖,
Giving welcome unto the word, In much tribulation, With joy of Holy Spirit;

[a] Ph. i. 3; Col. i. 3; 2 Th. i. 3.

[a] 2 Th. iii. 7.

7 So that ye became an ensample[a] unto all'
who were coming to the faith, in Mace-
donia and in Achaia:
8 ‖From you‖ in fact, hath sounded forth the
word of the Lord—
<Not only' in Macedonia and in Achaia>
But ‖in every' place‖ |your faith which is
toward God| hath gone forth,
So that |no need| have we to be saying any-
thing;
9 For ‖they themselves‖ |concerning us| do
tell—
What manner' of entrance we had unto you,
And how ye turned unto God from the
idols—
To be serving a living and true[b] God,
10 And awaiting his Son out of the heavens—
Whom he raised from among the dead,—
‖Jesus‖:
Who is to rescue us out of the anger
that is coming.

2 For ‖yourselves‖ know, brethren, our entrance
which was unto you—that it hath not proved
void;
2 But <though we had previously suffered,
and been insulted, even as ye know, in
Philippi>
We waxed bold in our God to speak unto you
the glad-message of God with much' con-
flict.
3 For ‖our exhortation‖ is not of error, nor of un-
cleanness, nor in guile,
4 But <even as we have been approved by God,
to be entrusted with the glad-message> |so|
we speak,—
Not as |unto men| giving pleasure,
But unto God—who *proveth* our *hearts*.[c]
5 For neither at any time were we found |using
words of flattery|—even as ye know,
Nor a pretext for greed—|God| is witness!
6 Nor |of men| seeking glory—either from you,
or from others,
Though we could have assumed |dignity| as
Apostles of Christ';
7 But we became gentle in your midst,—
As though ‖a nursing mother‖ had been
cherishing her own children:
8 ‖Thus‖ |yearning after you| we could have been
well-pleased to impart unto you—
Not only' the glad-message of God,
But ‖our own' lives also‖,—
Because |very dear to us| had ye become.
9 For ye remember, brethren, our toil and hard-
ship[d]:
<|Night and day| working, so as not to be a
burden unto any of you>
We proclaimed unto you the glad-message of
God.
10 ‖Ye‖ are witnesses—‖God also‖,
How kindly and righteously and blamelessly
|unto you who were believing|[e] we were
found to behave;
11 Even as ye know how |unto each one of you|
we were as a father unto his own children,
Consoling you, and soothing, and calling to
witness,—
12 To the end ye might be walking in a manner
worthy[a] of God, who is calling you unto his
own' kingdom and glory.[b]
13 And |for this cause| ‖we‖ are also giving thanks
unto God unceasingly,
That <when ye received a spoken word from
us—|which was God's|>
Ye welcomed it—
Not as a human' word,
But |even as it truly' is| a divine' word,—
Which is also inwardly working itself in
you who believe.
14 For ‖ye‖ became |imitators|, brethren, of the
assemblies of God which are in Judæa, in
Christ Jesus,
In that |the same things| ‖ye‖ also suffered
by your own' fellow-countrymen, even as
‖they‖ also by the Jews:—
15 Who have both slain the |Lord| Jesus—
|and the prophets|,
And ‖us‖ have persecuted,
And ‖unto God‖ are displeasing,
And ‖unto all' men‖ are contrary,—
16 ‖Hindering us from speaking |unto the
nations| that they might be saved‖,
To the *filling up* of their own' *sins*[c] |con-
tinually|;
But anger hath overtaken them at length.
17 Now ‖we‖ brethren <having been bereaved
away from you, for the season of an hour,—
|in presence, not in heart|>
Gave more abundant' diligence |your face| to
behold |with much' longing|;
18 |Wherefore| we desired to come unto you—
Even ‖I, Paul, both once and again‖—
And |Satan| thwarted us.
19 For what shall be our' hope, or joy, or crown
of boasting?[d] Shall not even ‖ye‖, before
our Lord Jesus, in his Presence[e]?
20 ‖Ye‖ in fact, are our glory and joy.

3 Wherefore <no longer concealing our anxiety>
We were well-pleased to be left in Athens
|alone|,
2 And sent Timothy—
Our brother, and God's minister in the
glad-message of the Christ—
That he might confirm and console you over
your faith,
3 That |no one| might be shrinking back
in these tribulations.
For ‖ye yourselves‖ know, that |hereunto| are
we appointed;
4 For |even when we were with' you| we told
you beforehand—
We are destined to suffer tribulation!
Even as it also came to pass, and ye know.

[a] Or (WH): "ensamples."
[b] Or: "real."
[c] Jer. xi. 20.
[d] 2 Th. iii. 8.
[e] Or: "coming to the faith."

[a] Col. i. 10; Eph. iv. 1; 2 Th. i. 11.
[b] Ap: "Kingdom."
[c] Gen. xv. 16.
[d] Ph. iv. 1.
[e] Ap: "Presence."

5 |For this cause| ‖I also‖ <no longer' concealing my anxiety>
Sent, that I might get to know your faith,
Lest by any means he that tempteth |should have tempted you|,
And |in vain| should have been our toil.

6 But <when |just now| Timothy came unto us, from you,
And brought us good tidings of your faith and love,—
And that ye have good remembrance of us,
|Continually| longing to see |us|—even as ‖we also‖ to see you'>

7 |For this cause| were we consoled, brethren, over you, in all' our necessity and tribulation, |through your' faith|;

8 Because |now| we live,—if only ‖ye‖ stand fast in the Lord.

9 For what thanksgiving can we render back |unto God| concerning you,
On occasion of all' the joy wherewith we rejoice for your sakes, before our God?—

10 ‖Night and day‖ making very abundant' entreaties,
That we may see your' face, and fit in the things which are lacking in your faith?

11 Now may ‖our God and Father himself' and our Lord Jesus‖ make straight our way unto you:

12 And ‖you‖ may the Lord cause to abound and excel in your love one toward another |and toward all|,—
Even as ‖we‖ do toward you:

13 To the end he may confirm[a] your' hearts, faultless in holiness,
Before our God and Father,
‖In the Presence[b] of our Lord Jesus with all' his saints‖.[c]

4 ‖For the rest‖,[d] brethren, we request and exhort you, in our Lord Jesus,
[That] <even as ye received from us, how ye must needs walk and please God,—
Even as ye also do walk>
That ye would abound still more.

2 For ye know what charges we gave you, through the Lord Jesus.

3 For ‖this‖ is a thing willed of God, your sanctification,—
That ye should abstain from unchastity,

4 That ye should know, each one of you, how |of his own' vessel| to possess himself in sanctification and honour:

5 Not with a passion of coveting,—
Just as even *the nations who know not God*,—[e]

6 Not over-reaching and defrauding, in the matter, |his brother|;
Because |*an avenger*| is *the Lord*,[f] concerning all' these things,—
Even as we before told you, and solemnly called you to witness.

7 For God did not call us, with a permission of impurity, but |in sanctification|.

8 ‖Therefore, indeed‖ |he that disregardeth|—
It is |not a man| he disregardeth, |but God|—
‖Who *giveth his* Holy *Spirit unto you*‖.[a]

9 But ‖concerning brotherly love‖—
‖No need‖ have ye, that we be writing unto you;
For ‖ye yourselves‖ are |God-taught| to the loving of one another;—

10 And, in fact, ye are doing it unto all' the brethren [who are] in the whole' of Macedonia;—
But we exhort you, brethren, to abound still more,

11 And to be ambitious to be quiet,[b]
And to be attending to your own affairs,
And to be working with your hands,—
Even as |unto you| we gave charge—

12 That ye should walk reputably toward those without,
And ‖of no one‖ have |need|.[c]

13 But we do not wish you to be ignorant, brethren, concerning them who are falling asleep,—
Lest ye be sorrowing, |even as the rest also, who are without hope|[d];

14 For <if we believe that |Jesus| died, and rose again>
‖So‖ also will |God| bring forth with him, |them who have fallen asleep through Jesus|:

15 For ‖this‖ |unto you| do we say, by a word of the Lord,—
That ‖we, the living who are left unto the Presence[e] of the Lord‖
Shall in nowise get before them who have fallen asleep;

16 Because ‖the Lord himself'‖
<With a word of command,
With a chief-messenger's voice,
And with a trumpet of God>
Shall descend from heaven,—
And ‖the dead in Christ‖ shall rise |first|,

17 ‖After that‖ |we, the living who are left|
‖Together with them‖ shall be caught away, in clouds, to meet the Lord in the air;—
And ‖thus‖ |evermore, with the Lord| shall we be!

18 So then, be consoling one another with these words.

5 But ‖concerning the times and the seasons‖ brethren,—ye have |no need| that |unto you| anything be written;

2 For ‖ye yourselves‖ perfectly well know—
That ‖the day of the Lord‖ |as a thief in the night| ‖so‖ cometh;

3 <As soon as they begin to say—Peace! and safety!>

[a] 1 Co. i. 8; 2 Th. ii. 16, 17.
[b] Ap: "Presence."
[c] Or add (WH): "Amen."
[d] Add (WH): "then."
[e] Jer. x. 25; Ps. lxxix. 6; Eph. ii. 12.
[f] Ps. xciv. 1.

[a] Eze. xxxvii. 14.
[b] 2 Th. iii. 12.
[c] Ph. iv. 11.
[d] Eph. ii. 12.
[e] Ap: "Presence."

‖Then‖ |suddenly, upon them| cometh destruction,—
Just as the birth-throe unto her that is with child,—
And in nowise shall they escape.
4 But ‖ye, brethren‖ are not in darkness, that ‖the day‖ |upon you, as upon thieves| should lay hold;
5 For ‖all' ye‖ are |sons of light|, and sons of day,—
We are not of night, nor of darkness:
6 Hence, then, let us not be sleeping |as the rest|,
But let us watch and be sober:—
7 For ‖they that sleep‖ |by night| do sleep,
And ‖they that drink‖ |by night| do drink:—
8 But ‖we‖ |being of the day'| let us be sober,—
Putting on a breastplate of faith and love,
And |for *helmet*| the hope *of salvation*.[a]
9 Because God did not appoint us unto anger,
But unto acquiring salvation through our Lord Jesus [Christ]:—
10 Who died for us, in order that
<Whether we be watching or sleeping>
|Together with him| we should live.

11 Wherefore be consoling one another, and building up, each the other,—
‖Even as ye are also doing‖.

12 Now we request you, brethren,—
To know them who are toiling among you, and presiding over you, in the Lord, and admonishing you;
13 And to hold them in very high esteem, in love, |for their work's sake|.

[a] Is. lix. 17.

Be at peace among yourselves.
14 But we exhort you, brethren—
Admonish the disorderly,
Soothe them of little soul,
Help the weak,
Be longsuffering towards all:
15 See that none |evil for evil, unto any| do render;
But ‖evermore, what is good‖ be pursuing, |towards one another, and towards all|:
16 |Evermore| rejoice,
17 |Unceasingly| pray,
18 |In everything| give thanks,—
For ‖this‖ is a thing willed of God, Christ Jesus, towards you:
19 ‖The Spirit‖ do not quench,
20 ‖Prophesyings‖ do not despise,
21 [But] ‖all things‖ put to the proof—
‖What is comely‖ hold ye fast:
22 ‖From every' form of wickedness‖ abstain.[a]
23 But ‖the God of peace himself'‖ hallow you completely,
And ‖entire‖ might your' spirit, and soul, and body,—
[So as to be] unblameable in the Presence[b] of our Lord Jesus Christ,—
Be preserved!
24 ‖Faithful‖ is he that is calling you,—
Who |also will perform|.
25 Brethren! be praying for us [also].[c]
26 Salute all the brethren with a holy kiss.

27 I adjure you, by the Lord, that the letter be read unto all' the brethren[d]!

28 ‖The favour of our Lord Jesus Christ‖ be with you.

[a] Job i. 1; ii. 3.
[b] Ap: "Presence."
[c] Ro. xv. 30; Col. iv. 3; 2 Th. iii. 1; He. xiii. 18.
[d] Or (WH): "all the holy brethren."

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

1 Paul and Silvanus and Timothy—
Unto the assembly of Thessalonians, in God our Father and Lord Jesus Christ,—
2 Favour unto you, and peace, from God [our] Father and Lord Jesus Christ.
3 We are bound |to be giving thanks|[a] unto God, continually, concerning you, brethren, even as it is |meet|;

[a] Chap. ii. 13; Eph. i. 16; Ph. i. 3; Col. i. 3; 1 Th. i. 2.

Because your faith groweth exceedingly,
And the love of each one of you all' one to another aboundeth,
4 So that ‖we ourselves‖ |in you| are boasting, in the assemblies of God,
Over your endurance and faith in all' your persecutions and tribulations which ye are sustaining:—
5 A proof of the righteous' judgment of God,

To the end ye may be counted worthy of
the kingdom of God, in behalf of which
ye are also suffering :—[a]
6 If, at least, it is |a righteous thing with God|
To recompense ‖affliction‖ |unto them
that afflict you|,
7 And |unto you that are afflicted| release,
with us,—
By the revealing of the Lord Jesus from
heaven,
With his messengers of power,
8 *In a fiery flame*;
Holding forth vengeance—[b]
Against them that refuse to know God,
And *them who decline to hearken*[c] unto
the glad-message of our Lord Jesus,—
9 Who, indeed, |a penalty| shall pay—
Age-abiding destruction *from the face
of the Lord and from the glory of his
might*—
10 *Whensoever he shall come*,
To be made all-glorious in his saints,
And *to be marvelled at* in all' who
believed,—[d]
Because our witness unto you was'
believed,—
In that day.[e]
11 ‖Unto which end‖ we are also praying continu-
ally for you,
That our God may count ‖you‖ worthy of your
calling,
And fulfil every' good-pleasure of goodness
and work of faith |with power|,—
12 That *the name* of our Lord Jesus *may be made
all-glorious in you*,[f] and ‖ye‖ in him,
According to the favour of our God and Lord
Jesus Christ.

2 But we request you, brethren,—
In behalf of the Presence[g] of our Lord
Jesus Christ,
And our' gathering together unto him,—
2 That ye be not quickly' tossed from your mind,
nor be put in alarm—
Either by spirit, or by discourse, or by
letter as by us,—
As that the day of the Lord |hath set in|:
3 That no one may cheat ‖you‖ in any one'
respect.
Because [that day will not set in]—
Except the revolt come first,
And there be revealed
The man of lawlessness,[h]
The son of destruction,
4 The one who opposeth *and exalteth himself
on high*
Against every one' called *God*,
Or an object of worship;
So that he <|*within the* sanctuary *of God*|
shall take his seat>[i]
Showeth himself' forth, that he is |God|:—
5 Remember ye not, that ‖while I was yet' with
you‖ |these very things| I was telling you?
6 And ‖what now restraineth‖ ye know,
To the end he may be revealed in his own'
fitting time;
7 For ‖the secret‖[a] of lawlessness |already| is
inwardly working itself,—
|Only| until ‖he that restraineth at present|
shall be gone |out of the midst|:
8 And ‖then‖ shall be revealed *the lawless one*,—
Whom ‖the Lord [Jesus]‖ *will slay with the
Spirit of his mouth*,[b]
And paralyse with the forthshining of his
Presence:—
9 Whose |presence| [shall be] according to an
inworking of Satan,
With all' manner of mighty work and signs
and wonders of falsehood,
10 And with all' manner of deceit of unright-
eousness |in them who are destroying
themselves|,
Because ‖the love of the truth‖ they did
not welcome, that they might be
saved;—
11 And ‖for this cause‖ God sendeth them
an inworking of error,
To the end they should believe in the
falsehood,—
12 In order that all[c] should be judged
Who would not believe in the truth,
But were well-pleased with the un-
righteousness.
13 But ‖we‖ are bound to give thanks unto God
continually concerning you,
Brethren *beloved by the Lord*,[d]
For that God chose you, from the beginning,[e]
‖Unto salvation‖,
In sanctification of spirit and belief of
truth,—
14 Unto which he called you, through means
of our glad-message,
Unto an acquiring of the glory of our Lord
Jesus Christ.
15 Hence, then, brethren, stand firm, and hold
fast the instructions which ye were taught—
whether through discourse, or through our
letter.
16 But may <our Lord Jesus Christ himself', and
our God and Father,—
Who hath loved you, and given you
Age-abiding consolation and good hope
by favour>
17 Console your' hearts,
And confirm[f] you in every' good work and
word!

3 ‖For the rest‖ brethren, be praying for us,—[g]
That ‖the word of the Lord‖ may be running,
and gaining glory,
|According as [it did] even with you|;

[a] Ac. xiv. 22. Ap: "Kingdom."
[b] Is. lxvi. 14 f.
[c] Jer. x. 25; Ps. lxxix. 6.
[d] Ps. lxxxix. 7; lxviii. 35 (sup.); Is. xlix. 3.
[e] Is. ii. 10 f, 19, 21.
[f] Is. lxvi. 5.
[g] Ap: "Presence."
[h] Or (WH): "sin."
[i] Dan. xi. 36 f; Eze. xxviii. 2.

[a] Or: "sacred secret"—for so it may be in the estimation or pretence of its authors and guardians. Ap: "Mystery."
[b] Is. xi. 4; Job iv. 9.
[c] Or (WH): "one and all."
[d] Deu. xxxiii. 12.
[e] Or (WH): "as a first-fruit."
[f] 1 Co. i. 8; 1 Th. iii. 13.
[g] 1 Th. v. 25, refs.

2 And that we may be rescued from the presuming and wicked' men;
For |not all| hold the faith.
3 ||Faithful|| is the Lord,—who will confirm you, and guard you from the wicked one:
4 We are persuaded, however, in the Lord, as touching you,—
That <what things we give in charge>
Ye [both] are' doing and will' do;—
5 But may ||the Lord|| guide your' hearts
Into the love of God,
And into the endurance of the Christ.
6 Howbeit, we charge you, brethren,—
That ||in the name of the[a] Lord Jesus Christ|| ye be withdrawing yourselves from every' brother—
Who |in a disorderly way| doth walk,
And not according to the instruction which ye[b] received from us.
7 For ||ye yourselves|| know, how needful it is to be imitating us,[c]
In that we were not disorderly among you,
8 Nor ||as a free-gift|| did eat |bread| from anyone,
But |with toil and hardship,[d] night and day| working,—
That we might not burden any of you;—
9 Not because we have not authority,[e]
But that ||ourselves, as an ensample|| we might hold forth unto you,—
To the end ye might be imitating us.[f]
10 For ||even when we were with you|| |this| were we giving in charge unto you,—
That <if any will not[a] work> neither let him eat!
11 We hear, in fact, of some who are walking among you in a disorderly way,
|At nothing| working, yet too busily working!
12 Now ||such as these|| we charge and exhort in the Lord Jesus Christ,—
That <|with quietness| working>
|Their own' bread| they be eating.
13 But ||ye|| brethren,
Be not weary in well-doing;—[b]
14 And <if anyone be not giving ear unto our word through means of this letter>
|On this one| set a mark—
Not to be mixing yourselves up with him,—[c]
That he may be reproved;
15 And |not as an enemy| be esteeming him,
But be admonishing him |as a brother|.
16 But may ||the Lord of peace himself'|| give you peace,
||Always, in every' way||.
||The Lord|| be with you all'.
17 The salutation of Paul—|with my own' hand|,[d]
Which is a sign in every' letter:
|Thus| I write.
18 ||The favour of our Lord Jesus Christ|| be with you all'.

[a] Or (WH): "our."
[b] Or (WH): "they."
[c] 1 Th. i. 6.
[d] Or: "moil." 1 Th. ii. 9.
[e] 1 Co. ix. 1.
[f] 1 Th. i. 6.

[a] Or: "liketh not to"; "willeth not to."
[b] Gal. vi. 9.
[c] Cp. ver. 6.
[d] Col. iv. 18.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

1 Paul, an apostle of Christ Jesus—
By injunction of God our Saviour and Christ Jesus our hope,—
2 Unto Timothy, my true' child in faith:
Favour, mercy, peace,
From God our Father, and Christ Jesus our Lord.
3 Even as I exhorted thee to remain in Ephesus, when I was journeying into Macedonia,
That thou mightest charge some—
4 Not to be teaching otherwise,
Nor yet to be giving heed to stories and endless genealogies,—
||The which|| bring |arguings|, rather than that stewardship of God which is with faith;—
5 Now ||the end of the charge|| is love—
Out of a pure' heart,
And a good conscience,
And faith unfeigned,—
6 ||Which some, missing|| have turned them aside unto idle talk,
7 Desiring to be law-teachers,—Not understanding, either what they say or whereof they confidently affirm.
8 Now we know that ||excellent|| is the law, if one put it to a lawful' use:—

9 Knowing this—
That ‖to a righteous man‖ |law| doth not apply,
But to the lawless and insubordinate, ungodly and sinful, irreligious[a] and profane, smiters of fathers and smiters of mothers, murderers, 10 fornicators, sodomites, man-stealers, liars, false-swearers,—
And ‖if anything else‖ |unto the healthful' teaching| is opposed;—
11 According to the glad-message[b] of the glory of the happy' God, with which entrusted am ‖I‖.[c]
12 ‖Grateful‖ am I unto him that empowered[d] me, ‖Christ Jesus our Lord‖,
In that ‖faithful‖ he accounted me,
Putting me into ministry,—
13 Though ‖formerly‖ a defamer, and persecutor, and insulter[e];
Nevertheless mercy was shown me, because ‖without knowledge‖ I acted, |in unbelief|:
14 Yet exceeding abundant was the favour of our Lord, with faith and love which are in Christ Jesus.
15 ‖Faithful‖ the saying! and ‖of all' acceptance‖ worthy,—
That ‖Christ Jesus‖ came into the world ‖sinners‖ to save:
Of whom |the chief| am ‖I‖;—
16 Nevertheless ‖on this account‖ was mercy shewn me,—
That ‖in me, the chief‖ Christ Jesus[f] might shew forth his entire' long-suffering,
For an ensample of them about' to believe on him unto life age-abiding.
17 Now <unto the King of the ages,—
Incorruptible', invisible', alone' God>[g]
Be honour and glory, unto the ages of ages.[h]
Amen!
18 ‖This' charge‖ I commit unto thee, child Timothy,
According to the prophecies[i] |running before on thee|,
In order that thou mightest war, with them, the noble warfare,
19 Holding faith and a good' conscience,—
Which some |thrusting from them| ‖Concerning their[k] faith‖ have made shipwreck:—
20 Of whom are Hymenæus and Alexander;
Whom I have delivered unto Satan,[l]
That they may be taught by discipline[m] not to be defaming.

2 I exhort, therefore, ‖first of all‖, that there be made—
Supplications, prayers, intercessions, thanksgivings,
In behalf of all' men,—
2 In behalf of kings, and all' them who are |in eminent station|:
In order that ‖an undisturbed' and quiet' life‖ we may lead, In all' godliness and gravity[a]:
3 ‖This‖ is comely and acceptable before our Saviour' God,
4 Who willeth ‖all' men‖ to be saved, And ‖unto a personal knowledge of truth‖ to come;
5 For there is ‖one‖ God,
‖One‖ mediator also, between God and men,—
‖A man—Christ Jesus‖:
6 Who gave himself a ransom in behalf of all,—
‖The testimony‖ in its own fit times:
7 Unto which ‖I‖ have been appointed proclaimer and apostle— Truth I speak, I utter no falsehood— A teacher of nations, in faith and truth.
8 I am minded, therefore, that—
The men in every' place be offering prayer,
Uplifting hands of lovingkindness', Apart from anger and disputings;
9 <‖In the same way‖> that ‖the women‖—[b]
<In seemly attire, with modesty and sober-mindedness> be adorning themselves,—
Not with plaitings and ornamentation of gold,[c] or with pearls, or with costly apparel,—
10 But <Which becometh women promising[d] godliness> Through means of good works.
11 Let ‖a woman‖ |in quietness| be learning in all' submission;
12 But ‖teaching—unto a woman‖ I do not permit,
Nor yet to have authority over a man,—
But to be in quietness;
13 For ‖Adam‖ |first| was formed,
‖Then‖ Eve,
14 And ‖Adam‖ was not deceived,
Whereas ‖the woman‖ <having been wholly deceived> hath come to be |in transgression|;
15 She shall be saved, however, through means of the child-bearing,—
If they abide in faith, and love, and holiness, with sobermindedness.
[e]‖Faithful‖ the saying.

3 <If anyone ‖for oversight‖ is eager> ‖A noble' work‖ doth he covet:—
2 It is needful, then, for ‖the overseer‖[f] to be |irreproachable|, a husband |of one' wife|, sober, of sound mind, orderly, hospitable, apt in teaching, 3 Not given to wine, not

[a] Or: "unkind."
[b] Ap: "Glad-message."
[c] Tt. i. 3.
[d] Or (WH): "doth empower." Cp. Ph. iv. 13.
[e] 1 Co. xv. 9; Gal. i. 13.
[f] Or (WH): "Jesus Christ."
[g] Ro. xvi. 27; Jude 25.
[h] Ap: "Age."
[i] Or: "prophesyings."
[k] Or: "the."
[l] 1 Co. v. 5.
[m] Cp. 1 Co. xi. 32; 2 Co. vi. 9.

[a] Or: "dignity."
[b] 1 P. iii. 3.
[c] Or (WH): "and gold."
[d] Or: "professing."
[e] NB: chap. iii. begins here in ordinary editions.
[f] Tt. i. 6.

ready to wound, But considerate, averse
to contention, not fond of money, 4 ‖Over
his own' house‖ presiding |well|, Having
‖children‖ in submission, with all' dignity[a];
5 Whereas <if anyone ‖over his own'
house‖ cannot |preside|> How ‖of an
assembly of God‖ shall he take care?
6 Not a new convert, Lest ‖being beclouded‖
|into the sentence of the adversary| he
fall;
7 It is needful, moreover, to have ‖an honour-
able testimony also‖ from them who are
without, Lest ‖into reproach‖ he fall, and
the snare of the adversary.
8 ‖Ministers‖ |in the same way|—Dignified, not
double-tongued, not ‖to much wine‖ given,
not greedy of base gain, 9 Holding the
sacred secret[b] of the faith in a pure'
conscience;
10 But let ‖these also‖ be proved first, ‖Then‖
let them be ministering, being |unaccus-
able|:
11 ‖Wives‖[c] |in the same way|—Dignified, not
given to intrigue, sober, faithful in all
things.
12 Let ‖ministers‖ be husbands of ‖one wife‖,
‖Over children‖ presiding |well|, and
over their own' houses;
13 For ‖they who have ministered well'‖ |a
good degree for themselves| are acquir-
ing, and great' freedom of speech in the
faith that is in Christ Jesus.

14 ‖These things‖ |unto thee| I am writing,
Hoping to come [unto thee] shortly,—
15 But <if I should tarry>
That thou mayest know—
How it behoveth ‖in a house of God‖ to
behave oneself,—
‖The which‖ is an assembly[d] of a Living
God,
A pillar and basement of the truth;—
16 And ‖confessedly' great‖ is the sacred secret[b]
of godliness,—

Who was made manifest in flesh,
Was declared righteous in spirit,
Was made visible unto messengers,[e]
Was proclaimed among nations,
Was believed on in [the] world,
Was taken up in glory.[f]

4 Howbeit ‖the Spirit‖ expressly' saith—
That ‖in later' seasons‖[g] some will revolt from
the faith,
Giving heed unto seducing spirits,
And unto teachings of demons—2 ‖in
hypocrisy‖ speaking falsehood,
[Of demons] cauterised in their own'
conscience,—
3 Forbidding to marry,
[Commanding] to abstain from foods
which ‖God‖ created to be received
with thanksgiving by them who be-
lieve and personally know the truth;
4 Because ‖every' creature of God‖ is
good, And nothing to be cast away,
If ‖with thanksgiving‖ it be re-
ceived,—5 For it is hallowed by the[a]
word of God and intercession.

6 <‖These things‖ submitting to the brethren>
Thou shalt be ‖a noble‖ minister of Christ
Jesus,
Nourishing thyself with the words of the
faith, and of the noble' teaching which
thou hast closely studied.
7 But <from the profane' and old-wives'
stories> excuse thyself,
And be training thyself unto godliness;
8 For ‖the bodily' training‖ |for little| is
profitable,
Whereas ‖godliness‖ |for all things| is
|profitable|,—
Having ‖promise‖ of life—‖The present
and the coming‖.
9 ‖Faithful‖ the saying! and |of all' accept-
ance| worthy;
10 For ‖to this end‖ are we toiling[b] and
contending,[c]
Because we have set our hope on a Living
God,
Who is Saviour of all' men—|Specially|
of such as believe.
11 Be giving these things in charge, and be teach-
ing:—
12 Let ‖no one‖ despise |thy youth|,[d]
But ‖an ensample‖ become thou, of the
faithful,—
In discourse, in behaviour, in love, in faith,
in chastity.
13 <While I am coming> be giving heed—
To the reading, to the exhorting, to the
teaching:
14 Be not careless of the gift of favour |that is in
thee|,
Which was given thee through means of
prophesying, along with a laying on of the
hands of the eldership.
15 ‖These things‖ be thy care, ‖In these things‖
be' thou,—
That ‖thine advancement‖ may be |mani-
fest| unto all:
16 Be giving heed to thyself, and to thy teach-
ing,—Abide still in them;
For <this' doing> Both ‖thyself‖ shalt thou
save, And them that hearken to thee.

5 ‖An elderly man‖ do not thou reprimand,
But beseech him, as [though he were thy]
father,—
Younger men, as brothers,
2 Elderly women, as mothers,
Younger women, as sisters, in all' chastity.
3 ‖Widows‖ honour thou — who indeed' are
widows:—

[a] Or: "gravity."
[b] Ap: "Mystery."
[c] Cp. Tt. ii. 3.
[d] Ap: "Assembly."
[e] Ap: "Messengers."
[f] Mk. xvi. 19; Ac. i. 2; [Lu. xxiv. 51]: cp. Col. iii. 4; 1 Th. iv. 14–17.
[g] 2 Tim. iii. 1.

[a] Or: "a."
[b] Col. i. 29.
[c] Or (WH): "suffering re-proach."
[d] 1 Co. xvi. 11.

4 Howbeit <if ‖any widow‖ hath |children or grandchildren|>
Let them be learning—‖first' unto their own' house‖ to be shewing reverence,
And ‖returns‖ to be making unto their progenitors;
For ‖this‖ is acceptable before God;
5 But ‖she who is indeed' a widow, and is left alone‖
Hath turned her hope towards God,[a]
And is giving attendance unto the supplications and the prayers, night and day,—
6 Whereas ‖she that runneth riot‖ |while living| is ‖dead‖:
7 And ‖these things‖ be giving in charge,
That ‖without reproach‖ they may be;
8 <If, however, anyone ‖for his own, and specially' them of his household‖ taketh not forethought> ‖His[b] faith‖ hath he denied, And is worse |than one without faith|!
9 Let ‖a widow‖ be put on the list[c]—
Having become |not less' than sixty years old|,—
‖One' man's‖ wife,
10 ‖In noble works‖ being well-attested;—
If she hath nourished children,
If she hath shewn hospitality,
If ‖saints' feet‖ she hath washed,
If ‖them who were in tribulation‖ she hath succoured,
If ‖in every' good work‖ she hath followed on:
11 But ‖younger' widows‖ decline thou;
For <as soon as they wax wanton against the Christ>
‖To marry‖ are they determined,—
12 Having, as sentence,—
That ‖their first' faith‖ they have set at nought;
13 ‖At the same time‖ |to be idlers| are they learning,
Going about from house to house;
And |not only idlers| but ‖gossips‖ also, and ‖busybodies‖,—
Saying the things they ought not.
14 I am minded, therefore, that ‖the younger ones‖ marry, bear children, be mistress of the house,—
Giving ‖no single' occasion‖ unto the opposer, as a cause |of reviling|;
15 For ‖already‖ some have turned aside after Satan:
16 <If any |believing woman| hath widows>
Let her be giving them succour,
And not suffer the assembly to be burdened,—
That ‖them who are indeed' widows‖ it may itself succour.
17 Let ‖the well' presiding' elders‖ |of double' honour| be accounted worthy,
Especially' they who toil in discourse and teaching;
18 For the scripture saith—
‖*A threshing ox*‖ *shalt thou not muzzle*,[a]
And—
‖Worthy‖ is the workman, of his hire.[b]
19 ‖Against an elder‖ entertain not |an accusation|, except *at* [the mouth of] *two' or three' witnesses*[c];
20 But ‖them who are sinning‖ |before all| do thou reprove,
That ‖the rest also‖ may have |fear|:—
21 I adjure thee <before God, and Christ Jesus,[d] and the chosen' messengers>
That ‖these things‖ thou observe, apart from prejudgment, doing ‖nothing‖ by partiality.
22 ‖Hands, suddenly‖ |upon no one| lay,
Neither have fellowship with sins of strangers;
‖Thyself‖ keep |chaste|:—
23 ‖No longer‖ be a water-drinker,
But ‖of a little wine‖ make use,
Because of thy stomach and thy |frequent| sicknesses.
24 ‖Some' men's sins‖ are |openly evident|, leading on into judgment,
‖With some‖ however, they even follow after;
25 <In the same way> ‖the noble works also‖ are openly evident,—
And ‖they that are otherwise‖ cannot |be hid|.

6 Let ‖as many as are servants under a yoke'‖ be counting ‖their own' masters‖ worthy |of all' honour|,[e]
Lest ‖the name of God and the teaching‖ be defamed.
2 ‖They, however, that have believing' masters‖ let them not despise them, because they are |brethren|,
But ‖the more‖ be doing them service, because ‖believing' and beloved‖ are they who ‖from the good workmanship‖ receive advantage.

‖These things‖ be teaching, and exhorting:—
3 <If anyone doth otherwise teach,
And doth not adhere to healthful' discourses—those of our Lord Jesus Christ, and to the teaching that is |according to godliness|>
4 He is beclouded, knowing ‖nothing‖ rightly,
But is diseased about questionings and word-battles—
Out of which spring envy, strife, defamations, wicked surmisings, [5] incessant quarrellings of men wholly corrupt' in their mind and bereft of the truth,—Supposing godliness to be ‖a means of gain‖!
6 Now it is' a great means of gain—godliness, with a sufficiency of one's own;

[a] *Or* (WH): "the Lord."
[b] *Or*: "The."
[c] "Of permanent benefi-ciaries . . . the roll of sacred honour." — Reynold.

[a] Deu. xxv. 4; 1 Co. ix. 9.
[b] Lu. x. 7.
[c] Deu. xix. 15.
[d] 2 Tim. iv. 1.
[e] Eph. vi. 5; Col. iii. 22; Tit. ii. 9; 1 P. ii. 18.

7 For ‖nothing‖ brought we into the world, Neither ‖to take anything out‖ are we able;—[s] And ‖having sustenance and covering‖ we shall be content;

9 But ‖they who are determined to be rich‖ fall into temptation,[a] and a snare, and many foolish and hurtful covetings, ‖The which‖[b] sink men into ruin and destruction,—10 For ‖a root of all' the vices‖ is the love of money, Which ‖some, being eager for‖ have been seduced from the faith, and have pierced ‖themselves‖ about with many pangs.

11 But ‖thou‖ O man of God!
‖From these things‖ flee![c]
And pursue[c] righteousness, godliness, faith, love, endurance, meekness;

12 Be contesting the noble' contest of the faith,—
Lay hold of the age-abiding' life—
Unto which thou wast called,
And didst make the noble' confession before many' witnesses.

13 I charge thee <before God, who engendereth life in all things,
And Christ Jesus,[d] who ‖before Pontius Pilate‖ witnessed the noble' confession>

14 That thou keep the commandment without spot, free from reproach,
Until the forthshining of our Lord Jesus Christ—[e]

15 Which ‖in its own fit times‖[a] the happy and only Potentate will shew'—
The King of them that reign,
And Lord of them that wield lordship,—

16 Who alone' hath immortality,
Dwelling in light unapproachable,—
Whom no' man hath seen'—nor can' see:
‖Unto whom‖ be honour and might age-abiding.[b] Amen.

17 <Upon them who are rich in the present' age> lay thou charge—
Not to be high-minded,
Nor to have set their hope on |riches'| uncertainty,—
But on God, who offereth us all things richly for enjoying,

18 To be doing good,
To be rich in noble works,
To be |generous in giving|,
Ready for fellowship,—

19 Treasuring up for themselves a good foundation for the future,
That they may lay hold on the life [which is life] indeed'.

20 O Timothy! ‖that which hath been entrusted‖ do thou guard,
Avoiding the profane' pratings and oppositions of falsely' named knowledge,—

21 Which ‖some' professing‖ <concerning the faith> have missed the mark!
Favour be with you.

[a] Or: "trial," "a proving."
[b] Or: "Such as."
[c] NB: "flee . . . pursue"—2 Tim. ii. 22.
[d] Or (WH): "Jesus Christ."
[e] Tt. ii. 13.
[a] The natural inference is that the "forthshining" will be repeated on more than one occasion—each a "fitting time."
[b] Ap: "Age-abiding."

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

1 Paul, an apostle of Christ Jesus,
Through the will of God,—
According to the promise of life in Christ Jesus;—

2 Unto Timothy, my beloved' child:
Favour, mercy, peace, from God our Father, and Christ[a] Jesus our Lord.

3 ‖Grateful‖ am I, unto God,—
<Unto whom I am rendering divine service from my progenitors in a pure' conscience>[a]
That ‖incessant‖ hold I the remembrance |concerning thee| in my supplications;
‖Day and night‖[4] longing to see thee,
Being mindful of thy tears,—
In order that ‖with joy‖ I may be filled:

5 ‖A reminder‖ having received, of the unfeigned' faith |that is in thee|,—

[a] Or (WH): "Lord."
[a] Ac. xxiv. 16.

‖Such‖ as dwelt first in thy grandmother Lois, and in thy mother Eunicè,—I am persuaded, moreover, that [it dwelleth] ‖in thee also‖.

6 ‖For which cause‖ I put thee in remembrance, to be stirring up God's gift of favour, Which is in thee through means of the laying on of my hands;

7 For God hath not given us a spirit of cowardice,[a] But of power, and love, and correction.

8 Be not thou, therefore, put to shame—
With regard to the witness of our Lord,
Nor with regard to me his prisoner;
But suffer hardship together with the glad-message, according to the power of God,—

9 Who hath saved us, and called us with a holy calling,
Not according to our works,
But according to the peculiar' purpose and favour—
Which was given to us in Christ Jesus before age-during times,[b]

10 But hath now been made manifest through means of the forthshining of our Saviour Christ Jesus,—
Who, indeed, hath abolished death,
And hath thrown light upon life and incorruptibility, through means of the glad-message: 11 Whereunto ‖I‖ have been appointed herald and apostle and teacher;—12 ‖For which cause‖ |these things also| am I suffering; Nevertheless I am not being put to shame, For I know him whom I have believed, And am persuaded that he is |able| to guard ‖that which I have entrusted‖ [to him][c] unto |that| day.

13 ‖An outline‖ have thou, of healthful' discourses which from me thou hast heard—With the faith and love which are in Christ Jesus:

14 ‖The noble' thing entrusted [to thee]‖[d] do thou guard,
Through means of the Holy Spirit which dwelleth within us.

15 Thou knowest this—
That all' they who are in Asia have turned away from me,—
Of whom are Phygelus and Hermogenes.

16 The Lord grant mercy unto the house |of Onesiphorus|,
In that ‖ofttimes‖ hath he refreshed me,
And ‖as regardeth my chain‖ hath not been put to shame,

17 But <happening to be in Rome> he diligently' sought out and found me,—

18 The Lord grant him to find mercy from [the] Lord in |that| day;—
And <how many times ‖in Ephesus‖ he hath ministered> better art ‖thou‖ getting to know.

[a] Ro. viii. 15.
[b] Or: "age-past"—Tt. i. 2. Ap: "Agw."
[c] Ml: "my deposit."
[d] Ml: "thy deposit."

2 ‖Thou‖ therefore, my child, be empowering thyself in the favour that is in Christ Jesus,

2 And <the things which thou hast heard from me among many' witnesses>
‖The same‖ entrust thou unto faithful' men,
Such as shall be |competent| to teach ‖others also‖.

3 Take thy part in suffering hardship, as a brave' soldier of Christ Jesus:—

4 ‖No one that is serving as a soldier‖ entangleth himself with the matters |of his livelihood|,
That he may please ‖him that hath summoned him to serve as a soldier‖;

5 <If, moreover, any man |contend even in the games|>
He is not crowned, unless |lawfully| he contend;

6 ‖The toiling' husbandman‖ ought ‖first‖ |of the fruits| to partake:

7 Think, as to what I am speaking;
For the Lord will give thee discernment in all things.

8 Keep in mind Jesus Christ—
Raised from among the dead,
Of the seed of David,—
According to my joyful message:

9 In which I am suffering hardship, Even unto bonds, ‖As an evil-doer‖;
But ‖the word of God‖ is not bound.

10 ‖For this cause‖ am I enduring ‖all things‖ for the sake of the chosen,
In order that ‖they also‖ may obtain |the salvation| which is in Christ Jesus, along with glory age-abiding.

11 ‖Faithful‖ the saying— For
<If we have died together> we shall also live together,

12 <If we endure> we shall also reign together;
<If we shall deny> ‖he also‖ will deny us,

13 <If we are faithless> ‖he‖ |faithful| abideth,—
For ‖deny himself‖ he cannot![a]

14 ‖Of these things‖ be putting [them] in remembrance,
Adjuring [them] before God[b]
Not to be waging word-battles,—
Useful ‖for nothing‖,
Occasioning a subversion of them that hearken.

15 Give diligence ‖thyself, approved‖ to present unto God,—
A workman not to be put to shame,
Skilfully handling the word of truth.

16 But ‖the profane' pratings‖ shun;
For ‖unto more' ungodliness‖ will they force themselves on[c];

17 And ‖their discourse, as a gangrene‖ will eat its way;—
Of whom are Hymenæus and Philetus,

18 Men who ‖concerning the truth‖ have erred,

[a] Perhaps a part of a primitive Christian hymn.
[b] Or (WH): "the Lord."
[c] Tt. iii. 9.

Affirming ‖a[a] resurrection, already‖ to have taken place,
And are overthrowing the faith |of some|.
19 Howbeit ‖the firm' foundation of God‖ standeth,
Having this seal—
The Lord hath acknowledged[b] *them who are his,*
And
Let every' one that *nameth the name of the Lord* stand aloof from unrighteousness.[c]
20 But ‖in a great' house‖ there are not only gold and silver vessels, but |also wooden and earthen|:
And ‖some‖ indeed, for honour,
While ‖some‖ are for dishonour:
21 <If, therefore, anyone will, for pureness, sever himself from these>
He shall be a vessel for honour, hallowed, meet for the Master's use, ‖for every' good work‖ prepared.
22 But ‖from the youthful covetings‖ flee![d]
And pursue[d] righteousness, faith, love, peace,
Along with them[e] who call upon the Lord out of a pure' heart.
23 But <from the foolish' and undisciplined' questionings> excuse thyself,
Knowing that they gender strifes;
24 And ‖a servant of the Lord‖ ought not to strive,
But to be |gentle| towards all, apt in teaching,[f] ready to endure malice,—
25 ‖In meekness‖ bringing under discipline them that oppose themselves,
Lest at any time God should give them repentance unto a personal knowledge of truth, 26 And they should wake up to sobriety out of |the adversary's| snare,—Though they have been taken alive by him for |that one's| will.

3 But ‖of this‖ be taking note—
That ‖in last' days‖[g] there will set in perilous seasons;
2 For men will be—fond of themselves, fond of money, ostentatious, arrogant, defamers, |to parents| unyielding, unthankful, unkind, 3 without natural affection, accepting no truce, given to intrigue, without self-control, uncivilised, unfriendly to good men, 4 traitors, reckless, beclouded, lovers of pleasure more than lovers of God, 5 having a form of godliness, but ‖the power thereof‖ denying![h]
And ‖from these‖ turn away;
6 For ‖of these‖ are they who enter[i] into the houses,
And captivate silly women, [women] laden with sins, led on by manifold covetings, 7 Ever learning and never ‖unto a personal knowledge of truth‖ able' to come;
8 Moreover <like as ‖Jannes and Jambres‖ withstood Moses>
‖So, these men also‖ withstand the truth,—
Men utterly corrupted in their mind,
Disapproved concerning their[a] faith;
9 But they shall not force their way further,
For ‖their folly‖ shall be |fully evident| unto all,—
As also ‖that of those' men‖ became.
10 But ‖thou‖ hast closely studied—
My teaching, manner of life, purpose, faith, long-suffering, love, endurance, 11 persecutions, sufferings,
‖What manner of things‖ befel me at Antioch, at Iconium, at Lystra,
‖What manner of persecutions‖ I endured,—
And ‖out of all‖ |the Lord| rescued me;—[b]
12 Yea and ‖all who are determined to live in a godly manner in Christ Jesus‖ will be persecuted;
13 Whereas ‖wicked' men and howling imposters‖ will force their way to the worse,
Deceiving and being deceived.
14 But ‖thou‖—abide in the things which thou hast learned, and been entrusted with,
Knowing ‖from whom‖ thou hast learned [them],—
15 And that <from a babe> ‖those sacred letters‖ thou hast known which are able to make thee wise unto salvation, ‖Through the faith which is in Christ Jesus‖:
16 ‖Every' scripture‖ [is] God-breathed,
And profitable—unto teaching, unto conviction, unto correction, unto the discipline that is in righteousness,—
17 In order that ‖ready‖ may be the man |of God|, ‖Unto every' good work‖ being well prepared.

4 I adjure [thee] before God, and Christ Jesus—[e]
Who is about to be judging[d] living and dead,—
<Both as to[e] his forthshining and his kingdom>
2 Proclaim the word,
Take thy position—in season, out of season,—
Convince, rebuke, encourage,—[f]
With all' long-suffering and teaching.
3 For there will be a season—
When ‖the healthful' teaching‖ they will not endure,
But ‖according to their own' covetings‖ will |unto themselves| heap up teachers,
Because they have an itching ear,
4 And ‖from the truth‖ indeed, |their ear| will they turn away,
While ‖unto stories‖ they will turn themselves aside.
5 But ‖thou‖—be sober in all things, suffer hardship, do ‖the work‖ of an evangelist, ‖thy ministry‖ completely fulfil;

[a] Or (WH): "the."
[b] Mt. vii. 23. Ap: "know."
[c] Nu. xvi. 5; Is. xxvi. 13.
[d] NB: "Flee! ... pursue!" 1 Tim. vi. 11.
[e] Or (WH): "all them."
[f] 1 Tim. iii. 2.
[g] 1 Tim. iv. 1.
[h] Cp. Ro. i. 29—31.
[i] Or: "insinuate themselves."

[a] Or: "the."
[b] Cp. chap. iv. 18.
[c] 1 Tim. v. 21.
[d] Or (WH): "to judge."
[e] Or: "both by."
[f] Or (WH): "encourage, rebuke."

6 For ‖I‖ |already| am being poured out as a drink-offering,
And ‖the season of my release‖ is at hand,—
7 ‖The noble' contest‖ have I contested,
‖The race‖ have I finished,
‖The faith‖ have I kept:
8 ‖Henceforth‖ lieth by for me—
The crown |of righteousness|,
Which the Lord will render unto me in |that| day,—
‖The righteous' judge‖,—
Yet ‖not alone unto me‖,
But unto all' them also who have loved his forthshining.

9 Give diligence to come unto me speedily, 10 For ‖Demas‖ hath forsaken me, having loved the present' age, And hath journeyed unto Thessalonica; Crescens unto Galatia, Titus unto Dalmatia: 11 ‖Luke‖ alone' is with me.
<Receiving ‖Mark‖ back>[a] bring him with thyself, For he is very useful to me for ministering; 12 and ‖Tychicus‖ have I sent unto Ephesus.
13 <The cloak that I left in Troas, with Carpus>
‖when thou comest‖ bring; And the scrolls, |especially| the parchments.
14 ‖Alexander the coppersmith‖ |of much baseness towards me| hath given proof,—
The Lord will render unto him *according to his works.*—[b]

15 |Of whom| be ‖thou also‖ on thy guard,
For he hath greatly withstood our' words.

16 <In my first' defence> ‖no man‖ came in to help me, but ‖all‖ forsook me,— ‖Unto them‖ may it not be reckoned!—
17 But ‖the Lord‖ stood by me, and empowered me,
In order that ‖through me‖ |the proclamation| might be fully made, and |all the nations| might hear;
And I was delivered *out of the mouth of a lion*:—[a]
18 The Lord will rescue me[b] from every' wicked work,
And will bring me safe into his heavenly kingdom:
Unto whom be the glory, unto the ages of ages. Amen.

19 Salute Prisca and Aquila and the house of Onesiphorus.
20 ‖Erastus‖ remained in Corinth; but ‖Trophimus‖ I left at Miletus, sick. 21 Give diligence to come |before winter|.
There salute thee—Eubulus, and Pudens, and Linus, and Claudia, and [all] the brethren.
22 ‖The Lord‖ be with thy spirit.
‖Favour‖ be with you.

[a] Or: "taking up Mark." [b] Ps. lxii. 12; Pr. xxiv. 12.

[a] Ps. xxii. 21. [b] Chap. iii. 11.

THE EPISTLE OF PAUL THE APOSTLE TO TITUS.

1 Paul, a servant of God—an apostle moreover of Jesus Christ,—[a]
According to the faith of the chosen ones of God,
And the personal knowledge of the truth that is according to godliness,—
2 In hope of life age-abiding;
Which God, |who cannot lie|,
Promised before age-during times,[b]
3 But hath manifested |in its fitting seasons|,
Even his word, in the proclamation with which entrusted am ‖I‖—[c]
By injunction of our Saviour' God:

4 Unto Titus, my true' child according to a common faith,—
Favour and peace,
From God [our] Father and Christ Jesus our Saviour.

5 ‖For this cause‖ left I thee in Crete,
That ‖the things remaining undone‖ thou mightest completely set in order,
And mightest establish |in every city| ‖elders‖,[a]
As ‖I‖ |with thee| arranged:—
6 If anyone is unaccusable, a husband of |one' wife|, having |children| that believe, who are not charged with riotous excess, nor insubordinate;

[a] Or (WH): "Christ [Jesus]." [b] Or: "age-past"—2 Tim. i. 9, Ap: "Age-abiding." [c] 1 Tim. i. 11.

[a] Ac. xiv. 23.

7 For it is needful that the overseer[a] be—
|Unaccusable| as God's' steward, not
self-willed, not soon angry, not given
to wine, not ready to wound, not
seeking gain by base means,
8 But hospitable, a lover of what is good,
sober-minded, just, kind, possessing
self-control,
9 Holding fast |in the matter of his
teaching| ‖the faithful' word‖, That
he may be |able| both to encourage
with his healthful instruction, and
‖the gainsayers‖ to refute.
10 For there are many' unruly men,
Vain talkers and deceivers,
‖Especially' they of the circumcision‖,—
11 Whose mouths must needs be stopped,
‖Men who‖ are upsetting ‖whole' houses‖,
Teaching the things which ought not [to
be taught]—
For the sake of |base' gain|.
12 Said one from among them, a prophet |of
their own|—[b]
Cretans! always' false, mischievous' wild-
beasts, idle gluttons:
13 ‖This witness‖ is true,—
‖For which cause‖ be reproving them
sharply,
That they may be healthy in their faith,
14 Not giving heed to Judaical stories and
commandments of men who are turn-
ing away from the truth:
15 ‖All things‖ are pure |unto the pure|,
But <unto the polluted and faithless>
‖Nothing‖ is pure,[c]
But polluted are both their mind and
conscience;
16 ‖God‖ they confess that they know,
But ‖by their works‖ they deny him,
Being ‖abominable‖ and obdurate,
And |as to any' good work| found
‖worthless‖.

2 But do ‖thou‖ speak the things which become
the healthful' instruction:—
2 That ‖aged men‖ be |sober|, grave, sober-
minded, healthy in their faith, love, endur-
ance;
3 ‖Aged women,[d] in the same way‖ |in deport-
ment| as becometh sacred persons, not
given to intrigue, nor yet |to much wine|
enslaved, teachers of virtue,—[e]
4 That they may constrain the young women
to be |lovers of their husbands|, lovers of
their children, 5 soberminded, chaste,
workers at home, good, Submitting them-
selves to their own' husbands,—That ‖the
word of God‖ be not defamed;
6 ‖The younger men, in the same way‖ exhort
thou to be sober-minded:
7 ‖In all things‖ shewing ‖thyself‖ an ensample[f]
of noble' works,—
‖In thine instruction‖ uncorruptness, gravity,
8 healthful discourse that cannot be con-
demned,
In order that ‖he that is of the contrary
part‖ may relent, Having |nothing| to
say concerning us that is disparaging:
9 ‖Servants,[a] unto their own' masters‖ to be sub-
mitting themselves in all things, to be
|well-pleasing|, not gainsaying, 10 not
taking anything away, shewing |all' good
faith|,—
That <the instruction which is of our
Saviour' God> they may adorn in all
things.
11 For the favour of God, bringing salvation for all
men, hath shone' forth,
12 Putting us under discipline—
In order that,—
<Denying ourselves of ungodliness and
worldly' covetings>
‖In a soberminded and righteous and
godly manner‖ we should live, in the
present' age,
13 Prepared to welcome the happy' hope
and forthshining of the glory of the
great' God and our Saviour Christ
Jesus,—[b]
14 Who gave himself up in our behalf,
That he might *redeem* us *from all'
manner' of lawlessness*,[c]
And *purify for himself a people as
his own treasure*[d]—Zealous of
noble'[e] works.
15 ‖As to these things‖ be speaking and exhorting
and reproving, with all' manner' of precept:
Let ‖no one‖ disregard thee!

3 Be putting them in mind ‖unto rulerships,
unto authorities‖ to be in submission,[f] to be
yielding to rule, ‖For every' good work‖ to
be |prepared|, 2 To be defaming ‖no one‖,
to be |averse to strife|, considerate, shewing
‖all‖ meekness unto all' men.
3 For ‖even we‖ used, at one time, to be—
Thoughtless, unyielding, deceived, In servi-
tude unto manifold covetings and pleasures,
‖In malice and envy‖ leading on, Detestable,
Hating one another.
4 But <when ‖the graciousness and affection
for man of our Saviour God‖ shone
forth>
5 ‖Not by works which we had done in right-
eousness'‖,
But ‖according to his' mercy‖ he saved us—
Through means of the bathing of a new
birth,[g]
And the moulding anew of Holy Spirit,—
6 Which he poured on us richly, through
Jesus Christ our Saviour,
7 In order that <having been declared
righteous by his' favour> we should

[a] 1 Tim. iii. 2 ff.
[b] The poet Epimenides: Dean Farrar, Life and Work of St. Paul, 1897, p. 696.
[c] Ro. xiv. 14, 20.
[d] Cp. 1 Tim. iii. 11.
[e] Or: "good instructors."
[f] 1 Tim. iv. 12.

[a] Eph. vi. 5; Col. iii. 22; 1 Tim. vi. 1; 1 P. ii. 18.
[b] Or (WH): "Jesus Christ."
[c] Cp. Ps. cxxx. 8.
[d] Cp. Exo. xix. 5; Deu. xiv. 2.
[e] Or: "honourable."
[f] Ro. xiii. 1.
[g] Ml: "an again-birth."

be made |inheritors|, according to
hope, of life age-abiding.

8 ‖Faithful‖ the saying! and ‖concerning these
things‖ I am minded that thou be strongly
affirming,
In order that they who have believed God
may be careful to be forward ‖in noble'
works‖.

‖These things‖ are honourable, and profitable
unto men;

9 But ‖foolish' questionings, and genealogies,
and strife, and contentions about matters of
law‖ avoid, For they are unprofitable and
vain.

10 ‖From a party'-man, after a first' and second'
admonition‖ excuse thyself;

11 Knowing that such a one is perverted, and
sinneth, being self-condemned.

12 <As soon as I shall send Artemus unto thee, or
Tychicus> give diligence to come to me
unto Nicopolis;
For ‖there‖ have I determined to winter.

13 ‖Zenas the lawyer, and Apollos‖ do thou dili-
gently set forward on their way,
In order that ‖nothing, unto them‖ may be
wanting.

14 Moreover, let our own' learn to be forward |in
honourable' works| for the necessary uses,
That they may not be unfruitful.

15 All they who are with me salute thee. Salute
thou them who regard us with faithful affection.
‖Favour‖ be with you all'.

THE EPISTLE OF PAUL THE APOSTLE

TO

PHILEMON.

---

1 Paul, prisoner of Christ Jesus, and Timothy my
brother,—
Unto Philemon the beloved, and a fellow-
worker of ours,

2 And unto Apphia our sister,
And unto Archippus[a] our fellow-soldier,
And unto the assembly which meeteth |at thy
house|:

3 Favour unto you, and peace,
From God our Father, and Lord Jesus
Christ.

4 I am giving thanks unto my God—
|Always| making |mention of thee| in my
prayers,

5 Hearing of thy love, and of the faith which
thou hast towards the Lord Jesus and
towards all' the saints,—

6 To the end that ‖the fellowship of thy
faith‖ may become |energetic| by a per-
sonal knowledge of every' good thing that
is in us[b] towards Christ;

7 For ‖much joy‖ have I had, and encourage-
ment, by occasion of thy love,
In that ‖the tender affections of the saints‖
have had rest given them by thee,
brother.

8 Wherefore <though I have ‖much‖ freedom of
speech |in Christ|, to be enjoining upon thee
that which is befitting>

9 Yet ‖for love's sake‖ I rather' exhort,—
Being |such a one| as Paul the aged.
‖Now‖ also, even a prisoner of Christ
Jesus,—

10 I exhort thee concerning |my own| child,
Whom I have begotten in my bonds,—
Onesimus[a]:

11 Him who |at one time| was |unto thee|
‖unserviceable‖,
But ‖now‖ |unto thee[b] and unto me|
‖serviceable‖;

12 Whom I have sent back unto thee—
‖Him‖,
That is |my own| tender affections!—

13 Whom ‖I‖ was minded |with myself| to
detain,
That ‖in thy behalf‖ |unto me| he might
be ministering in the bonds of the joy-
ful message;

14 But ‖apart from thy' mind‖ I wished to do
‖nothing‖,
That ‖not as by necessity‖ thy goodness
should be, but ‖by choice‖.

15 For <peradventure |for this cause| was he
separated for an hour>
That ‖as an age-abiding possession‖ thou
mightest have him back,—

16 No longer' as a servant, But above a ser-
vant—‖A brother beloved‖,—

[a] Col. iv. 17.

[b] Or (WH): "you."

[a] = "Helpful"—cp. ver. 20, also ver. 11.

[b] Or (WH): "both unto thee."

Very greatly to me',
But ‖how much rather‖ to thee'—‖Both in the flesh and in the Lord‖!

17 <If, therefore, thou holdest me as one in thy fellowship>
Take him unto thee |as myself|;
18 And <if he hath wronged thee at all or oweth thee aught>
‖The same, unto me‖ do thou reckon:—
19 ‖I, Paul‖ have written [it] with |my own| hand,—
‖I‖ will repay [it];
That I may not tell thee—That ‖thyself, unto me‖ thou still owest.

20 Yea! brother ‖I‖ would |from thee| have help, in the Lord:
Give rest unto my tender affections in Christ.

21 ‖Confident of thine obedience‖ I have written unto thee,
Knowing that ‖even beyond what I say‖ thou wilt do:—
22 ‖At the same time‖ moreover, be also getting ready for me |a lodging|;
For I am hoping that |through your prayers| I shall be granted as a favour unto you.

23 There salute thee—Epaphras,[a] my fellow-captive in Christ Jesus, 24 Mark, Aristarchus, Demas, Luke,—my fellow-workers.

25 ‖The favour of the [b] Lord Jesus Christ‖ be with your spirit.

[a] Col. iv. 12. [b] Or (WH): "our."

EPISTLE TO THE
HEBREWS.

1 Whereas <‖in many parts and in many ways of old‖
God spake unto the fathers |in the prophets|>
2 |At the end of these days|
He hath spoken unto us in |his Son|,—
Whom he hath appointed heir of all things,
Through whom also he hath made the ages;
3 Who <being an eradiated brightness of his glory,
And an exact representation of his very being,
Also bearing up all things by the utterance of his power,
|Purification of sins| having achieved>
Sat down on the right hand[a] of the majesty in high places:
4 By |so| much becoming superior' |to the messengers|,[b]
By |as| much as, going beyond them, he hath inherited a more distinguished ‖name‖.
5 For |unto which of the messengers|[b] said he at any time—
‖*My Son*‖ *art* |*thou*|,
‖*I*‖ *this day have* |*begotten*| *thee*[c]?
and again—
‖*I*‖ *will become* |*his' father*|,
And ‖*he*‖ *shall become* |*my' Son*|?[d]
6 But <whensoever he again introduceth the first-begotten into the habitable[a] earth> he saith—
And let all' God's messengers worship him[b]!
7 ‖Even as to the messengers‖ indeed, he saith—
Who maketh his messengers |*winds*|
And his ministers of state |*a fiery flame*|[c];
8 but ‖as to the Son‖—
Thy throne, O God, is unto times age-abiding,[d]
and—
|*A sceptre of equity*| *is the sceptre of his*[e] *kingdom,*
9 *Thou hast loved righteousness, and hated lawlessness,—*
|*For this cause*| *hath God, thy God, anointed thee with the oil of exultation* |*beyond thy partners*|[f];
10 and—
‖*Thou*‖ |*by way of beginning*| *Lord,* |*the earth*| *didst found,*
And |*the works of thy hands*| *are the heavens,—*
11 ‖*They*‖ *shall perish,*
But ‖*thou*‖ *abidest still,*
And ‖*all*‖ |*as a mantle*| *shall be worn out,*
12 *And* |*as if a robe*| *wilt thou fold them up,—*
As a mantle, *and they shall be changed;*
But ‖*thou*‖ *art* |*the same*|,
And |*thy years*| *shall not* ‖*fail*‖[g]

[a] Ps. cx. 1.
[b] Ap: "Messenger."
[c] Ps. ii. 7; Ac. xiii. 33; chap. v. 5.
[d] 2 S. vii. 14.
[a] "The civilised world, the whole habitable globe"—Liddell & Scott.
[b] Deu. xxxii. 43 (Sep.); Ps. xcvii. 7: "a passage which has no reference to the first coming, but to Christ's second advent."—Adolph Saphir.
[c] Ps. civ. 4.
[d] Ap: "Age-abiding."
[e] Or (WH): "thy."
[f] Ps. xlv. 6 f.
[g] Ps. cii. 25 ff.

13 But |to which of the messengers| hath he said, at any time—
Sit thou at my right hand,
Until I make thy foes thy footstool[a]?
14 Are they not ‖all‖ spirits |doing public service|,—|for ministry| sent forth for the sake of them who are about to inherit salvation?

2 |For this cause| it behoveth us |with unwonted firmness| to be holding fast unto the things that have been heard, lest, at any time, we drift away. 2 For <if the word through messengers' spoken became firm, and |every' transgression and disobedience| received a just' recompense>
3 how shall ‖we‖ escape, if |so great a salvation as this| we have neglected,—|which| indeed, <having received |a beginning| of being spoken through the Lord> |by them who heard| unto us' was confirmed', 4 God |jointly witnessing also| both with signs and wonders and manifold' mighty works, and with distributions of Holy' Spirit' |according to his own' will|?

5 For |not unto messengers| hath he subjected the coming habitable earth[b] of which we are speaking;
6 But one somewhere hath borne witness, saying—
What is man, that thou shouldst make mention of him?
Or the son of man, that thou shouldst put him in charge?
7 *Thou hast made him less, some little, than messengers,*
|With glory and honour| hast thou crowned him,—
[And hast set him over the works of thy hands];
8 *|All things| hast thou subjected beneath his feet.*[c]
For <in *subjecting*, [to him] the *all things*>
|Nothing| left he, to him unsubjected;
But |now, not yet| do we see, to him, the *all things subjected*;—
9 But ‖Jesus, made some little less than messengers‖ we do' behold:
|By reason of the suffering of death| *crowned with glory and honour,*
To the end that, by favour of God, |in behalf of every one| he might taste of death.
10 For it was becoming in him—
For the sake' of whom are the all things,
And by means' of whom are the all things,—
When ‖many' sons‖ |unto glory| he would lead,
‖The Princely Leader[d] of their salvation‖ through sufferings' |to make perfect|.[e]
11 For |both he that maketh holy, and they who are being made holy|[f]
Are ‖all‖ of One';
|For which cause| he is not ashamed to be calling them |*brethren*|, 12 saying—
I will declare thy name unto my brethren,
|In the midst of an assembly| will I sing praise unto thee[a];
13 and again—
|I| will be confident upon him[b];
and again—
Lo! |I| and the children which, unto me, |God| hath given.[c]
14 <Seeing therefore |*the children*| have received a fellowship of blood and flesh>
‖He also‖ |in like manner| took partnership in the same,—
In order that |through death|—
He might paralyse him that held the dominion' of death,
That is, the Adversary,—
15 And might release these—
As many as |by fear of death| were all their lifetime liable' ‖to bondage‖.[d]
16 For |not surely of messengers| is he laying hold,
But |of Abraham's seed| he is' laying hold.[e]
17 Whence he was obliged ‖in every way‖ |unto *the brethren*|[f] to be made like,
That he might become a merciful' and faithful high-priest,
|In the things pertaining unto God|,—
For the making of propitiation for the sins of the people.
18 For <in that |he| suffered |when tested|>
He is able |unto them who are being tested| ‖to give succour‖.

3 Whence, holy brethren, |partners| in a heavenly calling',
Attentively consider the Apostle and High-priest of our confession—‖Jesus‖
2 As one |*faithful*| to him who made him:
As |*Moses* also| *in* [*all*] *his house.*[g]
3 For |of more' glory than Moses| hath ‖this‖ one been counted worthy—
By as much as more' honour than |the house| hath ‖he that prepared it‖;
4 For |every' house| is prepared by some' one,—
But |he that hath prepared all' things| is ‖God‖.
5 |Even *Moses*| indeed, was *faithful in all' his house,*
|As *an attendant*| ‖for a witness of the things which were to be spoken‖;
6 But ‖Christ‖ as |a Son| over *his house,*—
Whose house are |we|——if |the freedom of speech and boast of the hope, [throughout, firm]| we hold fast.[h]
7 Wherefore,—
According as saith the Holy Spirit—
To-day <if |unto his voice| ye would hearken>
8 *Do not harden your hearts,—*
As in the embitterment,
In the day of testing in the desert,

[a] Ps. cx. 1; Mt. xxii. 44.
[b] Cp. chap. i. 6. "The world to come, according to the opinion of the ancient synagogue, means the renovated earth under the reign of the Messiah."—Adolph Saphir, on "Hebrews."
[c] Ps. viii. 4 ff.
[d] Elsewhere, only Ac. iii. 15; v. 31; chap. xii. 2.
[e] Cp. chap. ii. 10; v. 9; vii. 19, 28; ix. 9; x. 1, 14; xi. 40; xii. 23: in all of which the word is *teleioo*.
[f] For *hagiazo*, cp. chap. ii. 11 (twice); ix. 13; x. 10, 14, 29; xiii. 12.
[a] Ps. xxii. 22.
[b] 2 S. xxii. 3.
[c] Is. viii. 17, 18.
[d] See Ro. viii. 21.
[e] Is. xli. 8 f.
[f] Ps. xxii. 22.
[g] Nu. xii. 7.
[h] Ver. 14.

9 *When your fathers tested by proving,*
And saw my works forty' years.
10 Wherefore *I was sore vexed with this generation,*
And said, Always err they in their heart;—
Howbeit |they| learned not my ways:
11 *So I sware in mine anger—*
They shall not enter into my rest[a]!—
12 Be taking heed, brethren,
Lest at any time, there shall be in any one of you,
A wicked heart of unbelief,
In revolting from a Living God.
13 But be exhorting one another, |on each' successive day|,—
While the *To-day*[a] is being named!
Lest any from among you *be hardened* by the deceitfulness of sin.
14 For |partners of the Christ| have we become,—
If, at least, |the beginning of the confidence, throughout, firm| we hold fast:
15 So long as it is said—
To-day <if |unto his voice| ye would hearken>
Do not harden your hearts,—
As in the embitterment.[b]
16 For ‖who‖ |though they heard| *caused embitterment*?
Nay, indeed! did not all' who came forth out of Egypt through Moses?
17 But ‖with whom‖ was he *sore vexed forty years*?
Was it not with them who sinned, |*whose dead bodies*[c] *fell in the desert*|[d]?
18 But ‖unto whom‖ sware he, that *they should not enter into his rest,*—
Save unto them who were obstinate?
19 And we see, that they were not able *to enter* |because of unbelief|.

4 Let us therefore fear, lest at any time,
Although there is left behind a promise *of entering into his rest,*—
Any one from amongst you should be deemed'[e] |to have come short|;
2 For we have had delivered to us the joyful message, just as even |they|;
But the word which was heard did not profit |them|,
They not having been blended, by faith, with the things heard.[f]
3 For we who have believed |*are to enter into the rest*|,
According as he hath said—
<So I sware in mine anger>
They shall not enter into my rest[g];
And yet |the works| from the foundation of the world' |had been brought into existence|,
4 For he hath spoken, somewhere, concerning the seventh [day], thus—
And God rested, on the seventh day, from all' his works[h];
5 And in this again—
They shall not enter into my rest.
6 Seeing, therefore, that it is left over for |some| *to enter into* it,
And |they who formerly' had delivered to them the joyful message| *entered* not in by reason of obstinacy,—
7 |Again| he marketh out a certain' day,
‖*To-day*‖ |in David| saying— after so long' a time as this,— according as it hath been said before:—
To-day <if |unto his voice| ye would hearken>
Do not harden your hearts.
8 For <if ‖unto them‖ Joshua' had given rest>
It had not in that case |concerning another' day| been speaking |after| these things.
9 Hence there is |left over|
A Sabbath-keeping, for the people of God.
10 For |he that hath *entered into his rest*|
‖He too‖ *hath rested from his works,*—just as |*from his* own| ‖*God*‖ [rested].
11 Let us, therefore, give diligence *to enter into that' rest,*
Lest anyone fall into the same' example |of obstinacy|.
12 For ‖living‖ is the word of God, and |energetic|,
And more cutting than any knife with two edges,
And penetrating as far as a dividing asunder of soul and spirit,
Of joints also, and marrow,—
And able to judge the impulses and designs of the heart;
13 And there is |no created thing| can be secreted before him,
But |all things| are naked and exposed to his eyes:—
As to whom is ‖our discourse‖.[a]
14 <Having then a great high-priest who hath passed through the heavens,
‖Jesus the Son of God‖>
Let us hold fast the confession;
15 For we have not a high-priest unable to have fellow-feeling with our weaknesses,
But one tested in all respects, by way of likeness, |apart from sin|.
16 Let us, then, be approaching with freedom of speech, unto the throne of favour,
That we may receive mercy,
And |favour| may find |for seasonable succour|.

5 For ‖every' high-priest who from among men' is taken‖
|On behalf of men| is appointed, as to the things pertaining unto God,
That he may be offering [both] gifts and sacrifices for sins,—
2 Able |to have a measure of feeling| for the ignorant and erring,—
Since |he also| is compassed with weakness;

[a] Ps. xcv. 7–11.
[b] Ps. xcv. 7 f.
[c] Or: "limbs."
[d] Nu. xiv. 22, 23, 29.
[e] GranvillePenn: "judged."
[f] So probably, according to one of the editors of WH; but lit: "with them who heard."
[g] Ps. xcv. 11.
[h] Gen. ii. 2; Exo. xx. 11.
[a] Cp. chap. v. 11.

3 And |for this cause| is he obliged—
As for |the people|,
So also |for himself|,—
To be offering for sins;
4 And ‖not unto himself‖ doth one take the honour,
But when called by God',
Just as |even Aaron|:
5 ‖Thus‖ |also the Christ| glorified not himself'
to become a high-priest,
But he that spake unto him—
‖*My Son*‖ *art* |*thou*|,
‖*I*‖ |*this day*| *have begotten' thee*[a];
6 As also |in a different place| he saith—
‖*Thou*‖ *art a priest* |*age-abidingly*|,[b]
‖*According to the rank of Melchizedek*‖[c]:
7 Who ‖in the days of his flesh‖
<Having offered up |both supplications and entreaties
Unto him that was able to save him out of death,
With mighty outcries and tears|,
And been hearkened to by reason of his devoutness>
8 |Even though he was' a son|
Yet learned, from what things he suffered,
‖obedience‖;
9 And |being made perfect|,
Became |to all' them that obey him|
Author of salvation age-abiding[d];
10 Being addressed by God as high-priest—
‖*According to the rank of Melchizedek*‖.
11 Concerning whom ‖great‖ is our discourse,[e]
And of difficult interpretation |to express|,
Seeing that |slothful| have ye become in the hearing;
12 For <even when ye ought to be teachers |by reason of the time|>
‖Again‖ have ye |need| that one be teaching |you|
What are the first principles[f] of the oracles of God,
And have become such as have |need| ‖of milk‖[g] not |of strong food|;
13 For ‖every' one partaking of milk‖ is unskilled in discourse of righteousness,
For he is |a babe|;
14 But ‖to such as are mature‖ pertaineth |the strong' food|,
‖To them who |by reason of habit| have their organs of perception well trained for discriminating both good and evil‖.

6 Wherefore <dismissing the elementary discourse concerning the Christ>
|Unto maturity| let us be tending,
Not |again, a foundation| laying down—
Of repentance from dead' works,
And of faith towards God,
2 Of immersions—in respect of teaching,[h]
And of the laying on of hands,
Of the resurrection of the dead,
And of judgment age-abiding;—
3 And |this| will we do if at least |God| permit.[a]
4 For it is impossible—
<As to those who have been |once for all| illuminated,
Who have tasted also of the heavenly free-gift,
And have been made |partners| in a Holy Spirit,
5 And have tasted God's utterance to be |sweet|,
Mighty works also of a coming' age,
6 And who have fallen away>
|Again| to be remoulding them into repentance;
Seeing[b] they are again crucifying unto themselves the Son of God,
And holding him up as an example.
7 For ‖*land*‖ <which hath drunk in |the rain| thereupon ofttimes coming,
And which bringeth forth *vegetation*[c] fit for them for whom it is even cultivated>
Partaketh of a blessing from God;
8 But <*should it be bringing forth thorns and briars*>
It is disapproved, and, *unto cursing*, nigh,—[d]
Whose |end| is for |burning|.
9 But we are persuaded, concerning you, beloved,
The things which are better and which contain salvation,
Though |even thus' we speak|.
10 For |not unrighteous| is God, to be forgetful of your work[e] and of the love which ye have shewn forth for his name,
In that ye have ministered unto the saints, and are' ministering,—
11 But we covet
That |each one of you| be shewing forth the same' diligence,
Unto the full assurance of the hope throughout:
12 In order that |not slothful| ye may become,
But imitators of them who, through faith and patience, were becoming heirs of the promises.[f]
13 For |when to Abraham' God made promise|
<Seeing he had no one greater by whom to swear>
He sware |*by himself*|,—14 saying—
|*Truly, if blessing*| *I will bless thee*,
And |*multiplying*| *I will multiply* thee[g];
15 And |thus, being patient| he attained unto the promise.
16 For ‖men‖ |by the greater one| swear,
And |with them| an end of ‖all‖ gainsaying by way of confirmation is ‖the oath‖:
17 Wherein God <being |more abundantly' disposed| to shew forth unto the heirs of the promise the unchangeableness of his counsel>
Mediated |with an oath|,—

[a] Ps. i. 7.
[b] Ap: "Age-abiding."
[c] Ps. cx. 4.
[d] Is. xlv. 17.
[e] See chap. iv. 13.
[f] Or: "elements," "rudiments."
[g] 1 Co. iii. 2.
[h] = "So far as teaching is concerned;" or (WH): "immersions of (as the outcome of, after) teaching."

[a] Ja. iv. 15.
[b] Or: "so long as."
[c] Gen. i. 11.
[d] Gen. iii. 17 f.
[e] 1 Th. i. 3.
[f] Or: "are to inherit the p."
[g] Gen. xxii. 16 f.

18 In order that <through means of two' unchangeable things,
In which it was impossible for |God| to make himself false>
A mighty' consolation| we might have,
Who have fled along to grasp |the forelying' hope|,
19 Which we have |as an anchor of the soul|,
Both secure and firm,
And entering into the interior of the veil[a]:
20 Where |a forerunner in our behalf| hath entered ‖even Jesus‖
Who |*according to the rank of Melchizedek*| hath become ‖a high-priest *unto times age-abiding*‖.[b]

7 For ‖this *Melchizedek*,[c] *king of Salem*, *priest of God Most High*,
Who *met* Abraham *returning from the slaughter of the kings*, and *blessed* him,—
2 To whom even *a tenth of all* Abraham apportioned‖
<First, indeed, when translated, King of Righteousness,
But |after that| *King of Salem* also, which is King of Peace,—
3 Without father, without mother, without pedigree,
Having |neither beginning of days, nor of life an end|,
But made like unto the Son of God>
‖Abideth a priest evermore‖.

4 Now consider ‖how great‖ this man was, to whom |*a tenth*| *Abraham gave* out of the choicest spoils
‖[Yea Abraham] the Patriarch‖.
5 And ‖they, indeed, from among the sons of Levi' who the priesthood' receive‖
Have |commandment| to take tithes of the people |according to the law|,—[d]
That is, of their brethren, |although sprung from the loins of Abraham|;
6 But ‖he who deriveth not his pedigree from among them‖
Hath taken' tithes of' Abraham.
And |the holder of the promises| *hath he blessed'*.
7 But |apart from all gainsaying|
The less' by the greater' is blessed.
8 And ‖here‖ indeed, dying' men take tithes,
But ‖there‖ one of whom it is witnessed |that he liveth|.
9 And—so to say a word—
‖Through Abraham‖ even Levi' who taketh' tithes hath paid' tithes;
10 For ‖even then‖ was he |in the loins of his father| when ‖*Melchizedek*‖ *met him*.

11 <If indeed, therefore, there had been |a perfecting through means of the Levitical priesthood|,—
For |the people, thereon| have had based a code of laws>
What further' need |*according to the rank of Melchizedek*| for a different'[a] priest to be raised up,
And |not *according to the rank* of Aaron| to be designated?
12 For <seeing there is to be a change of the priesthood>
‖Of necessity‖ |of law too| a change cometh.
13 For |he as to whom these' things are said|
|With a different' tribe| hath taken partnership,
From which |no one| hath given attendance at the altar;
14 For it is |very evident| that out of Judah' hath sprung our Lord,—
‖Respecting which tribe‖ |concerning priests| nothing did Moses speak,
15 And |yet more abundantly' evident| it is—
That ‖*according to the* likeness *of Melchizedek*‖[b] there is to be raised up |a different' priest|,
16 Who <not according to a law of commandment dealing with the flesh> hath arisen,
But according to the power of an indissoluble life;
17 For it is witnessed—
|*Thou*| *art a priest* |*age-abidingly*|,
‖*According to the rank of Melchizedek*‖.[c]
18 For |a setting aside| doth, indeed, take place, of a foregoing' commandment,
By reason of its own' weakness and unprofitableness,—
19 For |the law| perfected ‖nothing‖;
But there is the superinducing of a better' hope,—
Through which we draw near unto God.

20 And <inasmuch as not apart from oath-taking—
21 For |they| indeed, |apart from oath-taking| have been made priests,
But |he| with' an oath-taking,—
Through him that was saying unto him—
The Lord sware, and will not regret,—
|Thou| art a priest |age-abidingly|>[c]
22 |By as much as this| hath ‖Jesus‖ become surety of a better' covenant also.

23 And |they| indeed, |in greater numbers| have been made priests,
Because |by reason of death| are they hindered from |remaining at hand|;
24 But ‖he‖, |by reason of his remaining *age-abidingly*|,[c]
‖Untransmissible‖ holdeth ‖the priesthood‖.
25 Whence he is able |even to be saving unto the very end|
Them who approach, through him, unto God;
Since he evermore' liveth to be interceding in their behalf.
26 For ‖such a high-priest as this‖ for us' was [even] suited:
Loving,[d] noble,[e] undefiled,

[a] Lev. xvi. 2, 12.
[b] Ps. cx. 4.
[c] Gen. xiv. 17 f.
[d] Nu. xviii. 21–24.

[a] Not merely "another." Mt. xi 3, n.
[b] Ps. cx. 4.
[c] Ps. cx. 4. Ap: "Age-abiding."
[d] Or: "full of loving-kindness."
[e] Or: "without malice."

Set apart from sinners,
And become' |higher than the heavens|;
27 Who hath no daily' necessity, |like the high-priests|,
|Beforehand, over his own' sins| to be offering sacrifices,
|After that| over those |of the people|,—[a]
For |this| he did once for all when |himself| he offered up.
28 For ‖the law‖ constituteth |men| high-priests, having |weakness|;
But |the word of the oath-taking, which cometh after the law|
‖A Son‖ age-abidingly' |made perfect|.

8 A crowning point on the things being spoken:—
‖Such a one as this‖ have we |as high-priest|,
Who hath *sat down on the right hand*[b] of the throne of the Majesty in the heavens,—
2 |Of the Holy place|[c] a public minister,
And of the Real' *Tent*, which |*the Lord*| *pitched*[d] and not |man|.
3 For ‖every' high-priest‖ |for the offering of both gifts and sacrifices| is constituted;
Whence it was |necessary| for |this one also| to have something which he might offer.
4 <If, indeed, therefore, he had been on earth>
He had not, in that case, even been' a priest,
Since there are' those who are offering the gifts |according to the law|:—
5 Who, indeed, are rendering divine service, with a glimpse' and shadow' |of the heavenly things|;
Even as Moses hath received intimation, when about to complete the tent,—
For *see*! saith he—*Thou shalt make all things according to the model which hath been pointed out to thee in the mount.*[e]
6 But |now| hath he attained unto |a more distinguished| public ministry,—
By as much as of a better' covenant' also he is |mediator|,
Which indeed |upon better' promises| hath been legislated.
7 For <if ‖that first‖ had been |faultless|>,
|Not, in that case, for a second| had there been sought |a place|.
8 For |finding fault with them| he saith—
Lo! |days| are coming, saith the Lord,
When I will conclude, for the house of Israel and the house of Judah,
‖A covenant of a new sort‖:
9 *Not according to the covenant which I made with their fathers,*
In the day when I took them by their hand, to lead them forth out of the land of Egypt,—
Because |they| abode not in my covenant,
And |I| disregarded them, saith the Lord.
10 *Because |this| is the covenant which I will make with the house of Israel,*
|After those days| saith the Lord:—
<Giving my laws into their understanding>
|Upon their hearts also| will I inscribe them:
And I will become their' God,
And |they| shall become my' people;
11 *And in nowise shall they teach—*
Every one his fellow-citizen,
And every one his brother,
Saying,—Get to know the Lord!
Because |all| shall know me,
From the least unto the greatest of them;
12 *Because |propitious| will I be as to their unrighteousnesses,*[a]
And |of their sins| in nowise will I be mindful |any more|.
13 In saying *Of a new sort*[b] he hath made obsolete |the first|;
But |the thing that is becoming obsolete and aged|
Is near ‖disappearing‖!

9 [Even] the first, indeed, therefore, used to have righteous appointments of divine service,
|Even the holy ritual well arranged|.
2 For |a tent|[c] was prepared, |the first|,
In which were both the lampstand and the table and the setting forth of the loaves,—
The which is called the Holy place[d];
3 But |after the second' veil| a tent, that which is called Most Holy:
4 Having a golden' altar of incense,
And the ark of the covenant covered around on every side with gold,
In which was a golden jar holding the manna,
And the rod of Aaron that sprouted,
And the tables of the covenant;
5 But |over-above it| Cherubim of glory overshadowing the propitiatory:—
|Concerning which things| it is not now [needful] to be speaking |particularly|.

6 Now <these' things having been thus' prepared>
|Into the first' tent,| indeed, |continually| do the priests enter,
The divine services completing;
7 But ‖into the second‖ once' for all in the year',
Only' the high-priest,
Not without blood,
Which he offered for himself and the ignorances of the people:
8 The Holy Spirit making this' evident—
That |not yet| hath been manifested, the way through the Holy place,
|So long| as the first' tent hath |a standing|.
9 The which is a similitude for the present season,
According to which |both gifts and sacrifices| are offered,

[a] Chap. v. 3; ix. 7.
[b] Ps. cx. 1.
[c] See chap. ix. 2, note [d].
[d] Nu. xxiv. 6—according to the pronunciation of some authorities: Ginsburg, *in loco*, cp. Sep.
[e] Exo. xxv. 40.

[a] Jer. xxxi. 31-34.
[b] Ver. 8, above.
[c] Exo. xxv. 8 ff; xl. 2 ff.
[d] It would seem to be the safer course to render the simple plural (*hagia*) uniformly, in harmony with the distinction here drawn between the Holy place and the Most Holy. Cp. the six occurrences: viii. 2; ix. 8, 12, 24, 25; x. 19.

Which cannot |as to the conscience| perfect
him that rendereth the divine service:—
10 Only as to eatings, and drinkings, and
diversified immersions,—
Righteous-appointments of the flesh,
Which |until a season of rectifying| are
in force.

11 But <when ‖Christ‖ approached,[a] as high-
priest of the coming[b] good things,[c]
Through the greater' and more perfect' tent,
not made by hand,
That is, not of this' creation,—
12 Nor yet through blood of goats and calves,
But through his own' blood>
He entered once for all into the Holy place,
‖Age-abiding' redemption discovering'‖.

13 For <if the blood of goats and bulls,
And the ashes of a heifer sprinkling the
profaned,
Halloweth unto the purity of |the flesh|>
14 ‖How much rather‖ shall |the blood of the
Christ,
Who through an age-abiding spirit
Offered himself' unspotted unto God|
Purify our[d] conscience from dead' works,
To the rendering of divine-service |unto a
Living' God|[e]?
15 And ‖for this cause‖ |of a new covenant| is he
mediator',—
To the end that <death coming to pass for the
redemption of the transgressions against
‖the first‖ covenant>
The called might receive |the promise| of the
age-abiding'[f] inheritance;
16 For <where a covenant is>
It is necessary for |the death| to be brought
in, of him that hath covenanted;
17 For |a covenant over dead persons| is firm',—
Since it is not then' of force when he is
|living| that hath covenanted.
18 Whence ‖not even the first‖ |apart from blood|
hath been consecrated;
19 For <when every commandment according to
the law ‖had been spoken‖ by Moses unto
all the people>
|Taking the blood of the calves and the goats,
With water and scarlet wool and hyssop|,
Both |the scroll itself', and all' the people| he
sprinkled;
20 Saying—
|*This*| *is the blood of the covenant which*
|*God*| *hath sent in command unto you*[g]:
21 Yea |the tent also, and all' the utensils of the
public ministry| with blood' in like manner'
he sprinkled:
22 And |nearly| all things |with blood| are
purified |according to the law|,
And |apart from blood-shedding| cometh no
‖remission‖.[h]

23 It was indeed therefore |necessary| for |the
glimpses of the things in the heavens| with
these' to be purified;
But |the heavenly things themselves'| with
better' sacrifices than |these|.
24 For |not into a Holy place made by hand'|
entered Christ,—
Counterpart of the real [Holy place];
But ‖into the heaven itself‖,
|Now| to be plainly manifested before the
face of God in our behalf;—
25 Nor yet that |ofttimes| he should be offering
himself,—
Just as |the high-priest| entereth into the
Holy place, year by year, with alien'
blood;—
26 Else had it been |needful for him| ofttimes' to
suffer, from the foundation of the world;
But |now| <once for all
Upon a conjunction of the ages,[a]
For a setting aside of sin through means of
his sacrifice>
Hath he been made manifest[b];
27 And <inasmuch as it is in store for men—
Once for all' to die,
But after this' |judgment|>
28 |Thus| ‖the Christ also‖
<Once for all' having been offered,
For the *bearing of the sins* |*of many*|>[c]
‖A second time, apart from sin‖ will appear,
|To them who for him' are ardently
waiting|—
‖Unto salvation‖.

10 For the law <having ‖a shadow‖[d] of the
destined' good things,
Not the very' image' of the things>
They can never |with the same' sacrifices
which year by year' they offer evermore|
Make them who approach |perfect|;
2 Else would they not, in that case, have ceased
being offered,
By reason of those rendering the divine
service having no' further' conscience at
all' of sins,
‖Being once for all purified‖?
3 But |in them| is a recalling to mind of sins
|year by year|,
4 For it is impossible for |blood of bulls and
goats|[e] to be taking away sins.
5 Wherefore <coming into the world> he saith:
|*Sacrifice and offering*| *thou willedst not,*
But |*a body*| *hast thou fitted for me,*—
6 |*In whole-burnt-offerings and sacrifices for sins*|
thou didst not delight:
7 |*Then*| *said I*—
Lo! I am come,—
|*In the heading of the scroll*| *it is written*
concerning me,—
To do, O God, ‖*thy will*‖.[f]
8 <|Higher up| saying—
‖*Sacrifices, and offerings,* and *whole-burnt-*

[a] Ie: clearly *unto God*; ver. 24.
[b] Or (WH): "destined."
[c] Chap. x. 1.
[d] Or (WH): "your."
[e] 1 Th. i. 9.
[f] Ap: "Age-abiding."
[g] Exo. xxiv. 8.
[h] Lev. xvii. 11.

[a] Ap: "Age."
[b] Vers. 11, 24.
[c] Is. liii. 12.
[d] Chap. viii. 5.
[e] Or (WH): "goats and bulls."
[f] Ps. xl. 6-8.

offerings, and sacrifices for sins‖ *thou willedst*
not, neither delightedst in,—
The which |according to the law| are offered>
9 |*Then*| hath he said—
Lo! I am come!
To do |*thy will*|:—
He taketh away the first, that |the second| he
may ‖establish‖:
10 |By which *will*| we have been made holy,
Through the *offering* of the *body* of Jesus
Christ ‖once for all‖.
11 And |every' priest|,[a] indeed, standeth daily
publicly ministering,
And the same' sacrifices ofttimes' offering,
The which never' can clear away sins;
12 But this' priest <having offered one' sacrifice
for sins evermore>
Sat down on the right hand[b] of God:
13 |As for the rest| waiting—
Until his foes be made his footstool[b];
14 For |by one' offering| hath he perfected for
evermore, them who are being made holy.
15 But even the Holy Spirit |beareth us witness|;
For <after having said—
16 |*This*| *is the covenant which I will covenant*
unto them
After those days, saith the Lord,—
Giving my laws upon their hearts,
|*Upon their understandings also*| *will I*
inscribe them>[c]
17 [He] *also* [saith]—
|*Of their sins*, and *of their lawlessnesses*|
I will in nowise be mindful any more.[d]
18 But |wherever a remission of these is| there
is |no further| offering |for sins|.

19 <Having therefore, brethren, freedom of speech
for the entrance[e] through the Holy place
|by the blood of Jesus|,
20 Which entrance he hath consecrated for us, as
a way recent and living,
Through the veil, that is, his flesh,—
21 And having a great priest over *the house* of
God>[f]
22 Let us approach with a genuine' heart, in full
assurance of faith,[g]
Having been sprinkled, as to our hearts,
from an evil conscience,
And bathed, as to our bodies, with pure
water;
23 Let us hold fast the confession of the hope
without wavering,—
For |faithful| is he that hath promised;
24 And let us attentively consider one another,
to provoke unto love and noble' works,—
25 Not forsaking the assembling of ourselves
together,
According to the custom of some,
But exhorting,
And by so' much the more as this',
By as' much as ye behold ‖the day‖ draw-
ing near.

26 For <if |by choice| we be sinning, after the re-
ceiving of the full-knowledge of the truth>
‖No longer‖ |for sins| is there left over |a
sacrifice|,
27 But some |fearful| reception of judgment and
fiery jealousy,
|About *to devour the opposers*|.[a]
28 ‖Any one having set aside a law of Moses‖
|Apart from compassions, *upon* [the testimony
of] *two' or three witnesses*| *dieth*[b]:
29 Of |how much| sorer |punishment|, suppose ye,
shall he be accounted worthy,
Who hath trampled underfoot |the Son of
God|,
And |*the blood of the covenant*|[c] hath esteemed
|a profane thing| ‖by which he had been
made holy‖,
And |unto the Spirit of favour| hath offered
wanton insult?
30 For we know him that hath said—
|*To me*| *belongeth avenging,*
‖*I*‖ *will recompense*[d];
and again—
The Lord will judge his people.[e]
31 |A fearful thing| [it is] to fall into the hands
‖of a Living God‖.

32 But be calling to mind the former' days,
In which |once ye were illuminated|,
|A great combat of sufferings| ye endured;—
33 ‖Partly‖, indeed, because |both with reproaches
and tribulations| ye were being made a
spectacle,
But ‖partly‖ because |into fellowship with
them who were so' involved| ye were
brought;—
34 For |even with them who were in bonds| ye
sympathised,
And |unto the seizure of your goods| with
joy' ye bade welcome,—
Knowing that ye have yourselves, for a
better' possession and |an abiding|.
35 Do not, then, cast away your freedom of speech,—
The which hath a great' recompense'.
36 For |of endurance| ye have need,
In order that <the will of God having done>
Ye may bear away |the promise|.
37 For <yet a little while, how short! how short!>
|*The Coming One*| *will be here, and will not*
tarry;
38 *But* |*my*[f] *righteous one*| *by faith* |*shall live*|,
And |*if he draw back*| ‖*my soul delighteth not*
in him‖.[g]

39 |We| however, are not *of a drawing back* unto
destruction,
But *of faith* |unto an acquisition of life|.

11 But faith is' |of things hoped for| ‖a confi-
dence‖,
|Of facts| a conviction ‖when they are not
seen‖;

[a] Or (WH): "high priest."
[b] Ps. cx. 1.
[c] Jer. xxxi. 33.
[d] Jer. xxxi.
[e] Eph. ii. 18.
[f] Zech. vi. 11 ff; Nu. xii. 7.
[g] Eph. iii. 12.

[a] Is. xxvi. 11 (Sep.).
[b] Deu. xvii. 6.
[c] Exo. xxiv. 8.
[d] Deu. xxxii. 35 f; Ro. xii. 19.
[e] Deu. xxxii. 36; Ps. cxxxv. 14.
[f] Or (WH): "the."
[g] Hab. ii. 3 f; Ro. i. 17; Gal. iii. 11.

2 For |thereby| well-attested were the ancients.

3 ‖By faith‖ we understand the ages[a] to have been fitted together ‖by declaration of God‖,—
To the end that |not out of things appearing| should that which is seen ‖have come into existence‖.

4 ‖By faith‖ |a fuller' sacrifice| did Abel' ‖offer unto God‖ than Cain',—
|Through which| he received witness that he was |righteous|,
There being *a witnessing upon his gifts ‖by God‖*;
And |through it| though he died' ‖he yet is speaking‖.[b]

5 ‖By faith‖ |Enoch| was translated, so as not to see death,
And *was not found, because that |God| had translated him*;
For |before the translation| he had received witness that *he had become |well-pleasing unto God|*[c];—

6 But |apart from faith| it is impossible *to be well-pleasing*;
For he that approacheth unto God—
|Must needs have faith| that he is',
And that |to them who seek him out| ‖a rewarder' he becometh‖.

7 ‖By faith‖ |Noah|[d] <having received intimation' concerning |the things not yet seen|>
|Filled with reverence| prepared an ark to the saving of his house —
Through which he condemned the world,
And |of the righteousness by way of faith| became ‖heir‖.

8 ‖By faith‖ |being called| Abraham' obeyed—
To come forth into a place he was destined to receive for an inheritance;
And *he came forth*, ‖not well knowing whither he was coming‖.[e]

9 ‖By faith‖ *he sojourned* in the land of promise |as a foreign land|,
|In tents| dwelling,
Along with Isaac and Jacob, the joint-heirs of the same promise[f];

10 For he was awaiting the city having foundations',
Whose architect and builder is |God|.

11 ‖By faith‖ |even Sarah herself|[g] received |power for founding a seed|,
|Even beyond the season of life's prime|,—
Seeing that |faithful| she reckoned |him that had promised|;

12 Wherefore |even from one| were born,
And |as to these things| one who had become dead,—
Like the stars of the heaven, for multitude,
And as the sand that is by the lip of the sea,[h] that cannot be numbered.

13 ‖In faith‖[a] all' these died'—
Not bearing away the promises,
But |from afar| beholding' and saluting' them,
And confessing that |*strangers and sojourners*| were they *upon the land*.[b]

14 For |they who such things as these' are saying| Make it clear that |of a paternal home they are in quest|;

15 And <if indeed of that' they had been mindful, from which they had come out'>
They might, in that case, have had an opportunity |to return|;

16 But ‖now‖ |after a better one| are they reaching,
That is, a heavenly;
Wherefore God is not ashamed of them, to be invoked as |their God|,—[c]
For he hath prepared for them |a city|.

17 ‖By faith‖ *Abraham |when tested| offered up Isaac*,[d]
And ‖the only-begotten‖ would |he| have offered up |who the promises had accepted|,—

18 Even him of whom it had been said—
‖*In Isaac*‖ *shall there be called to thee |a seed|*[e]:

19 Accounting that |even from among the dead| ‖God‖ was able |to raise [him]|,—
Whence |even in similitude| he bare him away.

20 ‖By faith‖ |even concerning things to come| did Isaac[f] bless |Jacob and Esau|.

21 ‖By faith‖ |Jacob, when about to die|,
Blessed |each of the sons of Joseph|;
And bowed in worship on the top of his staff.[g]

22 ‖By faith‖ |Joseph,[h] when drawing to his end|—
|Concerning the exodus of the sons of Israel| called to remembrance,
And |concerning his bones| gave commandment.

23 ‖By faith‖ |Moses, when born|—
Was hid three months by his parents,
Because *they saw* that *goodly* was |the child|,[i]
And were not affrighted ‖at the decree of the king‖.

24 ‖By faith‖ |*Moses, when grown up*|—[k]
Refused to be called the son of a daughter of a Pharaoh,

25 Rather choosing—
To be jointly suffering ill-treatment with the people of God,
Than |for a season| to be having ‖sin's enjoyment‖;

26 Accounting—
<As greater riches than Egypt's treasures>
‖*The reproach of the Anointed One*‖[l];
For he was looking away unto the recompense.

[a] Chap. i. 2; Eph. iii. 11. Ap: "Age."
[b] Gen. iv. 4.
[c] Gen. v. 24.
[d] Gen. vi. 8 ff.
[e] Gen. xii. 1 ff.
[f] Gen. xxviii. 4.
[g] Gen. xvii. 19.
[h] Gen. xv. 5; xxii. 17; xxxii. 12.
[a] Or: "along the way of faith."
[b] Or: "earth"—1 Ch. xxix. 15; Ps. xxxix. 12; Gen. xxiii. 4.
[c] Exo. iii. 6.
[d] Gen. xxii. 1 ff.
[e] Gen. xxi. 12; Ro. ix. 7.
[f] Gen. xxvii. 28.
[g] Gen. xlviii. 14-16: cp. xlvii. 31.
[h] Gen. l. 24.
[i] Exo. ii. 2.
[k] Exo. ii. 11.
[l] Ps. lxxxix. 50 f; lxix. 9.

27 ‖By faith‖ he forsook Egypt—[a]
Not put in fear of the wrath of the king;
For |as seeing him who cannot' be seen| ‖he persevered‖.
28 ‖By faith‖ he hath kept *the passover* and the besmearing of *the blood*,
Lest |*he that was destroying* the first-born| ‖should be touching them‖.[b]
29 ‖By faith‖ they passed through the Red Sea, |as over dry land|,—
Which the Egyptians |seizing an attempt' to do| were swallowed up.[c]
30 ‖By faith‖ |the walls of Jericho| fell,
|Having been surrounded for seven days|.[d]
31 ‖By faith‖ |Rahab the harlot| perished not with them who refused to yield,
|She having welcomed the spies with peace|.[e]
32 And what more' can I say?
For |time| will fail me while I go on telling—
Concerning Gideon,[f] Barak,[g] Sampson,[h] Jephthah,[i]
David[k] also, and Samuel,[l] and the prophets,—
33 Who ‖through faith‖—
Prevailed in contest over kingdoms,
Wrought righteousness,
Attained unto promises,
Shut the mouths of lions,[m]
34 Quenched the power of fire,[n]
Escaped the mouths of the sword,
Were made powerful from weakness,
Became mighty in battle,
Overturned |camps of aliens|;
35 Women received |by resurrection| ‖their dead‖[o];
But |others| were put to the rack,
Not accepting redemption,
That |unto a better' resurrection| ‖they might attain‖:
36 |Others| again, |of mockings and scourgings| received trial,
|Nay! further| of bonds and imprisonments:
37 They were stoned, were pierced through, |were sawn asunder|,
|By murder|, with a sword, ‖died‖,
Went about in sheep-skins, in goat-hides,—
Being in want, suffering tribulation, enduring ill-treatment:
38 Of whom the world' |was not worthy|—
|Upon deserts| wandering, and mountains, and in caves,—and in the caverns of the earth.
39 And ‖these all‖ <though they obtained witness through their faith>
Yet bare not away |the promise|:
40 ‖God‖ |for us| something better' providing,—
That |not apart from us| should they be made ‖perfect‖.

[a] Exo. xii. 41 ff.
[b] Exo. xii. 21.
[c] Exo. xiv. 22 ff.
[d] Jos. vi. 20.
[e] Jos. vi. 17.
[f] Jdg. vi. ff.
[g] Jdg. iv. 5 ff.
[h] Jdg. xiii. 24 ff.
[i] Jdg. xi. 1 ff.
[k] 1 S. xvi. 11 ff.
[l] 1 S. i. 20 ff.
[m] Dan. vi. 22.
[n] Dan. iii. 27.
[o] 1 K. xvii. 23; 2 K. iv. 36.

12 Therefore, indeed,
<Seeing that |we also| have encircling us |so great' a cloud of witnesses|>
<Stripping off every |incumbrance|[a] and the easily entangling sin>
|With endurance| let us be running |the race that is lying before us|,
2 Looking away unto our faith's Princely-leader and perfecter, ‖Jesus‖,—
Who <in consideration of the joy lying before him>
Endured a cross, |shame| despising!
And |*on the right hand* of the throne of God| ‖*hath taken his seat*‖.[b]
3 For take ye into consideration—
Him who hath endured |such' contradiction| *by sinners against themselves*,[c]
Lest ye be wearied, |in your souls| becoming exhausted.
4 ‖Not yet' unto blood‖ have ye resisted, |against sin| waging a contest;
5 And ye have quite forgotten the exhortation which, indeed, |with you' as with sons| ‖doth reason‖:—
My son! be not slighting the discipline of the Lord,
Neither be fainting, when by him' |thou art reproved|;
6 *For |whom the Lord loveth| he doth |discipline|,*
And scourgeth every' son whom he doth |welcome home|.[d]
7 <For the sake of discipline> persevere!
‖As towards sons‖ |God| beareth himself |towards you|;
For who is |a son| whom |a father| doth not discipline?
8 <If however ye are without' discipline,
Whereof |all| have received a share>
|Then| are ye |bastards| and ‖not sons‖.
9 ‖Furthermore, indeed‖ |the fathers of our flesh| we used to have, |as administrators of discipline|,
And we used to pay deference:
Shall we not ‖much rather‖ submit ourselves to |the Father of our spirits| and ‖live‖?
10 For |they| indeed, <for a few days, according to that which seemed good to them> were administering discipline;
But |he| unto that which is profitable, |with a view to our partaking of his holiness|:
11 But ‖no discipline‖ |for the present, indeed| seemeth to be of joy', but of sorrow':
‖Afterwards‖ however—
<To them who thereby' have been well trained>
It yieldeth |peaceful fruit| ‖of righteousness‖.
12 Wherefore |*the slackened hands and paralysed knees*| *restore ye*,[e]
13 And |*straight tracks*| *be making for* your *feet*,—[f]
That the lame member may not be dislocated, but |be healed rather'|.

[a] Or: "all arrogance."
[b] Ps. cx. 1.
[c] Nu. xvi. 38; or (WH): "himself."
[d] Pr. iii. 11 f.
[e] Is. xxxv. 3.
[f] Pr. iv. 26 (Sep.).

14 ‖*Peace*‖ *be pursuing*,[a] with all, and the obtaining of holiness,—
|Without which no one shall see the Lord|:
15 Using oversight—
Lest any one be falling behind from the favour of God,—
Lest any root of bitterness |*springing up above*'| ‖*be causing trouble*‖,[b]
And |through it| ‖the many‖ be defiled:
16 Lest there be any fornicator, or profane person |like *Esau*|,—
Who |for the sake of one meal| *yielded up* his own *firstborn rights*[c];
17 For ye know that <afterwards—
When he even wished' to inherit the blessing>
He was rejected;
For |place of repentance'| found he none,
Even though |with tears' he diligently sought it|.[d]

18 For ye have not approached—
Unto |a searching' and *scorching' fire*|,
And *gloom*, and *mist*, *and tempest*,
19 *And a trumpet's peal*,—
And a sound of things spoken[e]:—
From which they who heard excused themselves,
Lest there should be added to them |a word|;
20 For they could not bear |that which was being enjoined|,—
And |*should a beast' be touching the mountain*| *it shall be stoned*[f];
21 And <so fearful was that which was showing itself>
|Moses| said—
I am terrified,[g] and do tremble!

22 But ye have approached—
Unto Zion's mountain,
And unto the city of a Living God, a heavenly Jerusalem,—
And unto myriads of messengers 23 |in high festival|,—
And unto an assembly of firstborn ones, |enrolled in the heavens|,—
And unto God |judge of all|,—
And unto the spirits of righteous ones made perfect,—[h]
24 And unto the mediator |of a new covenant|, ‖Jesus‖,—
And unto the blood of sprinkling, |more excellently speaking| than ‖Abel‖.
25 Beware, lest ye excuse yourselves from |him that speaketh|;
For <if ‖they‖ escaped not, who excused themselves |from him who on earth' was warning|>
‖How much less‖ shall ‖we‖ <who from him that warneth from the heavens> |do turn ourselves away|:

[a] Ps. xxxiv. 14.
[b] Deu. xxix. 18 (Sep.).
[c] Gen. xxv. 33.
[d] Gen. xxvii. 34.
[e] Exo. xix. 16; Deu. iv. 11, 12.
[f] Exo. xix. 12, 13.
[g] Deu. ix. 19.
[h] That is: "perfected righteous ones."

26 Whose voice shook the earth' ‖then‖,
But ‖now‖ hath he promised, saying—
‖*Yet once for all*‖ |*I*| *will shake*—
<*Not only the earth*>
But ‖*also the heaven*‖.[a]
27 But ‖the saying *Yet once for all*‖
Maketh clear the[b] removal of the things which can be shaken,
|As of things done with|,—
That they' may remain ‖which cannot be shaken‖.
28 Wherefore
<Seeing that |of a kingdom not to be shaken| we are receiving possession>
Let us have gratitude—
Whereby we may be rendering divine service well-pleasingly unto God, |with reverence and awe|;
29 For ‖even our God‖ is ‖*a consuming fire*‖.[c]

13 Let |brotherly love| continue.
2 ‖Of the entertaining of strangers‖ be not forgetful,
For |hereby| unawares' have some entertained ‖messengers‖.
3 Bear in mind them who are in bonds,
|As having become jointly bound|,—
Them who are suffering ill-treatment,
|As being yourselves' also' in the body|.
4 Let marriage be |honourable| in all', |and the bed undefiled|,
For |fornicators and adulterers| ‖God‖ will judge.
5 |Without fondness for money| be your way of life,—
Being content with the present things,—for |he| hath said:
‖*In nowise*‖ *thee* |*will I leave*|,
|*No indeed! in nowise*| *thee* ‖*will I forsake*‖[d]:
6 So that, taking courage, we may be saying—
|*The Lord*| *hasteth to my cry,—I will not be put in fear*:
What shall ‖*man*‖ *do unto me*[e]?
7 Be mindful of them who are guiding you,
Who, indeed, have spoken unto you |the word of God|:
<|The outgoing of whose behaviour| reviewing>
Be imitating |their faith|.
8 ‖Jesus Christ‖ yesterday' and to-day |is the same|,—
‖And unto the ages‖.
9 ‖With teachings, manifold and strange‖ be not carried aside;
For it is ‖noble‖ that |with gratitude| should ‖the heart‖ be getting confirmed,—
|Not with matters of food|,
In which |they who are walking| have not been profited.
10 We have an altar—
To eat out of which |they| have no right,[f]
|Who in the tent' are doing divine service|[g];

[a] Hag. ii. 6.
[b] Or (WH): "a."
[c] Deu. iv. 24, ix. 3.
[d] Deu. xxxi. 6, 8; Jos. i. 5.
[e] Ps. cxviii. 6.
[f] Or (WH): "of which it is not theirs to eat."
[g] Lev. vii. 31.

For we persuade ourselves that |an honourable conscience| have we,
|In all things honourably| desiring to behave ourselves.
19 But |much more abundantly| do I exhort you, the same to do,
That |more speedily| I may be restored |unto you|.

20 But |the God of peace|[a]
<*He that led up* from among the dead *the* great *Shepherd of the sheep,*
With the blood of an age-abiding covenant,—>
Our Lord Jesus,>
21 Fit you, by every good work, |for the doing of his will|,
|Doing within us| that which is well-pleasing |before him through Jesus Christ|:
To whom be the glory, unto the ages of ages. Amen.
22 Now I exhort you, brethren, bear with the word of exhortation,—
For |even with brief [words]| have I sent unto you.
23 Know ye that |our brother Timothy| hath been set at liberty,—
With whom |if more speedily he be coming| I will see you.
24 Salute all' them who are guiding you, and all the saints:
|They from Italy| salute you'.
25 Favour be with you all.[c]

[a] Ro. xv. 33; Ph. iv. 9. Is. lv. 3; Eze. xxxvii. 26.
[b] Is. lxiii. 11; Zech. ix. 11; [c] Or (WH) add: "Amen."

THE EPISTLE OF

JAMES.

1 [illegible] of the Lord
[illegible]
[illegible] in the dis-
[illegible] Wishes (?)
[illegible] whensoever
[illegible] manifold temptations,—[a]
[illegible] faith]
[illegible]
[illegible] nature
[illegible]
[illegible]
[illegible]

1 But <if any of you is coming short of wisdom>
Let him be asking of God,
Who |giveth| unto all' freely and upbraideth not,
And it shall be given him;
6 But let him be asking in faith, |nothing| doubting,
For ||he that doubteth|| is like a wave of the sea, wind-driven and storm-tossed,—
7 For let not that man think' that he shall receive anything from the Lord—
8 A two-souled man, unstable in all' his ways.
9 But boasting be the lowly brother in his uplifting;

10 Whereas the rich, in his being brought low,—
Because ‖*as a flower of grass*‖ he will pass away[a];
11 For the sun hath sprung up, with its scorching heat,
And *hath withered the grass*,
And ‖*the flower* thereof‖ *hath fallen out*,[a]
And ‖the beauty of the face thereof‖ hath perished,—
‖So‖ also the rich, in his goings, shall languish.
12 *Happy* the man who endureth temptation![b]
Because ‖becoming approved'‖ he shall receive the crown of life—
Which he hath promised unto them that love him.
13 Let ‖no one, while tempted‖ be saying—
‖From God‖ am I tempted,—
For ‖God‖ cannot be tempted by things evil,
And ‖himself‖ tempteth no one;
14 But ‖each one‖ is tempted, when ‖by his own' coveting‖ he is drawn out and enticed,
15 ‖Then, the coveting‖ |having conceived| giveth birth to sin,
And ‖the sin‖ |when full-grown|[c] bringeth forth death.[d]
16 Be not deceived, my brethren beloved:—
17 ‖Every' good giving, and every' perfect gift‖ is |from above|,
Coming down from the Father of lights—
With whom is no alternation,
Nor shadow cast |by turning|:
18 ‖Because he was so minded‖ he hath brought us forth with a word of truth,
To the end we should be a sort of firstfruit of his'[e] creatures.[f]
19 Ye know, my brethren beloved,—
But let every' man be swift to hear, slow to speak, slow to anger,
20 For ‖man's anger‖ worketh not ‖God's righteousness‖.
21 Wherefore <putting away all' filthiness and overflow of baseness>[g]
‖In meekness‖ welcome ye the word fitted for inward growth', which is able to save your souls:
22 Become ye doers of the word, and not hearers only—[h]
Reasoning yourselves astray;
23 Because <if any is |a word-hearer|, and not a doer>
‖The same‖ is like unto a man observing his natural face[i] in a mirror,—
24 For he observed himself, and is gone away, and |straightway| it hath escaped him—
|What manner of man| he was!
25 But <he that hath obtained a nearer view into the perfect law of liberty, And hath taken up his abode by it, Becoming—|not a forgetful hearer| but a work doer>
‖The same‖ ‖happy in his doing‖ shall be.
26 <If any thinketh he is |observant of religion|,
Not curbing his own tongue,[a]
But deceiving his own heart>[b]
‖This one's‖ religious observance[c] is |vain|:
27 <Religious observance, pure and undefiled with our God and Father> is |this|—
To be visiting orphans and widows in their affliction,
‖Unspotted‖ to keep |himself| from the world.

2 My brethren, do not ‖with respect for persons‖ be holding the faith of our Lord Jesus Christ [the Lord] of glory.[d]
2 For <if there enter into your synagogue a man wearing gold rings in gay clothing,
And there enter a destitute man also, in soiled' clothing,—
3 And ye eye him that hath on the gay clothing, and say,
‖Thou‖ be sitting here, pleasantly,—
And ‖unto the destitute man‖ say—
‖Thou‖ stand, or sit there under[e] my footstool>
4 Would ye not have[f] been led to make distinctions among yourselves, and have become judges with wicked reasonings?
5 Hearken! my brethren beloved:—
Hath not ‖God‖ chosen the destitute in the world
[To be] rich in faith and heirs of the kingdom which he hath promised to them that love him?
6 Whereas ‖ye‖ have dishonoured the destitute man!
Do not ‖the rich‖ oppress you?
And ‖themselves‖ drag you into courts of justice?
7 Do not ‖they‖ defame the noble' name which hath been invoked upon you?
8 <If ye are |indeed| fulfilling ‖a royal law‖, according to the scripture—
Thou shalt love thy neighbour as thyself>[g]
‖Nobly‖ are ye doing;
9 But <if ye are shewing respect of persons>
‖Sin‖ are ye working, Being convicted by the law as transgressors!
10 For <a man who shall keep ‖the whole' law‖
But shall stumble in one thing>
Hath become |for all things| liable,—
11 For ‖he that hath said—*Do not commit adultery*‖[h]
Hath also said—*Do not commit murder*,—[h]
Now <if thou dost not commit adultery,
But dost commit murder>
Thou hast become a transgressor of law.
12 ‖So‖ be speaking, and ‖so‖ doing,
As they who ‖through means of a law of freedom‖ are about to be judged;

[a] Is. xl. 6 f; 1 P. i. 24.
[b] Dan. xii. 12; chap. v. 11.
[c] Or: "completed."
[d] Ro. vi. 23.
[e] Or (WH): "his own."
[f] Lev. xxiii. 10; Jer. ii. 3.
[g] 1 P. ii. 1.
[h] Mt. vii. 26.
[i] Mi: "the face of his birth (or being)."
[a] Or (WH): "his tongue."
[b] Or (WH): "his heart."
[c] "Religious Service"—Rev. Eng. Bible, margin (Eyre & Spottiswoode).
[d] Or: "our glorious L. J. C."
[e] Or (WH): "stand there, or sit under," &c.
[f] Or (WH): "Ye would have."
[g] Lev. xix. 18.
[h] Exo. xx. 13 f; Deu. v. 17 f.

13 For ‖the judgment‖ [will be] without mercy,
unto him that hath shewed no mercy:
|Mercy| boasteth |over judgment|.

14 What profit, my brethren,—
<If one should be saying he hath ‖faith‖, but
hath not ‖works‖>
Can his faith save him?
15 <If ‖a brother or sister‖ should be |naked|,
and coming short of the daily' food,
16 And one from among you should say unto
them—
Withdraw in peace,
Be getting warmed and fed,
But should not give them the things needful
for the body> What the profit?
17 ‖So‖ also ‖faith‖ <if it have not works> is
|dead| ‖by itself‖.
18 But one will say—
‖Thou‖ hast |faith|,
And ‖I‖ have |works|,[a]
Shew me thy faith apart from thy works,
And ‖I‖ |unto thee| will shew |by my
works| ‖my faith‖.
19 Thou believest that God is ‖one‖[b]:
Thou doest ‖well‖—‖Even the demons‖ be-
lieve, and shudder!
20 But art thou willing to learn, O empty man!
That ‖faith,[c] apart from works‖ is |idle|?
21 <Abraham our father>
Was it not ‖by works‖ he was declared
righteous—
When he offered Isaac his son upon the
altar[d]?
22 Thou seest that ‖his faith‖ had been work-
ing together with his works, And by
his works did his faith become full-
grown,—23 And the scripture was
fulfilled which saith—
And Abraham believed God, And it was
reckoned to him as righteousness,[e]
And ‖*God's friend*‖ was he called[f]:
24 Ye see that—
‖By works‖ a man is declared righteous,
And not by faith alone.
25 And <in like manner also, Rahab the harlot>[g]
Was it not ‖by works‖ she was declared
righteous,
When she gave welcome unto the mes-
sengers,
And ‖by another' way‖ urged them
forth?
26 <Just as[h] ‖the body, apart from spirit‖ is
|dead|>
‖So, our faith also‖ |apart from works| is
|dead|.

3 Not ‖many' teachers‖ become ye, my brethren,
Knowing that ‖a severer' sentence‖ shall ye
receive;

[a] Or (WH) by change of punctuation: "Hast thou faith? ‖I‖ have works also."
[b] Or: "that there is one God."
[c] Or: "thy faith."
[d] Gen. xxii. 2, 9, 12.
[e] Gen. xv. 6.
[f] Is. xli. 8; 2 Ch. xx. 7.
[g] Jos. ii. 1; vi. 23; He. xi. 31.
[h] Or (WH): "for just as."

2 For ‖oft‖ are we stumbling, |one and all|:
<If anyone ‖in word‖ doth not stumble>
‖The same‖ is a mature'[a] man,
Able to curb even the whole' body.
3 Now <if ‖the horses' bits‖ |into their mouths|
we thrust, to the end they may be yielding
to us>
‖Their whole' body also‖ do we turn about.
4 Lo! ‖the ships also‖ <|large| as they are, and
|by rough winds| driven along>
Are turned about by a very small' helm,
Whithersoever |the impulse of the steers-
man| inclineth.
5 ‖So, also, the tongue‖ is |a little member| and
yet |of great things| maketh boast.
Lo! ‖how small' a fire‖ kindleth |how great' a
forest|;
6 And ‖the tongue‖ is a fire,—
[As] ‖the world of unrighteousness‖ |the
tongue| becometh fixed among our mem-
bers,
That which defileth the whole' body
And setteth on fire the wheel of our natural
life,
And is set on fire |by gehenna|![b]
7 For ‖every' nature‖—
<Both of wild beasts and of birds,
Both of reptiles and of things in the sea>
Is to be tamed, and hath been tamed, |by the
human' nature|;
8 But ‖the tongue‖ none' of mankind can'
‖tame‖,—
A restless' mischief! Full of deadly poison!
9 ‖Therewith‖ are we blessing our Lord and
Father,
And ‖therewith‖ we are cursing the men who
|*after the likeness of God*|[c] have been brought
into being!
10 ‖Out of the same' mouth‖ come forth blessing
and cursing!
‖Not meet‖ my brethren, for |these things|
‖thus‖ to be coming to pass!
11 Doth ‖the fountain‖ |out of the same opening|
teem forth the sweet and the bitter?
12 Is it possible, my brethren, for ‖a fig-tree‖ to
produce |olives|, or ‖a vine‖ |figs|?
Neither can ‖salt‖ water yield ‖sweet‖.
13 Who is wise and well-instructed among you?
Let him shew, out of his comely' behaviour,
his works, in meekness of wisdom.
14 But <if ‖bitter jealousy‖ ye have, and rivalry,
in your hearts>
Be not boasting and shewing yourselves false
against the truth!
15 This' wisdom is not one |from above| coming
down,
But is earthly, born of the soul,[d] demoniacal[e]!
16 For <where jealousy and rivalry are>
‖There‖ are anarchy and every'ignoble deed.
17 But ‖the wisdom from above'‖ is—
|First' pure|, then' peaceable, reasonable, easy
to be entreated, fraught with mercy and

[a] Or: "full-grown."
[b] Ap: "Gehenna."
[c] Gen. i. 26.
[d] Or: "psychical." Ap: "Soul."
[e] Ap: "Demon."

good fruits, without partiality, without hypocrisy.
18 And ‖a harvest of righteousness, with peace‖ is sown by them that make peace.

4 Whence wars and whence fightings among you?
Are they not from hence—due to[a] your pleasures which are taking the field in your members?
2 Ye covet—and have not,
Ye commit murder, and are jealous,—and cannot obtain,—
‖Ye fight and war‖
Ye have not—
Because ye do not really ask,
3 Ye ask and receive not—
Because that ‖basely‖ ye ask, In order that ‖in your pleasures‖ ye may spend [it].
4 Adulteresses!
Know ye not that ‖the friendship of the world‖ is |enmity to God|?
<Whosoever, therefore, is minded to be |a friend| of the world> ‖An enemy of God‖ doth constitute himself.
5 Or think ye that ‖in vain‖ the scripture speaketh?
Is it ‖for envying‖ that the spirit which hath taken an abode within us doth crave?
6 Howbeit *he giveth* |greater| *favour.*
Wherefore it saith—
‖*God*‖ |*against the haughty*| *arrayeth himself,*
Whereas ‖*unto the lowly*‖ *he giveth favour.*[b]
7 Range yourselves, therefore, under God,
But withstand the adversary, And he will flee from you:
8 Draw near unto God, And he will draw near unto you.
Cleanse hands, sinners!
Chasten hearts, double souls!
9 Be miserable and lament and weep,
Let ‖your laughter‖ |into lamentation| be turned,
And |your joy| into |dejection|;
10 Be made low in presence of the Lord, And he will lift you up.

11 Be not speaking one against another, brethren!
<He that speaketh against a brother,
Or judgeth his brother>
Speaketh against law,
And judgeth law;
Now <if ‖upon law‖ thou art passing judgment>
Thou art not a doer of law, but a judge!
12 ‖One‖ is Lawgiver and Judge—He who hath power to save and to destroy;
But who art ‖thou‖ that judgest thy neighbour?[c]

13 Come now! ye that say—
‖To-day or To-morrow‖ we will journey unto this city here,
And will spend there a year,
And will trade and get gain,—
14 Men who are not versed in the morrow—Of what sort your life [will be][a];
For ye are ‖a vapour‖—
|For a little| appearing,
‖Then‖ just disappearing!
15 Instead of your saying—
<If ‖the Lord‖ be pleased>[b] We shall both live, and do this or that;
16 Whereas |now| are ye boasting in your pretensions:—
‖All' boasting like this‖ is |wicked|,
17 <To him, therefore, who knoweth how to be doing |a right thing|, And is not doing it>
It is ‖sin‖ |unto him|.[c]

5 Come now! ye wealthy!
Weep ye, howling, for your hardships which are coming upon you:
2 ‖Your wealth‖ hath rotted,
And ‖your garments‖ have become |moth-eaten|,—
3 ‖Your gold and silver‖ have rusted away,
And ‖their rust‖ shall be |witness against you|,
And shall eat your flesh, [d] as *fire*!
Ye have laid up treasure in days of extremity':—[e]
4 Lo <*the wage* of the workers who have cut down your fields—
That which hath been kept back *by you*> *is crying out*;
And ‖the outcries of them who reaped‖
|*Into the ears of the Lord of hosts*| have entered[f]:
5 Ye have luxuriated upon the land, and run riot,
Ye have pampered your hearts *in a day of slaughter*[g];
6 Ye sentenced—ye murdered the Righteous one!
Is he not *arraying himself against* you?[h]

7 Be patient, therefore, brethren, until the Presence of the Lord:—
‖Lo! the husbandman‖ awaiteth the precious' fruit of the earth,
Having patience for it, until it receive the *early* and the *latter* rain[i]:
8 Be ‖ye also‖ patient, Stablish your hearts,
Because ‖the Presence of the Lord‖ hath drawn near.
9 Be not sighing, brethren, one against another, lest ye be judged,—
Lo! ‖the Judge‖ |before the doors| is standing.

10 ‖An example‖ take ye, brethren, of distress and patience,—
The prophets who have spoken in the name of the Lord.

[a] More usually: "out of."
[b] Pr. iii. 34; 1 P. v. 5.
[c] Ro. xiv. 4.
[a] Or: "not versed in the matter (issue or result) of the morrow; for of what sort is your life? Ye are a vapour."
[b] Or (WH): "shall please."
[c] Lu. xii. 47, 48.
[d] Ml: "your fleshy parts."
[e] Ml: "in last days."
[f] Deu. xxiv. 15, 17; Mal. iii. 5; Is. v. 9.
[g] Jer. xii 3.
[h] Or (WH) merely by change of punctuation: "He arrayeth not himself against you." Cp. Hos. i. 6; Pr. iii. 34.
[i] Deu. xi. 14; Jer. v. 24; Joel ii. 23; Zech. x. 1.

11 Lo! we pronounce them happy who have endured[a];—
‖Of the endurance of Job‖ ye have heard,
And |the end of the Lord‖ have ye seen,—
That ‖of much tender affection‖ is the Lord, |and full of compassion|[b]
12 But ‖before all things‖ my brethren, do not swear,—[c]
Either by heaven, or by the earth, or by any other' oath;
But let your' Yea be yea, And your Nay, nay,—
Lest ‖under judgment‖ ye fall.
13 |In distress| is any among you?
Let him pray;
|Cheerful| is any?
Let him strike the strings;
14 |Sick| is any among you?
Let him call unto him the elders of the assembly,
And let them pray for him, Anointing him with oil in the name [of the Lord];—
15 And |the prayer of faith| shall save the exhausted one,
And the Lord will raise him up,
And <if he have committed ‖sins‖> it shall be forgiven him.
16 Be openly confessing, therefore, |one to another| ‖your sins‖,
And be praying in each other's behalf,—
That ye may be healed.
|Much' availeth| the supplication of a righteous man, |when it is energised|[a]:
17 ‖Elijah‖[b] was |a man| ‖affected like us‖;
And he earnestly' prayed that there might be no moisture,[c]
And there was no moisture on the land |for three years and six months|,—
18 And |again| he prayed,
And ‖the heaven‖ gave |rain|,
And ‖the land‖ shot up her fruit.
19 My brethren!
<If one among you be led to err from the truth, and one turn him back>
20 Be ye taking note[d]—That ‖he that turneth back a sinner out of the error of his way‖—
Will save his soul out of death,
And *hide* a multitude of *sins*.[e]

[a] Or: "worketh inwardly."
[b] 1 K. xvii. 1; xviii. 41–45.
[c] NB: embracing both rain and dew: cp. 1 K. xvii. 1.
[d] Or (WH): "Let him be taking note."
[e] Pr. x. 12 (Heb.).

[a] Ps. xxii. 8; cxi. 4.
[b] Gen. i. 26; Dan. xii. 22.
[c] Mt.: "be not swearing." Mt. v. 34–37.

THE FIRST EPISTLE OF
PETER.

1 |Peter, an apostle of Jesus Christ|
<Unto the chosen' pilgrims of the dispersion, throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,—
2 [Chosen] according to the fore-knowledge of God the Father, In sanctification of Spirit, Unto obedience and the sprinkling of the blood of Jesus Christ>
Favour unto you, and peace, be multiplied!
3 |Blessed| be the God and Father of our Lord Jesus Christ,
Who <according to his great' mercy>
Hath regenerated[a] us unto a living hope,
Through the resurrection of Jesus Christ from among the dead,
4 Unto an inheritance, incorruptible and undefiled and unfading,
Reserved in the heavens for you 5 who |in God's power| are being guarded through faith unto salvation—
Ready to be revealed in the last' ripe time[b]:
6 Wherein ye exult,
Though, for a little, just now, if needful, put to grief in manifold' temptations,[a]
7 In order that the proving of your faith—[b]
Much more precious than of gold that perisheth even though |by means of fire| it is proved—
May be found unto praise and glory and honour in the revealing of Jesus Christ,—
8 Whom <not having seen> ye love,
On whom <though at present not looking, but believing> ye exult with joy unspeakable and filled with glory,
9 Being about to bear away the end of your faith—a salvation of souls:
10 ‖Concerning which salvation‖
Prophets—who concerning the favour for you' did prophesy — sought out and searched out,
11 Searching into what particular' or what manner' of season the Spirit of

[a] Ps. iii. 5, 7.
[b] Or: "in a season of extremity."
[a] Or: "trials."
[b] Ja. i. 3.

Christ which was in them was pointing to, when witnessing beforehand as to—
The sufferings |for Christ|,
And the glories |after these|,—

12 Unto whom it was revealed—that, ‖Not unto themselves, But unto us‖ they were ministering them, Which things have |now| been announced unto you through them who have told you the good tidings with Holy Spirit sent forth from heaven:
Into which things messengers are coveting to obtain a nearer view.

13 Wherefore <girding up the loins of your mind>[a]
|Keeping sober|
Perseveringly[b] direct your hope unto the favour |being borne along to you| in the revealing of Jesus Christ:

14 |As obedient persons|[c] not configuring yourselves unto your former' covetings in your ignorance':

15 But <according as he that hath called you is holy> do ‖ye yourselves‖ also become |holy in all' manner of behaviour|,—

16 Inasmuch as it is written—
|*Holy*| *shall ye be,*
Because ‖*I*‖ *am holy.*[d]

17 And <if |as *Father*| *ye are invoking* him[e] who |without respect of persons| judgeth according to each' man's work>
‖With reverence, for the time of your sojourning‖ behave ye;

18 Knowing that ‖Not with corruptible things, *with silver* or gold‖ *have ye been redeemed*[f] from your unmeaning' behaviour paternally handed down, 19 But with precious' blood <as of a lamb, unblemished and unspotted> of an Anointed One,—

20 Foreknown, indeed, before the foundation of the world,
But made manifest at a last stage of the times, for the sake of you 21 who |through him| are faithful towards[g] God,—Who raised him from among the dead, and glory to him gave, So that your faith and hope are directed towards God:

22 <Having purified ‖your souls‖ by the obedience of the truth, unto unfeigned brotherly affection>
‖From the heart‖ love |one another| earnestly;

23 Having been regenerated—
Not out of corruptible seed,
But incorruptible—
Through means of the word *of a Living and Abiding God*[a];

24 Inasmuch as—
‖*All' flesh*‖ *is as grass,*
And ‖*all' the glory thereof*‖ *as the flower of grass,*—
The grass hath withered,
And the flower hath fallen out,

25 *But the declaration of the Lord age-abidingly remaineth*[b];
And ‖this‖ is a declaration which in the joyful message hath been announced unto you.

2 <Putting away, therefore, all' vice and all' deceit and hypocrisy and envyings and all' detractions>[c]

2 ‖As new'-born babes‖ |for the pure' milk that is for the mind| eagerly crave,
That ‖thereby‖ ye may grow unto salvation:—

3 If *ye have tasted for yourselves that* ‖*gracious*‖ *is the Lord,*—[d]

4 <Unto whom coming near, as unto a living' stone—
|By men| indeed, *rejected,*[e]
But ‖with God‖ *chosen, held in honour*>[f]

5 ‖Yourselves also‖ |as living stones| are being built up a spiritual house, for a holy priesthood,
To offer spiritual' sacrifices, well-pleasing unto God through Jesus Christ;

6 Inasmuch as it is contained in scripture—
Lo! I lay in Zion an outmost corner stone, chosen, held in honour,
And ‖*he that resteth faith thereupon*‖ *shall not be put to shame.*[f]

7 ‖Unto you‖, then, is the honour—[unto you] who believe;
But ‖unto such as disbelieve‖,
‖*The stone which the builders rejected—*
The same‖ *hath become head of the corner,*[g]

8 And *a stone to strike against,*
And a rock to stumble over[h]:
Who stumble because ‖unto the word‖ they do not yield,—
Unto which also they have been appointed;

9 But ‖ye‖ are *a chosen race, a royal' priesthood, a holy nation, a people for a peculiar treasure,*
That ‖*the excellences*‖ *ye may tell forth*[i] of him who |out of darkness| hath called you into his marvellous' light:—

10 Who |at one time| were *a No-people,*
But |now| are *a people of God,*—
Who had *not been enjoying mercy,*
But |now| *have received mercy.*[k]

11 Beloved! I exhort you <as *sojourners and pilgrims*>[l]
To abstain from fleshly' covetings,
Such as take the field against the soul;

[a] Or: "intention."
[b] WH punctuate="Keeping perfectly sober, direct," &c.
[c] Ml: "children of obedience"—ie, persons who have so to speak derived their being from obedience.
[d] Lev. xi. 44; xix. 2; xx. 7; Mt. v. 48.
[e] Jer. iii. 19.
[f] Is. lii. 3.
[g] Or: "believers in."
[a] Or: "through means of a living and abiding word of God." Dan. vi. 26.
[b] Is. xl. 6–8.
[c] Ja. i. 21.
[d] Ps. xxxvi. 8.
[e] Ps. cxviii. 22.
[f] Is. xxviii. 16.
[g] Ps. cxviii. 22.
[h] Is. viii. 14 f; Ro. ix. 33.
[i] Exo. xix. 5 f; xxiii. 22 (Sep): cp. Is. xliii. 20 f.
[k] Ho. i. 6, 8 f; ii. 1, 23.
[l] Ps. xxxix. 12.

12 Having ‖your behaviour among the nations‖
|honourable|,—
In order that <wherein they speak against
you as evil-doers> they may ‖owing to
the honourable' works they are permitted
to behold‖ glorify God *in the day of
visitation.*[a]
13 Submit yourselves[b] unto every' human' crea-
tion, for the Lord's sake,—
Whether unto a king, as one that protecteth,[b]
14 Or unto governors, as |through him| sent—
For vengeance on evil-doers,
But praise to such as do good;
15 Because ‖so‖ is the will of God,—‖by
doing good‖ to be putting to silence
|the ignorance of heedless men|:
16 ‖As free‖,[c] Yet ‖not as a cloak of vice‖
holding your freedom, But |as God's
servants|.
17 ‖Unto all men‖ give honour,
‖Unto the brotherhood‖ shew love,
‖*Unto God*‖ *give reverence,*
‖*The king*‖ hold in honour.[d]
18 ‖Ye domestics‖[e] submitting yourselves, in all'
reverence, unto your masters,—
Not only unto the good and considerate,
But also unto the perverse;
19 For ‖this‖ is thankworthy,—If <for the sake
of conscience towards God>[f] one beareth
griefs |suffering wrongfully|,—
20 For what sort' of honour is it—<If |com-
mitting sin| and being buffeted>[g] ye
endure it?
But <if |doing good| and suffering, ye
endure it>
‖This‖ is thankworthy with God.
21 For ‖hereunto‖ have ye been called;
Because ‖Christ also‖ suffered in your behalf,
‖Unto you‖ leaving behind a pattern,
That ye might follow in his steps:
22 Who *did not ‖a sin‖ commit, Neither was
deceit found in his mouth,*—[h]
23 Who |being reviled| was not reviling again,
|Suffering| he was not threatening,
But was making surrender unto him that
judgeth righteously,—
24 Who ‖our[i] *sins*‖ |*himself*| *bare up*,[k] in his
body, unto[i] the tree,[m]
In order that we <from our sins getting
away> ‖In righteousness‖ might
live,—
‖*By* whose *stripes*‖ *ye have been healed*;
25 For ye were *as sheep going astray*,[n]
But have now turned back unto the shepherd
and overseer of your souls.

3 |In like manner| ‖ye wives‖[o]—submitting your-
selves unto your own' husbands;
In order that <if[a] any are not yielding unto
the word> ‖Through their wives' behaviour‖
they may |without the[b] word| be won,
2 Having been permitted to behold your
reverently' chaste' |behaviour|,—
3 |Whose adorning|[c] let it be—
<Not the outward' of plaiting the hair and
wearing golden ornaments, or putting on
of apparel>
4 But the hidden character[d] |of the heart|—
In the incorruptible [ornament] of the
quiet' and meek'[e] |spirit|, which is |in
presence of God| of great price.
5 For ‖so‖ |at one time| ‖the holy' women also,
who directed their hope towards God‖
used to adorn themselves |being in sub-
mission unto their own' husbands|:
6 As ‖Sarah‖ was obedient unto Abraham,
calling him ‖*lord*‖,—[f]
Whose children ye have become—so long
as ye are doing good, and *not bringing
yourselves into fear of* any single' *cause
of alarm.*[g]
7 ‖Ye husbands‖[h] |in like manner| dwelling with
them according to knowledge,—
‖As unto a weaker' vessel‖ |unto the female
[vessel]| assigning honour,
As joint-inheritors also of life's favour,—
To the end that unhindered' may be |your
prayers|.
8 And ‖finally‖ |all| being of one mind, having
fellow-feeling, attached to the brethren, of
tender affection, of lowly mind:
9 Not returning evil for evil,[i] Nor reviling for
reviling,
But |on the contrary| bestowing a blessing,—
Because |hereunto| have ye been called,
In order that ‖a blessing‖ ye might inherit.
10 *For <he that desireth to love |life|,*
And to see good days>
Let him cause his tongue' to cease from mischief,
And lips' that they speak not deceit;
11 *Let him turn away from mischief, and do good,*
Let him seek peace, and pursue it;
12 *Because ‖the eyes of the Lord‖ are towards the
righteous,*
And his ears, unto their supplication,—
*Whereas ‖the face of the Lord‖ is against them
that are doing mischievous things.*[k]
13 Who, then, is he that shall harm you, if ‖for
that which is good‖ ye become zealous?
14 Nevertheless <even if ye should suffer for
righteousness' sake> happy [are ye]!
‖*Their fear*‖ *however, do not fear, neither be
troubled*[l];
15 But ‖the *Lord* Christ‖[l] *hallow ye*[m] in your
hearts,
Ready always for a defence, unto every' one

[a] Is. x. 1.
[b] Ro. xiii. 1.
[c] Gal. v. 1, 13.
[d] Pr. xxiv. 21.
[e] Eph. vi. 5; Col. iii. 22.
[f] Ml: "conscience of God."
[g] Ml: "boxed on the ear, cuffed."
[h] Is. liii. 9.
[i] Or (WH): "your."
[k] Is. liii. 12.
[l] *Epi* with accusative—"motion with a view to superposition." Donaldson, Gr. Gram. 3rd ed. p. 519.
[m] Or: "wood."
[n] Is. liii. 5 f.
[o] Eph. v. 22; Col. iii. 18.

[a] Or (WH): "even if."
[b] Or: "a"; or: "may word apart."
[c] 1 Tim. ii. 9.
[d] Ml: "man"—Gr. *anthropos*, L. *homo*, "human being."
[e] Or (WH): "meek and quiet."
[f] Gen. xviii. 12.
[g] Pr. iii. 25.
[h] 1 Co. vii. 3; Eph. v. 25; Col. iii. 19.
[i] Ro. xii. 17.
[k] Ps. xxxiv. 12-16.
[l] Is. viii. 12 f.
[m] Or: "the Christ (as Lord)."

that is asking you a reason [a] concerning
|the hope within you|,—
Nevertheless, with meekness and reverence:
16 Having |a good conscience|,
In order that <Wherein they speak against you> they may be put to shame who cast wanton insult on |your good behaviour in Christ|.
17 For it is ‖better, as well-doers‖ <if it should please the pleasure of God> to be suffering, than |as evil-doers|:
18 Because ‖Christ also‖ |once for all, concerning sins| died,—[b] Just in behalf of unjust,—
In order that he might introduce us [c] unto God [d];
Being put to death, indeed, in flesh,
But made alive [e] in spirit,—
19 In which <even unto the spirits in prison> he went and proclaimed,—
20 [Spirits] unyielding at one time,
When the longsuffering of God was holding forth a welcome in the days of Noah,
There being in preparation an ark—
[Going] into which ‖a few', that is eight', souls‖ were brought safely through by means of water,—
21 Which [water] |in manner corresponding| [f] doth |now| save ‖you also‖—even immersion,—Not a putting away of the filth of the flesh, But the request unto God ‖for a good conscience‖, Through the resurrection of Jesus Christ,—22 Who is *on the right hand of God*, [g] Having gone into heaven, |Messengers and authorities and powers| having been made subject unto him.

4 <‖Christ‖ then, having suffered in flesh>
Do ‖ye also‖ |with the same' purpose| arm yourselves,—
Because ‖he that hath suffered in flesh‖ hath done with sins,—[h]
2 To the end that <no longer, in men's' covetings, but in God's will> ye may live |the still remaining' time|.
3 For ‖sufficient‖ is the by'gone time—to have wrought out |the will of the nations|,
Having gone on in wanton ways, covetings, wine-drinkings, revellings, drinking-bouts, and impious' idolatries:—
4 Wherein they are taken by surprise that ye run not with them into the same' overflow of riotous excess,—|uttering defamation|:
5 Who shall render an account unto him who is holding in readiness to judge living and dead;
6 For |unto this end| ‖even unto the dead‖ was the glad-message delivered,—
In order that they might be judged, indeed, according to men in flesh,
But might live according to God in spirit.
7 But ‖the end of all' things‖ hath drawn near:—
Be of sound mind, therefore, and be sober for prayers;
8 ‖Before all things‖ keeping |fervent| your love |among yourselves|,
Because ‖*love*‖ *covereth* a multitude of *sins* [a];
9 Shewing hospitality one to another without murmuring,—
10 ‖Each one‖ <according as he hath received a gift of favour> ‖unto one another‖ ministering the same,
As careful' stewards of the manifold' favour of God:
11 <If any one speaketh> as oracles of God,
<If any one ministereth> as of strength which |God| supplieth,—
That ‖in all things‖ God may be glorified through Jesus Christ,—
Unto whom are the glory and the dominion, unto the ages of ages. Amen!
12 Beloved! be not held in surprise by the burning among' you, which |for putting you to the proof| is befalling you,
As though a |surprising| thing were happening unto you;
13 But <in so far as ye are taking fellowship in the Christ's' sufferings> rejoice!
In order that ‖in the revealing of his glory also‖ ye may rejoice with exultation:
14 <If *ye are being reproached* in the name of *Christ* [b]> happy [are ye]!
Because <the *Spirit* |of the glory| and the [Spirit] *of God*> unto you' *is bringing rest*. [c]
15 For let ‖none of you‖ be suffering as a murderer, or a thief, or an evil-doer, or as one prying into other men's affairs;
16 But <if as a Christian> let him not be ashamed, but be glorifying God in this name.
17 For it is the [d] ripe time for the judgment to *begin with* [e] *the house* of God [f];
But <if first with [e] us> what shall be the end of them who yield not unto the glad-message of God'?
18 And <if ‖*the righteous man*‖ *is* |*with difficulty*| *saved*>
Where then shall ‖*the ungodly and sinful man*‖ *appear*? [g]
19 So then, let ‖them who are even suffering, according to the will of God‖
|Unto a faithful' Creator| be committing their souls, |in well-doing|.

5 ‖Elders, therefore, among you‖ I exhort—
[I] who am their co-elder and a witness of the sufferings of the Christ',

[a] Or: "account."
[b] Or (WH): "suffered."
[c] Or: "bring us near."
[d] Ro. v. 2; Eph. ii. 18; iii. 12.
[e] Or: "quickened"; or "caused to live."
[f] "In its antitype." Rev. Eng. Bible (Eyre & Spottiswoode).
[g] Ps. cx. 1.
[h] Or (WH): "sin."
[a] Pr. x. 12 (Heb.); Ja. v. 20.
[b] Ps. lxxxix. 50 f.
[c] Is. xi. 2.
[d] Or (WH): "a."
[e] Mi: "from;" ie, "at and proceeding from."
[f] Eze. ix. 6.
[g] Pr. xi. 31.

Who also |in the glory about' to be revealed| have ‖a share‖;—
2 Shepherd the beloved[a] flock of God |which is among' you|,—
Not by compulsion, but by choice,
Nor yet for base gain, but of a ready mind,—
3 Nor yet as lording it over the allotted portions,[b] but becoming ‖ensamples‖ to the beloved[a] flock;
4 And <when the Chief Shepherd is manifested>
Ye shall bear away |the unfading crown of glory|.
5 |In like manner| ‖ye younger men‖—submit yourselves unto elders;—
All, however, one towards another |gird on humility|;
Because ‖*God*‖ |*against the haughty*| *arrayeth himself,*
Whereas ‖*unto the lowly*‖ *he giveth favour.*[c]

6 Be made lowly, therefore, under the strong' hand of God,
That he may lift |you| up in due time,—
7 ‖*All your anxiety*‖ *casting upon* him,[a]
Because he careth for you.
8 Be sober! be watchful!
‖Your slanderous adversary‖[b] |as a roaring lion| is walking about—seeking to devour:
9 Whom resist, steadfast in your faith,
Knowing that ‖the same' sufferings‖ |in your brotherhood that is in the world| are being accomplished.
10 Howbeit ‖the God of all' favour—
Who hath called you unto his age-abiding' glory in Christ‖—
<When |for a little| ye have suffered>
‖Himself‖ will adjust, confirm, strengthen:—
11 ‖Unto him‖ be the dominion, unto the ages. Amen!

12 ‖By Silvanus‖ the faithful' brother, as I account him,
Have I briefly written |unto you|,
Exhorting and adding testimony—That ‖this‖ is the true' favour of God,—Within which, stand ye fast!
13 She who |in Babylon| is co-elect, and Mark my son, salute you:
14 Salute ye one another with a kiss of love.[c]
Peace unto you all who are in Christ.

[a] Ml: "little;" but prob. "diminutive of affection." Ac. xx. 28.
[b] "Allotted charge"—Rev.
Eng. Bible (Eyre & Spottiswoode).
[c] Pr. iii. 34; Ja. iv. 6.

[a] Ps. lv. 22.
[b] Ml: "Your plaintiff slanderer."
[c] Or: "high regard."

THE SECOND EPISTLE OF PETER.

1 ‖Simon[a] Peter, servant and apostle of Jesus Christ‖
<Unto them who have obtained |equally precious| faith |with us| in the righteousness of our God, and Saviour[b] Jesus Christ>
2 |Favour unto you, and peace| be multiplied,
In the personal knowledge of God and of Jesus our Lord;—
3 As ‖all things‖ suited for life and godliness his divine' power ‖unto us‖ hath given,
Through the personal knowledge of him that hath called us through glory and excellence,—[c]
4 Through which ‖his precious' and very great' promises‖ have |unto us| been given,
In order that ‖through these‖ ye might become sharers' in a divine' nature—
Escaping the corruption that is in the world by coveting.
5 And ‖for this very reason also‖—
<Adding, on your part, |all diligence|>
Supply |in your faith| ‖excellence‖,
And |in your excellence| ‖knowledge‖,
6 And |in your knowledge| ‖self-control‖,
And |in your self-control| ‖endurance‖,
And |in your endurance| ‖godliness‖,
7 And |in your godliness| ‖brotherly affection‖,
And |in your brotherly affection| ‖love‖.
8 <‖These things‖ |unto you| belonging and abounding>
‖Neither idle nor unfruitful‖ constitute you, regarding the personal knowledge of our Lord Jesus Christ;
9 For ‖he to whom these things are not present‖ is |blind|, seeing only what is near,
Having come |to forget| his purification from his old' sins.

[a] Or (WH): "Symeon."
[b] Or: "and [our] Saviour."
[c] Or (WH): "by his own glory, &c."

10 Wherefore ‖all the more‖ brethren, give diligence to be making ‖firm‖ |your calling and election|;
For ‖these things‖ doing, in nowise shall ye stumble at any time,
11 For ‖thus‖ shall richly' be further supplied unto you—the entrance into the age-abiding'[a] kingdom[b] of our Lord and Saviour Jesus Christ.
12 Wherefore, I shall be certain to be |always| putting you in remembrance concerning these things,—
Although, indeed, ye know them, and have become confirmed in the present' truth;
13 ‖Right‖ nevertheless, I account it—
‖As long as I am in this' tent‖[c] to be stirring you up by putting you in remembrance,
14 Knowing that |speedy| is the putting off of my tent—
Even as |our Lord Jesus Christ also| made clear to me[d]:
15 Yea, I will give diligence also, that |at every time| ye may be able |after my own' departure| to be keeping up the remembrance of ‖these very things‖.
16 For <not as having followed ‖cleverly devised stories‖ made we known unto you the power and presence[e] of our Lord Jesus Christ,
But as having been made |spectators| of his' majesty.[f]
17 For <when he received from God the Father honour and glory,
|A voice| being borne to him such as this, by the magnificent' glory—
‖My Son, the beloved‖ is |this|, in whom ‖I‖ delight>
18 ‖Even this' voice‖ ‖we‖ heard, when |out of heaven| it was borne, We being |with him| in the holy' mount.
19 And we have ‖more firm‖ the prophetic' word;—
Whereunto ye are doing |well| to take heed,—
As unto a lamp shining in a dusky' place,—
Until ‖day‖ shall dawn, and ‖a day-star‖ shall arise in your hearts:—
20 ‖Of this‖ first' taking note—
That ‖no' prophecy of scripture‖ becometh |self-solving|;
21 For not ‖by will of man‖ was prophecy brought in |at any time|,
But <as |by Holy Spirit| they were borne along> spake |men| from God.

2 But there arose false-prophets[g] also among the people,
As ‖among you also‖ there shall be |false-teachers|,—
Men who will stealthily bring in destructive parties,
‖Even the Master that bought' them‖ denying,[a]
Bringing upon themselves speedy' destruction;
2 And ‖many‖ will follow out their' wanton ways,—
By reason of whom |the way of truth| will *be defamed*,[b]
3 And ‖in greed, with forged' words‖ will they |of you| ‖make merchandise‖:
For whom ‖the sentence from of old‖ is not idle,
And ‖their destruction‖ doth not slumber.
4 For—<if ‖God‖ spared not |messengers,[c] when they sinned|,
But |to pits of gloom' consigning them, in the lowest hades| delivered them up to be kept |unto judgment|,—
5 And ‖an ancient' world‖ spared not,
But |with seven others| preserved |Noah| a proclaimer |of righteousness|,
|A flood, upon a world of ungodly persons| letting loose,—
6 And ‖the cities of Sodom and Gomorrah‖[d] reducing to ashes, he condemned,
‖An example of such as should be ungodly having set forth,—
7 And ‖righteous' Lot, when getting worn out by the behaviour of them who were impious in wantonness‖ he rescued——
8 For ‖in seeing and hearing, since he dwelt right among them, ‖as a righteous man‖ he used to torment his soul, day by day, with their lawless' deeds>——
9 [Then] the Lord knoweth how to rescue |the godly out of trial|;
But to keep |the unrighteous unto a day of judgment to be punished|;—
10 ‖Most of all‖ however, them who go their way |after the flesh,[e] with a coveting of defilement| and who despise |lordship|,—
Daring! wilful!
|Before dignitaries| they tremble not,
Defaming, 11 where ‖messengers‖[f] <though |greater in might and power|> are not bringing against them [before the Lord] a defamatory' accusation,—[g]
12 ‖These‖ however,
<As unreasoning' creatures[h] that have been bred as being |by nature| for capture and destruction>
‖In the things they are ignorant of‖ uttering defamation,
‖In their spoiling‖ shall also be made a spoil,—
13 Doing wrong themselves, for a reward of wrong,
Accounting ‖a delight‖ their day-time[i] delicacy,
Spots[k] and blemishes, indulging in delicacies

[a] Ap: "Age abiding."
[b] Ap: "Kingdom."
[c] 2 Co. v. 1.
[d] Jn. xxi. 19.
[e] Ap: "Presence."
[f] Mt. xvii. 1-8; Mk. ix. 2-8; Lu. ix. 28-36.
[g] Mt. xxiv. 11.
[a] Jude 4.
[b] Is. lii. 5.
[c] Jude 6. Ap: "Messenger."
[d] Jude 7.
[e] Jude 8.
[f] Ap: "Messenger."
[g] Jude 9.
[h] Jude 10.
[i] Or: "daily."
[k] Jude 12.

with their stratagems,[a] as they carouse together with you,

14 Having ‖eyes‖ full of an adulteress, and that cannot rest from sin,
Enticing unstable souls,
Having |a heart trained in greed|,—
Children of a curse,—

15 Forsaking a straight' path, they have gone astray,
Following out the way of Balaam [son] of Beor,
Who loved |a reward of wrong|,

16 But had |a reproof| of his own' transgression,
<A dumb beast of burden |in man's voice| finding utterance> forbade the prophet's' madness.

17 ‖These‖ are fountains without water,
And mists |by a tempest| driven along,—[b]
For whom |the gloom of darkness| hath been reserved;

18 For ‖great swelling words of vanity‖[c] uttering, they entice with carnal covetings—in wanton ways—them who are |well-nigh| escaping from the men who |in error| have their behaviour;

19 Promising |freedom to them|, ‖they themselves‖ being all the while |slaves of corruption|,—[d]
For <by whom one hath been defeated> ‖by the same‖ hath he become enslaved,—

20 For <if |having escaped from the defilements of the world by a personal knowledge of the[e] Lord and Saviour Jesus Christ| but |by the same' having again' become entangled, they are defeated>
The |last| state hath become, for them, worse' than ‖the first‖;[f]

21 For |better| had it been for them—
Not to have obtained a personal knowledge of the way of righteousness,
Than |having obtained such knowledge| to turn back out of the holy' commandment delivered unto them.

22 There hath befallen them the thing [spoken of] in the true' proverb—
‖*A dog*‖ *turning back unto his own' vomit*,[g]
And—
‖A sow, as soon as washed‖ unto wallowing in mire.

3 ‖This, already‖ beloved, is the second' letter I am writing unto you;
And, in these letters, I am stirring up—by way of calling to remembrance—your uncorrupted' mind,
To remember the fore-spoken' declarations[h] made by the holy' prophets, and the commandment of the Lord and Saviour |by your apostles|.

3 ‖Of this‖ first' taking note—
That there will come, in the last of the days, |with scoffing| ‖scoffers‖,[a]
‖After their own' covetings‖ going on, [b]and saying—
Where is the promise of his presence?
For <since the fathers' fell asleep> ‖all things‖ thus' remain, from the beginning of creation.

5 For this they |wilfully| forget—
That there were ‖heavens‖ from of old, and ‖an earth‖ |on account of water and by means of water| compacted |by God's word|,—

6 By which means ‖the world that then' was‖ |with water' being flooded| perished;

7 While ‖the heavens and the earth that now' are‖
|By the same' word| have been stored with fire,
Being kept unto the day of judgment and destruction of the ungodly' men.[b]

8 But ‖this one' thing‖ forget not, beloved,—
That ‖one day, *with the Lord*‖ is as a thousand' years,
And ‖*a thousand years*‖ *as* one *day*.[c]

9 The Lord is |not slack| concerning his promise, As some count' |slackness|;
But is long-suffering with regard to you,
Not being minded that any should perish,
But that ‖all‖ |unto repentance| should come.

10 Howbeit the day of the Lord will be here |as a thief|,—[d]
In which ‖the heavens‖ |with a rushing noise| will pass away,
While ‖elements‖ |becoming intensely hot| will be dissolved,
And ‖earth, and the works therein‖ will be discovered.

11 <Seeing that all these' things are thus' to be dissolved>
‖What manner of persons‖ ought [ye] all the while to be, |in holy ways of behaviour and acts of godliness|,—

12 Expecting and hastening the presence of the day of God,
By reason of which, ‖*heavens*‖ |being on fire| will be dissolved,
And ‖elements‖ |becoming intensely hot| *are to be melted*[e];

13 But ‖*new' heavens, and a new earth*‖[f] |according to his promise| are we expecting,
Wherein ‖righteousness‖ is to dwell.

14 Wherefore, beloved, |these things| expecting—
Give diligence ‖unspotted and unblemished‖ by him' to be found |in peace|;

15 And account ‖our Lord's' long suffering [to be] salvation‖—
Even as ‖our beloved' brother Paul also‖
<According to the wisdom given unto him>
Hath written unto you;

[a] Or (WH): "love-feasts."
[b] Jude 12.
[c] Jude 16.
[d] Or: "decay." Cp. Ro. viii. 21.
[e] Or (WH): "our."
[f] Mt. xii. 45.
[g] Pr. xxvi. 11.
[h] Jude 17.

[a] Jude 18.
[b] Jude 15.
[c] Ps. xc. 4.
[d] 1 Th. v. 2.
[e] Is. xxxiv. 4.
[f] Is. lxv. 17; lxvi. 22; Rev. xxi. 1.

16 As also |in all' letters| speaking in them concerning these things,—
In which [letters] are some things |hard to be understood|,
Which ‖the uninstructed and unstable‖ wrest,—as also the other' scriptures,—unto their own' destruction.
17 ‖Ye‖ therefore, beloved,
<Taking note beforehand>
Be on your guard, lest |with the error of the impious' being led away| ye fall from your own' steadfastness;
18 But be growing in the favour and knowledge of our Lord and Saviour Jesus Christ:—
Unto whom be the glory, both now and unto a day that abideth.[a]

[a] Mi: "a day of an age" —or, "a day of concealed duration." Ap: "Age."

THE FIRST EPISTLE OF

JOHN.

1 <That which was from the beginning,[a]
Which we have heard,
Which we have seen with our eyes,
Which we for ourselves gazed upon, and our hands did handle,
Concerning the Word of Life,—
2 And ‖the Life‖ was made manifest,[b] and we have seen, and are bearing witness, and announcing unto you,
‖The Age-abiding[c] Life‖,
Which, indeed,[d] was with the Father, and was made manifest unto us>
3 ‖That which we have seen and heard‖ are we announcing |even unto you|, in order that ‖ye too‖ may have fellowship with us, and ‖our own fellowship also‖ may be with the Father, and with his Son Jesus Christ.
4 And ‖these things‖ are we' writing', in order that |our[e] joy| may be made full.[f]
5 And this is the message which we have heard from him, and are reporting unto you,—
That ‖God‖ is |light|,
And in him is ‖no darkness at all‖.
6 <If we say—
We have |fellowship| with him!
and |in darkness| are walking> we are dealing falsely, and not doing the truth; 7 whereas <if |in the light| we are walking, as ‖he‖ is in the light> we have |fellowship one with another|, and ‖the blood of Jesus his Son‖ is cleansing us from all' sin.[g] 8 <If we say—
|Sin| have we none!>
we are deceiving ‖ourselves‖, and |the truth| is not in us. 9 <If we are confessing our sins> |faithful| is he and |righteous|, that he should forgive us our sins, and cleanse us from all' unrighteousness. 10 <If we say—
We have not sinned!>
|false| are we making |him|, and |his word| is not in us. 2 My dear children! |these things| am I writing unto you, in order that ye may not be committing sin. And <if anyone should commit sin> |an Advocate| have we |with the Father|, ‖Jesus Christ, the Righteous‖; 2 and ‖he‖ is |a propitiation| concerning[a] our sins,—[b] and |not concerning[a] our own only| but ‖also concerning those of the whole' world‖.
3 And ‖hereby‖ perceive we, that we understand him,—if |his commandments| we are keeping. 4 <He that saith—
I understand him!
and |his commandments| is not keeping> is |false|, and ‖in him‖ the truth is not!
5 <But whosoever may be keeping his' word> ‖of a truth‖ |in this man| the love of God' hath been made perfect.[c] |Hereby| perceive we, that |in him| we are. 6 <He that saith, that |in him| he abideth> ought ‖just as He' walked‖ |himself also| to be walking.
7 Beloved! ‖no new commandment‖ am I writing unto you; but an old commandment, which ye have been holding from the beginning: The old commandment is the word which ye have heard. 8 ‖Again‖ |a new commandment|[d] am I writing unto you,—which thing is true,[e] in him and in you, because |the darkness| is passing away, and |the real light| already' is shining.
9 <He that saith he is |in the light| and hateth |his brother|> is |in the darkness|, |until even now|! 10 <He that loveth his brother> is abiding |in the light|, and ‖cause of stumbling‖ |in him| is there none! 11 Whereas <he that hateth his brother> in the darkness |dwelleth|,[f] and in the darkness |walketh|; and

[a] Jn. i. 1.
[b] Jn. i. 4, 14.
[c] Ap: "Age-abiding."
[d] Or: "the which."
[e] Or (WH): "your."
[f] 2 Jn. 12.
[g] Or: "every sin."

[a] Or: "as touching."
[b] Chap. iv. 10.
[c] Chap. iv. 12.
[d] Jn. xiii. 34.
[e] Or: "As touching that which is true."
[f] Mi: "is."

knoweth not whither he is drifting, because the |darkness| hath blinded his eyes.

12 I write unto you, dear children,
Because your sins have been forgiven you, for the sake of his name:
13 I write unto you, fathers,
Because ye understand him who was from the beginning:
I write unto you, young men,
Because ye have overcome the wicked one.

I have written unto you, little children,
Because ye understand the Father:
14 I have written unto you, fathers,
Because ye understand him who was from the beginning:
I have written you, young men,
Because ye are |strong|,
And the word of God |within you| abideth,
And ye have overcome the wicked one.

15 Be not loving the world,
Nor yet the things that are in the world:
<If anyone be loving the world>
The love of the Father is not in him.
16 Because <all' that is in the world—
The coveting of the flesh,
The coveting of the eyes,
And the vain grandeur of life—>
Is not of the Father, but is |of the world|;
17 And |the world| passeth away, and the coveting [thereof],
But ‖he that doeth the will of God‖ endureth unto times age-abiding.

18 Little children! it is |the[a] last hour|;
And <just as ye have heard that |an antichrist|[b] is coming>
‖Even now‖ antichrists have become |many|,
Whence we perceive that it is |the[a] last hour|:
19 |From among us| they went out,
But they were not of' us;
For <if |of us| they had been>
They would in that case have abode with' us;
But [it came to pass] in order that they might be made manifest,[c]
Because |all| are not of' us.[c]
20 And ‖ye‖ have |an anointing| from the Holy One,— |Ye all| know:[d]
21 I have not written unto you because ye know not the truth,
But because ye know it,
And because ‖no' falsehood‖ is |of the truth|.
22 |Who| is the False One;—
Save he that denieth that |Jesus| is the Christ?
|The same| is the Antichrist,—[b]
He that denieth the Father and the Son.
23 <Whosoever denieth the Son>
Neither hath he |the Father|:
<He that confesseth the Son>
Hath |the Father also|.[e]

24 <As for you>
‖What ye have heard from the beginning‖
|In you| let it abide.
<If |in you| shall abide, that which |from the beginning| ye have heard>
‖Ye also‖ |in the Son and [in] the Father| shall abide.
25 And ‖this‖ is the promise, which he hath promised unto us,—
The age-abiding life.

26 ‖These things‖ have I written unto you, concerning them who would lead you astray.

27 And <as for you>
‖The anointing which ye have received from him‖ abideth in you, and ye have |no need| that anyone be teaching you;
But <as |his' anointing| is teaching you,
And is |true|, and is no falsehood>
‖Even just as it hath taught you‖
Abide ye in him.
28 And |now|, dear children, abide ye in him,
In order that <if he be made manifest> we may have boldness, and not be shamed away from him by[a] his presence.[b]
29 <If ye know that he is |righteous|>
Ye perceive that—
‖Whosoever doeth righteousness‖ |of' him| hath been born.

3 Behold ‖what manner' of love‖ the Father hath bestowed upon us—
That |children of God| we should be called,—
And such we are!
‖Therefore‖ the world understandeth us not,
Because it understood not him.[c]
2 Beloved! ‖now‖ are we |children of God|;
And |not yet| hath it been made manifest ‖what we shall be‖,—
We know that <if it[d] should be made manifest>
|Like unto him| shall we be,
Because we shall see him ‖just as he is‖.
3 And <whosoever hath this hope on him>
Is purifying himself, just as ‖He‖ is |pure|.
4 <Whosoever is committing sin>
‖Lawlessness also‖ is committing,
And |sin| is' |lawlessness|;
5 And ye know, that ‖He‖ was made manifest—
In order that ‖our sins‖ he should take away,[e]
And ‖sin‖ |in him| is there none.
6 <Whosoever |in him| doth abide>
Is not sinning:
<Whosoever is sinning>
Hath not seen him, and doth not understand him.[f]

7 Dear children! let |no one| lead you astray!
<He that is doing righteousness> is' |righteous|,
Just as ‖He‖ is |righteous|:

[a] Or: "a."
[b] Ver. 22; chap. iv. 3; 2 Jn. 7.
[c] Or: "manifest, That |all| are not' of' us."
[d] Or (WH): "And know all things."
[e] 2 Jn. 9.
[a] Or: "in."
[b] Ap: "Presence."
[c] Jn. xvii. 25.
[d] Or: "he."
[e] Or: "bear."
[f] 3 Jn. 11.

8 <He that is committing sin> is |of the adversary|,
Because |from the beginning| the adversary is sinning.
‖To this end‖ was the Son of God made manifest,
In order that he might undo[a] the works of the adversary.
9 <Whosoever hath been born of God> is not committing |sin|,
Because ‖a seed of him‖ |within him| abideth;
And he cannot be committing[b] sin,
Because |of God| hath he been born.
10 ‖Herein‖ are |manifest| the children of God, and the children of the adversary:
<Whosoever is not doing righteousness> is not' of God,
Nor yet he that is not loving his brother.
11 Because ‖this‖ is the message which ye have heard from the beginning—
That we should be loving one another,—
12 Not just as ‖Cain‖ was |of the wicked one| and slew his brother!
And |for what cause| slew he him?
Because ‖his works‖ were ¦wicked|,
Whereas ‖those of his brother‖ were |righteous|.

13 Be not marvelling, brethren, if |the world| is hating you[c]:
14 ‖We‖ know, that we have passed over out of death into life,
Because we love the brethren:
‖He that loveth not‖[d] abideth in death.
15 ‖Whosoever is hating his brother‖ is |a murderer|;
And ye know that ‖no' murderer‖ hath life age-during |within him abiding|.
16 ‖Hereby‖[e] have we come to understand love:
In that ‖He‖ |for us| his life'[f] laid down;
And ‖we‖ ought |for the brethren| our' lives[g] to lay down.
17 But <whoso hath this world's goods,
And beholdeth his brother having |need|,
And shutteth up his tender affections from him>
‖How‖ is {the love of God} abiding in him'?
18 Dear children!
Let us not be loving in word, nor yet with the tongue,
But in deed[h] and truth.
19 |Hereby‖ shall we get to know, that |of the truth| we are,
And |before him| shall persuade our heart;
20 Because[i] <if our own heart condemn us>
|Greater| is God, than our heart, and perceiveth all things.
21 Beloved! <if our heart be not condemning us>
|Boldness| have we, towards God[k];
22 And |whatsoever we are asking| we are receiving from him,
Because |his commandments| are we keeping,
And |the things that are pleasing before him| are we doing.
23 And ‖this‖ is his commandment,—
That we should believe[a] in the name of his Son Jesus Christ,
And be loving one another—
Just as he gave a commandment unto us'.
24 And ‖he that keepeth his commandments‖
|In him| abideth,
And |he| in him.
And ‖hereby‖ perceive we,
That he abideth in us,
By reason of the Spirit which |unto us| he hath given.

4 Beloved! |not in every' spirit| believe ye,
But test the spirits, whether they are |of God|;
Because ‖many' false prophets‖ have gone out into the world.
2 ‖Hereby‖ do ye perceive the Spirit of God:—
<Every' spirit that confesseth Jesus Christ as having come |in flesh|>
Is |of God|;
3 And <every' spirit that doth not confess[b] Jesus>
|Of God| is not'.
And ‖this‖ is the [spirit] of the Antichrist,
Touching which ye have heard that it cometh:
‖Even now‖ is it |in the world| ‖already‖.
4 ‖Ye‖ are |of God|, dear children, and have overcome them;
Because |greater| is he that is in you, than he that is in the world.
5 ‖They‖ are |of the world|:
‖For this cause‖ |of the world| they speak,
And the world |unto them| doth hearken.
6 ‖We‖ are |of God|:
‖He that is getting to understand God‖ hearkeneth unto us,—
‖Whoso is not of God‖ hearkeneth not unto us:
‖From this‖ perceive we—
The spirit of truth,
And the spirit of error.
7 Beloved! let us be loving one another;
Because ‖love‖ is |of God|,
And ‖whosoever loveth‖
|Of God| hath been born,
And is getting to understand God:
8 ‖He that doth not love‖
Doth not understand God,
Because ‖God‖ is' |love|.
9 ‖Herein‖ hath the love of God in[c] us |been made manifest|,
That ‖his only-begotten Son‖ God sent into the world,
In order that we might live through him.

[a] Or: "loose," "dissolve."
[b] The tense shows continuance.
[c] Jn. xv. 18.
[d] Or: "is not loving."
[e] Or: "herein."
[f] Or: "soul." Jn. x. 11; cp. Is. liii. 10, 12. Ap: "Soul."
[g] Or: "souls." Ap: "Soul."
[h] Or: "work."
[i] Or: "persuade our heart that," &c.
[k] Chap. ii. 28.

[a] Or (WH): "That we believe;" or, "continue believing."
[b] Or (WH): "that doeth away with," "demolisheth;" ml: "looseneth."
[c] Or: "in respect of us."

10 ‖Herein‖ is love:
Not that ‖we‖ have loved God,
But that ‖he‖ loved us,
And sent forth his Son, as a propitiation concerning our sins.[a]
11 Beloved! <if ‖in this way‖ |God| loved us'>
‖We also‖ ought to love |one another|.
12 ‖Upon God‖[b] hath no one, at any time, gazed[c]:
<If we love one another>
‖God‖ |in us| abideth,
And ‖his love‖ hath been perfected within us.
13 ‖Hereby‖ perceive we—
That |in him| are we abiding,
And ‖he‖ in us',—
In that ‖of' his Spirit‖ hath he given unto us.
14 And ‖we‖ for ourselves have gazed, and are bearing witness—
That ‖the Father‖ sent forth the Son, as Saviour of the world.
15 <Whosoever shall confess, that |Jesus [Christ]| is the Son of God>
‖God‖ |in him| abideth,
And ‖he‖ in God.
16 And ‖we‖ have come to understand and to trust the love which |God| hath |in us|.
‖God‖ is |love|;
And ‖he that abideth in love‖ |in God| abideth,
And |God| in him' [abideth].
17 ‖Herein‖ hath love with us |been made perfect|,—
In order that |boldness| we might have in the day of judging,—
In that <just as ‖He‖ is>
‖We also‖ are |in this world|.
18 ‖Fear‖ existeth not |in love|,
But |perfect' love| casteth fear |outside|;
Because ‖fear‖ hath |correction|[d]:
‖He that feareth‖ hath not been made perfect |in love|.
19 ‖We‖ love, because ‖he‖ first' loved us':—
20 <If one should say I love God and should be hating |his brother|> |false| is he;
For <he that doth not love his brother |whom he hath seen|>
‖God, whom he hath not seen‖ he cannot' love[e]!
21 And ‖this' commandment‖ have we from him,—
That ‖he who loveth God‖ love |his brother also|.

5 <Whosoever believeth that |Jesus| is the Christ>
‖Of God‖ hath been born;
And <whosoever loveth him that begat>
Loveth him that hath been begotten of him.
2 <‖Hereby‖ perceive we, that we love the children of God>
As soon as ‖God‖ we love,
And ‖his commandments‖ we are doing.
3 For ‖this‖ is the love of God—
That ‖his commandments‖ we be keeping,*
And ‖his commandments‖ are not |burdensome|;
4 Because ‖whatsoever hath been born of God‖ overcometh the world;
And ‖this‖ is the victory that hath overcome the world—
‖Our faith‖.
5 [And] who is he that overcometh the world,
Save he that believeth
That |Jesus| is the Son of God?
6 ‖This‖ is he that came through means of water and blood,
‖Jesus Christ‖:
Not |by the water| only,
But ‖by the water and by the blood‖,—
And ‖the Spirit‖ it is, that is bearing witness,
Because ‖the Spirit‖ is the truth.
7 Because ‖three‖ are they who are bearing witness—
8 The Spirit, and the Water, and the Blood;
And ‖the three‖ are [witnesses] |unto one thing|.
9 <If ‖the witness of men‖ we receive>
‖The witness of God‖ is |greater|.
Because ‖this‖ is the witness of God——
In that he hath borne witness concerning his Son,—
10 <He that believeth on the Son of God>
Hath the witness |within himself|[b]:
<He that doth not believe God>[e]
|False| hath made him,—
Because he hath not believed on the witness which |God| hath witnessed |concerning his Son|——
11 And ‖this‖ is the witness:—
That ‖life age-abiding‖[d] hath God given unto us,
And ‖this' life‖ is |in his Son|:
12 ‖He that hath the Son‖ hath |the life|,—
‖He that hath not the Son of God‖ |hath not| the life.
13 ‖These things‖ have I written unto you—
In order that ye may know that ye have |Life Age-abiding|—
‖Unto you who believe on the name of the Son of God‖.
14 And ‖this‖ is the boldness which we have towards him:
That <if |anything| we ask |according to his will|>
He doth hearken unto us.
15 And <if we know that he doth hearken unto us,
|Whatsoever we ask|>
We know that we have the things asked,
Which we have asked of him,
16 <If one should see his brother committing a sin,[e] |Not unto death|>

[a] Chap. ii. 2.
[b] As in Jn. i. 18, strongly emphatic: God, absolutely.
[c] Chap. i. 1; Jn. i. 14.
[d] NB: same word as in Mt. xxv. 46.
[e] Or: "how can he love?"

* Jn. xv. 14.
[b] Or (WH): "in him."
[c] WH: "God," probably a primitive interpolation.
[d] Ap: "Age-abiding."
[e] Ml: "sinning a sin."

He shall ask, and He will grant unto him life,—
‖For them who are sinning, not unto death‖.
There |is| a sin, unto death:
‖Not concerning that‖ am I saying, that he should make request.

17 ‖All' unrighteousness‖ is |sin|,
And there |is| a sin |not unto death|.

18 We know that ‖whosoever' hath been born of God‖
Is not committing sin,—
Nay <he that hath been born of God>
He keepeth him,[a]

19 We know that |of God| are we;
And ‖the whole world‖ |in the wicked one| is lying.

20 We know, moreover, that |the Son of God| hath come,
And hath given us insight,
So that we are getting to understand ‖him that is Real‖,—
And we are in' him that is Real,
‖In his Son Jesus Christ‖.
‖This‖ is the Real' God, and life age-abiding.[a]

21 Dear children!
Guard yourselves from idols.

[a] Or: "Nay! <as touching him that was ever born of God> He keepeth him," &c.

[a] Ap: "Age-abiding."

THE SECOND EPISTLE OF

JOHN.

1 ‖The Elder‖ <unto an elect lady and her children, whom I love in truth; and not ‖I‖ alone, but all' those also who understand the truth,—2 for the sake of the truth that abideth in us, and |with us| shall be unto times age-abiding>[a] 3 Favour, mercy, peace shall be with us, from God the Father, and from Jesus Christ the Son of the Father, in truth and love.

4 I rejoiced exceedingly,[b] in that I had found |from among thy children| such as were walking in truth, even as |a commandment| we received from the Father. 5 And |now| I request thee, lady, not as writing |a new commandment|[c] unto thee, but one which we were holding from the beginning—
That we should be loving one another.

6 And ‖this‖ is love, that we should be walking according to his commandments: ‖This‖ is |the commandment|, even as ye heard from the beginning, that |therein| ye should be walking.

7 Because ‖many' deceivers‖ have gone out into the world,[a] they who do not confess Jesus Christ coming in flesh: ‖This‖ is the deceiver and the antichrist.

8 Be taking heed unto yourselves, lest ye lose what things we earned,—but ‖a full reward‖ ye may duly receive. 9 <Every' one that taketh a lead, and abideth not in the teaching of Christ> hath not |God|: <he that abideth in the teaching> ‖the same‖ hath |both the Father and the Son|. 10 <If anyone cometh unto you and |this' teaching| doth not bring> be not receiving him home, and ‖Joy to thee!‖ do not say; 11 for ‖he that biddeth him rejoice‖ hath fellowship with his wicked works.

12 <Though I had many things |unto you| to write> I was not minded [to say them] with paper and ink[b]; but I hope to come unto you, and |mouth to mouth| to talk,—that your joy may be made full.[c]

13 The children of thy chosen sister salute thee.

[a] Ap: "Age-abiding." [b] 3 Jn. 2. [c] 1 Jn. ii. 7.

[a] 1 Jn. ii. 18; iv. 1. [b] 3 Jn. 13. [c] 1 Jn. i. 4.

THE THIRD EPISTLE OF JOHN.

1 ‖The elder‖ unto Gaius the beloved, whom ‖I‖ love in truth.

2 Beloved! ‖concerning all things‖ I pray thou mayest be prospering, and be in health, even as |thy soul| is prospering. 3 For I rejoiced exceedingly,[a] at brethren coming and bearing witness unto thy truth,—even as ‖thou‖ |in truth| art walking. 4 I have no ‖greater‖ favour[b] than these things, that I should be hearing that ‖my own' children‖ |in the truth| are walking.

5 Beloved! ‖a faithful thing‖ art thou doing, whatsoever thou shalt accomplish for them that are brethren ‖and withal' strangers‖,—6 who have borne witness to thy love before the[c] assembly: whom thou wilt do |nobly| to set forward worthily of God. 7 For ‖in behalf of The Name‖ have they gone forth, taking |nothing| from them of the nations. 8 ‖We‖ therefore ought to be sustaining such as these, that we may become |fellowworkers| with the truth.

9 I wrote something unto the assembly; but ‖he who is fond of taking the first place among them—Diotrephes‖ doth not make us welcome. 10 ‖For this cause‖ |if I come| I will bring to remembrance his works which he is doing,—|with wicked words| prating against us; and ‖not content with these‖ he neither |himself| maketh the brethren welcome, but ‖them who are minded [to do it]‖ he forbiddeth, and |out of the assembly| doth cast [them].

11 Beloved! be not thou imitating what is bad, but what is good. ‖He that doeth good‖ is |of God|: ‖he that doeth what is bad‖ hath not seen God.

12 ‖Unto Demetrius‖ hath witness been borne by all and by the truth itself; howbeit ‖we also‖ bear witness, and thou knowest that |our witness‖ is |true|.[a]

13 ‖Many things‖ had I to write unto thee,—but I am unwilling |with ink and pen|[b] to be writing; 14 I hope, however, |straightway| to see thee, and |mouth to mouth| will we talk. Peace be unto thee. The friends salute thee. Salute the friends by name.

[a] 2 Jn. 4.
[b] Or (WH): "joy."
[c] Or: "an."

[a] Cp. Jn. xxi. 24.
[b] 2 Jn. 12.

THE EPISTLE OF JUDE.

1 ‖Jude, Jesus Christ's servant, and brother of James‖ unto ‖the called‖ |by God the Father| beloved', and |by Jesus Christ| preserved',—[a]

2 Mercy to you, and peace, and love, be multiplied!

3 Beloved! <though I was using all diligence to be writing unto you concerning our common' salvation> yet have I had necessity to write at once unto you, exhorting you to be earnestly contending for ‖the faith‖ once for all' delivered unto the saints. 4 For there have crept in unobserved certain men, who |from of old| have been publicly notified for this' sentence, ‖ungodly‖ men, ‖the favour of our God| turning into wantonness, and |our only Master and Lord, Jesus Christ| ‖denying‖.[a]

5 I am minded, therefore, |to put you in remem-

[a] One of the Editors of "WH" suspects here "a "primitive error for (as it should perhaps in that case be rendered): "by God the Father beloved, and in Jesus Christ preserved." By "primitive error" is meant, "an error affecting the texts of all or virtually all existing documents, and thus incapable of being rectified without the aid of conjecture."

[a] 2 P. ii. 1.

brance|,—<though ye know all′ things once for all> That the Lord[a] <when a people out of Egypt he had saved′> in ‖the next place‖ them that believed not ‖destroyed‖. 6 ‖Messengers also‖[b] <even them who had not kept their own′ principality, but had forsaken their proper′ dwelling> unto the judgment of the great day in perpetual bonds under thick gloom ‖hath he reserved‖. 7 As ‖Sodom and Gomorrah,[c] and the cities around them‖ <having in like manner to these′ given themselves over to fornication, and gone away after other kind of flesh> lie exposed as an example, |a penalty of age-abiding fire| undergoing.

8 ‖In like manner, nevertheless, even these‖[d] |in their dreamings| flesh indeed defile, while lordship they set aside, and dignities they defame.

9 Whereas ‖*Michael*,[e] the chief-messenger‖ <when |with the adversary| disputing, he was reasoning about the body′ of Moses> durst not impose on him a defamatory sentence, but said—

The Lord rebuke thee![f]

10 But ‖these‖ <whatsoever things, indeed, they know not> they defame[g]; but <whatsoever things, naturally, like the irrational creatures, they well understand> |by these| are they ‖bringing themselves to ruin‖. 11 Alas for them! because—

|In the way of Cain|[h] have they gone,
And ‖in the error of Balaam's wage‖[i] have they run riot,
And ‖in the gainsaying of Korah‖[k] have they perished.

12 These are they—

Who <in your love-feasts> are |hidden rocks| ‖as they fare sumptuously together‖,
Fearlessly |*themselves*| *shepherding*,—[l]
Clouds without water, by winds swept along,[m]
Trees autumnal, fruitless, twice′ dead, uprooted,
13 Wild waves of sea, foaming out their own infamies,
Wandering stars, for whom the gloom of darkness age-abiding[n] hath been reserved.

14 But the seventh from Adam, Enoch,[a] |prophesied, even of these|, saying—

Lo! the Lord hath come *with his holy myriads*,—[b]
15 To execute judgment against all,
And to convict all′ the ungodly—
Of all their works of ungodliness, which they committed in ungodliness,
And of all the hard things which they have spoken against him—sinners, ungodly!

16 ‖These‖ are murmurers, complainers, |according to their covetings| going on,—and |their mouth| speaketh great swelling words,—[c] holding persons in admiration |for profit's sake|.

17 But ‖ye‖ beloved! remember the things which were foretold by the apostles of our Lord Jesus Christ,[d] 18 how that they used to say to you—

‖In the last time‖ there shall be mockers,—[c] |according to their own ungodly covetings| going on.[c]

19 ‖These‖ are they who make complete separation, mere men of soul,[f] |Spirit| not possessing!

20 But ‖ye‖ beloved!
<Building yourselves up in your most holy′ faith,
|In Holy Spirit| praying>
21 ‖Yourselves‖ |in God's love| keep,—
Awaiting the mercy of our Lord Jesus Christ, unto age-abiding life.

22 And ‖on some‖ indeed, have mercy,—|such as are in doubt| be saving, |out of the fire| snatching them;

23 But ‖on others‖ have mercy with fear, hating even ‖the *garment*‖ *spotted*[g] by the flesh′.

24 Now <unto him who is able—
To guard you from stumbling,
And to set you in the presence of his glory, without blemish, with exultation,—
25 ‖Unto God alone our Saviour, through Jesus Christ our Lord‖>
Be glory, greatness, dominion, and authority,
Before all the [by-gone] age,
And now,
And unto all the [coming] ages. Amen!

[a] Or (WH): "Jesus;" but some "primitive error" suspected, cp. ver. 1, n.
[b] 2 P. ii. 4. Ap: "Messenger."
[c] 2 P. ii. 6.
[d] 2 P. ii. 10.
[e] Dan. xii. 1.
[f] Cp. Zech. iii. 2; 2 P. ii. 11.
[g] 2 P. ii. 12.
[h] Gen. iv. 5-14.
[i] Nu. xxii. 7, 21.
[k] Nu. xvi. 1-33.
[l] Eze. xxxiv. 8; 2 P. ii. 13.
[m] 2 P. ii. 17.
[n] Ap: "Age-abiding."

[a] Gen. v. 21.
[b] Deu. xxxiii. 2; Zech. xiv. 5.
[c] 2 P. ii. 18.
[d] 2 P. iii. 2.
[e] 2 P. ii. 1; iii. 3.
[f] Ml: "psychical" or "soulical" men. Ap: "Soul."
[g] Zech. iii. 2 ff.

THE REVELATION.

1 The Revelation of Jesus Christ, which God gave to him, to point out unto his servants *the things which must needs come to pass*[a] with speed,—[b] and he shewed them by signs, sending through his messenger,[c] unto his servant John; 2 who bare witness as to the word of God, and the witness of Jesus Christ,—[d] |whatsoever things he saw|.

3 Happy! he that readeth, and they who hear, the words of the prophecy, and keep the things |therein| written; for ‖the season‖ is |near|.

4 ‖John‖ <unto the Seven' Assemblies[e] which are in Asia> Favour to you, and peace, from—

Him who Is,[f]
And who Was, and who is Coming,

and from—

The' Seven Spirits which are before his throne,

5 and from—

Jesus Christ,—
The Faithful Witness,[g]
The *Firstborn* of the Dead,[h] and
The *Ruler of the Kings of the Earth.*[i]

<Unto him that loveth us, and *loosed* us *out of* our *sins*[k] with his blood,—[6] and he hath made us [to be][l] *a kingdom—priests*[m] *unto* his *God* and Father> ‖Unto him‖ be the glory, and the dominion, unto the ages. Amen.

7 *Lo! he cometh with the clouds,*[n] and every' eye *shall see* him,[o] such also as *pierced* him; *and all' the tribes of the land shall smite themselves*[p] *for him.*[q] Yea! Amen!

8 ‖*I*‖ *am* |the A|, and |the Z|,[r]
saith the *Lord,*—|*the God who Is,*[s] and who Was, and who is Coming|, ‖*The Almighty*‖.[t]

9 ‖I, John‖[u] <your brother, and partaker with you in the tribulation and kingdom and endurance in Jesus> came to be in the isle that is called Patmos, because of the word of God, and the witness of Jesus. 10 I came to be |in Spirit, in the Lord's' Day|, and heard, behind me, a loud voice, as of a trumpet, 11 saying—

‖What thou seest‖ write in a scroll, and send unto the Seven' Assemblies,—unto Ephesus, and unto Smyrna, and unto Pergamum,—and unto Thyatira, and unto Sardis, and unto Philadelphia,—and unto Laodicea.

12 And I turned round, to see the Voice which was speaking with me, and |having turned| I saw Seven' Lamps of gold[a]; 13 and |in the midst of the lamps| *One like unto a Son of Man*:—[b]

|*Clothed* |*with a robe, reaching to the feet,*[c] and *girt about* at the breasts with a girdle *of gold,*[d]

14 |And *his head* and *hair*| ‖*white, like* white *wool—like snow*‖,[e]
And |*his eyes*| *like* a flame *of fire,*

15 *And* |*his feet*| *like unto glowing copper,*[f] |as if in a furnace' refined|',
And |*his voice*| *like a sound of many waters,*[g]

16 And |having in his right' hand| seven stars,
And ‖out of his mouth‖ |a sharp, two-edged sword|[h] going forth;
And ‖his whole appearance‖ as when |*the sun*| shineth *in its strength.*[i]

17 And ‖when I saw him‖ I fell at his feet as dead,[k] and he laid his right' hand upon me, saying—

Do not fear![l]
‖*I*‖ *am the First, and the Last,*[m] 18 and the Living One,—
And I became dead;—
And lo! |living| am I, unto the ages of ages,
And have the keys of death and of hades.

19 Write, therefore—
What things thou hast seen, and what they are[n];
And *what things are about to come to pass* ‖*after these things*‖:[o]

20 <The sacred *secret*[p] of the seven' stars, which thou sawest upon my right hand, and the seven lamps of gold>:—
‖The seven' stars‖ are |messengers[q] of the seven' assemblies|,

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ESPECIAL NOTE TO THE FOLLOWING REFERENCES. —*It is in all cases important, but especially in this book, that the Student should judge for himself how far references are strictly applicable, and how far useful only by way of analogy.*

a Dan. ii. 28—exactly Sep.
b Chap. xxii. 6.
c Ap: "Messenger."
d Ver. 9; chap. vi. 9; xx. 4.
e Ap: "Assembly."
f Exo. iii. 14—Sep. ex.; Is. xli. 4.
g Ps. lxxxix. 37; chap. iii. 14.
h Col. i. 18.
i Ps. lxxxix. 27.
k Ps. cxxx. 8; Is. xl. 2.
l Or (WH): "for us a kingdom."
m Exo. xix. 6.
n Dan. vii. 13, 14.
o Is. xl. 5.
p Or: "lament for," or "over."
q Zech. xii. 10-14.
r Chap. xxii. 13.
s Exo. iii. 14; Is. xli. 4; xliv. 6; xlviii. 12; chap. xxi. 6.
t Am. iv. 13 (Sep.).
u Chap. xxii. 8.
a Exo. xxxvii. 23.
b Dan. vii. 13; Eze. i. 26; viii. 2.
c Eze. ix. 2, 3, 11 (Sep.).
d Dan. x. 5.
e Dan. vii. 9.
f Or: "electrum"—compounded of four parts gold and one silver; found in Sep. of Eze. i. 27; viii. 2.
g Dan. x. 6; Eze. i. 24; xliii. 2 (Heb.).
h Is. xlix. 2; chap. ii. 12, 16; xix. 15.
i Jdg. v. 31.
k Dan. x. 9.
l Dan. x. 12, 19.
m Is. xliv. 6; xlviii. 12 (Heb.); chap. ii. 8.
n Or: "and the things which are."
o Is. xlviii. 6; Dan. ii. 29 (Chal.).
p Ap: "Mystery." Cp. Dan. ii. 28, 29.
q Ap: "Messenger."

And ‖the seven lamps‖ are |seven' assemblies|[a]

2 <Unto the messenger of the assembly |in Ephesus|> write:—

‖These things‖ saith he that holdeth the seven' stars in his right hand,[b] he that walketh in the midst of the seven' lamps of gold[c]:

2 I know[d] thy works, and thy toil, and endurance, and that thou canst not bear bad men, and thou hast tried them who were affirming themselves to be apostles, and they were not, and hast found them false; 3 and thou hast |endurance|, and hast borne for the sake of my name, and hast not grown weary.

4 Nevertheless, I have against thee,[e] that |thy first love| thou hast left.

5 Remember, therefore, whence thou hast fallen, and repent, and do |thy first' works|; |otherwise| I come unto thee, and will remove thy lamp out of its place, |except thou repent|.

6 But |this| thou hast, that thou hatest the works of the Nicolaitanes,[f] which ‖I also‖ hate.

7 ‖He that hath an ear‖ let him hear what |the Spirit| is saying unto the assemblies.[g]

‖Unto him that overcometh‖—I will give |unto him| *to eat of the tree of life*, which is *in the paradise of God*.[h]

8 And <unto the messenger of the assembly |in Smyrna|> write:—

‖These things‖ saith *the first and the last*,[i] who became dead, and lived[k]:

9 I know thy tribulation, and destitution, |nevertheless| thou art |rich|, and the profane speech from among them who affirm that they themselves' are ‖Jews‖, and they are not, but a synagogue of Satan.

10 Do not fear the things which thou art about to suffer. Lo! the adversary is about to cast some of you into prison, that *ye may be tried*,[l] and may[m] have tribulation *ten days*. Become thou faithful until death, and I will give thee the crown of life.

11 ‖He that hath an ear‖ let him hear what |the Spirit| is saying unto the assemblies.

‖He that overcometh‖ shall in nowise be injured by reason of the second death.[n]

12 And <unto the messenger of the assembly |in Pergamum|> write:—

‖These things‖ saith he that hath the sharp, two-edged sword[o]:

13 I know where thou dwellest, where |the throne of Satan| is; and thou art holding fast my name, and didst not deny my faith, even in the days of Antipas, my witness, my[a] faithful one, who was killed near you, where |Satan| dwelleth.

14 Nevertheless, I have against thee, a few things,—that thou hast there, such as hold fast the teaching of *Balaam*,—[b] who went on to teach Balak to throw a cause of stumbling before *the sons of Israel, to eat idol-sacrifices and to commit lewdness*[b]: 15 |thus| even ‖thou‖ hast such as hold fast the teaching of the Nicolaitanes |in like manner|.

16 Repent, therefore, |otherwise| I come unto thee speedily,—and will fight against them with the sword of my mouth.

17 ‖He that hath an ear‖ let him hear what |the Spirit| is saying unto the assemblies.

‖Unto him that overcometh‖ I will give |unto him| of the hidden manna,[c] and I will give unto him a white stone, and |upon the stone| a *new name*[d] written, which |no one| knoweth, save he that receiveth it.

18 And <unto the messenger of the assembly |in Thyatira|> write:—

‖These things‖ saith the Son of God, who hath *his eyes like* a flame of *fire, and his feet like unto glowing copper*[e]:

19 I know thy works, and thy love, and faith, and ministry, and endurance,—and that |thy last works| are more than the first.

20 Nevertheless, I have against thee, that thou sufferest the woman[f] Jezebel, she who calleth herself a prophetess, and is teaching and leading astray my own' servants *to commit lewdness and to eat idol-sacrifices*[g]; 21 and I gave her time, that she might repent, and she willeth not to repent out of her lewdness. 22 Lo! I cast her into a bed, and them who are committing adultery with her, into great tribulation,—except they repent out of her works; 23 and ‖her children‖ will I slay with death;—and all' the assemblies shall get to know, that ‖I‖ am he that *searcheth reins and hearts*, and *will give unto* you, *each one, according to* your *works*.[h]

24 But ‖unto you‖ I say,—the rest who are in Thyatira <as many as have not this teaching, such as have not come to know the deep things of Satan, as they say> I do not cast upon you any other' burden; 25 |nevertheless| <what ye have> hold fast, till I shall have come.

26 And ‖he that overcometh, and keepeth throughout my works‖ *I will* |*give unto him*| authority over *the nations*; 27 and *he shall shepherd them with a sceptre of iron,—as* |*vessels of earthenware*| *are dashed in pieces*:—[i] as ‖I also‖ have received from

[a] Ap: "Assembly."
[b] Chap. i. 16.
[c] Chap. i. 13.
[d] Vers. 9, 13, 19; chap. iii. 1, 8, 15.
[e] Vers. 14, 20; chap. iii. 2.
[f] Ver. 15.
[g] Vers. 11, 17, 29; chap. iii. 6, 13, 22.
[h] Gen. ii. 9; iii. 22–24; Eze. xxxi. 8; chap. xxii. 2.
[i] Is. xliv. 6 (Heb.); xlviii. 12 (Heb.).
[k] Ie: "lived again"—Ro. xiv. 9; chap. i. 17, 18.
[l] Dan. i. 12, 14.
[m] Or (WH): "and ye shall have"; or: "and ye (are to) have."
[n] Chap. xx. 6.
[o] Chap. i. 16.
[a] Or (WH): "the."
[b] Nu. xxxi. 16 (xxv. 1, &c.)
[c] Ps. lxxviii. 24.
[d] Is. lxii. 2; lxv. 15.
[e] See chap. i. 15, n.
[f] Or (WH): "thy wife."
[g] Nu. xxv. 1 f.
[h] Jer. xi. 20; xvii. 10; Ps. vii. 9; lxii. 12.
[i] Ps. ii. 8 f; chap. xii. 5; xix. 15.

my Father. 28 And I will give unto him the morning star.[a]

29 ‖He that hath an ear‖ let him hear what |the Spirit| is saying unto the assemblies.

3 And <unto the messenger of the assembly |in Sardis|> write:—

‖These things‖ saith he that hath the seven' Spirits of God,[b] and the seven' stars[c]:

I know thy works,—that |a name| thou hast, that thou art living, and art |dead|.

2 Become thou watchful, and strengthen the things that remain, that were about to die; for I have not found thy works fulfilled before my God. 3 Remember, therefore, how thou hast received, and didst hear, and keep it and repent. <If then thou shalt not watch> I will have come as a thief,[d] and in nowise shalt thou get to know |during what sort' of hour| I will have come upon thee.

4 |Nevertheless| thou hast a few' names, in Sardis, which have not defiled their garments; and they shall walk with me in white, because they are |worthy|.

5 ‖He that overcometh‖ shall |thus| array himself in white garments, and in nowise *will I blot out* his name *from the book of life*[e]; and I will confess his name[f] before my Father, and before his messengers.

6 ‖He that hath an ear‖ let him hear what |the Spirit| is saying unto the assemblies.

7 And <unto the messenger of the assembly |in Philadelphia|> write:—

‖These things‖ saith he that is holy, he that is true,[g] he that hath *the key of David, he that openeth and no one shall shut, and shutteth and no one openeth*[h]:

8 I know thy works,— lo! I have set before thee an opened door,[i] as to which |no one| can shut it,— that thou hast |a little' strength| and hast kept my word, and hast not denied my name.

9 Lo! I give them of the synagogue of Satan, who are affirming themselves to be ‖Jews‖ and are not,—but say what is false,—lo! I will cause them, that *they shall have come, and shall bow down* before *thy* feet,[k] and shall get to know that ‖*I*‖ *loved thee*.[l]

10 <Because thou didst keep my word of endurance> ‖I also‖ will keep thee out of the hour of trial, which is about to come upon the whole habitable world, to try them that dwell upon the earth.

11 I come quickly: hold fast that which thou hast, that |no one| take thy crown.

12 ‖He that overcometh‖ I will make |him| a pillar in the sanctuary of my God, and |outside| shall he in nowise go forth any more; and I will write upon him the name of my God, and *the name of the city*[a] of my God, the new' Jerusalem,[b] which cometh down out of heaven from my God, and [I will write upon him] my *new name*.[c]

13 ‖He that hath an ear‖ let him hear what |the Spirit| is saying unto the assemblies.

14 And <unto the messenger of the assembly |in Laodicea|> write:—

‖These things‖ saith the Amen, *the faithful* and true[d] *witness*,[e] *the beginning of the creation*[f] of God:

15 I know thy works;—that neither |cold| art thou, nor hot: I would that |cold| thou hadst been, or hot.

16 ‖Thus‖ <because |lukewarm| thou art, and neither hot nor cold> I am about to vomit thee out of my mouth. 17 <Because thou sayest

|Rich| am I, and *have become enriched*,[g] and |of nothing| have I need,

and knowest not that ‖thou‖ art the wretched one, and pitiable, and destitute, and blind, and naked> 18 I counsel thee to buy of me, gold refined by fire, that thou mayest become rich,—and white raiment, that thou mayest array thyself, and |the shame of thy nakedness| may not be made manifest,—and eye-salve, to anoint thine eyes, that thou mayest see. 19 ‖I‖ *<as many as I tenderly love> I convict* and *put under discipline*[h]: be zealous, therefore, and repent. 20 Lo! I am standing at the door, and knocking[i]; <if anyone shall hearken unto my voice, and open the door> I will come in unto him, and will sup with him, and ‖he‖ with |me|.

21 ‖He that overcometh‖ I will give |unto him| to take his seat with me in my throne, as ‖I also‖ overcame, and took[k] my seat with my Father in his throne.

22 ‖He that hath an ear‖ let him hear what |the Spirit| is saying unto the assemblies.

4 ‖After these things‖ I saw, and lo! a door set open in heaven; and ‖the first voice which I heard as *of a trumpet*‖ speaking with me,[l] saying—

Come up[m] hither! and I will point out to thee *the things which must needs come to pass*.[n]

‖After these things‖ 2 |straightway| I came to be in Spirit, and lo! ‖a throne‖ stood in heaven, and ‖*upon the throne*‖ [was] *one sitting*[o]; 3 and ‖he that was sitting‖ [was] like in appearance to a jasper stone and a sardius, and [there was] *a rainbow round about the throne*,[p] like in appearance unto an emerald. 4 And ‖round about the throne‖ were four and twenty thrones;

[a] Chap. xxii. 16.
[b] Chap. i. 4.
[c] Chap. i. 16.
[d] Chap. xvi. 15; Mt. xxiv. 42; 1 Th. v. 2.
[e] Exo. xxxii. 33; Ps. lxix. 28.
[f] Mt. x. 32; Lu. xii. 8.
[g] Or: "real," "genuine."
[h] Is. xxii. 22.
[i] 2 Co. ii. 12.
[k] Is. xlv. 14; xlix. 23; lx. 14 (Heb.); lxvi. 23.
[l] Is. xliii. 4.
[a] Cp. Eze. xlviii. 35.
[b] Chap. xxi. 2, 10; cp. Gal. iv. 26; He. xii. 22; xiii. 14.
[c] Is. lxii. 2; lxv. 15.
[d] Or: "real," "genuine."
[e] Ps. lxxxix. 37; chap. i. 5; xix. 11.
[f] Pr. viii. 22; Col. i. 15.
[g] Ho. xii. 8.
[h] Pr. iii. 12 [two texts of Sep. WH); He. xii. 6.
[i] Cp. So. v. 2.
[k] Or: "have taken."
[l] Chap. i. 10.
[m] Exo. xix. 16, 24.
[n] Dan. ii. 29; chap. i. 1; xxii. 6.
[o] Is. vi. 1; Ps. xlvii. 8.
[p] Eze. i. 26 ff.

and ‖upon the thrones‖ four and twenty elders sitting, clothed in white garments, and |upon their heads| [were] crowns of gold.

5 And ‖out of the throne‖ *are coming forth lightnings, and voices,* and *thunderings*[a]; and [there are] seven' torches of fire, burning before the throne, which are the seven' Spirits of God;
6 and ‖before the throne‖ [is] as a glassy sea, *like unto crystal.*[b] *And* <*in the midst of the throne,* and *around the throne*> [are] *four living creatures full of eyes,*[c] before and behind;
7 and |*the first* living creature| [is] like unto *a lion, and* |*the second'* living creature| like unto *a calf,* and |*the third'* living creature| hath *the face* as *of a man, and* |*the fourth'* living creature| [is] like unto *an eagle* flying[d]; 8 and |the four' living creatures‖ |*each one* of them| have *severally' six wings,*[e] |*round about* and within| *full of eyes*[f]; and they |cease| not,[g] |day and night| saying—

Holy! holy! holy! Lord, God,[h] *the Almighty,*—[i]
Who was and *Who is*[k] and Who is coming.

9 And <whensoever the living creatures shall give glory, and honour, and thanksgiving, unto him *that sitteth upon the throne, unto him that liveth unto the ages*[l] of ages> 10 the four and twenty' elders will fall down before him *that sitteth upon the throne,* and do homage *unto him that liveth unto the ages* of ages,—and will cast their crowns before the throne, saying—

11 ‖Worthy‖ art thou, O Lord, and our God, to receive the glory, and the honour, and the power:
Because thou didst create all things, and[s] |by reason of thy will| they were, and were created.

5 And I saw, upon the right hand of him *that was sitting upon the throne,*[m] |*a scroll*|; *written within, and on the back,*[n] *sealed up*[o] with seven seals. 2 And I saw a mighty messenger, proclaiming with a loud voice—

Who is worthy to open the scroll, and to unloose the seals thereof?

3 And ‖no one‖ was able <in heaven, or on earth, or under the earth> to open the scroll, or |to look thereon|. 4 And ‖I‖[p] began to weep much, because ‖no one, worthy‖ was found, to open the scroll, or |to look thereon|.
5 And |one of the elders| saith unto me—

Do not weep! Lo! *the lion* that is of the tribe of *Judah,*[q] *the root*[r] of David, hath overcome, to open the scroll and the seven' seals thereof.

6 And I saw <in the midst of the throne and of the four living creatures, and in the midst of the elders> ‖*a Lamb*‖[s] standing, showing that it had been *slain,*—having seven horns, and *seven eyes,*[b] which are the [seven] Spirits of God sent forth *into all' the earth.* 7 And he came, and at once took [it] out of the right hand of him that was *sitting upon the throne.*[c] 8 And ‖when he took the scroll‖ the four' living creatures, and the four-and-twenty' elders, fell down before the Lamb, having |each one| a harp, and bowls of gold full of *incense,*—[d] which are *the prayers* of the saints; 9 and *they sing*[e] *a new song,*[f] saying—

|Worthy| art thou, to take the scroll and to open the seals thereof;
Because thou wast slain,
And didst redeem unto God by thy blood [men] out of every' tribe, and tongue, and people, and nation,
10 And didst make them, *unto* our *God, a kingdom* and *priests,*—[g]
And they reign[h] on the earth.

11 And I saw, and heard a voice of many messengers,[i] round about the throne and the living creatures and the elders,—and the number of them was *myriads of myriads and thousands of thousands,*—[k] 12 saying with a loud voice—

‖Worthy‖ is the *Lamb* that hath been *slain,*[l]
To receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing.

13 And <every' created thing which was in heaven, and upon the earth, and under the earth, and upon the sea, and all the things in them> heard I, saying—

<Unto him *that sitteth upon the throne,*[m]
And unto the Lamb>
Be the blessing, and the honour, and the glory, and the dominion
Unto the ages of ages!

14 And the four' living creatures continued saying—

Amen!

And ‖the elders‖ fell down and did homage.

6 And I saw <when the Lamb opened one of the seven' seals> and I heard one of the four' living creatures saying, as with a voice of thunder—

Go![n]

2 And I saw, and lo! *a white horse,*—[o] and he that was sitting thereon holding a bow; and there was given unto him a crown, and he went forth conquering, and that he might conquer.

3 And <when he opened the second seal> I heard the second' living creature, saying—

Go!

4 And there went forth another', *a red' horse,*—[o]

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[a] Eze. i. 13; Exo. xix. 16 (Heb. and Sep.).
[b] Eze. i. 5, 18, 22, 26; x. 1; Exo. xxiv. 10; chap. xv. 2.
[c] Is. vi. 1 f.
[d] Eze. i. 10; x. 14.
[e] Is. vi. 2 f.
[f] Eze. i. 18; x. 12.
[g] Ml: "and |cessation| they have not."
[h] Is. vi. 3.
[i] Am. iv. 13 (Sep.).
[k] Exo. iii. 14.
[l] Is. vi. 1; Ps. xlvii. 8; Dan. iv. 34; vi. 26; xii. 7.
[m] Is. vi. 1; Ps. xlvii. 8.
[n] Eze. ii. 9 f.
[o] Is. xxix. 11.
[p] Or (WH) no emphasis.
[q] Gen. xlix. 9.
[r] Is. xi. 10; chap. xxii. 16. Or: "root-shoot"—cp. Is. xi. 1, 10; liii. 2.

[a] Is. liii. 7.
[b] 2 Ch. xvi. 9; Zech. iv. 10.
[c] Is. vi. 1; Ps. xlvii. 8.
[d] Ml: "incenses"; ?="incense-compounds." Ps. cxli. 2.
[e] In the generic sense: "raise," viz., with harps and voices.
[f] Ps. cxliv. 9; chap. xiv. 3.
[g] Exo. xix. 6; chap. i. 6.
[h] Or: "are to reign."
[i] Ap: "Messenger."
[k] Dan. vii. 10.
[l] Is. liii. 7.
[m] Is. vi. 1; Ps. xlvii. 8.
[n] Or: "Come."
[o] Cp. Zech. i. 8; vi. 2, 3, 6.

and |unto him that was sitting thereon| it was given [|unto him|] to take away peace from the earth, and that |one another| they should slay; and there was given unto him a great sword.

5 And <when he opened the third' seal> I heard the third' living creature, saying—

Go!

And I saw, and lo! *a black horse*,[a] and he that was sitting thereon holding a pair of balances in his hand. 6 And I heard as a voice in the midst of the four' living creatures, saying—

A quart of wheat, for a denary,
And three' quarts of barley, for a denary,—
And ‖the oil and the wine‖ do not wrong.

7 And <when he opened the fourth seal> I heard the voice of the fourth' living creature, saying—

Go!

8 And I saw, and lo! a livid horse,—and he that was sitting thereupon had for a name ‖*Death*‖,[b] and |*Hades*|[b] was following with him; and there was given unto them authority over the fourth of the earth, to slay with *sword, and* with *famine, and* with *death, and* by the *wild beasts of the earth*.[c]

9 And <when he opened the fifth' seal> I saw, beneath the altar, the souls of them who had been slain because of the word of God and because of the witness which they held.[d] 10 And they cried out with a loud voice, saying—

‖*How long*‖, *O Sovereign*,[e] the Holy and True,[f] dost thou not *vindicate* and *avenge* our *blood*[g] from *them that dwell upon the earth*?[h]

11 And there was given to them, each one, a white robe, and it was bidden them, that they should rest yet' a little while —[i] until the number should be made full of their fellow-servants also, and their brethren, who were about to be slain as even ‖they‖.

12 And I saw <when he opened the sixth seal> that a |great earthquake| took place; and |*the sun*| became black as sackcloth of hair, *and* |*the* full *moon*| became as *blood*,[k] 13 and |*the stars of heaven*| *fell* to the earth, *as* |*a fig-tree*| sheddeth her winter figs, when |by a great wind| it is shaken, 14 *and* |*the heaven*| was withdrawn, *as a scroll rolling itself up*, and ‖every mountain and island‖ |out of their places| were shaken.[l]

15 *And <the kings of the earth, and the great men*,[m] and the rulers of thousands, and the rich, and the mighty, and every' bondman and freeman> *hid themselves within the caves and within the rocks*[n] of the mountains; 16 *and they say, unto the mountains and unto the rocks—*

Fall upon us, and *hide us*[a] from the face of him that *sitteth upon the throne*,[b] and from the anger of the Lamb;

17 Because *the great day of* their *anger* is come, *and who is able to stand*?[c]

7 ‖After this‖ I saw four' messengers, standing *at the four' corners of the earth*,[d] holding fast *the four' winds*[e] of the earth, that no wind might blow upon the land, or upon the sea, or upon any' tree. 2 And I saw another' messenger, ascending from the rising of the sun, holding the seal of the Living God; and he cried out with a loud voice unto the four' messengers unto whom it had been given to injure the land and the sea, 3 saying—

Do not injure the land, or the sea, or the trees, until *we have sealed* the servants of our God *upon* their *foreheads*.[f]

4 And I heard the number of the sealed,—a hundred' and forty-four thousand,—[g] sealed out of every' tribe of the sons of Israel:—

5 |Of the tribe of Judah| twelve thousand, sealed,
|Of the tribe of Reuben| twelve' thousand,
|Of the tribe of Gad| twelve' thousand,
6 |Of the tribe of Asher| twelve' thousand,
|Of the tribe of Naphtali| twelve' thousand,
|Of the tribe of Manasseh| twelve' thousand,
7 |Of the tribe of Simeon| twelve' thousand,
|Of the tribe of Levi| twelve' thousand,
|Of the tribe of Issachar| twelve' thousand,
8 |Of the tribe of Zebulun| twelve' thousand,
|Of the tribe of Joseph| twelve' thousand,
|Of the tribe of Benjamin| twelve' thousand ‖sealed‖.[h]

9 ‖After these things‖ I saw, and lo! a great multitude,— which, to number it! no one was able,— of every' nation, and [of all] tribes, and peoples, and tongues[i]; standing before the throne, and before the Lamb; arrayed in white robes, and palm-branches in their hands;—

10 and they cry out with a loud voice, saying—

Salvation[k] unto our God who *sitteth upon the throne*,[l] and unto the Lamb![m]

11 And ‖all' the messengers‖ were standing round about the throne and the elders and the four' living creatures; and they fell down before the throne upon their faces, and rendered homage unto God, 12 saying—

Amen!
<The blessing, and the glory, and the wisdom, and the thanksgiving, and the honour, and the power, and the might,—>
Be unto our God, unto the ages of ages.[n]
[Amen]!

13 And one of the elders began, saying unto me—

[a] Cp. Zech. i. 8; vi. 2, 3, 6.
[b] Ho. xiii. 14.
[c] Eze. xxxiii. 27; xiv. 21; v. 12: xxix. 5; xxxiv. 28.
[d] Chap. xx. 4; cp. i. 9.
[e] Zech. i. 12.
[f] Or: "real," "genuine"; chap. iii. 7; 1 Jn. v. 20.
[g] Deu. xxxii. 43; 2 K. ix. 7.
[h] Or: "land." Ho. iv. 1.
[i] Or: "for a short delay"; cp. chap. x. 6.
[k] Joel ii. 31; Is. xiii. 10; Mt. xxiv. 29.
[l] Is. xxxiv. 4; xiii. 10.
[m] Ps. xlviii. 4 (Sep.); ii. 2; Is. xxiv. 21; xxxiv. 12.
[n] Jer. iv. 29; Is. ii. 10.
[a] Ho. x. 8; Lu. xxiii. 30.
[b] Is. vi. 1; Ps. xlvii. 8.
[c] Joel. ii. 11; Zeph. i. 14 f, 18; Mal. iii. 2.
[d] Eze. vii. 2.
[e] Eze. xxxvii. 9; Zech. vi. 5.
[f] Eze. ix. 4.
[g] Cp. chap. xiv. 1.
[h] Note the presence of Levi and Joseph, and the absence of Ephraim and Dan.
[i] Chap. v. 9.
[k] Or: "Our salvation."
[l] Is. vi. 1; Ps. xlvii. 8.
[m] Chap. v. 12.
[n] Ap: "Age."

‖These' who are arrayed in white robes‖ who are they? and whence came they?

14 And I at once said to him—
My lord! ‖thou‖ knowest!
And he said unto me—
‖These‖ are they who come out of the great *tribulation*,[a] and *they washed their robes*, and made them white *in the blood*[b] of the Lamb;

15 ‖For this cause‖ are they before the throne of God, and are rendering divine service unto him, day and night, in his sanctuary; and he that *sitteth upon the throne*[c] shall spread his tent[d] over them;

16 *They shall hunger no* more,
Neither thirst any more,
Neither in any wise shall the sun fall upon them, nor any' *burning heat*[e];

17 Because ‖the Lamb that is in the midst of the throne‖ *shall shepherd them*,[f] *and shall lead them* unto *life's fountains of waters*[g];
And God shall wipe away every' tear out of their eyes.[h]

8 And <as soon as he opened the seventh seal> there came to be silence in heaven, as it were half an hour. 2 And I saw the seven' messengers[i] which |before God| do stand; and there *were given* unto them seven' trumpets.

3 And ‖another' messenger‖ came, and *took his stand at the altar*,[k] having a censer of gold: and there was given unto him much *incense*,[l] that he might give [it] *unto the prayers* of all the saints, upon the altar of gold that is before the throne. 4 And the smoke of *the incense* went up, *with the prayers* of the saints, out of the hand of the messenger before God. 5 And the messenger at once took the censer, and *filled* it from *the fire of the altar*,[m] and cast unto the earth; and there came to be *thunderings*, and *voices*, and *lightnings*,[n] and an earthquake.

6 And ‖the seven' messengers who had the seven' trumpets‖ prepared themselves, that they might sound.

7 And |the first| sounded; and *there came to be hail and fire* mingled with *blood*, and it was cast *unto*[o] *the earth*[p]; and |the third of the earth| was burned up, and |the third of the trees| was burned up, and |all' green herbage| was burned up. 8 And |the second' messenger| sounded: and |*as it were a* great *mountain burning with fire*'‖[q] was cast into the sea; and the third of the sea *became blood*,[r] 9 and the third of the creatures which were in the sea, which had life,[s] died, |the third of the ships| was destroyed.

10 And |the third' messenger| sounded; and there *fell, out of heaven, a* great *star*,[t] burning as a torch, and it fell upon the third of the rivers, and upon the fountains of waters. 11 And ‖the name of the star‖ is called Wormwood[u]; and the third of the waters became wormwood, and many of the men died of the waters, because they were made bitter. 12 And |the fourth' messenger| sounded; and the third of the sun was smitten,[v] and the third of the moon, and the third of the stars,—in order that the third of them might be darkened, and the day might not shine for the third of it, and the night, in like manner.

13 And I saw, and I heard one' eagle, flying in mid-heaven, saying with a loud voice—
Woe! woe! woe! unto them that are dwelling upon the earth, by reason of the remaining' voices of the trumpet, of the three' messengers who are about to sound.[c]

9 And |the fifth' messenger| sounded; and I saw a star, |out of heaven| fallen unto the earth,[d] and there was given unto him the key of the shaft of the abyss.[e] 2 And he opened the shaft[f] of the abyss; *and there came up a smoke*[g] out of the shaft, *as the smoke of a* great *furnace*, and *the sun* and the air *were darkened*,[h] by reason of the smoke of the shaft. 3 And ‖out of the smoke‖ came forth |*locusts*| *upon the earth*; and there was given unto them licence, as the scorpions of the earth have licence. 4 And it was bidden them that they should not injure *the herbage of the earth*, nor *any' green thing*, nor *any' tree*,—[i] but only the men who have not *the seal* of God *upon their foreheads*.[k] 5 And it was given unto them, that they should not slay them, but that they should be tormented five months; and |the torture of them| was as of a scorpion's torture, whensoever it smiteth a man. 6 And ‖in those days‖ *shall* men *seek death, and in nowise shall find it*,[l] and shall covet to die, and death fleeth from them. 7 And ‖*the likenesses* of the locusts‖ were *like unto horses*[m] prepared for battle; and |upon their heads| as it were crowns, like unto gold, and |their faces| were as the faces of men, 8 and |they had hair| as the hair of women, and ‖*their teeth*‖ were |*as of lions*|,[n] 9 and they had breastplates as breastplates of iron, and |the sound of their wings| was as *the sound of chariots* of many horses, *running into battle*[o]; 10 and they have tails like unto scorpions, |and stings|, and |in their tails| is their licence to injure men five months.

11 They have over them |as king| the messenger of the abyss, whose name, in Hebrew, is Abaddôn [="Destroyer"], and ‖in the Greek‖ he hath for name |Destroyer|.

12 |The first' Woe| hath passed away, lo! there come yet' two' Woes, after these things.[p]

13 And |the sixth' messenger| sounded; and I

[a] Dan. xii. 1.
[b] Cp. Gen. xlix. 11; chap. xxii. 14.
[c] Is. vi. 1; Ps. xlvii. 8.
[d] Ap: "Tent."
[e] Is. xlix. 10.
[f] Eze. xxxiv. 23.
[g] Is. xlix. 10; cp. Jer. ii. 13.
[h] Is. xxv. 8; Jer. xxxi. 16.
[i] Ap: "Messenger."
[k] Am. ix. 1.
[l] Ps. cxli. 2.
[m] Lev. xvi. 12.
[n] Exo. xix. 16 (Heb. and Sep.).
[o] Ml "into."
[p] Exo. ix. 24; Eze. xxxviii. 22; Joel ii. 30.
[q] Jer. li. 25.
[r] Exo. vii. 19.
[s] Ml: "Souls." Ap: "Soul."
[t] Is. xiv. 12.
[u] Jer. ix. 15.
[v] Cp. Am. viii. 9.
[c] Chap. ix. 12; xi. 14.
[d] Chap. viii. 10.
[e] Chap. xx. 1; Lu. viii. 31. Ap: "Abyss."
[f] Or: "well."
[g] Gen. xix. 28 (Heb); Exo. xix. 18.
[h] Joel ii. 10.
[i] Exo. x. 12, 15.
[k] Eze. ix. 4.
[l] Job iii. 21.
[m] Joel ii. 4 f.
[n] Joel i. 6.
[o] Joel ii. 5.
[p] Chap. viii. 13; xi. 14.

heard one voice, from among[a] the horns of the altar of gold which is before God, 14 saying unto the sixth' messenger, who was holding the trumpet—

Loose the four' messengers, who are bound at *the great river Euphrates.*[b]

15 And the four' messengers were loosed, who had been prepared for the hour, and day, and month, and year, that they should slay the third of men.

16 And ‖the number of the armies of the horsemen‖ was twice ten thousand times ten thousand—I heard the number of them. 17 And ‖thus‖ saw I the horses in the vision,—and them who were sitting upon them, having breastplates as of fire and hyacinth and brimstone;—and |the heads of the horses| were as heads of lions, and |out of their mouths| come forth fire and smoke and brimstone: 18 ‖by these three' plagues‖ were slain, the third part of mankind, by reason of the fire and the smoke and the brimstone, that proceedeth out of their mouths; 19 for ‖the licence of the horses‖ is |in their mouth, and in their tails|, for ‖their tails‖ are like unto serpents, having heads, and |with them| they injure. 20 And <the rest of mankind who were not slain by these plagues> repented[c] not of *the works of their hands,*—[d] that they should not do homage unto *the demons,*[e] nor unto *the idols of gold and of silver and of copper and of stone and of wood, which* can *neither see nor hear nor walk*[f];

21 Neither repented they[c] of their murders, or of their *sorceries*, or of their *lewdnesses*[g] or of their thefts.

10 And I saw another', a mighty messenger, descending out of heaven,—arrayed with a cloud, and |the rainbow| was upon his head, and |his face| was as the sun, and |his feet| were as pillars of fire, 2 and [he was] holding in his hand a little scroll, opened[h]; and he set his right foot upon the sea, and his left upon the land, 3 and cried out with a loud voice |just as a lion roareth|. And ‖when he cried out‖ the seven' thunders uttered their own voices. 4 And ‖when the seven thunders had spoken‖ I was about to write, and I heard a voice out of heaven, saying—

Seal up[i] the things which the seven' thunders have uttered, and do not write |them|.

5 And ‖the messenger, whom I saw standing upon the sea and upon the land‖ *lifted up his right hand unto heaven,* 6 *and sware <by him that liveth unto the ages* of ages, *who created heaven, and the things that are therein, and the earth, and the things that are therein, and the sea, and the things that are therein*]>[k]

‖Delay‖[l] |no longer| shall there be; 7 but <in the days of the sounding of the seventh' messenger, as soon as he is about to blow his trumpet> then shall have been completed *the sacred secret*[a] *of God* as he told the good-news *unto his own' servants the prophets.*[b]

8 And ‖the voice which I had heard out of heaven‖ [I] again [heard] talking with me, and saying—

Go take the opened scroll, that is in the hand of the messenger who is standing upon the sea and upon the land.

9 And I went away unto the messenger, asking him to give me *the little scroll*; *and he saith unto me*—

Take it, *and eat it up*; and it shall embitter *thy belly*, but |in *thy mouth*| shall be sweet as honey.

10 And I took *the little scroll* out of the hand of the messenger, *and did eat it up*; *and it was* |*in my mouth*| *as honey* |*sweet*|, and |when I had eaten it| embittered was my belly.[c] 11 And they say unto me—

It behoveth thee again' *to prophesy against peoples and nations and tongues, and many kings.*[d]

11 And there was given unto me *a reed*[e] like unto a staff, saying—

Rise, and measure the Sanctuary of God,[f] and the altar,[g] and them who are doing homage therein; 2 and ‖the court that is outside the Sanctuary‖ cast thou outside, and do not measure |it|, because it hath been given *unto the nations*, and ‖the holy city‖ *shall they tread under foot*,[h] forty and two months.[i]

3 And I will give unto my two' witnesses, that they shall prophesy, a thousand two hundred and sixty days, |arrayed in sackcloth|.

4 ‖These‖ are *the two' olive-trees*, and the two' *lamps*, which |*before the Lord of the earth*| *do stand.*[k] 5 And <if any one ‖upon them| chooseth to inflict injury> |*fire*| *cometh forth out of* their *mouth*, and *devoureth* their *enemies*[l]; and <if anyone shall choose |upon them| to inflict injury> |thus| must he be slain.

6 ‖These‖ have authority to shut heaven, in order that |*no rain*| *be moistening*[m] in the days of their prophesying; and |authority| have they |over *the waters*|, *to be turning* them into *blood*,[n] and *to smite* the land *with any' manner' of plague*[o] |as often as they will|.

And <as soon as they have completed their witnessing> ‖the *wild-beast* that *is to come up out of the abyss*‖[p] *will make war with* them,

[a] Or: "out of."
[b] Gen. xv. 18; Deu. i. 7; Jos. i. 4.
[c] Chap. xvi. 11.
[d] Is. xvii. 8.
[e] Deu. xxxii. 17.
[f] Ps. cxv. 7; Dan. v. 4, 23.
[g] 2 K. ix. 22.
[h] Eze. ii. 9.
[i] Dan. viii. 26; xii. 4.
[k] Dan. xii. 7.
[l] Cp. chap. vi. 11.

[a] Ap: "Mystery."
[b] Am. iii. 7 (Heb.); Dan. ix. 6, 10; Zech. i. 6.
[c] Eze. ii. 8; iii. 1 ff.
[d] Jer. i. 10; xxv. 30; Dan. iii. 4; vii. 14.
[e] Eze. xl. 3.
[f] Eze. xli. 13.
[g] Eze. xl. 47.
[h] Zech. xiv. 2; cp. Ps. lxxix. 1; Is. lxiii. 18; Dan. viii. 10; Zech. xii. 3 (Sep.).
[i] This famous prophetic time is here first named in this book.
[k] Zech. iv. 2 f, 11, 14.
[l] 2 K. i. 10; 2 S. xxii. 9; Jer. v. 14; Ps. xcvii. 3.
[m] 1 K. xvii. 1.
[n] Exo. vii. 17, 19.
[o] 1 S. iv. 8.
[p] Chap. ix. 1, 2; xvii. 8-11; cp. xiii. 3; xx. 1.

and overcome them,[a] and slay them. 8 And their dead bodies [lie] upon the broadway of the great city, the which is called, spiritually, ‖*Sodom*[b] and Egypt‖, where ‖their Lord also was crucified‖. 9 And [some] of the peoples, and tribes, and tongues, and nations |see| their dead bodies three days and a half, and |their dead bodies| do they not suffer to be put into a tomb. 10 And ‖they who are dwelling upon the earth‖ rejoice over them, and make merry, and ‖gifts‖ will they send one to another,—[c] because ‖these' two' prophets‖ tormented them that were dwelling upon the earth.

1 And <after [the] three' days and a half> |*a spirit of life* from God| *entered within them, and they stood upon their feet*[d]; and |great *fear*| *fell upon* them who were beholding them.[e]

2 And they heard a loud voice out of heaven, saying unto them—

Come up hither!

And they went up *into heaven*,[f] in the cloud, and |their enemies| beheld them.

3 And ‖in that' hour‖ there came to be *a great earthquake*[g]; and |the tenth of the city| fell, and there were slain in the earthquake, names of men—seven thousand. And ‖the rest‖ became |greatly afraid|, and gave glory *unto the God of heaven*.[h]

4 ‖The second Woe‖ hath passed away,—lo! ‖the third Woe‖ cometh speedily.[i]

5 And |the seventh' messenger| sounded; and there came to be loud voices in heaven, saying—

‖*The kingdom* of the world‖ hath become [the kingdom] *of* our *Lord*[k] and *of his Christ*,[l] and *he shall reign unto the ages of ages*.[m]

And <the twenty-four elders who |before God| do sit upon their thrones> fell down upon their faces, and rendered homage unto God, 17 saying—

We give thanks unto thee, *O Lord God, the Almighty*,[n] *Who is*,[o] and Who was; because thou hast taken thy great power, and hast become king.[p]

And ‖*the nations*‖ *were angered*[q]; and thine *anger* |came|, and the fit time of the dead, to be vindicated,[r] and to give their reward *unto thy servants the prophets*,[s] and unto the saints, and *unto them who revere* thy name—*the small and the great*,[t] and to despoil them who were despoiling the earth.

19 And the sanctuary of God which is in heaven |was opened|, and *the ark of* his *covenant* in his *sanctuary*[u] |appeared|, and there came to be *lightnings*, and voices, and thunderings,[v] and an earthquake, and *great hail*.[w]

12 And ‖a great sign‖ appeared in heaven: a woman arrayed with the sun, and |the moon| beneath her feet, and |upon her head| a crown of twelve stars; 2 and she was with child, and *crieth out, being in pangs and in anguish to bring forth*.[x] 3 And there appeared another' sign in heaven; and lo! a great red dragon,—[y] having seven heads and *ten horns*,[z] and |upon his heads| seven' diadems; 4 and |his tail| draweth the third part *of the stars of heaven, and did cast* them *to the earth*.[a] And |the dragon| stood before the woman who was about to bring forth, that <as soon as she should bring forth> he might devour ‖her child‖. 5 And *she brought forth* a son, *a manchild*,[b] who was about[c] *to shepherd* all' *the nations with a sceptre of iron*[d]; and her child was caught away unto God and unto his throne. 6 And ‖the woman‖ fled into the desert, where she hath a place prepared of God, that ‖there‖ they should nourish her a thousand, two hundred, and sixty days.[e]

7 And there came to be war in heaven: *Michael*[f] and his messengers [going forth] *to war* with the dragon; and ‖the dragon‖ fought, and his messengers; 8 and he prevailed not, neither was place found for them any longer in heaven. 9 And the great dragon was cast out,—*the* ancient *serpent*,[g] he that is called *Adversary* and *the Satan*,[h] that deceiveth the whole habitable world,—he was cast to the earth, and his *messengers* |with him| were cast. 10 And I heard a loud voice in heaven,[i] saying—

‖*Now*‖ hath *come* the salvation, and the power, and the kingdom *of our God*, and the authority[j] of his Christ;

Because the accuser of our brethen hath been cast out, *who was accusing them before our God day and night*;

11 And ‖*they*‖ *overcame him by reason of the* blood of the Lamb, and *by reason of* their witnessing' *word*, and *they loved not their life* |even unto death|.

12 ‖*For this cause*‖ *be joyful, O heavens*,[k] and ye who |therein| are tabernacling. *Woe!* unto the earth, and the sea, because the Adversary hath *come down unto you*, having great wrath—*knowing that* |but a little' *season*|[l] he hath.

13 And <when the dragon saw that he was cast to the earth> he pursued the woman who had brought forth the manchild. 14 And there were given unto the woman the two' wings of the great eagle, that she might fly into the desert, into

[a] Dan. vii. 3, 7 f (Sep.), 21; chap. xiii. 1.
[b] Is. i. 10.
[c] Est. ix. 22.
[d] Ezek. xxxvii. 5, 10.
[e] Ps. cv. 38.
[f] 2 K. ii. 11.
[g] Ezek. xxxviii. 19 f.
[h] Dan. ii. 19 (Chald.).
[i] Chap. viii. 13; ix. 12.
[k] Ps. xxii. 28; Ob. 21.
[l] Is. ii. 2.
[m] Exo. xv. 18; Ps. x. 16; Dan. ii. 44; vii. 14.
[n] Am. iv. 13 (Sep.).
[o] Exo. iii. 14; xii. 4.
[p] Ps. xcix. 1.
[q] Ps. ii. 1 (Heb.), 5; xlvi. 6 (Heb.).
[r] Ag: "Judge."
[s] Am. iii. 7; Dan. ix. 6, 10; Zech. i. 6.
[t] Ps. cxv. 13.
[u] 1 K. viii. 1, 6; 2 Ch. v. 7.
[v] Exo. xix. 16 (Heb. and Sep.).
[w] Exo. ix. 24.
[x] Is. lxvi. 6 f.
[y] Ver. 9.
[z] Cp. Dan. vii. 7.
[a] Cp. Dan. viii. 10.
[b] Is. lxvi. 7.
[c] Or: "is destined."
[d] Ps. ii. 8 f; chap. xix. 15.
[e] Cp. ver. 14; chap. xiii. 5; Dan. vii. 25.
[f] Dan. x. 13, 21.
[g] Gen. iii. 1; chap. xx. 2.
[h] Zech. iii. 1 f (Heb. and Sep.).
[i] Chap. xiii. 1.
[j] Cp. Mt. xxviii. 18.
[k] Is. xliv. 23; xlix. 13; chap. xviii. 20.
[l] Cp. chap. xiii. 5.

her place,—where she is nourished, *a season and seasons and half a season*,[a] from the face of the serpent. 15 And the serpent cast out of his mouth, after the woman, water as a river, that he might cause her to be carried away by the stream. 16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth. 17 And the dragon was angered against the woman, and went away to make war with the rest of her seed—with them who were keeping the commandments of God, and holding the witness of Jesus;—and he stood upon the sand of the sea.[b]

13 And I saw, |*out of the sea*| *a wild-beast coming up*; having *ten horns*,[c] and seven heads,[d] and |upon his horns| ten' diadems, and |upon his heads| names of blasphemy. 2 And |the *beast* which I saw| was *like unto a leopard*[e]; and |his feet| *as of a bear*,[f] and |his mouth| *as* the mouth *of a lion*.[g] And the dragon gave unto him his power, and his throne, and great authority. 3 And [I saw] one of his heads, showing that it had been slain[h] unto death, and |the stroke of his death|[i] was healed. And the whole' earth marvelled after the wild-beast,[k] 4 and did homage unto the dragon, because he gave his authority unto the wild-beast; and they did homage unto the wild-beast, saying—

Who is like unto the wild-beast? and Who can make war with him?[l]

5 And there was given unto him, *a mouth speaking great things*[m] and blasphemies; and it was given unto him *to act*,[n] forty and two months.[o] 6 And he opened his mouth for blasphemy against God, to blaspheme his name, and his tent,—them who |in heaven| were tabernacling.[p] 7 [And it was given unto him, *to make war with the saints, and to overcome them*[q];] and there was given him, authority[r] against every' tribe and people and tongue and nation. 8 And all' they who are dwelling upon the earth will do homage unto him,—[every one] whose name is not *written in the scroll of life*[s] of the *Lamb slain*[t] from the foundation of the world. 9 <If anyone hath an ear> let him hear.

10 <*If anyone* [*carrieth*] *into captivity*> |*into captivity*| he goeth away.
<If anyone |*with a sword*| doth slay> he must |*with a sword*| be slain.[u]

‖Here‖ is the endurance and the faith of the saints.[x]

11 And I saw another' wild-beast, coming up out of the earth; and he had two horns, like unto a lamb, and began speaking as a dragon. 12 And ‖all the authority of the first' wild-beast‖ he useth before him; and causeth the earth, and them who |therein| are dwelling, that they shall do homage unto the first wild-beast, |whose stroke of death| was healed. 13 And he doeth great signs, so that ‖even fire‖ he causeth to be coming down unto the earth before men; 14 and he deceiveth them who are dwelling upon the earth, by reason of the signs which it was given him to do before the wild-beast,—saying unto them who are dwelling upon the earth, that they should make an image unto the wild-beast who hath the stroke of the sword, and yet did live.[a] 15 And it was given unto it, to give spirit unto the image of the wild-beast, in order that the image of the wild-beast should both speak and should cause that |as many as should not *do homage unto the image*[b] of the wild-beast| should be slain. 16 And he causeth all—the small and the great, and the rich and the poor, and the free and the bond,—that they should give unto them a mark, upon their right hand or upon their forehead; 17 [and] that no one should be able to buy or to sell, save he that hath the mark, the name of the beast, or the number of his name.

18 ‖Here‖ is |wisdom|:[c] ‖he that hath understanding‖ let him count the number of the beast, for it is |the number of a man|; and |his number| is 666.

14 And I saw, and lo! ‖the Lamb‖ standing upon the mount Zion,—and |with him| a hundred and forty-four thousand,[d] having his name and his Father's name written *upon* their *foreheads*.[e] 2 And I heard a sound out of heaven, as *the sound of many waters*,[f] and as the sound of loud thunders; and ‖the sound which I heard‖ was as of harp-singers harping with their harps. 3 And *they sing*[g] as it were *a new song*[h] before the throne, and before the four' living creatures and the elders. And ‖no one‖ was able to learn the song, save the hundred and forty-four thousand, who had been redeemed from the earth.

4 ‖These‖ are they |who with women| were not defiled, for they are |virgin|.
‖These‖ are they who follow the Lamb whithersoever he is going.
‖These‖ were redeemed from mankind, as a firstfruit unto God and the Lamb; 5 and ‖*in* their *mouth*‖ *was found no falsehood*,—[i] |faultless| they are.

6 And I saw another' messenger, flying in mid-heaven, having an age-abiding glad-message to announce unto them who are dwelling upon the earth, even unto every' nation and tribe and tongue and people, 7 saying with a loud voice—

[a] =3½ years, seen by comparing vers. 6 and 14. Dan. vii. 25; xii. 7.
[b] Hence it is by what follows, namely, by the agency of this final wild-beast that Satan vents his anger against the r. s.
[c] Dan. vii. 3, 7.
[d] And therefore=the final beast, ie, the b. in its final form. Cp. chap. xvii. 3.
[e] Dan. vii. 6.
[f] Dan. vii. 5.
[g] Dan. vii. 4. Thus having features in common with the four beasts of Dan. vii.
[h] Mi: "as having been slain."
[i] ="his death-stroke."
[k] Chap. xvii. 8.
[l] Cp. chap. xviii. 18.
[m] Dan. vii. 8.
[n] Dan. viii. 12, 24.
[o] Cp. chap. xii. 14, n.
[p] Cp. chap. xii. 12.
[q] Dan. vii. 8 (Sep.), 21.
[r] Or: "licence," "permission."
[s] Dan. xii. 1; Ps. lxix. 28.
[t] Is. liii. 7.
[u] Jer. xv. 2.
[x] Chap. xiv. 12.

[a] Chap. ii. 8, refs.
[b] Dan. iii. 5 f.
[c] Chap. xvii. 9.
[d] Chap. vii. 4.
[e] Eze. ix. 4.
[f] Eze. i. 24; xliii. 2 (Heb.); Dan. x. 6.
[g] See chap. xv. 3.
[h] Ps. cxliv. 9; chap. v. 9.
[i] Ps. xxxii. 2; Is. liii. 9; Zeph. iii. 13.

Fear God and give him glory, because the hour of his judging is come; and do homage *unto him that made heaven and the earth and sea*[a] and fountains of waters.

8 And |another', a second' [messenger]| followed, saying—

Fallen! fallen! is Babylon[b] *the great,* who <*of the wine* of the wrath of her lewdness> *hath caused all' the nations to drink.*

9 And ‖another,' a third messenger‖ followed them, saying with a loud voice—

<If anyone doeth homage unto the beast and his image, and receiveth a mark upon his forehead, or upon his hand> 10 ‖he also‖ *shall drink of the wine* of the wrath of God, which *is prepared, unmixed,* in *the cup of his anger*;—[c] and he shall be tormented with *fire and brimstone,*[d] before holy messengers and before the Lamb;

11 *And* ‖*the smoke* of their torment‖ |*unto ages* of ages| *ascendeth*;

And they have no rest *day or night,*[e] who do homage unto the beast and his image, or if anyone receiveth the mark of his name.

12 ‖Here‖ is |the endurance of the saints|,—[f] they who keep the commandments of God and the faith of Jesus.

13 And I heard a voice out of heaven, saying—

Write!

‖Happy‖ the dead who |in the Lord| do die |from henceforth|.

Yea! (saith the Spirit) that they may rest from their toils, for ‖their works‖ do follow with them.

14 And *I saw, and lo!* a white cloud, and |*upon* the *cloud*| one sitting *like unto a son of man,*[g] having |upon his head| a crown of gold, and |in his hand| a sharp sickle.

15 And ‖another' messenger‖ came forth out of the sanctuary, crying out with a loud voice, unto him that was sitting upon the cloud—

Thrust in thy *sickle,* and reap; *because the hour to reap is come,* because the harvest of the earth is ripe.[h]

16 And he that was sitting upon the cloud |thrust in| his sickle upon the earth; and the earth was reaped.

17 And ‖another' messenger‖ came forth out of the sanctuary that is in heaven,—‖he also‖ having a sharp sickle.

18 And ‖another' messenger‖ [came forth] out of the altar, who hath[i] authority over the fire,—and called out with a loud voice, unto him who had the sharp sickle, saying—

Thrust in thy sharp *sickle,*[h] and gather the clusters of the vine of the earth; because the grapes thereof are fully ripe.

19 And the messenger |thrust in| his sickle into the earth, and gathered the vine of the earth, and cast [it] into the great wine-press of the wrath of God. 20 And *the wine-press was trodden*[k] outside the city, and there came forth blood out of the wine-press, even unto the bits of the horses, at a distance of a thousand six hundred furlongs.

15 And I saw another' sign in heaven, great and marvellous,—seven messengers having *seven plagues* |the last|, because |in them| was ended the wrath of God. 2 And I saw as a glassy sea mingled with fire, and them who escape victorious from the beast, and from his image, and from the number of his name, standing upon the glassy sea, having harps of God; 3 and *they sing*[b] *the song of Moses the servant of God*[c] and the song of the Lamb, saying—

|*Great* and *marvellous*| *are thy works,*[d]
Lord, God, the Almighty![e]
|*Righteous and true*|[f] *are* thy *ways,*[g]
O King of the ages![h]

4 *Who shall in anywise not be put in fear,*[i]
O Lord, and *glorify thy name,*—
Because |alone| *full of lovingkindness*[k];
Because |*all' the nations*| *will have come, and will do homage before thee,*[l]
Because |thy righteous deeds| were made manifest?

5 And ‖after these things‖ I saw, and the sanctuary of *The Tent of Witness*[m] in heaven |was opened|; 6 and the seven' messengers who had the *seven plagues*[n] |came forth| out of the sanctuary *clothed with a* [*precious*] *stone,*[o] pure, bright, and girt about the breasts with girdles of gold. 7 And ‖one of the four' living creatures‖ gave, unto the seven' messengers, seven' golden bowls, full of the wrath of God who liveth unto the ages of ages. 8 *And the sanctuary was filled with smoke* by reason of *the glory* of God,[p] and by reason of his power; *and* ‖*no one*‖ *was able to enter*[q] into the sanctuary, until the *seven' plagues*[r] of the seven' messengers should be ended. **16** And I heard a loud' *voice, out of the sanctuary,*[s] saying unto the seven' messengers—

Go, and *be pouring out* the seven bowls *of the wrath* of God *unto the earth.*[t]

2 And the first departed, and poured out his bowl unto the earth; *and there came to be a* baneful and *painful ulcer*[u] *upon the men* who had the mark of the beast, and them who were doing homage unto his image.[v]

[a] Joel iii. 13.
[b] Ie: in the generic sense: raise the song — with harps and voices.
[c] Exo. xv. 1; Jos. xiv. 7.
[d] Ps. cxix. 2; cxxxix. 14.
[e] Am. iv. 13 (Sep.).
[f] Or "real."
[g] Deu. xxxii. 4.
[h] Or (WH): "nations." "Ages:" Jer. x. 10 (Heb.). "Nations:" Jer. x. 7.
[i] Jer. x. 7.
[k] Ps. cxlv. 17.
[l] Ps. lxxxvi. 9; Mal. i. 11.
[m] Ap: "Tent."
[n] Lev. xxvi. 21.
[o] Eze. xxviii. 13.
[p] Is. vi. 4.
[q] Exo. xl. 34 f.
[r] Lev. xxvi. 21.
[s] Is. lxvi. 6.
[t] Ps. lxix. 24; Jer. x. 25; Zeph. iii. 8.
[u] Exo. ix. 9 f; Deu. xxviii. 35.
[v] Showing that, by the time the first bowl of wrath is poured out, the beast under his eighth head has already come up from the abyss and deceived nations: see ch. xiii. 3, 22.
[a] Exo. xx. 11; Ps. cxlvi. 6.
[b] Chap. xvi. 19; xvii. 5; xviii. 2, 10, 21; cp. Is. xxi. 9; Dan. iv. 30; Jer. li. 7 f.
[c] Is. li. 17; Ps. lxxv. 8.
[d] Gen. xix. 24; Eze. xxxviii. 22.
[e] Is. xxxiv. 10.
[f] Chap. xiii. 10.
[g] Dan. vii. 13; x. 16.
[h] Joel iii. 13.
[i] Or (WH): "having."

3 And |the second| poured out his bowl into the sea; and *it became blood*, as of a dead man, and ‖every' living soul‖ *died*—[a] as regardeth *the things in* the sea.

4 And |the third| poured out his bowl into *the rivers*, and the fountains of waters; *and they became blood*.[b] 5 And I heard the messenger of the waters, saying—

‖*Righteous*‖ *art thou*[c] *Who art*,[d] and Who wast,
Who art *full of lovingkindness*,[e]—in that |these things| thou hast adjudged;

6 Because ‖*blood* of saints and prophets‖ *poured they out*,[f] and ‖*blood*, unto them‖ hast thou given *to drink*[g]: |Worthy| they are!

7 And I heard the altar, saying—

Yea! *Lord, God, the Almighty*[h]:
|*True*[i] and *righteous*| *are thy judgments*![k]

8 And |the fourth| poured out his bowl upon the sun; and it was given unto it, to scorch mankind with fire; 9 and mankind were scorched with a great scorching heat, and they blasphemed the name of God who had authority over these plagues, and repented not to give him glory.

10 And |the fifth| poured out his bowl upon the throne of the beast; and his kingdom *became darkened*,[l] and they began to gnaw their tongues by reason of the pain,—11 and they blasphemed *the God of heaven*,[m] by reason of their pain, and by reason of their ulcers, and repented not of their works.

12 And |the sixth| poured out his bowl upon *the* great *river* [the] Euphrates[n]; and *the water* thereof |*was dried up*|,[o] that the way might be prepared, of the kings who were *from the rising of the sun*.[p] 13 And I saw <out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false-prophet> three impure spirits, as *frogs*[q]; 14 for they are spirits of demons, doing signs, which are to go forth unto the kings of the whole habitable earth, to gather them together unto the battle[r] of the great day *of God the Almighty*.[s]——

15 Lo! I come as a thief!

‖Happy‖ he that is watching, and keeping his garments, lest |naked| he be walking, and they see his shame.——

16 And he gathered them together unto the place that is called |in Hebrew| ‖Har *Magedôn*‖.[t]

17 And |the seventh| poured out his bowl upon the air.——And there came forth *a* loud *voice out of the sanctuary*,[u] from the throne, saying—

Accomplished![x]

18 And there came to be *lightnings, and voices, and thunders*[a]; and |a great earthquake| took place,—*such as had never taken place since men came to be on the earth*,—[b] such a mighty' earthquake, so great; 19 and the great city became [divided] into three' parts, and the cities of the nations fell; and ‖*Babylon the Great*‖[c] was brought into remembrance before God, to give unto her *the cup of the wine of the wrath* of *his* anger[d]; 20 and |every' island| fled, and |mountains| were not found. 21 And ‖*great hail*, as talents‖ cometh down out of heaven upon mankind; and men blasphemed God, by reason of the plague of hail,—because the plague thereof was ‖*exceeding great*‖.[e]

17 And one of the seven' messengers who had the seven' bowls[f] came, and spake with me, saying—

Hither! I will point out to thee the judgment[g] of the great harlot, who sitteth *upon many waters*,[h] 2 *with whom the kings of the earth committed lewdness*,—and they who were dwelling upon *the earth were made drunk with the wine* of *her* lewdness.[i]

3 And he carried me away into a desert |in spirit|. And I saw a woman, sitting upon a scarlet *wild-beast*[k] full of names of blasphemy having seven heads and *ten horns*.[l] 4 And ‖the woman‖ was arrayed with purple and scarlet and decked with gold and precious stone and pearls,—having *a cup of gold*[m] in her hand, full of abominations and the impurities of her lewdness; 5 and |upon her forehead| a name written, a secret[n]:

Babylon the great, the Mother of the Harlots and of the Abominations of the Earth.[o]

6 And I saw the woman, drunk with the blood of the saints, and with the blood of the witnesses of Jesus. And I was astonished, when I beheld her, |with great astonishment|. 7 And the messenger said unto me—

Wherefore wast thou astonished? ‖I‖ will tell thee the secret[n] of the woman, and of the wild-beast that carrieth her, which hath the seven' heads and the ten' horns.[p]

8 ‖*The wild-beast*[q] which thou sawest‖ was, and is not, and is about to come up out of the abyss, and into |destruction| goeth away.

And they who are dwelling upon the earth *whose* name *is* not *written upon the book of life*[r] from the foundation of the world[s] |will be astonished|,[t] when they see the wild beast, because it was, and is not, and shall be present.

[a] Exo. vii. 20 (Heb.), 21.
[b] Ps. lxxviii. 44; Exo. vii. 20.
[c] Ps. cxix. 137.
[d] Exo. iii. 14; Is. xli. 4.
[e] Ps. cxlv. 17.
[f] Ps. lxxix. 3.
[g] Is. xlix. 26.
[h] Am. iv. 13 (Sep.).
[i] Or: "Real."
[k] Ps. xix. 9; cxix. 137.
[l] Exo. x. 22.
[m] Dan. ii. 19 (Chald.).
[n] Gen. xv. 18; Deu. i. 7; Jos. i. 4.
[o] Is. xliv. 27; Jer. l. 38 (Heb.).
[p] Is. xli. 2, 25.
[q] Exo. viii. 3.
[r] In chap. xix. 19–21, described as taking place.
[s] Am. iv. 13 (Sep.).
[t] Zech. xii. 11 (Heb.).
[u] Is. lxvi. 6.
[x] Chap. xxi. 6; cp. Mt. vi. 10.

[a] Exo. xix. 16 (Heb. and Sep.).
[b] Dan. xii. 1.
[c] Dan. iv. 30.
[d] Is. li. 17; Jer. xxv. 15.
[e] Exo. ix. 24.
[f] Chap. xv. 1.
[g] Or: "sentence."
[h] Cp. ver. 15.
[i] Jer. li. 13 (Heb.), 7; cp. Is. xxiii. 17.
[k] Cp. Dan. vii. 7.
[l] Final Beast: ch. xiii. 1.
[m] Jer. li. 7.
[n] Or: "sacred secret," see 2 Th. ii. 7, n.; and Ap "Mystery."
[o] Dan. iv. 30.
[p] Cp. ver. 3; chap. xiii. 1.
[q] Dan. vii. 3.
[r] Dan. xii. 1; Ps. lxix. 28.
[s] Chap. xiii. 8.
[t] Chap. xiii. 3.

9 ‖Here‖ is the mind that hath wisdom.[a]
‖The seven' heads‖ are |seven' mountains| whereupon the woman sitteth; 10 and they are |seven' kings|: |the five| have fallen, |the one| is, |the other| hath not yet come; and <whensoever he shall come> a little while‖ must he remain, 11 and[b] the wild-beast which was and is not. ‖And he‖ is an eighth, and is |of the seven|,—and |into destruction| goeth away.

12 *And ‖the ten' horns* which thou sawest‖ *are |ten kings|*,—[c] who, indeed, have not received ‖sovereignty‖ as yet', but ‖authority, as kings, for one' hour‖ shall receive, with the wild-beast. 13 ‖These‖ have |one' mind|,[d] and ‖their power and authority‖ |unto the wild-beast| they give. 14 ‖These‖ |with the Lamb| will make war; and ‖the Lamb‖ will overcome them, because *he is |Lord of lords|, and King of kings*,—[e] and ‖they who are with him‖ are called and chosen and faithful.

15 And he saith unto me—
‖*The waters*[f] which thou sawest, where the harlot sitteth‖ are |peoples and multitudes| and nations and tongues.

16 And the ten' horns which thou sawest, and the wild-beast ‖these‖ shall hate the harlot, and |desolate| shall make her, and naked, and ‖her flesh‖ shall they eat, and ‖herself‖ shall they burn up with fire.

17 For ‖God‖ hath put into their hearts, to do his mind, and to do one' mind,—and to give their sovereignty unto the wild-beast,[g] until the words of God shall be completed.

18 And ‖the woman whom thou sawest‖ is the great city, which hath sovereignty over *the kings of the earth*.[h]

18 ‖After these things‖ I saw another' messenger, coming down out of heaven,—having great authority; and ‖the earth‖ was illumined with his glory. 2 And he cried out, with a mighty' voice, saying—
Fallen! fallen! is Babylon the Great, and hath become *a habitation of demons*,[i] and a prison of every' impure spirit, and a prison of every' impure and hated bird;

3 Because <*by reason* [*of the wine*] of the wrath *of her* lewdness> *have* all' *the nations fallen*,[k] and ‖*the kings of the earth*‖ |with her| *did commit lewdness*,[l] and ‖the merchants of the earth‖ |by reason of the power of her wantonness| waxed rich.

4 And I heard another' voice out of heaven, saying—
Come forth, my people, out of her,—[m] that ye may have no fellowship with her sins, and ‖of her plagues‖ that ye may not receive;

5 *because her' sins were joined together as far as heaven*,[a] and God hath remembered her unrighteous deeds.

6 *Render ye unto her,*
As ‖she also‖ rendered,
And double [the] double,
According to her works,—[b]
<In the cup wherein she mixed>
Mix |unto her| ‖double‖,—

7 <As' much as she glorified herself, and waxed wanton>
So' much give |unto her| ‖torment and grief‖:—
<Because |*in her heart*| *she saith*—
I sit a Queen,
And |*widow*| *am I not,*
And ‖grief‖ in nowise shall I see!>

8 ‖Therefore‖ |*in one' day*| *shall have come* her plagues,—death and grief and famine; and |with fire| shall she be burned up;—because ‖*mighty*‖ is the [*Lord*] God *who hath judged* her.[c]

9 And *they shall weep and wail over* her—*shall the kings of the earth who |with her| committed lewdness*[d] and waxed wanton,—|as soon as they see the smoke of her burning|,—10 |afar off| standing, because of their fear of her torment, saying—
Alas! alas! the *great* city! *Babylon, the mighty city*![e]
That |in one' hour| hath come thy judgment.

11 And ‖*the merchants* of the earth‖ *weep and grieve*[f] over her, because ‖their cargo‖ |no one| buyeth any more: 12 cargo of gold, and silver, and precious stone, and pearls, and fine linen, and purple, and silk, and scarlet, and all' thyine wood, and every article of ivory, and every' article of wood most precious, and of copper, and of iron, and of marble, 13 and cinnamon, and spice, and incense, and unguent, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and [cargo] of horses, and of chariots, and of bodies, and *lives*[g] *of men*.

14 And ‖the fruit of the coveting of thy soul‖
Hath departed from thee,
And ‖all' things rich and bright‖
Have perished from thee;
And |no more, in anywise, for them| shall they seek.

15 ‖*The merchants* of these things,[h] who were enriched by her‖ |afar off| shall stand, because of their fear of her torment, *weeping, and grieving*,[f] 16 as they say—

[a] Chap. xiii. 18.
[b] Or: "even."
[c] Dan. vii. 24.
[d] Or: "opinion."
[e] Deu. x. 17; Dan. ii. 47; chap. xix. 16.
[f] Jer. li. 13 (Heb.).
[g] Chap. xiii. 1 ff.
[h] Ps. ii. 2; cp. Ps. lxxxix. 27.
[i] Is. xxi. 9; Dan. iv. 30; Jer. ix. 11; Is. xiii. 21; xxxiv. 14: cp. Lev. xvii. 7 (Heb.); 2 Ch. xi. 15 (Heb.).
[k] Or (WH): "of the wine ...all the nations have drunk." Jer. li. 7, 49; xxv. 16–27: cp. Is. li. 17, 22.
[l] Cp. Is. xxiii. 17.
[m] Jer. li. 6, 9, 45, 50.

[a] Jer. li. 6, 9, 45, 50.
[b] Ps. cxxxvii. 8; Jer. l. 15, 29.
[c] Is. xlvii. 7 ff; Jer. l. 34.
[d] Eze. xxvi. 16 f; xxvii. 30, 33; Ps. xlviii. 4 (Sep.); Eze. xxvii. 35: cp. Is. xxiii. 17.
[e] Dan. iv. 30; Eze. xxvi. 17.
[f] Eze. xxvii. 36, 31.
[g] Or: "persons;" ml: "souls." Ap. "Soul" Eze. xxvii. 13.
[h] Eze. xxvii. 30.

Alas! alas! the great city!
She that was arrayed in fine linen, and purple, and scarlet,
And decked with gold, and precious stone, and pearl,—
17 That ‖in one hour‖ hath been laid waste |such great wealth as this|!
And <every' *pilot*, and every' passenger, *and mariners, and as many as* |*by the sea*| carry on traffic> afar off *did stand*, 18 and they cried out, seeing the smoke of her burning,[a] saying—
What city *is like* unto the great city?[b]
19 *And they cast dust upon their heads, and cried out, weeping and grieving*, saying—
Alas! alas! the great city!
Whereby *were made rich all'* that had *ships in the sea, by reason of* her *costliness*,—
That ‖in one' hour‖ *she hath been laid waste*![c]

20 *Be glad* over her, *thou heaven*![d]
And ye saints, and ye apostles, and ye prophets!
For that God *hath exacted* your vindication from her.[e]

21 And one' mighty messenger lifted *a stone*, as it were a great millstone, and *cast it into* the sea, *saying*—
‖*Thus*, with main force‖ shall be cast down, *Babylon the great'* city,—
And in nowise be found any more[f];
22 *And sound* of harp-singers, and musicians, and flute-players, and trumpeters,—
In nowise be heard in thee any more[g];
And any' artisan[h] [of any art],—
In nowise be found in thee any more;
And sound of millstone,—
In nowise be found in thee any more;
23 *And light of lamp*,—
In nowise shine in thee any more;
And voice of bridegroom and bride,—[i]
In nowise be heard in thee any more;—
Because ‖thy *merchants*‖ were *the great ones of the earth*,
Because ‖*with thy sorcery*‖ were all' the nations deceived[k]:
24 And ‖in her‖ |blood of prophets and saints| was found,—
And[l] *of all who had been slain* upon *the earth*.[m]

19 ‖After these things‖ I heard as it were, a loud voice of a great multitude in heaven, saying—
Hallelujah![n]
The salvation and the glory and the power of our God!

2 Because |*true*[a] and *righteous*| *are his judgments*[b];
Because he hath judged the great harlot, who, indeed, corrupted the earth with her lewdness,—
And *hath avenged the blood of* his *servants* |*at* her *hand*|.[c]
3 And ‖a second time‖ have they said—
Hallelujah!
And |*her smoke*| *ascendeth unto ages* of ages.[d]
4 And the twenty-four elders and the four' living creatures |fell down|, and did homage unto God, who *sitteth upon the throne*,[e] saying—
Amen! *Hallelujah*!
5 And |a voice| ‖from the throne‖ came forth, saying—
Be giving praise unto our God, all ye his *servants, ye that revere him, the small and the great*.[f]
6 And I heard *as a voice*[g] *of a great multitude*, and *as a voice*[g] *of many waters*, and as a voice[g] of mighty thunderings, saying—
Hallelujah!
Because *the Lord*, [our] *God, the Almighty* |*hath become king*|.[h]
7 Let us rejoice and exult, and give glory unto him,
Because the marriage of the Lamb |is come|, and ‖his wife‖ hath made herself ready;
8 and it hath been given unto her, that she should be arrayed in fine linen, bright, pure, for ‖the fine linen‖ is |the righteous acts of the saints|.
9 And he saith unto me—
Write!
‖Happy‖ they who |unto the marriage supper of the Lamb| have been bidden!
And he saith unto me—
‖These' words‖ are |true [words] of God|.
10 And I fell down at his feet, to do him homage[i]; and he saith unto me—
See! [thou do it] not! ‖A fellow-servant‖ am I, of thee and of thy brethren who have the witness of Jesus: ‖unto God‖ do homage!
For ‖the witness of Jesus‖ is the spirit of the prophecy.

11 *And I saw heaven, set open*,[k] and lo! a white horse, and |he that was sitting thereon| [called] ‖Faithful‖, and True[l]; and |*in righteousness*| *doth he judge*[m] and make war; 12 *and* |*his eyes*| *are* a flame *of fire*,[n] and |upon his head| are many diadems, having |a name| written, which |no one| knoweth, but |himself|, 13 and arrayed with a mantle sprinkled with blood,[o] and his name hath been called—
The Word of God.

[a] Is. xxxiv. 10.
[b] Eze. xxvii. 28–32.
[c] Eze. xxvii. 30 f, 36, 33, 9; xxvi. 19.
[d] Is. xliv. 23; chap. xii. 12.
[e] Deu. xxxii. 43.
[f] Jer. li. 63 f; Eze. xxvi. 21; Dan. iv. 30.
[g] Is. xxiv. 8; Eze. xxvi. 13.
[h] Or: "artist."
[i] Jer. xxv. 10 (Heb.).
[k] Is. xxiii. 8; xlvii. 9.
[l] Or: "even."
[m] Jer. li. 49.
[n] Ps. civ. 35.
[a] Or: "real."
[b] Deu. xxxii. 4; Ps. xix. 9; cxix. 137.
[c] Deu. xxxii. 43; 2 K. ix. 7.
[d] Is. xxxiv. 10.
[e] Is. vi. 1; Ps. xlvii. 8.
[f] Ps. cxxxiv. 1; cxxxv. 1; xxii. 23; cxv. 13.
[g] Or: "sound."
[h] Dan. x. 6; Exe. i. 24; xliii. 2 (Heb.); Ps. civ. 35; xciii. 1; xcvii. 1; xcix. 1; Am. iv. 13 (Sep.).
[i] Chap. xxii. 8.
[k] Eze. i. 1.
[l] Or: "real."
[m] Ps. xcvi. 13.
[n] Dan. x. 6.
[o] Is. lxiii. 1, 3.

14 And ‖the armies which were in heaven‖ were
following him, upon white horses, clothed with
fine linen, white, pure; 15 and ‖out of his *mouth*‖
is going forth a sharp sword,[a] that |therewith|
he may smite the nations,—and ‖he‖ *shall shep-*
herd them with a sceptre of iron,[b] and ‖he‖
treadeth the wine-press of the wrath of the anger
of God the Almighty.[c] 16 And he hath |upon his
mantle and upon his thigh| ‖a name‖ written—

King of kings, and Lord of lords.[d]

17 And I saw one' messenger, standing in the
sun, and he cried out with a loud voice, *saying*
|*unto all' the birds that fly* in mid-heaven|—

Hither! be gathered together unto the great
supper of God,—18 that *ye may eat* the flesh
of kings, and the flesh of captains, and *the*
flesh of mighty men, and the flesh *of horses*,
and of them who sit upon them, and the
flesh of all, both free and bond, and small
and great.[e]

19 And I saw the wild-beast, and *the kings of the*
earth, and their armies, *gathered together*—[f] to
make war with him who was sitting upon the
horse, and with his army. 20 And the wild-
beast |was taken|, and |with him| the false-
prophet who wrought the signs before him,
whereby he deceived them who received the
mark of the wild-beast and them who were
doing homage unto his image,—‖alive‖ were
they two cast into the lake of fire that *burneth*
with brimstone.[g] 21 And ‖the rest‖ were slain
with the sword of him that was sitting upon the
horse, which went forth out of his mouth, and
‖*all' the birds*‖ *were filled with* their *flesh*.[h]

20 And I saw a messenger,[i] coming down out of
heaven, having the key of the abyss,[k] and a
great chain upon his hand; 2 and he laid hold of
the dragon,[l] *the* ancient *serpent*,[m] who is *Adver-*
sary and *the Accuser*,[n] and bound him for a
thousand' years,—3 and cast him into the abyss,
and fastened and sealed [it] over him,—that he
might not deceive the nations any more, until
the thousand' years |should be ended|: ‖after
these‖ must he be loosed for a short' time.

4 And *I saw thrones*, and *they sat*
upon them, *and sentence of judgment*[o] *was given*[p]
unto them; and [I saw] the souls of them who
had been beheaded because of the witness of
Jesus and because of the word of God, and such
as had not done homage unto the wild-beast[q]
or unto his image, nor had received the mark
upon their forehead or upon their hand; and
they lived[r] and reigned with the Christ, for a
thousand' years. 5 ‖The rest of the dead‖ lived
not, until the thousand' years |were ended|.

‖This‖ is the first resurrection. 6 |Happy
and holy| is he that hath part in the first resur-
rection: ‖upon these‖ |the second' death| hath
no authority; but they shall be *priests of God*[s]
and of the Christ, and shall reign with him for
the thousand' years.

7 And <as soon as the thousand' years |shall
be ended|> the Accuser shall be loosed out of
his prison, 8 and will go forth to deceive the
nations that are *in the four corners of the earth*,[b]
the Gog and Magog,[c] to gather them together
unto the battle[d]—|the number of whom| is as
the sand of the sea. 9 And they came up *over*
the breadth of the land,[e] and surrounded the
camp of the saints, and *the beloved*[t] city. *And*
there came down fire[g] *out of heaven, and devoured*
them[h]; 10 and ‖the Adversary that had been
deceiving them‖ was cast into the lake *of fire*
and brimstone,[i] where [were] both the wild-
beast and the false-prophet; and they shall be
tormented, day and night, unto the ages of ages.

11 *And I saw a* great white *throne*, and him that
was *sitting*[k] thereon, *from whose face fled the*
earth[l] and heaven, and |*place*| *was not found*
for them.[m] 12 And I saw the dead, the great and
the small, standing before the throne; *and*
|*books*| *were opened*,[n] and |another' *book*| was
opened, which is [the book] *of life*[o]; and the
dead |were judged| out of the things written in
the books |*according to their works*|.[p] 13 And
the sea gave up the dead that were in it, and
‖death and hades‖ gave up the dead that were
in them; and they were judged, each one,
|*according to their works*|.[p] 14 And ‖death and
hades‖ were cast into the lake of fire.
‖This‖ is |the second death|—‖the lake of fire‖.

15 And <if anyone was not *found* |*in the*
book of life| *written*>[q] he was cast into the lake
of fire.

21 And I saw *a new heaven and a new earth*[r];
for |the first' heaven and the first' earth|' have
passed away, and |the sea| is no more. 2 And
‖*the holy city*, new *Jerusalem*‖[s] saw I coming
down out of heaven from God, prepared *as a*
bride adorned[t] for her husband. 3 And I heard
a loud voice out of the throne, saying—

Lo! |*the tent* of God| is with men
And he will tabernacle with them,[u]
And ‖*they*‖ *shall be* |*his peoples*|,[x]
And ‖he‖ *shall be* |God *with them*|[y];

4 *And he will wipe away every' tear out of* their
eyes,—[z]

[a] Chap. i. 16.
[b] Ps. ii. 9; chap. xii. 5.
[c] Is. xi. 4; Ps. ii. 8 f; Joel iii. 13; Am. iv. 13 (Sep.).
[d] Deu. x. 17; Dan. ii. 47.
[e] Eze. xxxix. 17 f, 20.
[f] Ps. ii. 2.
[g] Gen. xix. 24; Is. xxx. 33; Eze. xxxviii. 22.
[h] Eze. xxxix. 17 f, 20; chap. xvii. 8, 16.
[i] Ap: "Messenger."
[k] Chap. ix. 1, 2; xi. 7.
[l] Chap. xii. 9.
[m] Gen. iii. 1.
[n] Zech. iii. 1 f (Sep. and Heb.).
[o] Or: "vindication;" cp. chap. xviii. 20.
[p] Dan. vii. 9 f, 18, 22.
[q] Chap. xv. 2.
[r] Or: "came to life," cp. Lu. xv. 32; Jn. xi. 25; Ro. xiv. 9; chap. i. 18; ii. 8.
[s] Is. lxi. 6.
[b] Eze. vii. 2.
[c] Eze. xxxviii. 2.
[d] Or: "war."
[e] Or: "earth." Hab. i. 6.
[f] Jer. xi. 15; xii. 7; Ps. lxxxvii. 2; lxxviii. 68.
[g] Or add (WH): "from God."
[h] 2 K. i. 10.
[i] Gen. xix. 24; Eze. xxxviii. 22.
[k] Is. vi. 1; Dan. vii. 9.
[l] Ps. cxiv. 7, 3.
[m] Dan. ii. 35 (Chald.).
[n] Dan. vii. 10.
[o] Ps. lxix. 28.
[p] Ps. xxviii. 4; lxii. 12; Jer. xvii. 10.
[q] Dan. xii. 1; Ps. lxix. 28.
[r] Is. lxv. 17; lxvi. 22; 2 P iii. 13.
[s] Is. lii. 1; chap. iii. 12; Gal. iv. 26; He. xii. 22.
[t] Is. lxi. 10.
[u] Lev. xxvi. 11.
[x] Or (WH): "people." Cp. 2 Co. vi. 16.
[y] Or: "And God himself shall be with them." Add (WH): "their God." Eze. xxxvii. 27; Zech. ii. 10 f; Is. viii. 8.
[z] Is. xxv. 8; Jer. xxxi. 16 Is. lxv. 19; chap. vii. 17

And ‖death‖ shall be no more,
And *grief* and *outcry* and pain shall be no more:
|*The first things*|[a] have passed away.[b]
5 And he that was *sitting upon the throne*[c] said—
Lo! I make all things ‖*new*‖.[d]
And he saith—[e]
Write! because ‖these' words‖ are |faithful and true|.[f]
6 And he said unto me—
Accomplished![g]
‖I‖ am the A, and the Z, the Beginning and the End:
‖I‖ |*unto him that is thirsting*| will give of the fountain *of the water of life* |*freely*|:[h]
7 ‖He that overcometh‖ shall inherit these things,—
And *I will be* |*to him*| ‖*a God*‖,
And ‖*he*‖ *shall be* |*to me*| ‖*a son*‖[i];
8 But <as for the timid, and disbelieving,[k] and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all' the false> ‖their part‖ is in the lake *that burneth with fire and brimstone*,—[l] which is the second death.
9 And there came one' of the seven' messengers which had the seven bowls, that were full of the *seven* last *plagues*,[m] and spake with me, saying—
Hither! I will point out to thee the bride, the wife of the Lamb.
10 *And he carried me away*, in spirit, *unto a mountain* great and *high*,[n] and pointed out to me *the holy city, Jerusalem*,[o] coming down out of heaven from God; 11 having *the glory of God*,[p]— |her lustre| like unto a stone most precious, as a jasper stone, shining as crystal; 12 having a wall great and high, having twelve *gates*, and |at the gates| twelve messengers, and *names* inscribed, which are [the names] *of the twelve' tribes of the sons of Israel*,—[q] 13 |*on the east*| *three gates, and* |*on the north*| *three gates, and* |*on the south*| *three gates, and* |*on the west*| *three gates*[q]; 14 and |the wall of the city| having twelve foundations, and |upon them| twelve' names of the twelve' apostles of the Lamb. 15 And ‖he that was talking with me‖ had, for *a measure, a reed*[r] of gold, that he might measure the city, and the gates thereof, and the wall thereof. 16 And ‖the city‖ |*four-square*|[s] lieth, and |the length thereof| is as great as the breadth. And he measured the city, with the reed,—twelve' thousand furlongs: ‖the length, and the breadth, and the height thereof‖ are |equal|. 17 *And he measured the wall* thereof,—[r] a hundred and forty-four cubits: the measure of a man, which is [the measure] of a messenger. 18 *And* |the structure of *the wall* thereof| was *jasper*, and |the city| was pure gold, like unto pure glass. 19 ‖*The foundations* of the wall of the city‖ *with* every *precious stone* were adorned[a]: |the first foundation| was jasper, |the second| sapphire, |the third| chalcedony, |the fourth| emerald, 20 |the fifth| sardonyx, |the sixth| sardius, |the seventh| chrysolite, |the eighth| beryl, |the ninth| topaz, |the tenth| chrysoprase, |the eleventh| hyacinth, |the twelfth| amethyst; 21 and |the twelve' gates| were twelve' pearls,—‖each one of the gates |severally|‖ was of one' pearl; and |the broad-way of the city| was pure gold, as transparent glass.
22 And ‖sanctuary‖ saw I none therein; for ‖*the Lord, God, the Almighty*‖[b] is the sanctuary thereof, |and the Lamb|. 23 And ‖the city‖ hath no need *of the sun, nor of the moon*, that *they should shine* therein; for |*the glory of God*| *illumined* it, and |the lamp thereof| was the Lamb. 24 *And the nations* |*shall walk*| *through* her *light*; *and* |*the kings* of the earth| *do bring* their *glory* into it,[c] 25 and ‖*the gates* thereof‖ *shall in nowise be shut* |*by day*|,—‖*night*‖ in fact, shall not be |there|,—26 and *they shall bring the glory* and the honour *of the nations* into it.[d]
27 And in nowise shall there enter into it, anything' common, or he that doeth abomination and falsehood,—[e] but only *they who are written in the* Lamb's *book of life*.[f]
22 And he pointed out to me *a river of water of life*,[g] bright as crystal, *issuing forth* out of the throne of God and of the Lamb, 2 |*in the midst* of the broadway thereof|. And ‖*on this side of the river and on that*‖ was *a tree*[h] *of life*, bearing twelve crops of fruit, |*every* several *month*| yielding *its fruit*; and ‖*the leaves* of the tree‖ were *for the healing* of the nations.[i] 3 *And* ‖*no' curse*‖ *shall there be* |*any more*|[k]; and ‖the throne of God and of the Lamb‖ shall be |therein|,—and his servants will render divine service unto him, 4 and *they shall see his face*,[l] and |his name| [shall be] upon their foreheads. 5 And ‖night‖ shall be |no more|; and they have no need of the light of a lamp *or the light of a sun*,[m] because ‖*the Lord, God*‖ *will give* them *light*,—[n] and they shall reign unto the ages of ages.[o]
6 And he said unto me—
‖These words‖ are faithful and true[p]; and ‖the Lord, the God of the spirits of the prophets‖ hath sent his messenger[q] to point out, unto his servants, *the things which must needs come to pass*[r] with speed.[s]
7 And—
Lo! I come[t] speedily!

[a] Is. lxv. 17.
[b] Or (WH): "Because the first things," &c.
[c] Is. vi. 1; Ps. xlvii. 8.
[d] Is. xliii. 19.
[e] Or (WH) add: "unto me."
[f] Or "genuine," chap. xxii. 6.
[g] Chap. xvi. 17: cp. Mt. vi. 10.
[h] Is. lv. 1; Zech. xiv. 8; chap. xxii. 17.
[i] 2 S. vii. 14; Ps. lxxxix. 26.
[k] Or: "faithless."
[l] Gen. xix. 24; Is. xxx. 33; Eze. xxxviii. 22.
[m] Lev. xxvi. 21.
[n] Eze. xl. 1 f.
[o] Is. lii. 1.
[p] Is. lviii. 8; lx. 1 f, 19.
[q] Eze. xlviii. 31–34.
[r] Eze. xl. 3, 5; Zech. ii. 1.
[s] Eze. xliii. 16.
[a] Is. liv. 11 f.
[b] Am. iv. 13 (Sep.).
[c] Ps. lxxxix. 27.
[d] Is. lx. 1 ff, 6, 10 f, 13, 19.
[e] Is. lii. 1; Eze. xliv. 9.
[f] Dan. xii. 1; Ps. lxix. 28.
[g] Zech. xiv. 8.
[h] Eze. xlvii. 7: "very many trees." Here "tree" may be generic.
[i] Gen. ii. 9 f; iii. 22; Eze. xlvii. 1, 7, 12.
[k] Zech. xiv. 11.
[l] Ps. xvii. 15.
[m] Is. lx. 19.
[n] Or: "shed light upon them."
[o] Dan. vii. 18. Ap: "Age."
[p] Or: "genuine," chap. xxi. 5.
[q] Ap: "Messenger."
[r] Dan. ii. 28.
[s] Chap. i. 1.
[t] Is. xl. 10.

|Happy| is he that keepeth the words of the prophecy of this scroll.

8 And ‖I, John‖[a] am he that was hearing and seeing these things; and <when I had heard and seen> I fell down to do homage at the feet[b] of the messenger who had been pointing out unto me these things,—9 and he saith unto me—
See [thou do it] not! ‖A fellow-servant‖ am I, of thee, and of thy brethren the prophets, and of them who keep the words of this scroll: ‖unto God‖ do homage.

10 And he saith unto me—
Do not *seal up* the words of the prophecy of *this scroll*, for ‖*the season*‖ is |near|[c]:

11 ‖He that is doing unjustly‖ let him do unjustly |still|,
And ‖he that is filthy‖ let him be made filthy |still|;
And ‖he that is righteous‖ let him do righteousness |still|,
And ‖he that is holy‖ let him be hallowed |still|:—

12 *Lo! I come* speedily,
And my *reward* is *with* me,[d] *to render unto each one as* |*his*| *work* is.[e]

13 ‖*I*‖ am the A and the Z,[f]
The First and the Last,[g]
The Beginning and the End.

14 |Happy| they *who are washing* their *robes*,[h] that their right[i] may be unto *the tree of life*[k] and |by the gates| they may enter into the city.

15 |Outside| are the dogs,[a] and the sorcerers, and the unchaste, and the murderers, and the idolaters, and every' one loving and doing falsehood.

16 ‖I, Jesus‖ have sent my messenger, to bear witness unto you of these things, |for the assemblies|.
‖I‖ am *the Root*[b] and the Offspring of David,
The bright and the morning Star.[c]

17 And |the Spirit and the Bride| say—Come!
And |he that heareth| let him say—Come
And |*he that is athirst*|[d] *let him come*,—
|He that will| let him take of *the water of life* |*freely*|.[d]

18 ‖I‖ bear witness, unto every' one that heareth *the words* of the prophecy of this scroll:—
<If anyone shall *lay aught upon* them>
God |will lay *upon him*| the plagues *which are written in this scroll*[e];

19 *And* <if anyone *shall take away from*[e] the words of this prophetic' scroll>
God |will take away his part|—
From *the tree of life*,[f]
And out of the holy city,—
[From] the things written in this scroll.

20 He that beareth witness of these things |saith|—
Yea! I come |speedily|.
Amen! come, Lord Jesus!

21 The favour of the Lord Jesus [Christ] be with the saints.

[a] Chap. i. 9.
[b] Chap. xix. 10.
[c] Dan. xii. 4.
[d] Is. xl. 10.
[e] Ps. xxviii. 4; lxii. 12; Jer. xvii. 10.
[f] Chap. i. 8.
[g] Is. xliv. 6; xlviii. 12.
[h] Cp. Gen. xlix. 11; chap. vii. 14.
[i] Or: "authority," "licence," "permission."
[k] Gen. ii. 9; iii. 22.

[a] Ph. iii. 2.
[b] Or: "root-shoot:" cp. chap. v. 5, n. [b].
[c] Chap. ii. 28.
[d] Is. lv. 1; Zech. xiv. 8.
[e] Deu. iv. 2; xii. 32: xxix. 20.
[f] Gen. ii. 9; iii. 22.

APPENDIX.

ABYSS.

It is easy to say that this word, according to its derivation, signifies "bottomless"; and that it is sometimes employed, more generally, to denote "unfathomed," "boundless," "enormous"; but its chief interest, as a N. T. word, lies in the question how far it is synonymous with "hades." Suffice it here to connect it with that larger subject, and to observe that in the Christian Writings it occurs only in the following places: Lu. viii. 31; Ro. x. 7; Rev. ix. 1, 2, 11; xi. 7; xvii. 8; xx. 1, 3.

AGE.

To trace the Biblical development of the Ages is to gain a point from which many far-reaching observations may be made. The *first* thing to note is, that the idea of an "age" is one of comparatively slow growth. The Biblical parent of the Greek *aion* is the Hebrew *olâm*, and the root conception of *olâm* is concealed duration. Concealed duration is naturally unknown and unbounded; and it should be carefully remembered that it is from this radical conception of the nouns *olâm* and *aion* that the force of the qualifying terms *l'olâm* and *aionios* springs. (See below on Age-abiding.) The *second* thing to observe is, that duration does not fall into "ages" until it acquires character, and there is a transition of the times from one character into another. Only by degrees can a period round itself off into a "golden age," and then, by some observable transition, the time become so changed as to appear as only a "silver age" in comparison; or "an age of barbarism" undergo such an amelioration as to become gradually merged into "an age of civilisation." Accordingly it is not till we get far on in the O. T. that we meet with *olâmim* in the plural. The *third* thing to notice is, that "ages" may be so modified by local conditions as to vary with country and sphere; so that the ages in different lands may be far from simultaneous. While one country is advancing in civilisation or religion, another may be receding. A golden age may not be world-wide; a barbaric period may not afflict all lands at once; and an age of activity in one direction may be an age of stagnation or retrogression in another. In fine, ages may overlap and interlace and interchange; and the result may be one of the utmost complexity, calling for the most thoughtful and guarded discrimination. "The patriarchal age" may, for the Hebrews, be changed into "the Mosaic," and yet for other nations remain patriarchal still. "The Mosaic age" naturally affects those only who come under Moses. It is folly for Gentiles to speak as if they had once been under Moses if they never were. The *fourth* point of importance is, that only as a change of age is supernaturally superinduced can we assume to characterise a given age as a divine dispensation. It cannot be affirmed that God has placed under Moses nations whom at the same time he is "suffering to walk after their own ways" (Ac. xiv. 16). The *fifth* consideration that arises is, that larger ages may include smaller ones. The larger age of Mosaism may embrace the smaller ages of the Judges, of the Kings, of the Dispersions. The final Christian age may resolve itself into the age of the Church, to be followed by the age of the Kingdom. Nay, we may go further and affirm, that all ages, up to a given point, may be predominantly evil, and then, from that point onward, be wholly or prevailingly good. When the foregoing factors of thought have been patiently digested, the student to whom the subject is new may find it comparatively easy to accommodate his mind to the crowning discrimination which can be traced in the Christian Scriptures, and in tracing which the eye will rest on the following land-marks. "This age" and "the coming" are terms which describe a distinction which runs through the New Testament (Mt. xii. 32; Eph. i. 21). (i.) "This Age" is characterised as one of anxieties (Mk. iv. 19); of a commingling of good seed and bad in the field sown by the Son of Man (Mt. xiii. 24-30, 36-43); of persecutions (Mk. x. 30); of a need for nonconformity (Ro. xii. 2; Tt. ii. 12); of the crucifying of the Lord of glory by its rulers (1 Co. ii. 8); of the deification of Satan (2 Co. iv. 4); of the prevalence of evil (Gal. i. 4, cp. Eph. ii. 2; 2 Tim. iv. 10). (ii.) "The coming age" will be signalised by the forthshining of the glory of the Lord (Tt. ii. 13; 1 Co. xv. 23); the resurrection from among the dead (Lu. xx. 35); the bestowal of age-abiding life (Mk. x. 30; Lu. xviii. 30); and the forthshining of the righteous in the kingdom (Mt. xiii. 39, 43).—"The conclusion of the age" is spoken of in Mt. xiii. 39, 40, 49; xxiv. 3; xxviii. 20; "the conjunction of the ages," Heb. ix. 26; and "the ends of the ages," 1 Co. x. 11. (Cp. note on "Age-abiding" below.)

AGE-ABIDING.

Age-abiding: that is, lasting for an indefinite or perpetual age; or abiding from age to age. The reasons for adopting this rendering of the Greek adjective *aionios* are: (i.) to keep up a close connection with the word "age" as the translation, in this New Testament, of the cognate noun *aion*; and (ii.) to avoid, as too restricted, the confinement of the idea to any particular, limited age. It is true that *aion* does not of itself mean absolute eternity, otherwise it would not submit to be multiplied by itself, as in the familiar phrase "aions of aions," which would then be equivalent to "eternities of eternities"; and it is further true that, in the history of divine revelation, *aion* sometimes puts a dispensational limit upon itself, so far as that the dawn of a new *aion* or "age" serves to close and exclude an old *aion* or "age," the end of which was aforetime concealed in the mists of an undefined futurity (cp. note on "Age," above). But, with all this, it is most important to remember that "age" is not the primary meaning of *aion*: rather, "duration indefinitely extended." Moreover, it seems to be as clothed with this more primitive significance, that the qualifying word *aionios* comes into use. The noun *aion* itself clings to this fundamental notion in the well known idiomatic phrase *eis ton aiona* (lit. "into" or "unto the age"); in the interpretation of which, if the force of idiom be ignored, and each word be pressed on its individual merits, the reader will be continually teased by feeling that he is being referred to some particular and pre-eminent age, which ought to be well-known, while all the time it is unknown. He may say: "'Unto the age'—unto what age?" and there will be nothing in context or circumstance to tell him; whereas, once assume the existence of an idiom, and then all perplexity is at an end—*l'olâm*, *aionios* and *eis ton aiona* become very nearly equivalent expressions, the essence of which is "indefinite continuance." The Hebrew servant's bondage, for example, is to be indefinitely prolonged: it is to be for life—the end of which cannot be seen (Exo. xxi. 6). So also the Hebrew priesthood was appointed for indefinite continuance, when as yet it could not be foreseen that a change in the priesthood would necessitate a change in the law (Exo. xl. 15; He. vii. 12). The surrender of Samuel, by his mother, to the priestly service is to be taken as equally undefined (1 S. i. 22). To the barrenness of the fig-tree no limit can be assigned (Mt. xxi. 19). The son does not cease to be welcome in his father's house, save by externally induced bounds to possibility (Jn. viii. 35). Upon the "aionion correction" (Mt. xxv. 46) no arbitrary limit can be laid,—unless indeed the essential nature of "correction" implies it—*aionios* of itself utterly refuses to settle the dread question. If the equally "aionion life" is to be endless, *that* is best made out from the mighty negatives of Scripture ("immortal," "incorruptible," "unfading": 1 Co. xv. 51-54; 1 P. i. 4, and from the correlative promise, "Because I live ye also shall live" (Jn. xiv. 19; He. vii. 16).

ANGEL. *See* MESSENGER.

ASSEMBLY.

It is well-known that the Greek word for "Church" is *ecclesia*; and that *ecclesia* strictly and fully means "called-out-assembly;" but inasmuch as a phrase only very awkwardly represents a single word, and by frequent repetition may become wearisome, not to say even misleading (by forcing one element of the significance into unnatural prominence), it has been deemed sufficient in this version to let "assembly" uniformly stand for the original *ecclesia*, and to leave the reader to invest the word with that accession of ideas which the known facts

gather about it. The "call" of the glad-message can be read by everyone who cares to inform himself; the separateness of the standing and life to which the summons invites can be readily ascertained; and so the lofty ideal set before the assembly of the Son of God may soon disclose itself to the humble and ardent inquirer. It must be left for each reader to judge how far existing ecclesiastical organisations help or hinder the attainment of that ideal. Only let no one presume to dim the divinely given image.

BAPTISM. *See* IMMERSION.

BEELZEBUL (BEELZEBOUL).

This and not "Beelzebub" is the form ordinarily found in Greek New Testaments; but Westcott and Hort print the name as "Beezeboul," after the Sinai and Vatican MSS., and think there is "no sufficient reason for discarding this form of an obscure name, unknown except from the N. T." They go on to say that "In the N. T. *Beelzebub* has no Greek authority." (Appendix to Introduction, p. 159.) "Baal-zebub," we may observe, however, is found in 2 K. i. 2, 3, 6, and signifies "Lord of flies." Baal-zebul, according to Fuerst, means "Lord of the heavenly dwelling." Cp. 2 Co. iv. 4; Eph. ii. 2. Dr. Davies, however, in his Heb. Lex. gives a different account of the word Beelzeboul. He says: "The proper name baalzeboul, beelzeboul, Mt. x. 25, prob. means *lord of dung, zeboul* being here akin to Chal. *zebel, dung*; the slight change from *zebub* serving perh. to express contempt for the Philistine god, and perh. alluding to the connection between flies and dung or putrid things." Heb. Lex. p. 176.

CHRIST.

Or, "Anointed"—a term to be understood by the types and prophecies found in Exo. xxx. 22-33; 1 S. x. 1; xvi. 13; xxiv. 6; Ps. ii. 2; xlv. 7; Is. xi. 2-5; lxi. 1-3; Dan. ix. 25, 26; and by the great fact stated in Mt. iii. 16; Acts iv. 27; x. 38. Sometimes the word is used as a simple appellative, or descriptive epithet, in which cases the *meaning* comes to the front, and the word should be *translated*; more commonly, however, the word is an official title approaching a proper name: hence, in the majority of its occurrences, it is here merely *transferred*. It is impossible to be absolutely sure in all cases whether it should be translated or whether it should be transferred. W and H say: "We doubt whether the appellative force, with its various associations and implications, is ever entirely lost in the New Testament, and are convinced that the number of passages is small in which Messiahship, of course in the enlarged apostolic sense, is not the principal intention of the word." (Intro. p. 317.) When we reflect that proper names themselves are now and again used with an evident reference to their meaning, and yet that to insist on always translating proper names would work such havoc in literature as to make intelligible history well-nigh impossible, we may become tolerant with a translator even if he should occasionally err in dealing with significant titles,—sometimes (it may be thought) translating where he should transfer, and at other times transferring where he should rather translate. Something, moreover, may be left to the expositor, who will do well to remind his hearers of the meaning of titles and even proper names whenever he feels that so to do will add to the luminousness and force of the text before him.—For the intimate relation between the anointing of the Head and that of the Body, see Ps. cxxxiii. 2; 2 Co. i. 21, and 1 Jn. ii. 20, 27.

COVENANT.

The N. T. word *diathēkē* signifies "covenant," because it is the Sep. rendering of the Heb. *b'rēth* which everywhere in the O. T. means covenant and covenant only. This argument from Septuagintal usage is immensely strengthened by observing along what a highway of Divine dealing the word *diathēkē* passes into the N. T. Let us look at these two points in succession. That "covenant" is *the* meaning of *b'rēth* is sufficiently attested by the fact that the Oxford "Gesenius" assigns to it no other. If, however, we pass from lexical authority to actual usage, we discover the most abundant and varied evidence that "covenant" is indeed the one meaning of *b'rēth*. It is a word in common use to denote all sorts of covenants between all sorts of persons: *e.g.* between Abraham and Amorites (Gen. xiv. 13), Jacob and Laban (xxxi 44), Joshua and Gibeonites (Jos. ix. 6-16), Solomon and Hiram (1 K. v. 12)—to instance only a few examples out of many. In some cases, moreover, there is such a passing from the human to the divine, or from the divine to the human, as to fix the sense in the higher application by the undeniable force of the lower reference: "I will never break my covenant (*b'rēth, dī thē'ē*) with you: and ye shall make no covenant (*b'rēth, diathēsē*) with the inhabitants of this land" (Jdg. ii. 1, 2). And it should be observed that never once, as between man and man, does *b'rēth* mean a "testament" or "will," to come into force when the testator is dead. Advancing now to the second point. The word *diathēkē* first appears in the N. T. over the Lord's table, from the lips of the Lord himself: "This is my blood of the *diathēkē*," (Mt. xxvi. 28; Mk. xiv. 24); The words "blood of the *diathēkē*" are from Exo. xxiv. 8; from which passage we learn that there *was* a *diathēkē* entered into at Sinai—was it a "testament" or a "covenant"? According to Lu. xxii. 20 and 1 Co. xi. 25, the word "new" was prefixed to *diathēkē*; and this at once sends us to Jer. xxxi. 31, where old and new are brought into contrast (cp. He. viii. 13). This then is the highway by which the word *diathēkē* comes into our Christian Scriptures—from Moses by way of Jeremiah into the upper room at Jerusalem. Under these circumstances it is confidently submitted that the same meaning must hold good throughout: if it was a "testament" at the Last Supper, then it must have been a "testament" in Jeremiah, and a "testament" in Exodus—which even the A. V. does not affirm; whereas, working in the opposite direction, if it was a "covenant" in Exodus and a "covenant" in Jeremiah, as even the A. V. has it, then the word must have meant "covenant" and *not* "testament" on the lips of our Lord and in the letter of his Apostle. It is granted that *diathēkē* in the classics sometimes means "will," but heathen writings can be of no avail to darken the line of light which shines through our *sacred* classics. The only legitimate doubt is whether the writer to the Hebrews does or does not for just a moment (chap. ix. 16, 17) step aside from the sacred usage to the profane. Even if he does, it *is* only for a moment; it being clear, for reasons given above, that the word "covenant" certainly ought to stand in verses 15 and 20. In this N. T. the one word has been carried through the whole passage, not even excepting verses 16 and 17; since it was felt, that it may have been assumed by the sacred writer that no covenant between man and man was at any time regarded as final and binding until in some way a solemnising death had been interposed; not the actual death, of course, of the covenanting parties, but a representative death: as if to proclaim once for all that each party was as good as dead to any further change of mind, and as if to invoke the penalty of death on the violator of the compact. There was this further apprehension also: that even as between God and man, it may have been a part of the Divine condescension to freely accept the suggestion that the ever-Living One could as soon die as break his word. This is ground upon which the reverent mind would fain tread with the utmost caution; but when once the horror of a great darkness has come upon us for our sins, the stricken soul may be glad to see in the smoking hearth and torch of fire by which the patriarch Abraham was conducted into covenant relationship with God an impressive symbol of the Mystery of the Cross. As surely as God was in Christ reconciling the world unto himself (2 Co. v. 19), so surely does God himself lead the way into an abiding covenant of life and peace. Will the reader, before altogether declining this suggestion, very carefully consider the following three passages: namely Gen. xv. 7-21; Jer. xxxiv. 18, 19; and Heb. xiii. 20, 21. In any case, the foregoing considerations have influenced the present translator in declining to think it likely that the eloquent writer to the Hebrews would suddenly start aside from the sacred associations of the ancient Divine Covenants to strengthen his argument by an altogether unlooked-for and rather inconsequent allusion to ordinary testamentary dispositions. So much towards the settlement of the correct rendering. Once that is settled, there remains scope for the exercise of sweet reasonableness; since, even among men, contracts are entered into with varying degrees of freedom. There may be, and often is, more authority to impose terms on the one side than there is liberty on the other to decline them; and yet the advantages of a truly covenanting transaction may by no means be lost.

DEMON.

Without entering upon the much-debated question as to who or what the demons of the N. T. were, the following points, if carefully observed, may prepare the reader for fuller investigation: *first* that demons are ranged under Satan as their ruler (Mt. xii. 24-28); *second* that they, or some of them, were "impure" (Mk. iii. 30; v. 8; Lu. iv. 33); *third* that they had an earlier perception of the truth that Jesus was the Son of God than had the men around him (Mk. i. 24; Lu. viii. 28); *fourth* that they had a dread of torment and a desire to avoid premature consignment thereto (Mt. viii. 29); *fifth* that they shrank from the "abyss" (Lu. viii. 31: see above, "Abyss"); *sixth* that demon worship is noted as a fact in the Holy

Scriptures (1 Co. x. 20; Rev. ix. 20); *seventh* that their knowledge of God causes them to "shudder" (Jas. ii. 19); and *eighth* that the Apostle Paul (in 1 Tim. iv. 1-3), makes a remarkable allusion to them, as the authors of seductive teaching, in which passage it is clear from the Greek that they are the *demons* who speak falsely, are cauterised in their own consciences, forbid to marry, etc. Before dismissing this phase of the question, it should be observed in the following O. T. passages the word "demon" should appear: Lev. xvii. 7; Deu. xxxii. 17; 2 Ch. xi. 15; Ps. cvi. 37. At the same time it is right to remember the latitude with which the word was employed among heathen nations, among whom "demons" were sometimes regarded as deities not necessarily evil; else we may fail to see that the Apostle Paul was far from needlessly offending the Athenians, whom, of course, he wished to conciliate (Ac. xvii. 22).—In this version demons are never termed "devils."

EVIL ONE.

The Greek *ponērou* may be either masculine or neuter; and therefore mean either "evil one" or "evil." "But," says Trench (Parables, p. 469), "the analogy of Mat. xiii. 19, 39; Ep. vi. 16; 2 Thess. iii. 3 would lead us to translate in the Lord's prayer ponērou as a masculine. It was always so interpreted in the Greek Church."

GEHENNA.

This word occurs only in the following places in the New Testament: Mt. v. 22, 29, 30; x. 28; xviii. 9; xxiii. 15, 33; Mk. ix. 43, 45, 47; Lu. xii. 5; Ja. iii. 6. The word itself seems to have been formed by abbreviation from the Hebrew phrase for "the valley of the son or sons of Hinnom" *gey ben (b'ne)hinnom*; then "valley of Hinnom," *gey hinnom*; and so, at length, simply, *ge-henna*: Jer. vii. 32; 2 K. xxiii. 10; Ja. xv. 8. *Hinnom*, says Dr. Davies (Heb. Lex.), is "probably the proper name masculine of the man to whom the valley on the south side of Jerusalem once belonged, where children were sacrificed to Moloch." Whether the N. T. use of the word does not point to something beyond the present life, must be left to the solemn consideration of the student. It would seem evident, in the N. T. at least, that a marked distinction exists between hades and gehenna; but whether the O. T. notion of "the lowest hades" did or did not approximate to the N. T. conception of gehenna, might perhaps be worthy of consideration.

GLAD-MESSAGE.

Or "good news," "joyful-tidings"; but no English word, single or compound, seems equal to the beautiful Greek word *euangelion*. "Glad-message" suits well the appointment of messengers (Mk. xvi. 15; Ro. x. 15); the notion of a trust (Gal. ii. 7; 1 Tim. i. 11); the purpose of a witness (Mt. xxiv. 14); and the claim for submission (Ro. x. 16; 1 P. iv. 17). But in teaching and preaching, synonyms may be effectively interchanged. *Euangelion* in the N. T. deals with: (1) the kingdom (Mt. iv. 23; ix. 35; xxiv. 14; Mk. i. 14, 15; Lu. iv. 43; viii. 1; xvi. 16; Ac. viii. 12, cp. xx. 25);—(2) "Jesus Christ" (Mk. i. 1; Lu. ii. 10; Ac. v. 42; viii. 12, 35; xi. 20; Ro. i. 9; 1 Co. ix. 12; 2 Co. ii. 12; Gal. i. 7, 16; Eph. iii. 8; Ph. i. 27; 1 Th. iii. 2; 2 Th. i. 8); (3) "God" Ro. i. 1; xv. 16; 2 Co. xi. 7);—(4) "the favour of God" (Ac. xx. 24);—(5) "the glory of God" (2 Co. iv. 4; 1 Tim. i. 11); (6) "peace" Ac. x. 36; Eph. ii. 17; vi. 15);—(7) "salvation" (Eph. i. 13); (8) "the word" (Ac. viii. 4);—(9) "the faith" (Gal. i. 23). It is described as a "great joy" (Lu. ii. 10); and—either the general message, *or* a special one for a crisis—as "age-abiding" (Rev. xiv. 6). We also read of the "word" (Ac. xv. 7), the "hope" (Col. i. 23), the "truth" (Gal. ii. 14), the "readiness" (Eph. vi. 15), and the "sacred secret" (Eph. vi. 19) of the glad-message; and the Apostle Paul speaks of "my glad-message" (Ro. ii. 16; xvi. 25; 2 Tim. ii. 8), and of "our glad-message" (1 Th. i. 5; 2 Th. ii. 14). The word in the titles to the four evangelical narratives is understood to be traditional, the most ancient copies having simply "According to Matthew," etc.; at the same time there is much force in the observation of Westcott and Hort (who head each narrative in the manner just described—KATA MATTHAION, etc.,—but place the one word EUANGELION on a preliminary page by itself) that "In prefixing the name EUANGELION in the singular to the quarternion of 'Gospels,' we have wished to supply the antecedent which alone gives an adequate sense to the preposition KATA ["according to"] in the several titles." Intro. p. 231.

HADES.

This word occurs ten times in the N. T.; viz., Mt. xi. 23; xvi. 18; Lu. x. 15; xvi. 23; Ac. ii. 27, 31; Rev. i. 18; vi. 8; xx. 13, 14. It is the almost uniform Septuagint rendering of the Hebrew *sheōl*, which is found sixty-five times in the O. T. In order to form proper Biblical ideas of Hades it is plainly important that all the Scriptures on the subject should be considered; and it is hoped that THE EMPHASISED BIBLE will materially assist in the prosecution of the enquiry,—especially by its uniform rendering of *sheōl* throughout the O. T. by the term "hades," which may be regarded as sufficiently naturalised in the English language for this purpose. Whether the O. T. conception of *sheōl* is the same as the N. T. conception of *hades*, the reader can judge for himself; whether even the O. T. characterisation of hades or sheol is uniformly consistent with itself,—of this also the student can now form his own opinion. Let him only trace the word "hades" throughout, from Genesis to Revelation, and the whole matter will be before him; because, although there may be other words (such as "soul," "death," "grave," etc.) which will have something to say on the subject, yet these other words will be sure to come well into view in the long line of contexts which will be found clustering about the one word "hades."

IMMERSION.

Early in life the translator became convinced that the meaning of the Greek verb *baptizein* is "to immerse." He accordingly, in the first and second editions of this work, so rendered the word. Having met with nothing during the past twenty years to convict him of error in the course he then took, nothing is left for him but to continue the same rendering. Without entering upon the usual arguments employed by immersionists, he may mention, as an interesting fact, that the translators of the Hebrew version published by the Trinitarian Bible Society, have rendered *baptizein* by the Hebrew word *tāval*, which it is well-known signifies "to dip." Indeed the Oxford Gesenius, edited by Drs. Driver, Briggs and Brown, assigns to that word no other meaning than "dip" and "dye"; and as the latter has no relevancy to the ordinance instituted by Christ, we may take it as indisputable that the Trinitarian Bible Society, through means of this version, plainly teaches all converts from Judaism to Christianity that the duty of such Israelites as believe Jesus to be the promised Messiah is to be immersed into Him as their new leader. Plainly what is true for Jew is true also for Gentile.

JESUS.

It may be worth knowing that the J of this name is undoubtedly due to a combination of "Jehovah" with "salvation." "Yah is help," tersely says Dr. Davies, in explanation of the O. T. form of the same name (J=Y=Yah=Yahweh=Jehovah). Alone, this proves nothing, since it cannot mean that Joshua was a divine person; but it is competent to the sacred story to invest the name with a profounder significance than it ever had before the advent of the Messiah (Cp. Nu. xiii. 8, 16; Exo. xvii. 9; He. iv. 8; Mt. i. 21; Ph. ii. 9, 10).

JUDGE.

The biblical terms for "judge" and "judgment" become immensely more interesting when widened out to include the ideas, on the one hand, of vindicating the wronged, and on the other, of ruling in general.

KINGDOM.

The history of the King, is to a large extent the history of the Kingdom: promised, presented, rejected, taken into heaven and reserved there to await a more glorious revelation (cp. Is. ix. 6, 7; Mt. iii. 2; iv. 17; xxi. 43; Lu. xix. 11-27; 2 Tim. iv. 1; Rev. xvii. 14; xix. 16).

KNOW.

Important shades of meaning are: "get to know" (Jn. xvii. 3, 7, 8, 25), "understand" (1 Jn. ii. 3, 13; iv. 16; v. 20), and "approve," "acknowledge," (Ps. i. 6; Mt. vii. 23; Ro. viii. 29; 2 Tim. ii. 19).

MAMMON.

It is well-known that the word "mammon" denotes the Syrian god of riches. As that familiar term has practically become fossilised, and its application to deified wealth has become so blunted as to be scarcely felt, it has been deemed better to use, instead, the word Riches with a capital, so restoring to the Master's warning something of the force he intended it to wield. The word "mammon" occurs in the following places only: Mt. vi. 24; Lu. xvi. 9, 11, 13.

MARK, END OF THE GOSPEL ACCORDING TO.

After a lengthened examination of the evidence, internal, intrinsic and transcriptional, Westcott and Hort conclude that "there is . . . no difficulty . . . in supposing (1) that the true intended continuation of vv. 1-8 either was very early lost by the detachment of a leaf or

was never written down; and (2) that a scribe or editor, unwilling to change the words of the text before him or to add words of his own, was willing to furnish the Gospel with what seemed a worthy conclusion by incorporating with it unchanged a narrative of Christ's appearances after the Resurrection which he found in some secondary record then surviving from a preceding generation. If these suppositions are made, the whole tenour of the evidence becomes clear and harmonious. Every other view is, we believe, untenable. . . . It [the addition, vv. 9-20] manifestly cannot claim any apostolic authority; but is doubtless founded on some tradition of the apostolic age." (Appendix to Introduction, p. 51.)

MESSENGER.

This is confessedly the meaning of the Greek word *angelos*, as it is also of the corresponding Hebrew term *malâk*. When it was that either word was applied to a heavenly messenger and when to an earthly, had always to be learned from context and circumstance, never from the mere word; although perhaps, here and there, a slight presumption may be inferred in favour of a heavenly errand-bearer. How slight that presumption is, may be inferred from a glance at the use of the words. *Angelos* in the N. T. is applied indifferently to John the Immerser (Mt. xi. 10; Mk. i. 2; Lu. vii. 27), to John's disciples (Lu. vii. 24), to Jesus' disciples (Lu. ix. 52), to the thorn in the flesh (2 Co. xii. 7), and to the Hebrew spies (Ja. ii. 25). In all these examples the original word is *angelos*. The like use of the Hebrew word *malâk* may be illustrated by a single instance. From Gen. xxxii. 1-3, we learn that, at about the same time that God sent "messengers" to meet Jacob, Jacob sent "messengers" to meet Esau: the simplicity of the grand old history knew nothing of the device of applying a sacred term to God's messengers and a common one to Jacob's; it termed both alike *malâkim* (as the Septuagint, after it, termed both alike *angeloi*), and left the reader to judge of the rest. To follow this style may cause temporary inconvenience, but will bring gain in the end,—by fixing the mind the more intently upon the errand-work of the messengers of heaven; also by rousing it to perceive that God has other heavenly servants than his "messengers," even those his *attendants*, whose peculiar business it is to "stand and wait," as Ps. ciii. 20, 21 naturally suggests. There are, indeed, still other lessons which the rightful insistence on the word "messenger" is fitted to impart; such as that "the world," as now constituted, includes "both messengers and men" (1 Co. iv. 9), and that the coming habitable earth will not be, as the earth now is, subject unto messengers, but unto man (He. ii. 5, 6 ff), as though man's minority, during which he is subject to beings of a foreign race, were to be superseded by his majority, which is to be spent here, in this home, divinely given to him as his inheritance.

MYSTERY. *See* SACRED SECRET.

PRESENCE.

In this edition the word *parousia* is uniformly rendered "presence" ("coming," as a representative of *this* word, being set aside). The original term occurs twenty-four times in the N. T., viz.: Mt. xxiv. 3, 27, 37, 39; 1 Co. xv. 23; xvi. 17; 2 Co. vii. 6, 7; x. 10; Ph. i. 26; ii. 12; 1 Th. ii. 19; iii. 13; iv. 15; v. 23; 2 Th. ii. 1, 8, 9; Ja. v. 7, 8; 2 P. i. 16; iii. 4, 12 and 1 Jn. ii. 28. The sense of "presence" is so plainly shewn by the contrast with "absence" (implied in 2 Co. x. 10, and expressed in Ph. ii. 12) that the question naturally arises,—Why not always so render it? The more so, inasmuch as there is in 2 P. i. 16 also, a peculiar fitness in our English word "presence." This passage, it will be remembered, relates to our Lord's transformation upon the Mount. The wonderful manifestation there made was a display and sample of "presence" rather than of "coming." The Lord was already there; and, being there, he was transformed (cp. Mt. xvii. 2, n.) and the "majesty" of his glorified person was then disclosed. His bodily "presence" was one which implied and exerted "power"; so that "power and presence" go excellently well together—the "power" befitting such a "presence"; and the three favoured disciples were at one and the same moment witnesses of both. The difficulty expressed in the notes to the second edition of this N. T. in the way of so yielding to this weight of evidence as to render *parousia* always by "presence," lay in the seeming incongruity of regarding "presence" as an event which would happen at a particular time and which would fall into rank as one of a series of events, as 1 Co. xv. 23, especially appeared to require. The translator still feels the force of this objection, but is withdrawn from taking his stand upon it any longer by the reflection that, after all, the difficulty may be imaginary. The *parousia*, in any case, is still in the future, and may therefore be enshrouded in a measure of obscurity which only fulfilment can clear away: it may, in fine, be both a *period*,—more or less extended, during which certain things shall happen,—and an *event*, coming on and passing away as one of a series of divine interpositions. Christ is raised as a firstfruit—that is one event; He returns and vouchsafes his "presence," during which he raises his own—that is another event, however large and prolonged; and finally comes another cluster of events constituting "the end." Hence, after all, "presence" may be the most widely and permanently satisfying translation of the looked-for *parousia* of the Son of Man.

REST. *See* SABBATH.

SABBATH.

Not to enter upon the larger questions which concern the Sabbath or the Lord's Day, a few critical remarks on the word *sabbath* as it appears in the N. T. may be useful. *First*, this word seems to be sometimes an appellative and sometimes a proper name ("day of rest," Sabbath"). *Second*, the term *sabbath* is, in several texts, used in the plural in the Greek, where nevertheless it is evident that only one particular day is intended. Under this head, the following texts are worthy of note: Mt. xii. 1, 11; Mk. i. 21; ii. 23; iii. 2; Lu. iv. 16; xiii. 10; Ac. xiii. 14; xvi. 13. In all these passages the word in the original is in the plural, and yet it is plain that a particular, individual day is intended. Nor is there anything surprising in this; for "the Hebrew at times uses plural forms where other languages employ the singular." (For this, see Gesenius by Davies, p. 243.) *Third*, the word *sabbath* is extended to signify "week." Even in this there is nothing very far-fetched; since the transition from the idea of "rest" to that of "a rest-bounded period of seven days" is a comparatively natural one. Still the question must be considered mainly as one of fact; although, even so, more demonstrative evidence should not be demanded than the nature of the case admits of; and it often suffices to attach a new meaning to a word, that the ordinary application of it is repeatedly seen to be unnatural, illogical, bewildering, or absurd. Hence the current opinion is probably correct that finds in Lu. xviii. 12, the meaning "I fast twice in the week," notwithstanding that the word for "week" is here *sabbaton* in the singular; since it would appear a very paltry boast to say, "I fast twice on the sabbath" when anyone (with more pleasantry than pharisaism) might reply, "I fast three times." To this example of *sabbaton* in the singular, used in the sense of "week," may now be added 1 Co. xvi. 2, where not only Westcott and Hort, but the entire board of Revisers find the word in the singular number; and it would seem enough simply to ask the question, Is it credible that the Apostle Paul meant to enjoin on the assemblies of Galatia and on that of Corinth to lay by on "the first [hour] of sabbath" without so much as specifying that it was the first HOUR of the day that he intended? If not, and if "first day of the day" is impossible, what is left but to assume that he meant "first [day] of the week"? "Week" also approves itself in Mt. xxviii. 1; Mk. xvi. 2; Lu. xxiv. 1; Jn. xx. 1, 19; Ac. xx. 7. Does the word in the plural, as it undoubtedly is here, mean "week" or does it allude to a cluster of extraordinary sabbath days on the first of which Jesus arose? There is nothing unnatural in supposing the meaning to be "week"; for, as we have seen: (*a*) the word in the plural form may convey a singular idea; (*b*) the word in the singular is twice used in the sense of week. Now let us test the two words, "sabbaths" and "week": "Late in the sabbaths, as it was on the point of dawning into the first of the sabbaths." Will that stand? Now try "week": "Late in the week, as it was on the point of dawning into the first of the week." Here everything is harmonious. With the Hebrews the sabbath closed the week. Late on the sabbath would be late in the week, and the transition is natural from the end of one week to the beginning of the next. Hence the correct rendering here is "week."

SACRED SECRET.

We have no secrets to hide from the uninitiated. The "sacred secret" of this dispensation has been divulged (Eph. iii. 3-9) and should be blazed abroad (Ro. xvi. 25, 26; Eph. vi. 19); but yet is of a nature unlikely to interest any who are careless of God's dispensational ways; and of this the Greek *musterion* aptly reminds us (cp. "Age" above, and 2 Th. ii. 7, n.).

SHEPHERD.

The analogy is obvious between tending a flock and ruling a kingdom; but note, that protecting a flock often calls for force against assailants (cp. 2 S. v. 2; 1 Ch. xi. 2; Ps. xxiii. 1; Is. xl. 11; Eze. xxxiv., xxxvii. 24; Mt. ii. 6; Rev. ii. 27; vii. 17).

SHRINE. See TEMPLE.

SOUL.

One cannot but regret the impossibility of making our English word "soul" express just as much as is conveyed by the Greek word *psuchē* and the Hebrew word *nephesh*. The translator may confess that, after a determined endeavour to render the latter term uniformly "soul" throughout the O. T., he was reluctantly constrained to give up the attempt. When, in the book of Esther, it came in at the climax that the Jews were permitted "to stand for their soul (*nephesh*"—Est. viii. 11), this example proved to be the turning of the scale, and "life" was promptly substituted. It certainly may be worth enquiry, how it comes about that the sacred originals so freely use a concrete word where we sorely feel our need of employing our abstract term "life"; and that this is so, notwithstanding the existence of *chayah* in the Hebrew and *zoē* in the Greek, more exactly answering (as it might have seemed) to the English word "life." But the fact of stubborn diversity of usage above indicated remains, and it appears necessary to allow "life" to stand in a respectable minority of instances for *nephesh* and *psuchē*. In this edition, therefore, "life" has been admitted into a certain class of passages, of which Mt. xvi. 25, 26 may be named as an example.

SOUL, MAN OF; BODY OF THE.

Notwithstanding what has been said above, "soul" of course remains our leading representative of *psuchē*; and we greatly need an adjective which holds the same relation to "soul" as "spiritual" holds to "spirit." "Natural" is evidently not the exact word. We might of course say "psychical man" and "psychical body," in 1 Co. ii. 14, and xv. 44, 46, if we were in the habit of using "psychē" everywhere instead of "soul." As that is not the case, and as "soulical" has no recognised place in the English language, it seems to the translator, after much thought upon the subject, that the simple circumlocutions placed at the head of this note may prove a not unhappy solution of the difficulty. The Greek adjective *psuchikos*, here discussed, occurs, in the N. T., only in 1 Co. ii. 14; xv. 44, 46; Ja. iii. 15 and Jude 19.

SPIRIT, PERSONALITY OF THE HOLY.

The reader is requested to observe that the very literal rendering, "Holy Spirit" (with no "the" prefixed—rather frequent in the "Acts") is in no sense due to any doubt of "the personality of the Holy Spirit." The translator simply declines to admit that the idea of personality is so dominating and exhaustive as to require, by a species of English forcing, to be kept ever to the front. Over and above those precious conceptions which by consent are couched under the word "person," there are others (scarcely less important), of pervasive influence, of secret, subtle, interpenetrating and embracing energy, which *by us in our weakness* are sometimes more easily caught when the notion of personality is, for the time, in abeyance. Moreover, as the authors of *The Unseen Universe* well say (p. 173, third edition): "It ought to be remembered that here the word *person* does not mean the same thing as it does when applied to ourselves, but only denotes some distinction that may be regarded as best expressed by this word. *Our* idea of person or individual is derived solely from our experience of that position which *we* occupy in the universe."

SPIRIT VERSUS "GHOST."

It is satisfactory to find *The Revised English Bible* (Eyre & Spottiswoode) substituting the word "Spirit" for the venerable but objectionable word "Ghost." Objectionable, certainly, the latter is; notwithstanding that, in many minds, it is clustered about with sacred associations, and is by some strangely regarded as a very bulwark of orthodoxy. The primary objection to it ranges high above any question of taste; and is derived from the circumstance that it makes, in English, an artificial, unfounded distinction, which separates passages which ought to be closely linked together by uniformity of rendering. For example, we have, in the public Versions of 2 Co. xiii. 14 "the communion of the Holy Ghost;" but, in Phi. ii. 1, the "fellowship of the Spirit," a double break, it will be observed, jerking the reader from "communion" to "fellowship," and from "Ghost" to "Spirit," although in the Greek the one passage is the very echo of the other. And this brings us to a subordinate, though very weighty, objection to "Ghost," namely, the essential incongruity of the word at this time of day. For, mark: should anyone think to restore the broken link by a reverse movement, that is to say, by extending *Ghost* to both passages ("If there be, therefore, any fellowship of the Ghost"), would he not be instantly beaten back by a general cry of dismay? It remains to add this only: Given, devout persons who for years have intelligently preferred and *used* "Spirit," and *in them* a strong revulsion of feeling unites with a clear decision of judgment to decline, as bordering on profanity, any voluntary application of the term "Ghost" to the mighty and gracious Spirit of the Living God.

TEMPLE.

The attempt has here been made to distinguish between *hieron* (temple, inclusive of courts, precincts) and *naos*, the inner building, marking the latter by a capital initial (Mt. xxiii. 16-21, 35) or rendering it "shrine" (Jn. ii. 19; 1 Co. iii. 16; vi. 19) and "sanctuary" (Rev. iii. 12; xi. 1, 2; xiv.-xvi.; xxi. 22).

TENT.

There is a simple beauty in the word "tent" which "tabernacle," notwithstanding its loftier sound, does not possess; and if the Heb. *mishkān* be rendered "habitation," there is neither need nor ground for further distinction.

TORCH.

"The true Hindu way of lighting up is by torches held by men, who feed the flame from a sort of bottle constructed for the purpose."—*Elphinstone*, quoted by *Trench*. (Cp. Jdg. vii. 16, 20; xv. 4, 5; Job xli. 19.)

VIRGINITY.

The example of the translator of an excellent version published by Morrish (understood to have been the late J. N. Darby) has emboldened the present translator to adopt "virginity" in 1 Co. vii. 36-38. The immense relief from difficulty thus obtained, and the fact that the word *parthenos* is "sometimes masculine, an unmarried youth" (Liddell and Scott), have been accepted as a justification of this rendering.

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